

HISTORY
OF THE
IOWA ANNUAL CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH

Including the Planting and Progress
of the Church within its limits,
from 1833 to 1909, inclusive

BY
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“The wilderness and the dry lands shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of Jehovah, the excellency of our God.”—*Isaiah 35:1-2.*

“I look upon all the world as my parish.”—*John Wesley.*

“See where the servants of the Lord,
A busy multitude, appear.
For Jesus day and night employed,
His heritage they toil to clear.
Jesus their toil delighted sees,
Their industry vouchsafes to crown;
He kindly gives the wished increase,
And sends His promised blessings down.”

—*A. G. Spangenberg.*

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I

INTRODUCTION

THE Acts of the Apostles is a record of undying interest because it has briefly brought down to our day, and to all time, the facts and incidents chiefly potential in laying the foundations of the Christian religion. And the fact that it chronicled the beginnings and early progress of a world-subduing movement gave to it an immortal interest and a universal significance. But in this book we have the Acts of the Apostles—not of the Twelve, who had seen the Lord incarnate, and ate and talked with Him after his death and resurrection, and were commissioned by Him to be his witnesses of all these things before Jews and Gentiles, priests, kings, and councils—but of those early apostles of Methodism who “went everywhere preaching the word” to the pioneers of Iowa, “The Beautiful Land.”

That a record of these brave preachers of Christ, and the second giving of the Law, not at Sinai; but at the Pentecost; not written on tables of stone; but on the “fleshly tables of the heart,” through “the washing of regeneration and the renewing of the Holy Ghost,” is highly proper and must be useful will be conceded; and here that record is supplied by the diligent, accurate, and devoted hand of Rev. Edmund H. Waring, in this work entitled, “The Iowa Annual Conference,” etc.; a work which is a boon to Iowa Methodists, and a legacy to Methodist history. No history of Iowa Methodism, and especially of the Iowa Conference, could have been entrusted to a writer equally capable with this author. Others have made fragmentary contributions on the subject; but none have evinced the thoroughness, fullness, and correctness we may expect in this history. It has been the work of years; and the author, now over eighty-two years of age, is yet able to scrutinize the validity of his history with undiminished mental vision and with a vigorous body and brain. At one time pronounced by Bishop Ames the best conference secretary in the whole church, his “bow abides in strength,” sufficient for the accomplishment of his onerous, but self-chosen task; and his devotion to the church of his choice has made it a labor of love.

Civilization, a term which stands for the state of society in civilized countries, is the product chiefly of two factors, religion and politics. Hence the interest due to the study of

religion is not confined to churchmen, but concerns statesmen and all citizens. The morals it teaches, the manners it inculcates, the culture it promotes, and the patriotic devotion it inspires toward the laws, well-being, authority, and glory of the Nation, are matters of prime moment. Since the time when two great statesmen, Daniel and Nebuchadnezzar, faced each other, representing two distinct types of civilization, the strife between these types has been more a question of religious than of political force. The two grand elements of Anglo-Saxon civilization, civil liberty and spiritual power, have given to modern times the highest form of civil excellence that history has recorded. And that any religious denomination has spread so rapidly and increased in a little over a hundred years into a membership of millions, renders it a factor to command attention, to be studied and fostered, if its fruitage is good, and to be shunned if bad.

Iowa Methodism came early, planned broadly, wrought diligently, and multiplied rapidly. The Iowa Annual Conference, the mother body of Iowa Methodism, has borne its part in producing in the state a civilization that need not shrink from comparison with that of any other state or nation. In resisting evil forces and promoting moral reforms, she has been at the front. In Christian courtesy, she has ever welcomed the coming, and rejoiced in the triumphs of all genuine religious efforts by her sister denominations. She has drawn her numbers but rarely from other folds; but has devoted her energies to gaining converts from the irreligious world. Her mission has been the salvation of the sinful. Whatever her faults, the taint of intolerance or proselytism is not on her garments.

That the experiences of the early itinerants of Iowa will gain attention goes without saying; but their successors, equally deserving, self-denying, and faithful, have borne the burdens peculiar to them and their times, less conspicuously perhaps; but meriting the appreciation and gratitude of the church. The career of the pioneer ministers in a frontier conference has its peculiarities in every case. There is the indescribable medley of painful drudgery, sacred devotion, spiritual depression, and rapturous exultation. And withal, scenes of thrilling adventure, not seldom accompanied by the ludicrous, often occurred. And frequently there was the keen fight with "the wolf at the door" and the tempter at the heart, and outside was an unappreciative world. Yet all the toil, the endurances, and sufferings, conquered by a living faith, were sweetened and endured through "the peace of God which passeth all understanding."

EMORY MILLER.

II

A FOREWORD

["Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following."—PSALMS 84:12, 13.]

TO trace the history of the Christian church, whether as a whole, or existing as a separate denomination, mission, or conference, is a gracious task; for where correctly portrayed, it must reflect the infinite goodness and wisdom of the Divine Author.

In undertaking this work with reference to the Iowa Conference, I have enjoyed the advantage of personal information, either by pen or word, with most of the original workers, and as secretary of the conference for seventeen years, I had possession of, and free access to the conference records. The general minutes of the church and the published minutes of the conference and the pages of the Advocates have also aided my researches. And I most gladly acknowledge the valuable assistance rendered me by many of the members and laity of the conference. I have also availed myself of the labors of those who have toiled in the same line, or have put out works helpful to my purpose. Among others I may name Leaton's History of Methodism in Illinois, Holliday's Indiana Methodism, Field's History of the Rock River Conference, Bennett and Lawson's History of Wisconsin Methodism, the Life of L. B. Stateler, C. Hobart's Recollections, Taylor's Battlefield Reviewed, and Haine's Makers of Iowa Methodism. Special notice is also due Miss Elizabeth Pearson, Mrs. L. B. Murphy, Mrs. Alla Pichereau, Secretary J. B. Hingely, Eaton & Mains, and the Secretaries of the Parent Missionary and Sabbath School and Church Extension Boards for services rendered.

The reader should notice that this is a history of the Iowa Conference, and not of the separate local societies. But enough material is either gathered or accessible, relating to the local churches, to make a companion volume which would be both interesting and useful.

Recording my grateful sense of obligation to that Divine Providence who, after these many years of ingathering, has permitted to me health of body and mind to now in my 83rd year, bring the labor to a close, I commend the work to the

kind reception of the ministers and laity of the conference, and all of those who are interested in the Lord's doings, which are "marvelous in our eyes." Finally this book is hereby dedicated to my faithful wife, whose constant and affectionate ministrations have greatly aided my undertaking.

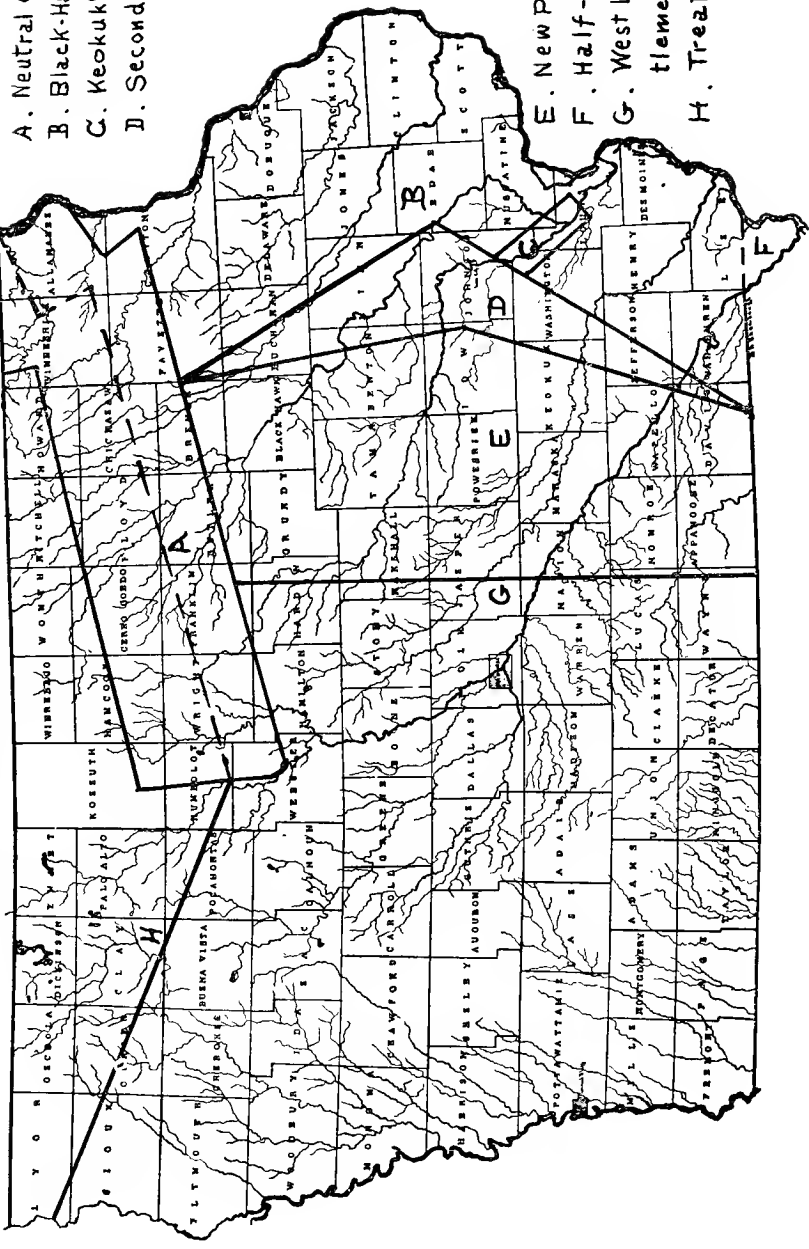
THE AUTHOR.

III

IOWA, THE CONFERENCE HOME

IOWA, the 29th state admitted to the North American Union, was, previous to its occupation by the whites, a part of that vast territory claimed by the French, by right of discovery, and named after Louis XIV., Louisiana. In 1763, the French transferred it to Spain, but it was again acquired by the French in 1800, and was purchased by the United States of the first Napoleon in 1803 for \$15,000,000. Upper Louisiana did not, however, come into the possession of the government until its final surrender in 1804. Of course, all these transactions had no reference to the rights of the aborigines who were the rightful possessors of the soil. During all the time that it was possessed by the foreign powers, no attempt at permanent settlement of the country now in Iowa was made; the only white occupants being a few traders to whom grants were made along the Mississippi, and Julien Dubuque and some others who had made their way to the Spanish mines about the present site of the city of Dubuque. But the breaking out of the Black Hawk war in 1832 opened the way to the planting of settlements west of the river; and as a means of protection to the white settlers along the river in Illinois, the government purchased of the Indians a strip of land along the west bank, of the average width of fifty miles, which took the name of the Black Hawk Purchase. To separate the Sioux Indians from the more peaceful Sacs and Foxes in the south, and to prevent the bloody raids of the former, the government established a neutral line, beginning on the river in Allamakee county and extending southwesterly to the forks of the Des Moines in Humboldt county. This line formed the north boundary of the Purchase, which extended south to the Missouri line. The west line began on the Missouri line, at a point near the east line of Davis county, extending thence east of north to a point in Jones county, on the Red Cedar river forty miles west of Clark's Ferry on the Mississippi; thence west of north to a point in Bremer county on the Neutral line. This Purchase was nearly cut in two by a reserve, ten miles wide and forty miles long, along the Iowa river, made to the Indian chief, Keokuk. This purchase was opened for settlement June 1st, 1833. The whites at once began to cross the river and make their claims on the vacated lands.

Plat of Principal Indian Purchases, 1833-1843.



- A. Neutral Ground.
- B. Black-Hawk Purchase.
- C. Keokuk's Reserve.
- D. Second Purchase.

- E. New Purchase.
- F. Half-Breed Tract.
- G. West Limit of Settlement, 1845.
- H. Treaty Line.

In 1837, the central point of the Black Hawk Purchase was pushed twenty miles west, the extreme points remaining as before. This, called the New Purchase, was, therefore, in the form of two acute triangles, and possession was given of it in February, 1838. In October, 1842, the government purchased the remaining lands between the New Purchase and the Missouri river; but May 1st, 1843, it was opened to settlement only as far as a line running north and south "through the Red Rocks in Marion county." Through successive treaties, the title to the remainder of the Indian lands in the state was acquired by 1851. At first, the settlers in the Black Hawk Purchase were a law unto themselves. The rights of "Squatter Sovereignty" were asserted, and claim jumpers, thieves, and murderers were dealt with summarily. In order to extend the protection of the law to the settlers, the Purchase was attached to the territory of Michigan in 1834. In 1836, it became a part of the newly formed territory of Wisconsin; of which, strangely enough, Burlington was made the capital. In 1838, the Iowa territory was formed, Burlington remaining the capital until its removal to Iowa City in 1841. Robert Lucas, a man of progressive views and great firmness, and a consistent member of the Methodist Episcopal church, was its first governor. Iowa was admitted to the National Union December 28th, 1846. It should be noted that down to 1843 the work of the church in Iowa was confined to that part of the state east of the west line of the New Purchase; and that down to 1851 it was limited on the west by the Red Rock line, being nearly the same as the present west line of the conference.

A general knowledge of these facts will give the reader a clearer understanding of the early movements of the church in Iowa; which, as we shall see, entered upon its work at the very first opening of the country to civilized occupancy, and which steadily advanced its movements along the ever receding frontier, in order to carry to the pioneers in their humble cabins, the directing, purifying, and saving influences of the gospel of Christ.

As to the geography, topography, climate, soil, and productions of the state, it does not come within the plan of this work to speak, except it may be mentioned incidentally.

IV

FIRST PLANTING OF EPISCOPAL METHODISM IN IOWA. 1833-1834

[“Blessed are ye that sow beside all waters.”—ISAIAH 32:20.]

CHAPTER I.

THE GALENA AND DUBUQUE MISSION, ILLINOIS CONFERENCE, 1833-1834

THE planting of a church in any community is a matter of such vital importance, and is so closely related to the moral, social, and religious well-being of any people, that its history can never be ignored by the public annalist without great injury to the fullness and fidelity of historic truth. And when the history relates to the establishment and progress of an organization so wide spread and powerful in its influence as Methodism, it has an interest, not only to the adherents of the particular denomination, but also to all who would acquaint themselves with the molding and formative influences that are continually exerting themselves in society, and are shaping and directing the national character and life.

Many of the persons who first settled Iowa were devoted Christians, who, upon their coming to the new country, set up the family altar, and observed the duties and obligations of a religious life. In many of the forming neighborhoods, the first attempts at social worship, apart from those of the family circle, were made by Christians in the private walks of life, who were wont to resort to each other's cabins for mutual counsel, edification, and prayer. Many of these pioneers had been well drilled in their former homes in the Methodist class and prayer meetings, and were prepared, therefore, by their previous training and habits, to assist in setting up “the church in the wilderness.” In numerous instances, the licensed exhorters and local preachers, then more numerous and efficient than now, joined in the emigration to the new country, served as successful pioneers of the church, and busied themselves in preaching and gathering societies, even in advance of the missionaries that were sent into the field in accordance with the regular itinerant operations of the church.

The first Methodist preachers appointed to labor in Iowa came from the Illinois Conference.

At a comparatively early period in the present century, the lead mines of northwestern Illinois became the center of attraction, and speculators and miners resorted thither, and the town of Galena was laid out and soon became the headquarters of the mining interests in that region. Among the miners who were drawn to the place were many Cornish Methodists who had come from the old country to find employment in the mines. To supply them, and all others who so desired, with the means of grace, the Illinois Conference established a mission at Galena in 1829,¹ which was regularly maintained from that time forward and down to 1833, the initial date of our Iowa church history, and John Dew, S. C. Stephenson, Smith L. Robinson, and John T. Mitchell were successively appointed thereto.

Immediately upon the close of the Black Hawk war, and pending negotiations for the purchase west of the river, in 1802, parties of miners from Galena crossed the river and attempted to take possession of the old Spanish mines about Dubuque. But the Indians complained of the intrusion to the military authorities, and Jefferson Davis, since so well known, was sent with a force of cavalry, under orders from General, afterwards President, Zachary Taylor, then in command, to drive these intruders away. As soon, however, as the government obtained possession of the Purchase the whites returned to the Spanish mines, and established themselves in that locality. Early in the winter of 1833 1834, a town was laid out at the mines, and by a vote of the settlers was named Dubuque, after the old French trader who had first located there.

The Galena mission from the time of its first establishment had been under the official oversight of that celebrated western preacher, Peter Cartwright, and was at the time we are speaking of attached to the Quincy district, of which he had charge. He was, therefore, familiar with the new movements across the river at the Spanish mines, and was prepared to recommend to the church such action as the circumstances demanded. The Illinois Conference for 1833 met at William Padfield's, Union Grove, near Lebanon, Ill., September 25th, and in the absence of the bishop, who did not reach the session at its opening, Peter Cartwright was elected president of the conference. In his capacity as presiding elder, he laid before the conference cabinet the religious needs of the colonists at Dubuque; and on his recommendation, and with the consent of the bishop, Joshua Soule, who reached the seat of the conference during its sittings, arrangements were made to occupy the new country west of the river with the forces and institutions of the church.

¹There was an "Iowa Mission" established in 1834, but it was in Iowa county, Wisconsin.

In the appointments of that conference, in the Chicago district, of which John Sinclair was appointed presiding elder, we read, "Galena and Debukue mission, Barton Randle, John T. Mitchell;" that being the first occurrence of an Iowa name in a list of Methodist appointments.

Immediately upon the adjournment of the conference, Sinclair, Randle, and Mitchell started for their distant and scattered work, and after the usual incidents and inconveniences of travel in those early days, reached Galena, October 25th, 1833. Sinclair stayed at Galena two Sabbaths, and while there held the first quarterly meeting of the year. It does not appear that he visited Dubuque at all that year, nor did he return to Galena until the time of the fourth quarterly meeting, in the summer of 1834. Nor is it to be wondered at, for his district extended from Chicago, south to Peoria and west and north to Galena and Dubuque, and the only method of traveling that vast field at that time was on horseback. Sinclair describes the district as "a frontier work, a sparse population, neighborhoods remote from each other, roads without bridges, and vast plains without a stake or mark to direct the course of the traveler, except the points of timber miles apart." Sinclair was a Virginian, a grand man and an able preacher. Born in 1783, he entered the Kentucky Conference in 1824 and transferred to Illinois in 1830. After many years of useful labor, he died suddenly in 1861, at Evanston, Ill., crowned with years and honor.

At the first quarterly conference, before referred to, the work of the mission was, under the advice of Sinclair, arranged for. Mitchell, who had been at Galena the previous year, was to continue his headquarters there; Randle was to reside in Dubuque. This matter fixed, Randle sent over an appointment to Dubuque for preaching in the new town. When the time came he proceeded to the place accompanied by his colleague, Mitchell. On the evening of Nov. 6th, 1833, he preached the first gospel sermon ever delivered by a Methodist preacher in Iowa. The place of the preaching was at the tavern of Jesse M. Harrison, upon the present site of the Julien House. On the next day, being the Sabbath, his co-pastor, Mitchell, preached the second sermon in the same place.

It has been claimed that this was the first preaching of the gospel in Dubuque or in Iowa. But "honor to whom honor." There is satisfactory proof that the first Protestant preaching in the state was by Rev. Aratus Kent, a missionary of the American Missionary Society, who preached at the place at the house of a Mrs. Allen, as early as August, 1833, before the town was laid out. A Catholic priest had also visited the place and had celebrated the mass, and preached to the adher-

ents of his faith who were on the ground, before the coming of Randle. After these introductory services, Mitchell returned to Galena. Randle remained some days at the tavern; but the surroundings of a public house at that time, and in such a place as Dubuque then was, were not likely to be congenial to the tastes and wishes of a Christian minister. The preacher soon found "a more quiet place to read, think, pray, write, sleep, and eat, and an upper room in a large unfinished warehouse for a preaching house." He also "fixed a shanty" for his horse, where he could feed himself "with his own boughten feed." The town, if such it could be called, was a string of straggling cabins, and Randle says there was not then a finished house in the place.

Rev. J. O. Foster has described the room secured by Randle, "The only place they could procure at Dubuque for regular worship was a small, inconvenient room over a grocery, the entrance to which was by a rickety stairs outside. While the few above were engaged in singing, praying, and speaking to one another of the good things of God to them, those in the grocery below were drinking, cursing, quarrelling, and fighting." No wonder that the little society soon looked for other quarters for their social services.

Having made these arrangements at Dubuque, Randle returned to the east side of the river to explore that part of the work of which he had charge. There he says he found "an uncultivated field, large enough for an annual conference." After preaching at as many places as he could reach, and collecting all the information he could as to the work, he went back to Dubuque, with the understanding that until spring, when possible, he should go to the help of Mitchell on the east part of the mission, which he did; it being arranged that, on account of the great difficulty of crossing the river in the winter season, each one should remain on his own side for the time, except as they might assist each other in "two-days' meetings."

Randle now turned his attention to extending his labors west of the river, and arranged for preaching at the different settlements around Dubuque. One of the places was called Peru, five miles above Dubuque. There early in the spring of 1834, he made an appointment, and as he says, "not of choice, but of necessity," he delivered his message to the people "in a billiard hall connected with Captain Wilson's hotel, as there was no other room in Peru that would hold the people. But," says Randle, "the Lord went with me, and it was good." Doctor Trotter gives this description of it: "During the year Randle pursued the influx of emigration and preached wherever opportunity afforded. Without consulting anybody in advance, he sent forward an appointment to preach at a place called

Peru, at or near the mouth of the Little Maquoketa. When the preacher came into the uprising village, the inhabitants waited on him to apologize that they had no place large enough for meeting except a billiard room. 'O,' said he, 'I can preach anywhere; that won't hurt me.' The room was quietly fixed up, the table shoved to the wall, the trapezium covered with a white cloth, the balls rolled into their sockets, and the mace rods carefully concealed. The people gathered to see and hear what the preacher would do in the billiard room. Brother Randle, though the meekest of men, perpetrated the idea of preaching its funeral, it looked so much like a big coffin, and he did it, and had the satisfaction of knowing that the devil never returned to claim his traps, for the house was subsequently sold, and the money used for religious purposes."¹

Early in the spring of 1834, being "encouraged thereto by some friendly sinners," Randle made an effort for the erection of a meeting house in Dubuque. He says, "We presented to the citizens a subscription, obtained the money, and employed a workman who pledged us the house, I think, in four weeks; and we left an appointment for a two-days' meeting at that time. We were not disappointed; for when the time came we found the house finished and the people ready for the meeting. That is just the way the first Methodist church was built in Iowa so far as I know."

The original subscription paper for this humble structure has been preserved and is as follows: "Subscriptions for a chapel for the Methodist Episcopal Church in the town of Dubuque. Plan of the house:—To be built of logs, twenty by thirty-six feet in the clear; one story, ten feet high; upper and lower floors; to be pointed with lime and sand; and batten door; four twenty-light and one twelve-light windows. Cost estimated for completing it in good style, \$235.00. The above house is built for the Methodist Episcopal Church; but when not occupied by said church shall be open for divine service by other Christian denominations, and may be used for a common school at the discretion of the trustees. Woodbury Massie, John Johnson, William Hillery, Marcus Atchison, and Orrin Smith are the trustees, who are authorized to receive subscriptions and control the house for the purposes above mentioned."

Attached to the paper are names of about seventy subscribers, the contributions ranging from 12½ cents to \$25.00. And besides this local subscription the further sum of \$61.75 was collected in St. Louis by John Johnson and applied in the building of the church. This brother, John Johnson, kept a diary containing references to all the important events occurring

¹Letter to Central Christian Advocate.

about Dubuque at that time, and from it, it appears that work on the log church was commenced June 23rd, 1834. Under date of July 25th following he writes, "Raised the meeting house without spirits of any kind," which last remark indicates that as a notable exception to the common usage of the place. The church occupied the spot now forming the southeast corner of Washington Square; permission to occupy the ground having been obtained from Thomas C. Legate, the superintendent of the Upper Mississippi Lead Mines. It was used as a place of worship until the erection of the Centenary church in 1839, and was also used at times as a court room, for sundry public meetings, and for schools. It was finally moved to the corner of Bluff and Dodge streets, and was converted into a family residence.

The first Methodist class formed in Dubuque was organized by Barton Randle, May 18th, 1834. Under that date Johnson records, "Brother Randle preached to a large congregation, and formed a society, the first in Dubuque." He also states that the first prayer meeting in the place was held at his, Johnson's, house, April 24th, and the first regular class meeting on June 1st of the same year. On that day he writes, "We had prayer meeting, and the first class meeting ever held in Dubuque." Respecting this class Randle writes, "The organization of this class, the first and only one on the west side of the Father of Waters, occurred about April 20th, 1834." Probably this date refers to a voluntary gathering of the members for class purposes, while the formal enrollment did not take place until in June, as noted by Johnson. From Randle we get the names of the original members. John Johnson, leader, Susan Johnson, Woodbury Massie, Susan Massie, Robert Bell, William Hillery, Susan A. Dean, Abigail Wilder, Mary Ann Jordan, Patrick Smith, Frances Anderson, and Mrs. Charlotte Morgan, colored.

And even as from the original Twelve, who formed the little flock of which the Master himself was leader, there have sprung up Christ's militant host, on earth and in heaven, so from these twelve, planted as a Christian society upon the virgin soil of Iowa, there has already grown a large return. Thus it is that the history of Christian evangelism is ever repeating itself to the glory of God and the blessing of man. No wonder that Randle, in reviewing the facts after forty years had passed, should exclaim, "Well done! To collect money, build a splendid log meeting house and pay for it, hold a two-days' meeting in it, and receive twelve members, all in about four weeks. Who can beat that in Iowa now? We shall see. O, it was the Lord's doing, let Him have the glory Amen."

Early in the summer of 1834, the first Sabbath School was started in Dubuque, and Mrs. Susan A. Dean was one of the

teachers. It was a union enterprise, and after the completion of the log church it was taken there, and became finally the nucleus of the Methodist Sunday School in the town.

After the spring of 1834, the temporary arrangement of the work on the mission before referred to, was discontinued, and it was thrown into the shape of a "four-weeks' circuit." This is indicated by the statement of Randle, referring to the time of the opening of the new church, "From this time until conference," he says, "I was in Dubuque once in four weeks on Sabbath in the morning, and at Peru in the afternoon." The other three weeks, as a rule, evidently were spent upon the other part of the mission.

The work of Mitchell at Dubuque, which certainly ought to have its full place in the history, has been generally overlooked, and it finds no notice in Rev. H. W. Bennett's "Fifty Years of Methodism in Dubuque," nor is Mitchell's name included in his list of the Dubuque pastors. But Johnson's diary contains several references to the labors of Mitchell west of the river. Randle speaks of him as "my most excellent companion and helper," and he is generally careful to connect Mitchell's name with his own in his references to their operations. Their names were connected as colleagues in their original appointment by the conference; they were together in the first introduction of the services of the church at Dubuque; they evidently shared the privations and toils of the mission, and were one in their plans, their councils and their labors. Rev. A. D. Field, in his history of Rock River Conference, says, "Mr. Mitchell assisted in Galena, and had the charge principally of that portion of the work." Let them forever stand together on the pages of our Methodist history as the co-pastors of the first Methodist mission which included within its bounds any portion of our state.

According to Johnson's diary, Randle preached his last sermon in Dubuque, August 19th, 1834. For his year's labor he had received for his support one hundred dollars, ten of which came from a gambler of the town; nor is there reason to think that Mitchell fared any better financially. But spiritually, notwithstanding the prevailing wickedness of the people and the many and formidable difficulties that stood in the way, the missionaries were blessed with a good measure of success. To the Illinois Conference they reported on the mission at the close of the year, one hundred twenty-eight whites and two colored members; an increase of eighty white members over the report made the previous year from the Illinois part of the work. But much more had been accomplished. The church had been securely planted west of the "Father of Waters" and within the limits of the future great state of Iowa; and through this open

gateway had also entered those vital spiritual forces destined to exert a marked and abiding influence in the new country, and that were to spread themselves shortly across the plains to the Missouri, and still onward, further and further, toward the shores of the great Pacific.

Barton Randle, who may well be called the Apostle of Iowa Methodism, was born in Scriven county, Georgia, in 1796, and was the son of Josias Randle, a Methodist local preacher. In 1811, the family removed to the vicinity of Edwardsville, Ill. There Barton was converted in 1812, and January 25th, 1845, he was licensed to exhort by Rev. John Dew, of the Illinois Conference. In October following, he was given license to preach. In 1831, he was employed to fill a vacancy on the Spoon River circuit, Ill. The same fall he was ordained a deacon by Bishop R. R. Roberts, was received on trial in the Illinois Conference, and sent to Shelbyville circuit. The next year we shall find him on the Henderson River mission, where he organized a circuit, formed numerous societies, and had a prosperous year. In October, 1833, he was received into full connection in the conference and ordained an elder by Bishop Soule, and, as we have seen, was sent to Galena and Dubuque. Subsequently he was engaged in preaching on stations, circuits, and districts in southern Illinois, down to 1854. That year, while traveling on the Little Wabash, near Graysville, Ill., he received a shock from a stroke of lightning from which he never fully recovered. In 1849, he undertook to resume his itinerant work, but the next year superannuated, which relation he sustained until his death, January 2, 1882. For some time before his death, he was deprived of sight, and lay for some six months awaiting the end. His favorite expression, as descriptive of his feelings, was, "I am happy as a King." He was a good preacher, a wise administrator, sweet spirited, pleasant, and happy, and "ready to live or die as it pleased God." Peter Cartwright says of him, "Though a man of feeble health and strength, he was faithful in hunting up the lost sheep. I have thought he was among the very best missionaries I ever knew." And Rev. James Leaton, of the Illinois Conference, speaks of him as "a strong preacher and a fine theologian," and states that he was "a hard student and a good scholar." He was a man of good presence, full size, tall and well formed. His eyes were keen and penetrating, and the lines of his features indicated great firmness and decision.

His colleague, John T. Mitchell, was born near Salem, Va., in 1810. His father was also a local preacher who removed, in 1817, to the neighborhood of Belleville, Ill. In 1829, young Mitchell was converted, and took license to preach in 1831. That fall he rode with several others to Indianapolis, Ind., the

seat of the Illinois Conference, which then included Indiana. There he was received on trial, and was sent to the Jacksonville circuit. In 1832, he was at Galena, where he was returned, with Barton Randle, in 1833. In 1834, he was sent to Chicago, then a missionary station, with about twenty-five members. His acquirements in literature and theology, and his marked talent as a preacher, opened the way to his promotion in after years to many posts of responsibility and honor. In 1844, he was elected Assistant Book Agent at Cincinnati, in which capacity he attended the first session of the Iowa Conference which met that fall at Iowa City. He represented first the Rock River, and afterwards the Cincinnati Conference in the General Conference. From 1851 until his death, he was the popular secretary of the Cincinnati Conference and on the list of his appointments are found the Chicago district of the Rock River Conference, and the Urbana and Cincinnati districts of the Cincinnati Conference. It has been said of him that he possessed a combination of social, intellectual, and moral qualities which are rarely found in one individual, a heart overflowing with love for a perishing world, an understanding clear and discriminating; and these traits all combined to make him a minister of extraordinary influence and usefulness. His style was neat, simple, and dignified. At times, when his soul was kindled with the great themes of the gospel, he spoke with a tongue of fire; and he would stir every heart by his earnest and eloquent utterances. While pastor at Jacksonville, he became deeply anxious to promote the doctrine and experience of perfect love, and for this purpose organized a select society, after the plan of Wesley. Of his own inner life he says, speaking of a particular occasion of great blessing, "My soul was this evening drawn out in prayer that the blessing might be given now. I confessed my unfaithfulness. I pleaded the merits of Christ, the infinite love of God, and his delight in making his children like himself and his promise to cleanse from all unrighteousness, and, glory be to God, his Spirit broke into my heart, the darkness fled away, the glory of the Lord was revealed in the face of Jesus Christ, my sin was all destroyed, the love of God filled and overflowed my soul, and it was filled with love." In the spring of 1863, he was attacked with hemorrhage, and he felt that his work was done. He adjusted his affairs and prepared for his departure. His testimony was clear. "My peace flows as a river. I am waiting in weakness and pain, but I am not impatient for God to call me home. I am struggling into life." Hoping that the trip might benefit him, he started to visit a sister at Red Wing, Minn., but on the way, while on the bosom of the river he had crossed so often in his early ministry around Dubuque, he passed to his reward.

And surely it should be forever the cause of grateful thanksgiving that God selected such men as Randle and Mitchell to lead in the great enterprise of introducing the church into our state. Their self-sacrifice, their rich and ripe experience, their zeal and enterprise, and their abundant qualifications for their work, will serve as a constant example and inspiration to those who, in the coming years, shall be called to carry forward in the state the great movement which they have so well begun.

CHAPTER II.

PLANTING OF METHODISM IN SOUTHERN IOWA

FIRST MOVEMENTS AT THE FLINT HILLS

BURLINGTON, the temporary capital, in succession of the territories of Wisconsin and Iowa, and the point at which Methodism made its first entrance into southern Iowa, was a noted locality before it was settled by the whites. It was known among the Indians as Shakaquon, or the Flint Hills, and had been for a long time a place of traffic with the natives. When first occupied by the whites numerous old boat and trading houses were yet standing there, and there were many Indian graves along the river bank. In some cases, the remains of Indians, deposited in canoes, with sundry trinkets about the mouldering corpses, were suspended by bark ropes to the trees that stood near the river.

The first attempts at settlement at the Flint Hills, as the country around Burlington was then called, was made by the whites in 1832, but on complaint by the Indians, the squatters were driven off by the United States troops, and their cabins burned. However, immediately after the opening of the Purchase, June 1st, 1833, one of these squatters, Simpson S. White, returned and rebuilt his cabin. About the same time a man named Morton McCarver settled in the neighborhood and he and White established the first ferry at the Flint Hills. Soon after, A. Doolittle, a brother-in-law of White, purchased an interest in White's claim and moved to the place early in 1834.

In the fall of 1833, Dr. William R. Ross brought the first stock of goods to the site of the future city, and December 3rd of that year was married to Miss Matilda Morgan; the parties, as there was no one on the ground authorized to perform the

rites, were compelled to cross the river to the Illinois shore, where they were married on the river bank by a justice of the peace from Monmouth, Illinois.

The town was platted by White and Doolittle in November, 1834, and was named Burlington, after the city of the same name in Vermont. But in those days almost every place and person on the frontier had to wear a nickname, and so the little village that sprang up along the levee at the mouth of the Hawkeye creek became known as "Pin Hook."

Hon. Charles Mason said at an old settler's festival in Burlington in 1858, "When in February, 1837, I first set foot within the city, then in the fourth year of its infancy, it was a village of about three hundred. They occupied mostly houses of a single story, and even of a single room, constructed of logs or lightly built frames. Not more than two of the whole number were composed of more substantial materials, and these have long since vanished before the advance of superior improvement. A small opening had been made, extending a few squares up and down the river, and a still less distance back from the shore. But the hills around, now occupied with comfortable and tasteful residences, were then covered with the primeval forest. Not a church or school house had yet made its appearance among us. Such was the unpretending condition of the town, which was at that time the seat of government of a territory which included what now constitutes three states and the material for a fourth."

The second session of the Wisconsin legislature met at Burlington in December, 1836. The third also convened there June 1st, 1838. But while it was in session, on the 12th of the same month, the Iowa territory was erected by act of Congress, and the Badger legislators found themselves placed by that act outside of the limits of the territory for which they were assembled to legislate. July 4th, 1838, the territorial government of Iowa was formally inaugurated, and Burlington remained the capital until its removal to Iowa City in 1841.

The introduction of Methodism to the vicinity of the Flint Hills dates back to the early part of 1834. The movement leading thereto is to be credited to the zeal and enterprise of Dr. Wm. R. Ross, who corresponded with Peter Cartwright, the presiding elder of the Quincy district, Illinois Conference, and asked of him that something should be done to supply the Flint Hills people with religious privileges. And in answer to this request Peter Cartwright appointed a young man, Barton H. Cartwright, to the place. Cartwright, then a youth of twenty-four, was a native of Auburn, N. Y. He, like Randle and Mitchell, was of clerical stock for his father was a useful Baptist preacher, who, in March, 1822, traveled to Illinois, where he had al-

ready invested his means, intending soon to remove his family there. On his journey he took sick with fever, and died at Phillip's Ferry, Pike county, Ill., leaving a widow and nine children, with scanty means, to struggle for a maintenance. But the mother was equal to the task, and of her Barton said, "She was a Christian for sixty years, and then went up into the light."

When eighteen, Barton hired himself to a man named Stephens, near Amboy, N. Y. This engagement brought him more directly under religious influences, and at a prayer meeting, December 6th, 1828, he was converted, and at once united himself with the Methodist Episcopal Church. He was soon impressed with convictions of duty with respect to the ministry, and was offered license. From a sense of lack of preparation for the work, he declined, and formed the purpose of going to the west and taking up some land. But God was leading him in a way he knew not, and the darkness that was then around him was soon to become light. Early in 1833, with his knapsack on his back, he made his way to the distant frontier, and landed at the Flint Hills April 26th of that year. Two cabins, four miles west of the river, had been undiscovered by the troopers the fall before, one of which was occupied by S. D. Cartwright, a brother of Barton, and thither the young immigrant repaired. But after a short rest, in order to find work, he went over to Illinois to a settlement in Warren county, of which he had heard, near the location of the town of Berwick. There he secured employment and on the first Sabbath after his arrival, having heard that Barton Randle, who was then the preacher on the mission on that side of the river, was to preach in the neighborhood in the cabin of a Brother Pearce, three miles away, he proceeded at once to the place, with the purpose of hearing the sermon. But on reaching the cabin he found Randle lying sick with fever in the cabin loft. The young man at once sought an interview with the suffering pastor, and handed him his church letter which he had brought with him from New York. Looking at the youth, as he sat by his sick bed, after some conversation with him, in which something of the young man's history and experience was disclosed, Randle said to him, "You have come just at the right time. There are three or four families in the grove, and they will be here today, and you must hold meeting for them." At first Cartwright declined, and the preacher said, "Well, there will be no meeting then." At this the conviction of duty returned with great force, and when the people assembled the young man addressed them "as the Spirit gave him utterance." Nor was the word in vain. Randle, who from his couch in the loft had heard the fervent exhortations of the newly enlisted evangelist, was so

favorably impressed that, at the close of the meeting, he called Cartwright to him and said, "I have an appointment at half past two at H. Perkins' seven miles away, and you must fill that also. They have never had preaching there before. You can take my horse, and Brother Pearce's boy will show you the way." And so, now fully committed to the work, the young man assented and went forth to labor that Sabbath afternoon practically performing the work of a pioneer missionary. On his return Randle placed in his hands a license to exhort, so that to Randle belongs the double honor of introducing the church in northern Iowa, and of calling out and giving his first commission to the man who was to plant Methodism in the southern part of the state. Of this license Cartwright made good use. His calls to service were frequent, and his labors zealous and free. "I went about," he says, "breaking prairie and talking to the people—they called it preaching." March 22nd, 1834, by a vote of the quarterly conference of the Henderson River mission, Peter Cartwright gave him a license to preach.

On the day following his license, March 23rd, 1834, in answer to Doctor Ross' request, Peter Cartwright gave the young preacher his commission to the Iowa work; his orders being, "To preach and form societies wherever practicable in the Flint Hills settlements, and to make due report thereof to the church." Now again young Cartwright objected, urging his want of experience and preparation, but being urged to it by both Randle and the presiding elder, he answered, "Well, I have my breaking team, four oxen and a plow. If you can't do better, I will go and take no pay, but run my team and take care of myself." And, having nothing to detain him, he at once undertook the journey. Doctor Stocking, in a sketch of the history of Burlington Methodism written by him, says, as to the time of Cartwright's going to Burlington, on what authority I know not, that "About the middle of April, with his team and a load of corn, he (Cartwright) crossed the Mississippi on a scow, and reported at the cabin of Doctor Ross." But Cartwright says, "My orders say the 23rd of March. I went at once before grass came; I had to feed." And Doctor Ross says, "Barton Cartwright brought over in March a team of oxen, and broke prairie for me and others during the week, and would preach for us on Sundays, in Burlington and out at Avery's, west of Burlington." And Barton Cartwright always claimed that the first sermon he preached at Doctor Ross' cabin on the North Hill, was also the first Methodist sermon preached in Burlington.

Of his work at Burlington he says, "I immediately formed a class of six persons, with Doctor Ross as leader, which I believe to be the first class formed in Iowa, and I began my work, both temporal and spiritual. We held our meetings at Burlington

at the house of Doctor Ross, and during the service the yard was often thronged with Indians. The house had but one room, which answered the purposes of kitchen, parlor, and church, and there the itinerant and the stranger found a welcome. Doctor Ross was a noble, earnest, Christian gentleman, devoted to the interests of Methodism. Many interesting events occurred during the time I spent in Iowa and I felt it an honor to have been concerned, even in a small degree, in the first promulgation of the gospel beyond the 'Father of Waters.' I was assisted in meetings during the summer of 1834 by Rev. W. D. R. Trotter, Asa D. McMurtrie, and Peter Cartwright." McMurtrie was the first regular Methodist preacher at Rock Island, and Trotter had succeeded Randle in the fall of 1833 on the Henderson River mission.

As to the help referred to, Doctor Ross writes, Asa McMurtrie landed at Burlington from a steamboat, on his road as a missionary to Rock Island, about the 1st of April, 1834, and preached for us about two weeks afterward. W. D. R. Trotter also came over and preached for us, and about the 1st of May, Peter Cartwright, upon his return from Galena, brought McMurtrie with him, with Daniel G. and B. H. Cartwright, and held a two-days' meeting in the grove near my home, just back of the public square."

We have also information of the services of another minister at and near Burlington in those early days. Rev. J. M. Jamison, then of the Missouri Conference, states that in September, 1833, he was placed in charge of the Palmyra circuit, Mo., which extended northward as far as Tulley, on the Mississippi; that in December, 1833, he "extended the circuit to the Des Moines and up that river about fifty miles from its mouth; and that in the spring of 1834, he crossed the Des Moines and preached in the Half Breed Reservation, now in the state of Iowa." This he thought was the first Methodist sermon preached in the state, but in that he was mistaken. It would seem, however, that if he extended his circuit at the time named, fifty miles above the mouth of the Des Moines in the fall before, that he must have preached in Iowa some time late in 1833. But in any case we have no trace of any permanent result in the way of any society organized in Iowa by Brother Jamison. In the summer of 1834, he was at Burlington, where he went with a view to establishing a mission among the Sac and Fox Indians. This visit he places as probably in June. He says that, having stayed on Saturday night with an old gentleman about seven miles from the town, they went together to Burlington on the Sabbath morning, and stopped at Doctor Ross' cabin. There he learned that Barton Cartwright was to preach that forenoon. Cartwright invited Jamison to preach, but the latter suggested

that it would be better for Cartwright to preach at that hour, and for him to officiate in the afternoon, so this arrangement was made. Jamison, in his account of the circumstance, says, "I have a distinct recollection of Brother Cartwright as I saw him on that occasion. He was a young man, in vigorous health and of good proportions, dressed in plain linen pants, home made cotton vest, common shoes without socks, and no coat, and with a chip hat. Such was the man, honored of God, to introduce Christianity into the now great state of Iowa, and his dress was no disparagement to the man. His text was Col. 1:28. I have never met Brother Cartwright since, neither have I ever forgotten his sermon. It would have done him no discredit in his more mature years. At 3 p. m., I preached on 'The Wedding Garment.' At the close, Brother Cartwright invited all the members of the church who were present and willing to do so, to give him their names to be formed into a class, and seven, with Doctor Ross as their leader, came forward and gave in their names. I regret that I cannot give the date of the formation of the class, or the names of the members; but it took place in the cabin of Doctor Ross on the hill, half a mile from what was then Burlington." The next Tuesday, accompanied by Doctor Ross, Jamison went six miles further up the river, and preached to a little company in a little cabin, "the farthest north in all the white settlements then in the territory." Not succeeding in his mission to the Indians, Jamison returned to Missouri. In November, 1834, he was in Burlington again, and preached in a private house in the village itself. It was a tavern. "The people came in," he says, "and I preached standing in the lady's room, and part of the people were in her room and the balance in the public room, which adjoined it." The previous preaching had been, as we have seen, at Doctor Ross' on the North Hill, and until now there had been no preaching in the village itself, so that, as he writes, "the first sermon preached in the town of Burlington," (of course he means as then laid out) "was preached in a public house by a member of the Missouri Conference."

There has been considerable question as to which class was formed first, that at Dubuque or the one at Burlington. We have seen that Randle fixes the time of the formation of the class at Dubuque about April 20th, 1834. Johnson, however, in his diary, places it at June 18th, 1834. Cartwright states that he organized a class of six members at Burlington immediately after his going to the work in March, 1834, and further states that he cannot fix the date of the organization later than the first Sabbath in May, and thinks it was even earlier. J. M. Jamison places the probable date as June, 1834. Doctor Stocking states—on what authority he

does not say—it was on the last Sabbath of April of that year. Doctor Ross fixes it at the Peter Cartwright two-days' meeting, which he dates about the first of May, but which Doctor Trotter says was arranged for the last Sabbath in the month, and further states that at that meeting, at which he was present, a "class was formed at Burlington." From the lack of precision and evident conflict in the accounts of the matter, it is a question that cannot now be definitely determined. It is evident that both classes were formed at nearly the same time, but the conflict as to the Burlington dates may perhaps be reconciled by regarding the later occasions referred to as times when, as Doctor Trotter elsewhere explains, "the class books were readjusted and new names added to the list." Of the members of the original class at Burlington, I have the names of W. R. Ross and wife, W. E. Brown and wife and Mrs. Catherine Worrall, with all of whom I was personally acquainted. In November, 1834, Brother Wm. E. Brown came to Burlington, and at once connected himself with the society. The next summer Mrs. Rhoda Brown, his wife, joined her husband, and was received into membership. Other early comers were Thomas and Elizabeth Ballard, Mrs. Ariadne Bennett, John and Jane Darbyshire, John and Sarah Pierson, and their daughter, Miss Sarah Pierson, John C. and Elizabeth Sleeth, and Miss Virginia Sleeth.

It should be forever remembered, to the credit of Barton Cartwright and his helpers at the Flint Hills, that they asked of the settlers no compensation for their services. There was as yet, of course, no missionary appropriation for the work there, and Cartwright says, "I refused to receive any remuneration, preferring to depend on my own labor, and I accordingly started for my work with four yoke of oxen, a breaking plow, and a load of provender. I broke prairie during the day, and held meetings at night and on the Sabbath. I carried wood on the steamboats to save money, took up no collections, and received no pay for my preaching." This, as most of the settlers were in slender circumstances, shows the generosity of Cartwright's nature. During the time he supplied the work, there does not seem to have been any regular plan of the field. He preached with some regularity at Burlington and at Avery's, west of town, but generally the meetings were held wherever there was an open door and the people could be gathered together for worship. Nor can we tell just how far he extended his labors, but it is certain that, as he had time and opportunity, he visited all the settlements around the town and along the borders of the Flint.

Doctor Trotter states, in connection with these early movements at the Flint Hills. "At the Illinois Conference, in the fall



Bishop T. A. Morris
Isaac I. Stewart
Peter Cartwright
Andrew Coleman

John T. Mitchell
William Simpson
Norris Hobart
Joshua B. Hardy

Barton Randle
Bartholomew Weed
Learner B. Stateler
Barton H. Cartwright

David Worthington
Henry Summers
Chauncey Hobart
Henry W. Reed, Sec'y

of 1833, I was sent to the Henderson River mission, which lay in the counties of Knox, Warren, Henry, and Fulton, Ill., running up the river as far as to Rock River. The Indians had just retired from that section, under the treaty made with them after the battle of Bad Axe the spring before. For several years prior to the departure of the Indians, the counties of Illinois, bordering on the river up to and beyond Rock Island, had been rapidly settled up by the whites. The Methodist Episcopal Church, quick sighted for fresh fields of labor, had been on the move. Large societies had been formed in town and country, missions had been established, the Quincy district had been made to cover the whole territory, and the itinerant machinery was in full working order both among the native and emigrant population. Just then the Black Hawk war broke out, which was caused by the contiguity and admixture of the races. Impartial history will discover, however, that the white man was as much, if not more, to blame than the Indian for those disturbances. The treaty formed at the close of the war gave the whites the right to the immediate settlement of the Purchase in Iowa. In lower Iowa, the Flint Hills and the prairies west were points of attraction to the emigrants from the bordering counties of Illinois. During the fall and winter of 1833, emigration proceeded rapidly. Some were there prospecting, and not a few pitched their tents before Keokuk, the council chief of the Sacs and Foxes, and his band had time to retire. Some were making claims, building log pens and covering them with puncheons or poles, and staking out their claims. Some were erecting houses for their future habitations, and some moved their families and household gear, stock, and farming implements without antecedent preparation. Others were opening stores, erecting mills, felling timber, splitting rails, or breaking prairie as long as it could be done before the winter frosts came on. By the spring, there was a world of folks at the Flint Hills and in the country beyond. A little town sprang up, nicknamed 'Pin Hook,' on the site of the future Burlington. Government had made it the seat of justice of the new county of Des Moines just formed; had given Dr. W. R. Ross the first clerkship, and had provided a corps of surveyors who were, I believe, at the time in the country establishing the base line of the surveys.

"By the side of and together with these initiatory movements there were certain other processes of a religious character, that, if not so tangible or prominent at the first, yet were perhaps of no less moment and fruitfulness. Dr. W. R. Ross was already there, a Christian gentleman of influence, and a good Methodist brother, whose official deportment, piety, and zeal for the cause of religion, all told and at the right time, in favor of the church. If not the very first, he seconded all good un-

dertakings. He always favored the coming of religious men, especially of his own church, and was ever ready to direct and assist such to procure a home and enter into business. Then Barton H. Cartwright had gone there. A man of a big head and a good one; of a broad breast and heavy shoulders, having a mouth plentifully wide, with lungs of the highest degree of intonation, and who could make bass enough for any congregation, and sustain a prayer meeting to the end, without 'fear, favor, or affectation,' and who was as honest as 'Old Abe' himself. He took with him a prairie plow and a team of cattle. His business was to break prairie in the daytime, and, after hopping his cattle in the evening, to gather the settlers together for prayer meeting and other religious exercises, and he regularly visited 'Pin Hook' for such purposes." We shall meet with Barton Cartwright in the town work later.

Rev. C. H. Stocking, when pastor of the First Church, Burlington, in 1888, made what he intended to be a full, circumstantial, and complete account of the first operations of the church at Burlington. While it shows extensive research, and includes many facts of great interest, yet I regret to be compelled to say that in some way he was led into several vital errors that, for the truth of history, and as due to the men who were the actual pioneers of the church there, need correction. He asserts, in substance that the Flint Hills was from the first a part of the Henderson River mission; that Barton Randle was the first pastor at Burlington; that he and probably others, had preached there before Barton H. Cartwright, and that, with a temporary interruption perhaps, by the Missouri brethren, it had remained on the mission through all the early years. But as far as Randle was concerned, if he was ever pastor there, he was a shepherd without a flock, for it is certain that no society was ever established at Burlington until in March, 1834, several months after Randle left the Henderson River mission. Randle was appointed, as we have seen, to the mission in the fall of 1832, and at the Illinois Conference which met the 25th of September, 1833, was removed to Galena and Dubuque. His services at Burlington, then, if any, must have been confined between the 1st of June, 1833, and the date of the Illinois Conference, of that year, or a little over three months. But the emigration to the Purchase did not begin till June, and it was some time before any regular settlements were effected there. Furthermore, there is a total lack of proof that the Henderson River mission ever included the Flint Hills.

We have already noted that Doctor Trotter, who was on the mission in 1834, in describing his work, limited it especially to the four Illinois counties he named, and never hinted that it extended west of the river. And as to Randle's prior preach-

ing at the Flint Hills, Doctor Stocking, after quoting Peter Cartwright's eulogy of Randle, says, "The inference is strong that such a man, under such a presiding elder, and who had charge of the territory west of and bordering along the Mississippi, would not and did not, let such a point as the Flint Hills, with already two stores and a population of thirty to forty persons, and some of them Methodists, as Doctor Ross and his wife, pass by a whole year without a single visit or sermon preached." But it is very unsafe in matters of history, to rest on inferences. Besides the Illinois Conference did not then extend west of the river, and there is no proof that Peter Cartwright ever paid any attention to the work there until his attention was called to it by Doctor Ross, or that Randle had any such official oversight of the work there as Doctor Stocking states. But as the Purchase bordered on his district it was Peter Cartwright's place, since the exigency required special attention, to look after these people, which he did as soon as his interposition was invoked, by making a special arrangement for it. Further, I wrote to Barton Randle when I was making the researches at Burlington which I did in 1853, and requested of him a full statement of his Iowa work, and he replied in a long communication, giving an account of his work at Dubuque, but saying nothing about any service of any kind at Burlington, as he certainly would have done had he performed any prior work for the church, of any kind, at the Flint Hills. And in a letter to the Central Christian Advocate, of February 24th, 1860, referring to his Dubuque work in November, 1833 and the spring of 1834, he wrote, "Now so far as I know this was the beginning of Methodism, the first sermon preached, the first church built, and the first class formed on Iowa soil. If any brother has earlier dates I hope he will produce them, that we may have the real first." Of course, that settles the matter as to Randle's prior preaching at the Flint Hills, for had he done so his preaching at Dubuque would not have been the first preaching in Iowa, as he states it was.

Indeed, if any preacher from the Henderson River mission had any claim to the honor of being preacher-in-charge at the Flint Hills, it must have been W. D. R. Trotter, for he was there on several occasions in 1834-1835 helping Brother Cartwright. And in reference to his services at the two-days' meeting which he attended at Burlington that summer, Brother Trotter says of himself and Barton Cartwright, "We had been instructed by the presiding elder to ascertain how many church members were scattered through the Flint Hills and the territory beyond, where societies could be organized and what places would be likely to serve as future preaching places. All this was done; a class was formed at Burlington. Only a few presented church

letters. The major part were from my own charge, and their names were inserted upon the class book from a correct knowledge of their standing. In regard to the other information, Barton Cartwright had it all within himself. And though I traveled with him through the back country for one or two days, so new was everything and so migratory the population, that no steps were taken to organize any classes, except at Burlington. At the second meeting, attended by the presiding elder in person, the class book was readjusted, new names were added, preaching places were inquired for in the interior, and the brethren were promised a preacher for the next year." But this was work done by the special request of Peter Cartwright, that he might obtain all the facts relating to the new field and have the benefit of the riper judgment of Trotter. And any ministerial service by the latter was, as Barton Cartwright explained, by "an exchange of help" an expression inconsistent with the idea that Barton Cartwright was acting simply as a local preacher of the mission, but one that would be used by one pastor speaking of assistance rendered by a brother pastor. Note too, how Brother Trotter distinguishes his own work from that of the Flint Hills, "The major part (of the new members) were from my own charge." That I am correct as to the mission also appears from a statement of Doctor Trotter in a letter to the Central Christian Advocate, in which, referring to the agency of Doctor Ross in the matter, he said, "He had written to me several times during the winter (of 1833-1834) to have Burlington included in my circuit rounds, and others united in the same request. He also corresponded with Peter Cartwright on the same subject. But that terrible river rolling between, its wide and unbridged bottoms, a mere excuse for a ferry, together with a large circuit I was endeavoring to compass, with appointments to preach nearly every day, prevented." And instead he states that an arrangement was made to help Barton Cartwright at Burlington in the summer of 1834 in two two-days' meetings, of which we shall hear more hereafter.

Nor is it correct that Revs. Peter Borein and Justus Woodworth, of the Illinois Conference, who were on the Henderson River mission in 1834-1836, had anything to do, in connection with their work as pastors, at Burlington. During that time, as will appear, Burlington was supplied from the Missouri Conference, and the appointments to Burlington up to 1836 were, not as Doctor Stocking has it, Barton Randle, W. D. R. Trotter, Peter Borein, and Justus Woodworth, but B. H. Cartwright, John H. Ruble, and D. G. Cartwright, supply, and L. B. Stateler. Nor did the Missouri Conference, on the complaint of Peter Cartwright that they had "jumped his claim," by going into Iowa, voluntarily abandon the field, as

Doctor Stocking intimates. The General Conference, which met at Cincinnati, Ohio, May 2nd, 1836, evidently under the representations of Peter Cartwright, who was a delegate thereto, and because the work could be more conveniently supplied from the Illinois Conference, included in the latter body, the territory "commonly called the Black Hawk Purchase." But this did not transfer the work at Burlington to the mission. The vacancy occasioned by the death of Ruble was filled by Rev. D. G. Cartwright, a brother of Barton Cartwright, who was my close neighbor for two years at Kossuth, Iowa, and who himself informed me of the fact, and stated that he and some local brethren who had come to the country, filled the Flint Hills work until the Illinois Conference of 1836 appointed Chauncey Hobart to Burlington. Brother Stocking gives as his authority for many of his statements information given him by many of the old settlers who had been interviewed by him. But I had conversed over these matters with the persons he refers to, and with others who were then on the ground, twenty-six years before the time of Doctor Stocking's inquiries, when the facts were fresher in their minds and the events less remote, and I think that any different information which he may have afterwards received from any of them may be explained by a remark quoted by Doctor Stocking from Barton Cartwright, "After the lapse of fifty years the memory is not so complete as one could wish." And I have no doubt that the preachers whom they thought had been there prior to Barton Cartwright's coming, were actually Asa McMurtrie and those who helped Cartwright in 1834. In fact the arrangement, appointing a local or some other preacher to open a new work in an unoccupied field, was a common thing in those early days, and singular enough, Doctor Stocking refers to a circumstance of the sort in the formation of what became the Rock Island mission in the interval of the Annual Conference in 1832.

CHAPTER III.

EARLY METHODISM IN SOUTHERN IOWA, 1834

THE first of the two-days' meetings referred to before was held, as Doctor Trotter informs us, on the last Saturday and Sabbath of May, 1834. To that meeting, Peter Cartwright, who was hindered by other engagements from attending himself, sent Doctor Trotter and Asa D. McMurtrie. The three had been at Rock Island at a quarterly meeting, and of the trip to Burlington, in which the two preachers were accompanied part way by the elder, Trotter has furnished a description, that fully illustrates the difficulties of travel in the way of the itinerant in those early days. He says, "On leaving Rock Island, we had nearly forty miles to travel, without a house or the sign of one. A lady friend, Mrs. McMurtrie (the wife, I think, of the late Lieutenant Governor of Illinois) provided us with a good lunch. We crossed Rock River in a crazy craft, whose bottom was as leaky as sin, and while the ferryman rowed us over, we did duty pumping out the boat. From the landing place, our course was up to the head of the island, to a point where General Gaines, about a year previous, had sent a steamer to fire down the chute and scatter grape among the bushes, to rout the lurking Indians. The chute was like a mill tail; it was just so deep, no less, no more, and it had to be forded. The bottom was solid, smooth rock, offering no clinch for the horses' shoes. The guide provided put in before the train and the blue gig followed. That gig had served the church for over a quarter of a century, in its travels in Tennessee, Kentucky, Indiana, and Illinois. Then came McMurtrie and I on two ponies. If never before, we had good reason then to doubt our 'understanding' and to have a feeling sense of the uncertain tenure of all earthly good.

"Our greatest trepidation was, however, for our chief, the hero of many watery scenes, past and to come. 'If,' said he, 'the wheels would happen to wash up, old Fox will go kiting.' He offered no opinion as to what would become of himself, or where he would come out, but the deep water below would have given no kind embrace to an intruder. But the bottom was smooth, and we felt our way so carefully that no accident occurred. We landed safely, only the horsemen's boots had got stealthily full of water in the passage, and the owner of the blue gig had a marked white line on his lower lip, caused, we presumed, by the pressure of the upper teeth closed upon it for the time, in the effort to keep from slipping. He did not say how it came, and we were afraid to ask, but addressed our-

selves to the journey before us. Towards the middle of the day the enthusiasm of our trip was put to a new reckoning. The sun commenced his frolics, sending up steamy vapors through the atmosphere. The wind lulled and blew again, at every return with increasing force. Evidently a thunder storm was brewing in the west. We had just reached the summit of a hill when the floods descended. We drew up under the foliage of a large tree, where we were detained several hours. It rained as if it had never rained before. While the storm was at its worst, we managed to get the elder's big box from its place behind the gig upon the seat within and upon it he crawled. Taking the reins in his hands and crouching himself beneath the calash of the vehicle, he contented himself that it was no worse. As for his companions, all the starch had gone out of their necks and down their backs, and their two white hats went to seed. When we reached the interval below, new troubles appeared.

"A broad sheet of water bewildered our submerged Indian path for a mile or a mile and a half, and spread endlessly toward the Mississippi, and Uncle Peter said it must be crossed, and gave directions for us to lead the way. About midway of the expanded waters we came to the regular bed of the stream, but we had missed the fording place. Before us was a deep, long, narrow gulch, detected only by the absence of the dead razor weed. We counselled the elder to jump his horse over the narrowest point, hoping that the wheels would mount the opposite bank without touching the bottom, but he found a place of entering to suit himself. In some way he managed to divide the channel so as to have one wheel on each bank, and old Fox had plunged beyond his depth. His tail was gone, his back was floating, his feet were feeling for the bottom, only his head and ears were above the tide. Dismounting in the water, one of us unfastened the traces and led the horse forward to keep him from struggling. After he was clear of the pool, we undertook to draw the gig safely along the narrow banks and get it ashore.

"When these waters were passed, we went to the top of a hill. The sun had dropped from the clouds and revealed to us the 'Father of Waters' and the Henderson river hastening to its embrace. Suddenly we heard the crack of the whip and Uncle Peter's voice exclaiming, 'Now, my larkies, scud it, or I'll lift the fustian from your beavers and water from your backs.' And so the race began. On we went, John Gilpin like, shifting and turning as the slopes of the bluffs required. Before the sun went down that day we arrived at a place where an appointment had been made for the elder to preach that night. Of course we were welcomed. Soon a blazing fire was drying

our clothes, and the pleasing aroma from another room told us that the sisters were making ample preparation for the re-establishment of the outer man. Then came the preparation for the preaching in the same big room. The suit of the host was offered the elder, but he used the coat only, and Mac and I crept into the butternut garments of the boys, and found seats next the wall. The text was Heb. 10:30, and the subject, 'patience'; but he made no special effort at sermonizing, but led off into one of those earnest exhortations to Christian duty for which he was so gifted, alluring his hearers by the promises of the better land. And all hearts were moved, all eyes suffused with tears of joy, and every tongue united in the strains,

There is a land of pure delight,
Where saints immortal reign."

The reader will, I know, excuse the insertion of this seemingly digressive sketch, for it is really a part of the history of the two-days' meeting, and it illustrates some of those "perils in the wilderness," and "perils in the waters," which, in their "journeyings often," the brave itinerants of those early days met with all over this western land.

At this point, the elder parted from his proteges, and the latter made their way to the Flint Hills, and entered upon their work there. Trotter says that at that meeting all the people in the settlement were out, at least they heard of none that were absent, for Barton Cartwright had left none without notification. It was held in a grove on the slope of the north hill, near the public square, at the same place where the meeting held by Peter Cartwright took place. At this meeting, a third Cartwright, Daniel G., a brother of Barton, was also present. The Sabbath morning sermon by Trotter was founded on Mark 4:16-28. "So is the kingdom of God as if a man should sow seed in the ground, and should sleep and rise night and day; and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, then the full corn in the ear." And in its application the speaker said that "the new settlements in the whole territory were in a germinating state, having received at once the germs of empire and the seed of the gospel kingdom; that the blade of the one, and the ripe corn of the other would flourish together; that the ear would appear in due time and the full corn after the ear; that very soon the tide of population would sweep over and fill the land; that roads would be constructed and towns and cities built; that the gardens and orchards and cultivated fields would crowd aside the prairie grass; that the wild flowers would disappear, and the Indian war path would be blotted out; that comfortable homes would take the place

of the rude wigwams, and that school houses, churches, and colleges would dot the land. In a word, it would become a land of blessedness, 'flowing with milk and honey.'" Of his co-laborer Trotter says, "I can remember well the good service he rendered at the meeting and the sermons he delivered on each evening. They were well put up, and his positions were enforced with energy. From a child, he had been familiar with the doctrines of the Bible, and he was well versed in the standard authors of the church. He delighted to frame his discourses after the style of the old Methodist divines. And his musical voice and the deep sympathy he manifested for the salvation of sinners gave him great power with the people."

"To illustrate," as Trotter puts it, "the moral condition of most little river towns, as first spawned from the oozing waters," he furnishes us this incident. "On a Sabbath, some time previous to the two-days' meeting, a steamboat landed at 'Pin Hook,' and threw off on the levee, boxes, barrels, hogs-heads and bales, containing merchandise of every kind; furniture, old and new, lath, shingles, the frames for two small stores, and other lumber for the town. The teamsters were busy carting away the stuff. It was a big day for 'Pin Hook.' When the steamboat landed, out of it sprang a live Yankee, who was struck with surprise at the scene. 'I want to know,' he said, 'is there no Sabbath here?' 'No,' said an old Westerner. 'Well, but what sort of a society have you got?' 'All sorts to suit customers,' was the answer. 'But, where are your laws?' 'Haint got any; haint made 'em yet. Congress has promised to send 'em first chance. Till they come every feller gets along as he pleases about his claim and other things.' 'No law,' said the Yankee, 'then one's money aint safe?' 'Not very; quite dubious if he had any amount.' 'Well, but your having no Sabbath is the worst of all. If the people were only religious they might get along without law.' 'O, well, as to that, don't be discouraged,' said the Westerner, 'we have a Sabbath comin'.' Trotter over the river has promised to bring one. He has sent an appointment out over everywhere, and is trottin' along with it as fast as he can. I've just heerd from him by that drove of cattle thar. And I hear they are going to have the biggest meetin' up thar by Ross' and then Sunday and meetin' will go on together, and our morals will be perfected.'"

I have in my possession an old receipt which tells its own story. It is in Trotter's hand, and reads, "Burlington, Flint Hills, April 14th, 1834. Rec'd of Wm. R. Ross, Two dollars for the first volume of the Western Christian Advocate. W. D. R. Trotter."

Trotter was a Kentuckian, born in 1807. When young he was converted at a camp-meeting, and his attention turned to the ministry. He was licensed to preach. In 1830, he went to Illinois and was admitted on trial in the conference.

In 1833, we find him on the Henderson River mission, which, as we have seen, brought him into connection with the work at the Flint Hills. Subsequently he was engaged in the pastorate, the presiding eldership, and education. In 1852, he became the first editor of the *Central Christian Advocate* at St. Louis. His death occurred at Jacksonville, Ill., in 1880. McMurtrie entered the same conference on trial in 1832 and after a short course in the ministry, located in 1837.

About a month after the two-days' meeting referred to, the hero of the blue gig, Peter Cartwright, came to Burlington to hold a second meeting. In his autobiography, he says, "I had an appointment to hold a two-days' meeting just back of where Burlington now stands. There was then only a few cabins in the place, and not one of them would hold the people. So we repaired to a grove and hastily prepared seats. Years before, an old tree had fallen across a small sapling and bent it near to the earth. It was not killed; the top shot straight up beside the tree that had fallen on it. In this condition, it had grown for years. The old tree was cut off, the bark scalped from that part of the sapling that lay parallel with the ground, a stake was driven down, and a board was nailed across to the top of the sapling that stood erect. This was my hand board. I stood on the part of the sapling that lay near the ground. This was my pulpit from which I declared the unsearchable riches of Christ, and we had a good meeting." Trotter writes, "As represented by Doctor Ross and others, Peter Cartwright came to them in the prime of his life and the vigor of his manhood. (It was in the forty-ninth year of his life and the thirty-second of his ministry.) His eye was unblanched, his body firm, his step elastic, his stature erect. All his social powers were in full play and his mental faculties retained the strength of his earlier years. The people were glad to see him. Strangers and acquaintances flocked around him. The strong were reassured, the faint-hearted felt the kingdom had come. The skeptical kept still and the 'toughs' called him 'the king of preachers.' His sermon was built upon the great commission, 'Go ye into all the world and preach the gospel to every creature,' a theme which allowed the full play of the mighty powers of the preacher.'" His history is well known and need not be spoken of here. His attire is not mentioned, but Doctor Miller has described him near the same time as "a man of medium height, thick set, with enormous muscle and bone, and although his iron gray hair and wrinkled brow

told of the advance of years, his step was still vigorous and firm. His face was bronzed by exposure. He wore a white Quaker hat and his upper garment was a furniture dressing gown without wadding. The truant breeze lifted this garment sometimes to a level with his armpits, disclosing the copper colored shirt and trousers of the divine. For he was a divine, and one worth a day's journey to see."

In those early days, Rev. D. G. Cartwright, a brother of Barton, gave assistance in the work, and another man who figured there was Geo. W. Teas. He had entered the ministry, and had served in Arkansas and Missouri, but had turned to the law, and opened an office in Burlington. Soon after the Purchase was taken into the Michigan territory, Teas aspired to an election to the Territorial Council, but was defeated, and blamed his Methodist friends with his failure and withdrew from the church and fixed upon his office door a notice,

"Let all men know from shore to shore,
That G. W. Teas is a Methodist no more."

Soon after, in a revival, he repented of his hasty action, and returned to the society. Whereupon someone tacked this upon his door,

"Let all men know from California to Maine,
That G. W. Teas is a Methodist again."

However, there was some real merit in the man and after his return to the church he was re-licensed and in 1849 united with the Iowa Conference.

Barton Cartwright continued his work at the Flint Hills until the session of the Illinois Conference of 1834, when he joined the Conference on probation and was sent to Knoxville, Illinois.

CHAPTER IV

EARLY METHODISM IN NORTHERN IOWA, 1834-1836

AT the session of the Illinois Conference held at Mt. Carmel, Illinois, October 1st, 1834, Bishop R. R. Roberts presiding, the Galena and Dubuque mission was divided and Dubuque was formed into a separate mission, the first regularly organized pastoral charge in Iowa, and Rev. Nicholas S. Bastion was appointed to it, it having a missionary appropriation of \$125.

The same year the Galena Missionary district was formed, consisting of the Galena, Iowa, Dubuque, Rock Island, and Buffalo Grove missions, but the Iowa mission was east of the river in Iowa county, Wis., so that three of the missions were in Illinois and one each in Wisconsin and Iowa. Hooper Crews was the presiding elder and also pastor at Galena. Father Crews joined the Kentucky Conference on trial in 1829. There he remained until 1834, when he came to Illinois to enter some land. While there, he attended the session of the Illinois Conference at Mt. Carmel, and received notice of his appointment to Cynthiana, Ky., but Bishop Roberts wanted him for the Galena work, and, after consultation, he agreed to the arrangement, was transferred, and received the appointment. From Mt. Carmel, he traveled to Galena on horseback across the prairies, the first day riding in company with Barton H. Cartwright, seventy-eight miles and the second day eighty miles. After adventures in crossing the swamps and swollen streams, and in traversing the ocean-like plains, he reached Galena in safety about the middle of October. The town had then about six hundred inhabitants and the Methodists had erected a small log church there that would hold about one hundred fifty persons. A Presbyterian minister, Rev. Aratus Kent, was already on the ground and the two societies occupied the little church, the ministers using it on alternate Sabbaths. This arrangement gave Crews half of his time to attend to his outlying work on the mission, and to carry forward his labor on the district. During the year, he visited Dubuque several times and on November 22nd and 23rd, 1834, he held in the log meeting house there, the first regular quarterly meeting ever held in Iowa.

Bastion, the Dubuque preacher that year, joined the Illinois Conference on trial in 1832, and was sent to the Lebanon and Sangamon circuits, Illinois. At the session of 1834, he was admitted to the conference, ordained a deacon, and sent to Dubuque. He is represented as a man of fair talents, but eccentric and given to change. At Dubuque, he was active and useful, and besides preaching in the village, he organized a circuit and preached in the country at the cabins of J. F. Newlin, H.

T. Camp, Simeon Clark, Jesse Yount, Mr. Bolles, and at a place called Center Grove. The state of society was then very unsettled. Drunkenness and profanity were common sins. Business was pursued generally on the Sabbath as on other days, the shops and stores being open. Murderous affrays, in the quarrels of the groceries and bar-rooms, were frequent. Contests over disputed claims were common and sometimes deadly. In one of these, Woodbury Massie, one of the original members at Dubuque, was shot down and killed by a man named Smith. Yet, despite these obstacles, something was done for the correction of the public morals by the ministers on the ground, and in turn they were generally treated with respect. And Bastion says that "even the roughest and most profane attended the meetings with respect and interest, and would often come ten miles on foot to attend the preaching." That year Bastion reorganized the Sabbath School in the log church, and also, to assist him in obtaining a living, he taught a day school there. One morning during his school term, he came to the church and found that it had been entered and robbed. The benches were tilted up and the books gone. Inquiry led to the discovery that a worthless vagabond had taken the books and sold them for whiskey. He was overhauled, and, in the absence of a regular civil officer, was brought before a jury of citizens. They, after hearing the facts, sentenced him, requiring him to restore the books, and to be conducted down the street to the tune of 'The Rogue's March,' hooted by the boys. Then he was to be taken to the shore of the river, and ordered to leave under the threat that if he returned he should be tied to a black jack and given an hundred lashes. The sentence was carried out, the offender afterward steering clear of the neighborhood of the Spanish Mines.

As the result of his year's labor, Bastion returned to the conference a membership on his mission of forty, the first return of Iowa members. At that conference, he located and remained at Dubuque employed in teaching. After a time, he removed his school to the Catfish Gap, where he set up a boarding school. The Indians were still numerous in the vicinity and their trail led by the door of Bastion's school house. One day he invited a chief to visit the school. The Indian could not understand why Bastion should be so interested in other people's children, and gave him an Indian name meaning "Big Father," in allusion to the numerous families under his care. By that name, Bastion was afterward known among the Indians. In 1837, Bastion re-entered the conference, and we shall meet him again at Burlington.

The Illinois Conference, presided over by Bishop Robert R. Roberts, met at Springfield, Ill., October 1st, 1833. At

that session, Rev. Alfred Brunson was placed on the Galena district, consisting of the Galena, Iowa (Wis.), and Dubuque missions, and he was also appointed "superintendent and missionary to the Indians on the Upper Mississippi." The district seems, however, to have been larger than appears on the general minutes, for Doctor Brunson says in relation to it, "Bishop Roberts gave me to understand that I must take a district in connection with my Indian work, and by planting myself on the verge of civilization I could attend to both. The Indian work was first to be explored to see where missions could be established with a prospect of success, and as there were five circuits within five hundred miles of the Indian territory, and all of them isolated from other districts, I must attend to them, and explore the Indian country besides. This gave me a district extending from Rock Island to St. Anthony's Falls, five hundred miles long, and about seventy miles wide, including all the settlements on both sides of the Mississippi river. Dubuque, however, was the only settlement west of the river." Of course, with such a field the visits of the presiding elder to Dubuque, like the angels', were "few and far between."

That conference sent Rev. Henry W. Reed to Dubuque. Reed was then a youth of twenty-two, a native of Columbia Co., N. Y., where he was born May 5th, 1813. He was converted at a protracted meeting held by Rev. Timothy Benedict, in 1831. While at the Wilbraham Academy, he was licensed to exhort, and the next year received license to preach. The same year he began to travel on the Great Barrington circuit, with Rev. D. Starks as preacher in charge. In 1833, he entered the New York Conference on trial and was sent, with John Brodhead and S. M. Knapp, to the Durham and Wyndham circuit, among the Catskill mountains. The next year, with Brodhead and D. Bullock, he was sent to Wyndham and Prattsville. At the conference, held at Brooklyn, N. Y., in 1835, he was received into full connection and ordained a deacon by Bishop Hedding, and immediately transferred to the Illinois Conference. Traveling with horse and buggy and accompanied by his young wife, Reed made his way overland to Springfield, Ill., the seat of his new conference. Reaching there just in time for the session, his transfer was announced and he was welcomed at once both to the acquaintance and business of the body. When the session closed and his appointment to Dubuque was read, he regretted that a journey of about two hundred miles was added to the more than a thousand miles he had already passed over. But he had enlisted for the war and about ten o'clock of the day the session adjourned, he set out for his distant work. Saturday night he reached Peoria, then a small place, and, as was then customary, putting out an appointment,

he preached on Sabbath morning in the court house and at night in the upper room of a dwelling. That week he continued his trip, taking with him part way as a pilot across the untrodden prairies, a brother named Michael Shunk, from the Buffalo Grove mission, himself afterward an itinerant.

After some days of severe travel, they reached the mineral region, the first mines they came to being near the old fort on Apple river. There they stayed all night at the cabin of a Brother Jewel. Often during the trip they heard reports of the wickedness of Dubuque and had Reed been less courageous he might have turned back, for it was predicted that in less than six months he would be killed, as at that time murders occurred in that vicinity almost weekly, and Jewel expressed himself as anxious for the safety of his guests. The next morning they proceeded, and that day dined at Galena. Resting there a short time, Reed inquired the way to the Spanish Mines and went on, but, by misinformation, lost his way. Nevertheless about 4 o'clock p. m. of October 16th, 1835, the travelers reached their destination and under that date John Johnson wrote in his diary, "Brother Reed arrived—our preacher."

According to direction, the new preacher called on Johnson, the only steward in town, for information, but things looked very dark. No house had been secured, and the prospect of getting one was bad, while to pay from eight to ten dollars a week for boarding was not to be thought of. So hearing of a class some nine miles in the country, Reed went there to see if he could make an arrangement for living at that point but did not succeed. At last he rented in town a new log cabin of one room, for which a rent of eight dollars a month was asked. Another difficulty was to find feed and stabling for his faithful horse, which had drawn him safely so many hundred miles; and though he needed the use of the animal he was compelled to send him to the country to be kept, and do the best he could without him. "Our situation," says Reed, "was not very enviable. . . Here we were hundreds of miles from home, with no personal friends, or even acquaintances within five or six hundred miles. Methodists were few, religion at a low ebb, a wicked community, expenses of living very high, and to crown the whole, through a misunderstanding, not a farthing of missionary appropriation to the charge. Considering all these things, it is not to be wondered at that we felt gloomy, but as a general thing we were saved from such feelings by a trust in Him who hath said, 'They that trust in the Lord shall not be confounded.'" Thus strengthened, the young man addressed himself to his work. After a few days, he began to make excursions into the country around, and finally, while he thought it expedient to spend most of his time in the town, he arranged

to visit the different settlements in the vicinity. He found several places where they wanted preaching, and as a Presbyterian minister, Reverend Mr. Watson, had come to the place, Brother Reed consented to his using the log church half of the time. This enabled him to supply the outside work as far as practicable, on the alternate Sabbaths.

In the summer of 1836, to save expenses, and for the benefit of Mrs. Reed's health, the family moved to the country. A Mr. Nolan had offered to put them up a cabin, but as this could not be done at the time, he tendered them a room in his own cabin. The room was only about ten by twelve feet square, with one window of three lights, a fireplace and a cap and clay chimney at one end. Finding it rather dark, Brother Reed cut a hole in the door in which he fixed a sash with a prepared light made of greased paper. "But," says Brother Reed, "let no one suppose we were unhappy, we were far from it. By the kindness of friends we had, if not the luxuries, all the necessities of life." This man Nolan was not a professor, but he traced his subsequent conversion to his intercourse with the minister, and the latter had the pleasure of receiving both him and his wife into the church, and of baptizing all their children in their own house.

There the hearts of the young couple were saddened by the sickness and death of an infant daughter, and for the want of a settled burial ground they were compelled to lay her form in a grave dug in one of the neighboring bluffs.

Of his work in the country, Brother Reed writes, "The weather was fine, the country pleasant, the people kind and liberal according to their means, and they generally attended the means of grace and were mostly well behaved in our services, although some places were noted for their wickedness. The people were from almost all parts of the earth, but they were so amalgamated that they seldom asked where a man was from or who were his parents, but judged him by his conduct there."

Among his excursions was one in company with one, Doctor Andrews, to Turkey river, a stream that traverses Allamakee county, some forty miles north of Dubuque. This trip was undertaken at the instance of Elder Brunson, who wanted to have that region explored. The parties included a hunt in the trip, but in this respect it was more adventurous than profitable. Nevertheless, the main object was attained. Reaching the settlements on the river, they circulated an appointment for preaching by going from house to house, telling the object of their coming. The people were pleased as there had been no preaching there before, and on the Sabbath morning, Brother Reed spoke in one of the cabins from the words in

Acts 10:32, "Send therefore to Joppa and call hither Simon, whose surname is Peter, who, when he cometh, shall speak unto thee." Whether from this peculiar text the preacher wished to urge upon the denizens of Turkey river the duty of applying for a minister, or whether the range of the sermon was more general, we are not informed. The day being stormy, the people were dismissed with the one sermon and the visitors—hunters in a double sense—returned to their homes.

From the old record, in the plain hand of Bastion, it appears that the first quarterly conference at Dubuque for 1835 was held in the log church, on November 14, Elder Brunson in the chair. Its roll consists of the names of H. W. Reed, pastor; Richard Greenly, Mark Leekly, and R. S. Elliott, local preachers; N. S. Bastion, local deacon; John Johnson and Simeon Clark, leaders; and Bastion, Clark, Johnson, Abram Morgan, and Michael Morally were elected stewards. Bastion was also appointed a trustee to take the place of the murdered Massie. A plan of finances was also adopted, but this was only partially successful, for with all the effort possible, in that day of small things, only a meager support was realized. The progress of the membership was slow, for many of the people were transient and could not be relied upon as permanent settlers. Yet the count at the close of the conference year was fifty-six members on the circuit, a net increase of sixteen, and the returns showed a Sabbath School with one superintendent, six teachers, forty scholars, and fifty volumes in the library—the first Sabbath School statistics we have from Iowa.

Respecting affairs at Dubuque at that time, Doctor Brunson writes, "At my first quarterly meeting, Brother Reed said that the bishop had sent him out of the United States," alluding doubtless to the fact that it was then outside of any state. "I found," he continues, "five men to one woman there, this being about the proportion of the males to the females then in the place. They had a log church, and the few women who attended occupied a few seats on the left of the pulpit, and the men occupied the rest of the room on the women's side as well as on their own side." For the old rule requiring separate sittings for the men and women was then observed in all our churches.

The Illinois Conference of 1836 met in "the attic story of the Methodist Episcopal church" at Rushville, Ill., October 5th, Bishop Roberts again presiding, and thither, over the long intervening distance, the preachers from the Galena district repaired. At that session, the Dubuque circuit was divided and the country appointments were mostly thrown into a separate work called from the river of that name, the "Maquocqua-taa Mission," and Henry W. Reed was returned to Dubuque.

About that time, a Mrs. Elizabeth Atkinson, a licensed preacher of the Primitive Methodist Connection of England, and as far as known the primitive female preacher of Iowa, frequently filled the pulpit at Dubuque. She was an educated, refined, and talented lady, of deep piety, and her preaching always drew full houses. Her influence was quite helpful to the young society, but in 1837, she removed to Chicago. This last year, besides his preaching, Brother Reed married four couples, baptized a number, and received as compensation, over his house-rent, \$103.46. He states that in the town, there were eight members when he came in 1834, and about thirty-five when he left in 1836. But during his two years' labor there, Brother Reed laid the foundations of a permanent ministerial influence in all that region, and reported a total membership from the charge of forty-four whites and one colored. The Maquoketa mission, as it was then, of which George Smith, then just admitted on trial, was the preacher, extended north to Turkey river, south below Bellevue, and west to the limit of the settlements, and from it, at the next conference, the preacher, who then returned to Illinois, reported seventy-eight members.

Doctor Brunson, "King Alfred," as he was sometimes called, was a marked character. He was born in Danbury, Conn., February 9th, 1793. In his sixteenth year, he was converted at a meeting held in an old store building at Carlisle, Penn. Removing to Ohio, sensible of a call to the work of the ministry, his way seemed strangely hedged, but in 1818, he began preaching as a supply, and in 1820, was admitted on trial in the Ohio Conference, from which he passed by division into the Pittsburg Conference in 1825. There he remained until 1835, when he was transferred to the Illinois Conference and sent to the Galena district. In 1837, his work was limited to the Indian missions and his connection with Iowa ceased. When he came west in 1835, he brought with him a house ready framed, which he set up in Prairie du Chien, Wis., which remained his permanent home. During his residence in Wisconsin of forty-seven years, he was effective twenty-four years, of which fourteen were spent as presiding elder, and he was superannuated twenty-three years. He was a member of four General Conferences and is described as "a man of great force of character, of indomitable will, and wonderful perseverance." He was a strong preacher, very successful in his work, and gathered thousands of souls into the church. He was a good writer. Besides his occasional communications to the periodical press, he published his autobiography, under the title of the "Western Pioneer", and also a "Key to the Apocalypse". Believing that the Articles of Religion of the Church were incomplete he submitted to the General Conference of 1868 a re-

vised and extended list, but it was not adopted. A few days before his death he said to a brother minister, as a dying testimony, "The name of Jesus never seemed so sweet to me as now." He passed away, in peace, August 3rd, 1882, in his ninetieth year.

CHAPTER V

PROGRESS IN NORTHERN IOWA, 1837

THE Illinois Conference for 1837 was held in Jacksonville, Ill., commencing September 27th, Bishop Joshua Soule presiding. That year the Indian missions in the northwest were set off into an Indian mission district and Bartholomew Weed was appointed to the Galena district, of which but two points, Dubuque and Bellevue were in Iowa, the latter taking the place of the "Maquoquataa Mission" of the year before. William Weigley was sent to Dubuque and John Crummer and John Gillham to Bellevue. Weigley joined the Pittsburg Conference in 1834 and transferred to Illinois in 1835. Two years he was at Galena and now his work brought him across the Mississippi. That year the first parsonage was built at Dubuque, being also the first in Iowa. It was a small frame with side porch, and stood on the west side of Locust street, between Tenth and Eleventh streets. Weigley was a man of more than average ability and influence. He remained in Iowa but the one year. In 1842, he withdrew and turned to the practice of the law, and later became a prominent member of the bar at Galena, where he again united with the church under the ministry of Rev. J. H. Vincent. Of the Bellevue preachers, Crummer entered the Illinois Conference in 1836 and Gillham joined it about the same time:

The first Methodist sermon in Bellevue was delivered by Rev. Simeon Clark, a local preacher, in the bar room of a tavern kept by a Mr. W. W. Brown, who was afterward killed in a difficulty occasioned by a resistance to some civil officers in the execution of a writ. Clark's preaching was in February, 1837, and when the preacher came to the tavern the men stopping at the house were sitting around playing cards, drinking, and swearing. Brown ordered them to stop, clear the tables, and get ready for meeting. The audience was large for that new settlement, and the attention good, notwithstanding the unfavorable surroundings. Such was the effect of the discourse that the preacher was requested to repeat his ap-

pointment, which he did, preaching there several times afterward. In the spring of 1857, he also organized the first Sabbath School in Bellevue. The first class at Bellevue was formed by Rev. George Smith in the fall of 1836. It consisted in part of J. S. Graham, leader; David Dyas, Sr., Francis L. Dyas, Robert Dyas, Thomas Graham and wife, and Elizabeth Graham. The meetings were held in the chair shop of Thomas Graham, and the town had then a population of about thirty. In that chair shop, Elder Brunson held the first quarterly meeting in Bellevue, some time early in 1837. The same summer, he held a camp meeting on the charge at a point about ten miles west of Dubuque; that being the first of such meetings in northern Iowa. It was on the farm of Peter L. Sharp, and its location can be easily found, for its description was the "N. E. part of the S. W. $\frac{1}{4}$ of section 27, township 89 range one, east." Rev. Simeon Clark had gathered the people of that and the neighboring settlements together for worship in the fall of 1834, and a Methodist society was formed there that year. The camp meeting, which was attended by H. W. Reed and several other ministers, was a great occasion. Elder Brunson, then in his vigor, "was bold as a lion, and as uncompromising with sin as an old Hebrew prophet." He was of tall, commanding person, and had a clear, shrill voice, so that he could be distinctly heard to the farthest verge of a camp circle. Observing one evening that the meeting did not start out with the spiritual force he desired, he changed the order of the services, and instead of preaching had the ministers present, one after another, arise and relate in order their conversion, call to the ministry, and experience. This produced a great effect, the people were moved as with a tempest, and, taking advantage of the occasion, the elder delivered one of his stirring exhortations, and numbers thronged the altar for prayers. From that time the meeting went forward gloriously, and as a result, a revival spread to Dubuque and to all parts of the Bellevue circuit. The following year a church was erected near the camp ground at a cost of some \$600, quite a sum for those days. The same year a new society was formed at Rockdale, Richard Waller, leader, and another at Cottage Hill, the first members there being Thomas Cook and wife, Jonathan Hoaps, and John Greenly.

Crummer had come to the work soon after the close of the conference in the fall, and after traveling one round, met with Gillham, his colleague, when they arranged a plan for the year. The boundaries of the work are given as "Turkey river on the north, Bellevue south, and west as far as the settlements extended." But they had "the privilege of taking in as much more north and south as they had a mind to." At Bellevue,

Crummer preached at least once in the bar-room of Brown's tavern. There was also a class formed further up the river on "the flats," and the people at that point were warm in their religious profession and deeply pious. On one occasion, while Crummer was riding to that appointment, a prairie chicken flew up from under his horse's feet and the animal, being spirited, gave a great spring, the saddle turned, and the preacher was thrown on the tall prairie grass. The horse, now free, ran off and made his way to the place for which Crummer had started. Gathering himself up, though considerably bruised and delayed, Crummer followed on foot, and on reaching his destination, found his horse caught, and the saddle there minus the stirrups. Next morning when about to leave, some provision had to be made for the feet in the saddle. Crummer fastened cords in the holders to answer in the place of the stirrups. This worked well enough, except that it might not do in such an emergency as had just occurred. On that trip, Crummer had the experience of the runaway repeated. The horse having discovered that he could dismount his rider, proceeded at will and without his consent. Crummer's best endeavors to stop him were unavailing. Besides, to get his feet out of his improvised stirrup was impossible. The rider, retaining his presence of mind, let the horse run himself down on the open prairie. And when the tired animal slackened his pace, Crummer loosened his feet and continued his journey.

Brother Crummer recalls an appointment in a German settlement near the river and retains the impression of the sincere and simple piety of the aged father and his married son who were his hosts. "They received the preachers" he says, "as messengers from heaven, and had we been really angels, they could not have treated us better." One of the preaching places was at the Catfish Gap. There were quite a number of English brethren who loved Methodism and an earnest Christianity. Near that point, there lived a farmer who had refused to attend the meetings because he thought the preachers were lazy and "stuck up." It was common then to have corn shucking bees. The corn was cut in the field and hauled to the house and set around so as to be handy for the shuckers. The farmer had said that if the preacher would attend his shucking and work for him, he would go to his preaching. So at the proper time, Crummer was careful to be on hand. The men and boys were soon scattered around the shocks and the farmer's corn was being stripped rapidly. The preacher, who had been schooled in that kind of exercise in his early life, kept up with the best of them. The next night, Crummer preached and true to his word the farmer was there, and after that was a constant attendant. But Crummer thought he was giving a new appli-

cation to the apostolic rule of becoming "all things to all men" in order to "gain some." Near the camp ground before spoken of, lived the Brother Clark who did the first preaching at Bellevue. He was a superior man and had a large family, of which Crummer remarks, "a better ordered household could not be found in a week's travel." To the efforts of this excellent local brother was owing largely the prosperity of the church in that vicinity.

Further out on the prairie had settled a Colonel Bankstone, a man of some note, who had served in the legislature of the state from which he had come. He was a real frontiersman, and all the family were true Methodists. "I remember," says Crummer, "preaching at his house and having a good time." "Our policy," he continues, "was to occupy all the ground we could, and reach out to the regions beyond. We went back as far as there was any compact settlement. I was overtaken at one of the farthest points by one of the great winter storms and was housed there for three days, but fortunately I was at a good place, and was well cared for." That year, they preached at a couple of places up the Maquoketa. Respecting their methods he writes, "We were very particular to form the people into classes in every neighborhood where we had any members and we put on the class book the names of such serious persons as we found wished to serve God and get to heaven. We recorded on the book the names of the preachers, the leader, and the members, and we were particular to read the rules in the societies once a quarter and to enjoin the observance of the quarterly fasts, which, though perhaps not generally kept, produced the very best results with those who did observe them." Evidently they were better Methodists then than many in these latter days and we would do well in many of these respects if we would "inquire for the old paths." As to their work, he says, "Our fields were extensive. Society was in a formative state, but we frequently had in our meetings persons of the very best minds and standing in the land. Ours was the glorious work of preaching the simple elements of gospel truth, as understood and proclaimed by the fathers of Methodism, and I think we then understood the spirit of Methodism and the theology of John Wesley and his coadjutors as well as the preachers of the present day. We will never have any clearer theology or better hymns than we had then, and the most advanced guard of today are only where we stood forty years ago, and the old doctrines and practices, adhered to, will take the world."

Crummer did not remain at Bellevue all the year. The elder, judging that the circuit would not be able to support two preachers, removed him about the middle of the year to

Platteville, Wis., leaving Gillham to supply the Bellevue work alone. Up to that time, the preachers had received little or nothing from the charge, and Brother Crummer relates how Providence assisted him. A Brother Waller had been engaged in mining and he proposed to his partners that on settling they should make a donation to Brother Crummer. This was agreed to and quite a nice sum was placed in the hands of Brother Reed for him, which he duly received. On his leaving Dubuque for his new field in Wisconsin, Brother J. P. Farley, one of the best men there, placed in his hands twenty dollars for his private use. "These acts of kindness," he says, "after forty years, are a sweet memorial, fragrant with the incense of a grateful heart." Of Gillham also, Crummer carries pleasant recollections. He says, "His stock in trade in those days consisted largely in a good experience and an earnest desire to do the work of a Methodist preacher faithfully and well," two excellent qualifications. "Elder Weed," he tells us, "was a large man, of fine presence, of genial spirit, who often preached with great power, especially at camp meetings and on other great occasions. He was an excellent presiding elder, happy in encouraging young men, and he will have many stars in his crown of rejoicing from this western field in the great day." Of his other ministerial associates, he writes, "Henry W. Reed was a good preacher, not very demonstrative, but winning and captivating, and exceedingly friendly and pleasant in his intercourse with the people." Alfred Brunson was a "veteran, naturally cut out for the frontier work, with a vast store of knowledge, full of instructive incidents and anecdotes."

At that time, there was not a regular built church or school house within the Bellevue circuit. Crummer says, "The meetings were held in the private houses almost invariably, and when the meeting was over they went to clearing out the benches and preparing for culinary matters. And though it was common to have the dwelling house all in one room, where the cooking, eating, sleeping, and worshipping was all done, we got along far more comfortably than would be supposed at this day with all our modern conveniences." And very truthfully does he observe with reference to their tentative work, "on the whole we builded better than we knew."

We have already noticed that at the conference of 1837, Alfred Brunson retired from the Galena district and Bartholomew Weed took his place. Respecting this pioneer district, Father Weed writes, "In the summer of 1837, I was transferred by Bishop Waugh from the Philadelphia to the Illinois Conference, which held its session in the latter part of September, at Jacksonville, Ill. I greatly desired to reach the seat of the conference before its adjournment, and left Philadelphia, Sep-

tember 19th, but in consequence of the lowness of the water in the Ohio, and the slowness of the passage, I did not get to St. Louis until after the conference had adjourned. There I learned that I was appointed to the Galena district, which lay some four hundred miles above St. Louis. Finally after being a whole month on the way, I landed at Galena, October 19th. My predecessor, Alfred Brunson, had gone to Cincinnati to buy provisions for his Indian missions, and it was some time before I could get satisfactory information as to the boundaries of my district, or where all its parts were to be found. On the district, there were eleven preachers, four of them married, and not over five hundred members. But we went to work as well as we could and God gave us some blessed revivals. One was in Galena, in the midst of which some incendiary set fire to the church and it was burned down. We had only two other churches in the district, the log church at Dubuque, and one, about thirty by forty feet, at Platteville, Wis. That one had two stories, the lower one for school uses, the upper one for the church. My second year on the district, G. S. Worthington was appointed to Dubuque and Wm. Simpson to Bellevue. The work spread continually. The country was new. There was no provision for the crossing of streams by bridges, and very few ferries; hence swimming or fording became necessary in crossing many of the smaller streams. I met with some scenes of thrilling interest of this sort, but perhaps there was nothing more in my adventures in that line than is common with travelers in new countries. In going to my first quarterly meeting at Apple river, the stream was swollen until it washed the sides of my horse, and it was very rapid, but I passed it safely. Where the meeting was held, we had only a cabin of one room for all purposes, yet we had a good meeting and were all happy. Frequently, we found rest in cabins destitute of a single pane of glass, and could get no light only through the open doorway or by knocking out some chunks between the logs, yet we felt we were in the path of duty. I was doing my best to furnish the new comers with the means of grace, and to mould society in a proper moral and religious shape."

He relates a characteristic incident that occurred to him that second year in Iowa. "On my way to Haddam's Grove, I met with two heavily loaded teams, with some eight or ten persons in company, and the following colloquy took place:

'Where from?'

'Edgar county, Ill.'

'Whither bound?'

'Ead's Grove, fifty miles west of Dubuque.'

'There are no people there.'

'We are going to take people there and found a settlement.'

'But there is no school or church there.'

'They will come in time.'

'Well, next fall we are going to hold a camp meeting ten miles west of Dubuque, and you must come to it.'

We parted, and June came, the camp meeting was held, and the people from Ead's Grove were there, and all of them, old and young, were converted and the Grove was taken into the plan of the circuit, and I afterwards held a quarterly meeting there. That is but a single instance to show how the work grew."

"The first quarterly meeting," says Father Weed, "that I held in Dubuque, while I was preaching at eleven o'clock, a tall, well dressed lady entered the room; a seat was provided for her in the aisle, and I saw she was much affected. She remained until the meeting was over and the people mostly gone, when she arose and came forward; smiling through her tears, and presenting her hand, she called me by name. 'Who is this that calls my name here?' I said. 'Do you not know me, sir?' 'No, Madam, I do not.' 'Do you not remember Mrs. Blackwell, near Flemington, N. J.?' 'Very well, Madam.' 'I am her daughter. I married a Mr. Rittenhouse, and we moved and settled out here. My husband is dead, and I am a widow. I heard that you was to be here this morning, and I said that I must and would come to hear you. Do you recollect holding a camp meeting on the Stony Ground, near Flemington?' 'Very well, Madam.' 'And do you remember preaching on the Sabbath at that camp meeting?' 'I do.' 'Well, it was under that sermon I was brought to see myself a sinner. I obtained religion and joined the Baptists. But I always claimed you as my spiritual father.' This communication opened the well springs of our hearts, and we stood there together and wept for joy."

"The brethren," continues Father Weed, "who were with me in that new country have an abiding place in my affections still, although at this writing about thirty years have passed since I left that conference. I love to think of them and of the pleasant seasons we enjoyed together. H. W. Reed was a safe man, to be trusted in times of trouble. Wm. Simpson was a good brother, a true man, and a fair preacher. And John Crummer I always loved."

We have but slight information of the work at Dubuque and Bellevue during the conference year of 1838-1839. It appears that Brother Worthington, who was appointed to Dubuque, reached there on the 15th of October, and on the Sabbath commenced his labors. On Wednesday following, there was held an official meeting in "the chapel"—a pretty name for the log church—where the classes were arranged and the

appointments made "in town and country" So that it was yet a circuit. At the first quarterly meeting, Elder Weed called the attention of the brethren, in "a feeling address", to the matter of finances, and, under the old rule, in addition to the disciplinary allowance to the preacher, the sum of \$85.66 was allowed him as "table expenses". This sum was doubtless reached, as was common then, by a close inventory of the needed supplies, even down to the "table salt and spices." "I approached the work," wrote the pastor, "with trembling, but feel encouraged thus far and am determined to trust the living God for the future." The results of the two years' labor, as shown by the returns, was, for 1837, Dubuque forty-four members; Bellevue, one hundred; for 1838, Dubuque, seventy-nine whites and four colored members; for Bellevue, one hundred thirty-nine whites.

CHAPTER VI.

PROGRESS IN SOUTHERN IOWA, MISSOURI CONFERENCE, 1834-1835

THE fall of 1834 brought a great change in the relation of the Methodist societies in the south part of the Black Hawk Purchase. The Missouri Conference claimed that the Purchase, as a part of the old territory of Upper Louisiana, belonged to them, but this claim was not well founded, for that conference was limited at that time to "the state of Missouri, the Indian mission (Kansas), and Arkansas territory." However, Bishop Roberts, who presided at that conference, recognized the claim as far as the south part of the purchase was concerned, and sent Rev. J. M. Jamison to the Canton circuit, Mo., with instructions to take that part of the purchase into his work. The Canton circuit was in the St. Louis district, of which Andrew Monroe was presiding elder. This act of the Missouri Conference was rendered possible by the fact that that conference met about a month earlier than the Illinois Conference and it occasioned some feeling upon the part of the Illinois brethren, Peter Cartwright complaining that they had "jumped his claim." But Jamison's service was very transient. Rev. Learner B. Stateler, who followed him, states as follows, "In September, 1834, I was appointed junior preacher, with Rev. Thomas Drummond, to St. Louis city, and Rev. J. M. Jamison was sent to the Canton circuit, Mo. It embraced Lewis, Clark, Shelby, and Scott counties, Mo., and also a part of Marion county, and extended up the Des Moines river as far as it was settled, and thence to a place on

Skunk river in the Purchase, and on to Burlington and the Yellow Spring, taking in the appointments west of Burlington, the Skunk Ferry, and Ft. Madison. And thence to Old Ft. Des Moines, near Montrose, and back to St. Francisville, Clark county, Mo. The circuit, as thus organized, was some three hundred fifty or four hundred miles around, to be traveled every four weeks."

Jamison remained on the work but a short time, not enough to properly organize it, being called away for the purpose of consummating a marriage in Pennsylvania, and he did not get back that conference year. For a short time, the work was supplied by one, Joseph S. Allen, a local brother, but early in January, 1835, Learner B. Stateler took his place. Describing his work, Stateler says, "Saturday (March 7th, 1835), I set out up the river to go to the station on the Mississippi at the rapids (Iowa), thirty-five or forty miles, but did not reach the place until Sunday night after dark, hence I did not preach. Got quarters with a settler named Captain James White, who treated me very kindly."

On the 9th, he went up the river to an old fort named Madison, and preached above that place on Tuesday. The next day, he returned to Camp Des Moines and preached to the soldiers. Then he returned to Missouri. During this trip, which was in extremely cold weather, he was suffering from malaria. On Monday, the 30th of March, he again set out for the Des Moines river. The next day, his horse threw him, hurting him severely. However, he kept on his journey, but his horse had got away. After walking five miles, he borrowed a horse and twenty miles farther on reached his appointments.

He says, "Thursday and Friday, I preached day and night, and Saturday set out again, traveled twenty miles and preached in the evening." Sunday, April 5th, he was at the rapids again preaching to the soldiers. Monday, he went twelve miles and spoke at Ft. Madison, and on Tuesday he started for the Flint Hills, where he arrived Wednesday morning and spent the day with Dr. Ross, and left an appointment with him for his next round. This seems to have been his first visit to the place and he writes, "This country is the land recently ceded by the Indians to the government, and is fast filling up with immigrants from the different states. But there is no efficient ministry among them. Truly, the field is already white to the harvest, but O, the laborers are few! O Lord, raise up and thrust men into this great work. Amen." Wednesday, April 29th, he was in the saddle again bound for the Purchase. That day, he traveled without road or pilot, and darkness came on before he reached the Des Moines, and as there was no road, and the brush was thick, he had to lay out all night. May 1st, he crossed

the Des Moines, visited a sick woman, and preached at night. The next Sunday, he was at the rapids. The next week, he pressed on undaunted, "through rain and mud, swimming swollen streams." One day, he headed a creek, but the day was dark and he got lost, and so he "hopped his horse and staved with some campers by the wayside." The following day, he says, "I came to a large creek, which was swimming, found a log on which I walked, and having tied a long grape vine to my bridle, I swam my horse over." On Friday, the 29th of April, after being much impeded by the floods, he and the elder, Andrew Monroe, pushed on to the Flint Hills, and there was preaching at noon and night. On Saturday, the service was at eleven. There was a considerable congregation, and several joined the church. Sunday was a great day. The first love feast in the town and on the purchase was held at nine. At eleven, there was preaching and the sacrament, and in the evening, eighteen were added on probation or by letter. So passed the first quarterly meeting in Burlington.

The old record of the Burlington circuit shows that Elder Monroe was at a second quarterly meeting in Burlington, Nov. 22-23, 1835. It was held in the double cabin of a Brother Leebrick. The cabin had a large chimney in the corner, and as the weather was very cold, they made so large a blaze that the house took fire during the services, causing great confusion and alarm. However, the fire was subdued and the meeting went on. Respecting the May meeting, Stateler writes, "A number of us traveled thither on horseback from a point further west and south in Missouri, the elder preaching every day at some point on the road. Brother Brewer, Smart, and Johnson accompanied us. Jergen's creek was reached and was swollen full to the bank and ten feet deep. We found a foot log and carried our saddles, etc., over. But Brother Monroe, not being able to walk the log, got down on all fours and cooned it with his hands, jumping along astride like a frog. The scene was rather ludicrous, but it revealed the determined purpose of the man to go forward and do the Lord's work. He was a mighty man of God in his time."

In a sort of itinerary of his work, Stateler says, "The circuit embraced all of southern Iowa as far as the Yellow Spring, about twelve miles south of the Iowa river. The settlements extended up the Des Moines as far as where Bentonsport now stands, no further. Farmington was laid out in the spring of 1835, where we preached and formed a small society, as also at a place above there, opposite the Big Island. Then we went north to High Grove and preached and formed a society at Brother Clark's. This society consisted of Brother Clark's family and two families of the Kirkpatrick's, and others. From

there, we went to Burlington, twenty miles, crossing the Skunk river, then to Yellow Spring, where we formed a class of several members, among them two brothers, named Westfall. They and their wives were the first members there. From Burlington, we went out some miles and preached at a place of which I have forgotten the name. (Probably at Avery's.) South of the Skunk, we had an appointment at a Brother Mark's, where were a few members; then at Ft. Madison, where also the members were few; then we preached at the military camp, called Camp Des Moines, at the head of the lower rapids, where I think Montrose now is. There were no inhabitants at that time where Keokuk stands." The society near the big island met at the house of a man named Jones, and Samuel Reed was the leader. It was formed in the winter of 1834-1835, and the one at Clark's Point was organized June 27th, 1835, "of respectable size and substantial members." The Burlington society, he says, "was regularly organized at the first quarterly meeting and soon became strong in that place."

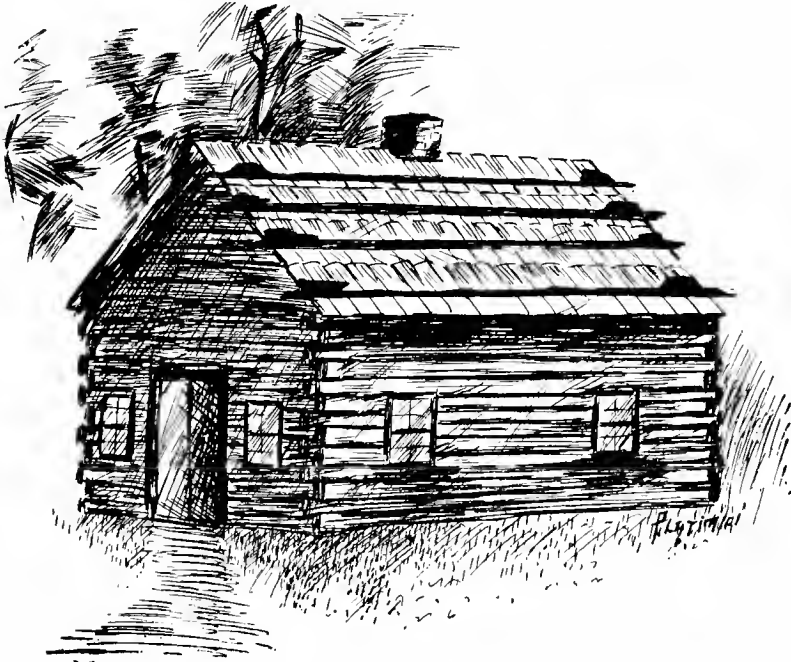
We have given several instances showing the difficulties encountered by the pioneer preachers in performing their work. Stateler met with another escapade when traveling north from Farmington. On account of the green headed flies which tormented his horse, he and a young man started out in the evening and traveled till late in the night, then they hopped one horse and turned the other animal loose and laid down on the prairie to await the morning. But in the morning, both horses had gone. Leaving Stateler to watch the baggage, the young man started to look up the horses, and returned with his horse only. The other animal was beyond reach. So they started on their journey, the young man riding, the preacher on foot. At dark, they came to the cabin of Brother Clark. Stateler says, "I had no supper the day before, and no breakfast or dinner that day. I had got beyond the hunger point, being overcome with fatigue." Next morning, he mounted a stray horse and went on to Burlington. He preached at eleven and stated that he had lost his horse, when a man arose and said, "That is my horse you have got, I am very glad you have brought him in, but you can have him to go to your next appointment." So he rode the horse on and sent him back to the owner by the mail carrier, borrowed another and sent him back, and so made his way to Missouri. There at a camp meeting, the people, hearing of his misfortune, raised \$70 and bought him a much finer animal than the one he had lost. The next spring, along came the estray, minus his mane and tail, and so he had two saddle horses on his hands. We have seen that the regular appointments on the circuit were four weeks apart, but the work was frequently filled in the intervals by the local preach-

ers. And that year, it so happened that Rev. Elnathan C. Gavitt, of the North Ohio Conference, having been sent to open a mission among the Sac and Fox Indians, near Davenport, found his way blocked up in that undertaking, mainly by whiskey sold by traders to the Indians. Having built himself a house in Davenport, and being out of work, he arranged his plans to visit and serve monthly the societies south of the Iowa river, as far down as Burlington and Ft. Madison.

Of the preachers we have named, Jamison entered the Missouri Conference in 1832 and remained there until the division of the Church in 1845. But refusing to go with that conference into the Church South, he returned to Ohio and was received by the Ohio Conference. He afterward assisted in building up the church in the mountain regions of the west. Removing to California, he was killed at Los Angeles, by the electric cars when on his way to an old people's meeting in January, 1893. He was over four score years of age. Learner B. Stateler was a Kentuckian, born in 1830. Converted at seven, he was licensed to preach in 1830, was admitted to the work in Missouri. In 1837, he was sent to labor among the Indians as a missionary in what is now Kansas. In that work, he remained several years. He went with the conference into the Church South in 1845, and during the Kansas troubles, his stay being rendered unpleasant by his southern sentiments, he emigrated to Montana, where he became a leader in planting southern Methodism, as also in extending it to Oregon and Idaho. He died May 1, 1896. His wife, Mrs. Melinda Stateler, was a daughter of a brother, Wm. Purdom, who lived near the present site of Keosauqua, Iowa.

Quite early in the history of Methodism in southern Iowa, some Methodists had made their way to the Yellow Spring, about sixteen miles north of Burlington, and in the spring of 1835, Rev. L. B. Stateler extended his work on the Burlington circuit to that point, preaching the first sermon there and establishing a preaching place in the cabin of Jacob Westfall. M. W. Blair, Esq., who knew the cabin, says, "it was not well fitted for a place of worship. It was a habitation of a single room, was on sloping ground, and the puncheon floor seemed to sympathize with its surroundings. It was parlor, kitchen, store room, bed chamber, all in one—mostly bed chamber—for the beds and the inevitable cradle, took up most of the room. All, however, were utilized as seats when required." Stateler says, "Monday, July 27th (1835), we traveled up the purchase towards the Iowa river and preached and formed a Church at a large spring. This is, I suppose, now called Yellow Spring. There," he says, "we organized a class of several members. At this place, there were two brothers named West-

fall, and they and their wives were in the first class." He was followed in the work by John H. Ruble, and after his death, Daniel G. Cartwright was sent as a supply. In a letter to Mr. Blair, Cartwright says he formed the first classes at Westfalls, Mt. Pleasant, Casey Prairie, and Head of Flint, or Lotspiech's, in 1836. The explanation of the seeming discrepancy may be that, as the town of Yellow Spring was laid out late in 1836, Cartwright's class may have been the first one on the town plat. It was about this time that the Methodists built their first meeting house. It was of hewn logs, eighteen by twenty-two feet and eight feet to the square. It had two



Wesley Chapel

single sash windows, of eight by ten inch glass, on each side, and a double pine door in the south end. This was probably the first country church built by the Methodists within the conference. Mr. Blair, however, thinks it was not completed until 1840 or 1841. It had a puncheon floor, and puncheon benches without backs, served as seats. But disaster befell this society. In 1843, under the lead of Jacob Comstock and Daniel G. Cartwright, when the wave of abolitionism swept over the country, a large part of the membership went to the True Wesleyans. Others became Adventists. And the remnant took down the old building and removed it to a more central place about two miles nearly east of the town of Kossuth.

There it was treated to a shingle roof and board floor, and finally the puncheon benches were removed and board seats with backs took their place. This building, known as Wesley Chapel, was still standing in 1859, and was sometimes used, although the class was taken in 1857 to the town of Kossuth. Among those who were true to the church at this period of strife and disunion, were J. F. Hukill, Abraham and Albert Vannice, the Wycoffs, Sherman Terry, Allen Carnine, and James Bruce, and their families. Yellow Spring was abandoned long ago as a town, but gave its name to the circuit from 1843 to 1855.

The Missouri conference session of 1835 was held at Arrow Rock, Cooper county, Missouri, September 10th, Bishop Roberts presiding. At that session, the societies in the southern part of the purchase were formed into a separate circuit, called Burlington, the first time the name of the new town occurs in the minutes. It was still on the St. Louis district, with Andrew Monroe presiding elder, and John H. Ruble and John W. Dole preachers. But Dole was immediately removed by the presiding elder to assist Jamison on the Canton district, Mo., and never traveled in Iowa. Ruble, with the spirit and energy of a true itinerant, made his way up the river to his appointment, and at once entered on the work assigned him. Full of devotion to the mission to which his life was consecrated, at the conference he had volunteered for the purchase. He was born in Tennessee of religious parents, who taught him the fear of God when a small boy, and while young at Nelson's camp ground, in his native state, he found the Savior. Being of a volatile disposition, and mingling with wicked associates, he soon lost his enjoyment, and remained in a backslidden state until at another camp meeting, when having attained to manhood, he was reclaimed. About that time, he was impressed with a conviction of duty with reference to the ministry, and to get rid of these feelings he emigrated to Illinois, but his convictions remained and he finally, in 1832, accepted license to preach. Immediately thereafter, he removed to Missouri, then a wild and unsettled country. The certificate which he carried with him, brown with age and somewhat mutilated, I found in the hands of his daughter, Mrs. James Putnam, of Burlington. It reads as follows:

Jacksonville circuit, Sangamon Dist., Ill.

John H. Ruble has been an acceptable member of the M. E. Church in this circuit, and a licensed local preacher. He is in good standing.

Nov. 25, 1832.

S. _____"

The certificate was doubtless written by Rev. Simon Peter, who was then traveling the Sangamon district, but nothing remains of the signature except the first initial, "S.", and

about half of the upper cross stroke of the "P". The writing was very neat and readable.

On reaching Missouri, Ruble was employed by Rev. Wm. Ketron, presiding elder of the Cape Girardeau district, to travel the Bellevue circuit with Nathaniel M. Talbott, and after about three months' service there, he was sent to the White River circuit in the same district. At the session of the Missouri Conference, held at the Mountain Spring Camp ground, Washington Co., Ark., Sept. 4th, 1833, he was admitted on trial and returned to White River. His next work was at Lexington, Mo. In 1835, he was admitted into full connection, ordained a deacon, and, as we have seen, sent to Burlington. His itinerant career at Burlington opened with a complete re-organization of the work. Rev. M. H. Hare gives a list of the appointments thus, Burlington; Tamatown Prairie, six miles north of Burlington; Casey Prairie, two miles further north; Stringfield's, above Dodgeville; Hobb's, at the Head of Flint, afterward known as the Lee appointment, three miles north of New London; on the Des Moines, about four miles above Farmington, at Samuel C. Reeds; Clark's Point, four miles from West Point, over next the Skunk timber; Pitman's, two miles from West Point, on the Ft. Madison road; The Barracks, now Ft. Madison; Augusta, on Skunk river, southwest of Burlington; and Sand Ridge, on the Ft. Madison and Burlington road. There was certainly an appointment also at the Yellow Spring. These different places were also identified for me by Rev. D. G. Cartwright, who was familiar with the circuit in those days. The youthful itinerant was piloted on his first round by a brother, Jonathan L. King, of New London, a very necessary aid, considering the remoteness of the settlements, the want of roads, and the danger of becoming bewildered and lost in the sea of prairie that stretched out on every side. We have already noticed the first quarterly meeting of the year, held at Burlington, Nov. 21-22, 1835.

Soon after reaching the circuit, Ruble made the acquaintance of Miss Diana Bowen, an excellent young lady, the daughter of a brother, Isaac Bowen, to whom he was married in the spring of 1836. After that event, he fixed his home at Mt. Pleasant, then just started, and where he as the pioneer preacher, preached the first sermon there soon after his coming to the Purchase, at the home of Pressly Saunders. Early in April, 1836, he left home in his gig, accompanied by his wife, to fill his regular work. On reaching Burlington, he was taken sick with fever, at the house of Brother Sullivan Ross, a brother of Doctor Ross, where, after fifteen days' illness, he died. His end, though unexpected, was triumphant. His confidence became stronger, even to exultation, so that he shouted aloud the

praise of God. His language was, "The will of the Lord be done." and among his last utterances was, "Come, welcome Death, I am prepared to go." Thus the first Methodist preacher regularly appointed by an annual conference to an Iowa circuit, was the first to marry in Iowa and the first to ascend from its beautiful prairies to wear the crown of the victor and to join in the songs of the redeemed.

His memoir, neatly printed on white silk, and preserved as a sacred relic by his daughter, says, "The funeral sermon was preached on the 15th of April, 1836, by Rev. Peter Boring, from John 5:28-29, to a large audience in the city of Burlington." The preacher's real name was Rev. Peter Borein, then on the Quincy mission, Ill. Borein was a young man, noted as the most eloquent preacher in the country, and of wonderful attractiveness of person. Dr. Chauncey Hobart says, "his voice was as musical as we may suppose the harp of Æolus to have been." His memoir states that, "In the person, manners, and public exercises of Brother Borein, there was everything engaging and delightful. To his naturally urbane and placid temperament, he added all the graces and ornaments of Christianity, which at once endeared him to every lover of virtue and intellectual worth. As a public speaker, he held the highest rank, and by all who knew him he was admired as a scholar, a gentleman, and a Christian." With such a preacher, such an occasion, and such a theme as the resurrection and the judgment, we may well imagine what the funeral sermon must have been.

Ruble is described as a young man of good talents and of great promise to the church. He was greatly beloved by all who knew him, and was well adapted to the work to which he had been called. Of medium size, genteel in appearance, and mild and affable in his manners, he was calculated to favorably impress others, and even infidels who met him acknowledged that "Ruble was certainly what he professed to be." His preaching was scriptural and filled with zeal and energy. His appeals were to the heart and his motto was, "Holiness to the Lord."

Of his death, Stateler wrote, "The last time I saw him was at the quarterly meeting at Burlington. He labored with great acceptance and usefulness. His death, as I learned, was very triumphant. He had prayed that he might go up with a shout and God gave him the desire of his heart. He possessed a fine mind which he was diligent to improve. He was of ready utterance, was gifted in prayer, and had a good voice, which he used to fine advantage in singing the praises of God and in urging men to be saved. We all felt his loss, and grieved that he was gone. The harvest then was indeed plenteous and the laborers few."

As a curiosity of the times I append a copy of a permit issued to Brother Ruble.

“Territory of Michigan, Des Moines County.

Know all men by these presents that John H. Ruble is hereby permitted to solemnize marriages in the county of Des Moines. This 31st of October, A. D., 1835.

Wm. R. Ross., Clk. D. C., M. T.”

Des Moines county then covered the whole southern half of the Purchase, which was attached to the territory of Michigan, and the law then required that ministers should take out a permit in order to perform the legal celebration of the rites of matrimony. Whether he had occasion for his permit or not, I have not been able to learn.

Ruble's memory is a precious legacy to the church and his successors in the ministry may well emulate the zeal, devotion, and piety of this beloved and sainted missionary of the cross.

CHAPTER VII.

PROGRESS IN SOUTHERN IOWA, ILLINOIS CONFERENCE. 1836-1837

THE BURLINGTON AND ROCKINGHAM CIRCUITS, AND IOWA RIVER MISSION

THE General Conference of 1836 practically reversed the ruling of Bishop Roberts, and restored the Black Hawk Purchase to the Illinois Conference and this action placed the southern part in the Quincy district again with Peter Cartwright presiding elder. To supply the place of Ruble, he appointed Daniel G. Cartwright to the Burlington circuit, and during his pastorate there, he formed classes at Mt. Pleasant, a brother Nelson as leader; at the Head of Flint, Hezekiah Lee leader; and at Casey's Prairie, Brother Ballart leader. About August of that year, Peter Cartwright sent over to the circuit Rev. Wilson Pitner to assist in the work and to further explore the field. Pitner, while pious and in a certain way talented, was esteemed the most eccentric preacher of the Illinois Conference. He was fond of trapping and fishing, and had particular skill as a bee hunter. On one occasion, on his way to a conference, having to pass through a wooded region where bees abounded, he loaded his buggy with honey taken along the way, peddling some out to pay expenses, and with the balance regaling the brethren of the conference.

Doctor Leaton, in his "History of Methodism in Illinois," tells of Pitner being called, at a place on the Military Tract, to immerse a man, but just as he was ready to plunge the candidate into the water, and had proceeded far enough to repeat the words, "I baptize thee," he caught sight of a bee taking its course through the woods. At once he stopped in the middle of the sentence to note the direction of the insect, then recollecting himself, he completed the interrupted formula and finished the baptism. He then started off at once to discover and rifle the coveted hoard.

Pitner was a native of Tennessee, born in the spring of 1806. When sixteen, he was converted and joined the Methodist society, but so ignorant was he of the usages of the church, that, having heard of the payment of "quarterage," which he took to mean a quarter of a dollar, he thought everyone had to pay that sum on uniting with the church, and so when he went to give his hand to the minister, imagining perhaps that he might not be thought suitable for want of the means, he said confidently, "I have got the money." Soon after he joined, he felt that he must have a Bible. He had never had one, but he could read, and was determined to possess one of his own. His father had given him a little piece of ground to work, and he put it in cotton. When the crop was gathered, he took it to Nashville and sold it and with the money purchased the Bible, and placing it in his bosom he hurried home as fast as he could to get an opportunity to read it. No one was ever more regular or devoted in the study of the scriptures than he.

His call to preach was singular. While he was yet a youth, one night after he had retired, he thought he heard a voice calling him. "Wilson, Wilson!" He arose and searched the room to find out where the voice was from, but could find nothing. After a while, he mustered courage enough to inquire what it meant, and the voice said, "Go, preach my gospel." But he felt that he could not preach. He had scarcely any education, and his father had commanded him to desist from his religious exercises; but he determined that he must obey God, and not man, and he began to hold meetings at which many were converted. While thus engaged, he was made the instrument in the conversion of his parents and of all the family. He was licensed to preach in 1829. To prepare him the better for his work, he went in company with his eloquent cousin, Peter R. Borein, to the Illinois College at Jacksonville, but he only stayed there six months, saying he could remain no longer, and giving as his reason for leaving the school, "It will be lost time and money to stay, for my head is chock full of learning now, and as fast as I get a new idea in my head it crowds out an old one." Obtaining employment under the

presiding elder for the balance of the year, in the fall of 1832, he was admitted on trial in the conference and his itinerant work went on.

Doctor Leaton says of him, "Mr. Pitner was probably less influenced by artificial rules than any one who ever traveled in Illinois. In all his actions and addresses, he was a perfect child of nature. He looked at things as no other man ever did, and whatever thought came into his mind, no matter how odd, or incongruous, or foreign to the occasion or subject, it would be very likely to find utterance." Peter Cartwright said of him, "He was uneducated and it seemed impossible for him to learn; but notwithstanding his want of learning and though in common he was an ordinary preacher, yet at times when he swung clear, there were very few that could excel him in the pulpit, and perhaps he was one of the most eloquent and powerful exhorters in the land." Such was the man, of mighty faith and quenchless zeal, who came to look after the work on the Burlington district.

At one point where he preached on the circuit, the society had been a good deal disturbed by the unseemly conduct of a belligerent disputer known as Brother Hodgins. This person had extreme views with regard to the efficacy of water baptism as a means of regeneration. He was in the habit of attending the Methodist meetings to get a controversy out of the preachers or members. Pitner had heard of his conduct and determined to suppress him. He, therefore, upon coming to the place and finding Brother Hodgins present, discoursed on the subject of "salvation, to be attained," he said, "not by works," but "by faith," that it might also be "by grace." And he quoted examples; for instance, Saul, upon whom, without the use of the aqueous fluid in any manner, the Spirit came and turned him into another man. "A perfect dry land conversion," exclaimed Pitner. Reference was also made to the conversion of the household of Cornelius, who first received the gift of the Holy Ghost, after which water was called for for the administration of the baptismal ordinance, evidently not as a means of regeneration, but as an act of profession and obedience. Then, in harmony with the theory he had advanced, Pitner related his own thrilling experience and told how, without any external rite whatever, he had found peace in believing only, closing with an appeal to the experience of the brethren and a rousing old fashioned exhortation. But no sooner was Pitner through than Hodgins was on his feet ready for battle. Pitner, who was physically able to enforce all his orders, would not allow this, but compelled the intruder to take his seat, telling him for his benefit, that the idea of immersion having any efficacy whatever in washing away sin is contrary to reason, reve-

lation, and common sense; that judged by the advocates of the doctrine with whom he had met in that vicinity, it was practically of no value, and that Brother Hodgins himself could not have been benefitted by it, since he was the only man he had come across on the whole Purchase guilty of disturbing a religious assembly. Of course, Brother Hodgins subsided, and from that day troubled the Methodists no more. Pitner died "in full faith and hope," in Washington territory, in February, 1880.

That fall the preachers reported from the Burlington circuit a total membership of one hundred thirty-five.

The Illinois Conference of 1836, Bishop R. R. Roberts presiding, made considerable changes in the arrangement of the work in southern Iowa, probably as the result of Pitner's suggestions. The Quincy district, to which it had been attached, was divided and the Rock Island district formed. The new district had five appointments in Illinois, and Burlington and Rockingham circuits, and the Iowa River mission, in Iowa. Henry Sommers was appointed to the district, Norris Hobart to Burlington, Chauncey Hobart to Rockingham, and Daniel G. Cartwright to the Iowa River mission. The Hobarts were twin brothers, born in St. Albans, Vermont, June 9th, 1811, and were the sons of Calvin and Sally Hobart. The mother was a member of the second class organized in New Hampshire, and both the parents had been converted and joined the church before their marriage. In February, 1822, the family settled beyond the verge of civilization in Schuyler Co., Ill., Mrs. Hobart being the first, and at that time the only white woman in the county. School privileges were few and the boys had to help in opening out the farm.

In order to keep up the work and attend a school three months in the summer time, they labored in the fields from four to eight in the morning, and from five to eight in the evening. But the learning, so hard to obtain, was appreciated, and the books of the settlement, and many of them of a good class, were utilized, and Chauncey says that he believed by 1826 he had read every book that had been brought into the county up to that time.

Late one day in November, 1823, a stranger knocked at his father's door, "a tall, straight, gaunt man, clad in well-worn Kentucky jeans, deer skin moccasins, coon skin cap, and with a rifle in his hand." It was a Methodist local preacher named Levin Green, who, on the first Sabbath in that month, in Brother Hobart's house, preached the first sermon west of the Illinois river. Chauncey remembers that his heart was moved under the discourse, and that when, at the close, they united in singing, "There is a fountain filled with blood," and the preacher com-

menced shaking hands with the people, he ran out of doors fearing that his emotions would overcome him if he remained. It was not, however, until 1827 that a class was established there, and not until February, 1834, that Chauncey joined the church, first as a seeker, but soon to find joyfully that indeed "old things had passed away, and all things had become new." And the same summer, in August, at a camp meeting, his brother Norris entered upon the new life, and united with the church. It was not long before both of the brothers were called to exercise their gifts as exhorters and local preachers. At the conference at Rushville, where a camp meeting was carried on during the session, at which the Hobarts had a tent, they were both admitted on trial and sent, as we have noted, to the work in Iowa.

They had the appearance then of beardless boys. Chauncey was six feet two, Norris five feet ten. Chauncey had a light complexion and blue eyes, and weighed about one hundred seventy pounds. Doctor Milburn pictures him as he was in 1843. He says he had "a slight stoop of the shoulders. His frame was wiry rather than robust, his head, almost massive, covered by luxuriant dark hair; the forehead broad, high and noble; his eyes beamed upon you with the light of intellect and hearty kindness; and his face was singularly winning in its expression. The mouth was unusually large, and his voice, though not trained, was exceedingly agreeable to the ear, both in conversation and public speech, at times melodious and far reaching. His hands and feet were large, the latter covering so great an amount of territory that once, when stopping at the shop of a wayside cobbler to get his boots mended, a passing backwoodsman, after gazing in astonishment at his stocking feet, cried out, 'Stranger, you must be president of the Track Society.'"

Norris was darker, with eyes and hair black as a raven's wing and weighed only 158 pounds. Both were inured to toil, acquainted with frontier life, strong and courageous, having had the discipline of the frontier and the benefit of a military training in the Black Hawk war. Both were married, but left their wives behind them, inasmuch as there was no provision for them on the purchase, and they were able to visit them but three times during the year.

Doctor Milburn, afterward an intimate friend and co-laborer of the Hobarts, and later the blind, but silver-tongued chaplain of the Senate of the United States, says in his sketch of Chauncey Hobart, "They "(the Hobarts) "left their wives behind in Chauncey's house and started together for their mission fields. At Burlington, they separated, Norris riding west and Chauncey north to look after the few sheep scattered in the wilderness, struggling through swamps. swimming rivers,

threading his way across trackless prairies, where the frontiersman's trained faculties, tact, and endurance would only serve as a guide. Crossing the Mississippi on a frail skiff when the ice was running, he (Chauncey) gathered the people together, preached, organized classes, formed societies, and as a wise master-workman, used all that lay in him to further the intellectual and spiritual interests of the newcomers. There were few roads in the country and no bridges, and his journeys took him over pathless tracts where a white man had never gone before. He claimed the honor, not only of preaching the first sermon in many neighborhoods, but also of laying out more new roads in that part of the country than any man before or since. His range lay along the Mississippi a hundred miles or more, and back as far as the settlers had penetrated. And there was not a church, parsonage, steward, nor official member of any kind, save one class leader and his name he did not then know—in all that wide district."

Rockingham, the place that gave name to the old circuit, was first settled by Colonel John Sullivan, of Zanesville, Ohio, in 1835. The town was laid out in the spring of 1836, and was situated about five miles south of Davenport, nearly opposite the mouth of Rock river, which it was then supposed was a navigable stream, so that it was claimed the town would command the trade of that river. To further its settlement, a fine lithographic map and picture of it, showing its beautiful scenery, was made and extensively circulated in the east, which had the effect of drawing many immigrants there, and by the fall of 1836, Rockingham had some thirteen houses and about one hundred inhabitants. But about the same time, the town of Davenport was laid out, and it soon became an active rival of the other. Besides it was found when the spring flood came on, that the low slough that lay back of the town site of Rockingham, was subject to inundation, leaving the village on an island. But, notwithstanding this, a vigorous effort to maintain the place was kept up for quite a while, but Davenport, having the better location and securing the county seat, the settlers at Rockingham moved away and the place was soon deserted.

It will be seen from this statement that it was almost at the beginning of its history that Chauncey Hobart was sent there to meet the incoming settlers with the message of life. But early as Brother Hobart was on the ground, another missionary had preceded him there. In an old, unsigned paper in my possession it is said, "Rockingham circuit was formed in the fall of 1836, and included all that section of country extending from the mouth of the Iowa river, up said river to the Indian country, and from the mouth of the Wapesepon on



Joseph Brooks
Samuel Hestwood
Francis W. Evans
C. Perry Reynolds

Richard B. Allender
Michael See
Landon Taylor
Levin B. Dennis

Orville C. Shelton
George H. Clark
Michael H. Hare
James G. Thompson

William F. Cowles
Thomas E. Corkhill
James H. White
Isaac P. Teter

the north, up the river as far as the white population had settled." It also states that the first class in Rockingham, consisting of seven members, was formed by Rev. Collin D. James, of the Illinois Conference, who was on the Rock Island mission in 1836, and who had a regular appointment in the place during that summer, and returned it to the conference as a part of the Rock Island mission. Of this early work, Brother James states, "I was appointed to the Rock Island mission in the fall of 1834. At that time there was no town at either of the places, Rock Island, Davenport, or Rockingham. But being returned in 1835-1836, these towns sprang up and I organized societies in each of them. They grew as if by magic, and there was considerable settlement on the river bottom. In the summer of 1836, I went back from the river some three or four miles on the bluffs, and preached and formed a society, but I cannot give the names or numbers in those societies, and have no data now." The Rockingham class had grown to about thirty members during the summer, but by the time of Chauncey Hobart's coming, on account of removals, it had fallen to only sixteen.

Doctor Hobart states that the proprietor of the town had learned from a number of the settlers that they would remain only on condition of his having a Methodist preacher sent them. Accordingly, he attended a camp meeting held by Alfred Brunson a few miles north of Rock Island, who was on his way to the Rushville Conference, and told him to send on a preacher and he would see to his support. And so the circuit was put upon the plan and Chauncey Hobart sent to it. Doctor Hobart, in his "Recollections" furnishes some interesting particulars of his work in Iowa. Procuring an outfit, which included the necessary saddle bags, on the 3rd of November, 1836, the two brothers left their wives in tears and started for their work. The Sabbath was spent at Augusta, on the Skunk river, where Chauncey preached at ten o'clock. Then they rode into Burlington, where they intended holding meeting at night, but found a brother Shelton, an exhorter, had an appointment there. Next morning Chauncey parted with his brother, and started north, in company with Shelton, for Rockingham. The route was along the Mississippi, on the trail under the bluff, on a road in places difficult even for horsemen. The first night was spent at a Brother Swank's, about eighteen miles from Burlington. In two and a half days, the travelers reached their destination, "in a drenching rain," and were kindly received by the leader, a Brother Davenport.

The first endeavor of the young missionary was to learn something of the extent and population of the field. Hence leaving an appointment there for the next Sabbath, he went

to Davenport, five miles above. There he left another appointment for the Sabbath at 3 p. m., and rode on up the river to a Brother Herald's, where he stopped. The next morning, he rode eight miles further to "Father Spencer's," where he left another appointment for Tuesday, 2 o'clock, and then returned to Father Davenport's. Here he found Rev. Daniel G. Cartwright, the preacher of the Iowa River mission, who had been informed that Rockingham was a part of his work, which was destined to occupy the unsettled country above the Flint, and the Iowa River Indian reserve, which had just been opened for settlement. The mistake had occurred from the fact that Peter Cartwright had learned at Burlington, and perhaps through the information furnished him by Wilson Pitner, of this unoccupied field, and had projected the Iowa River mission to supply it. Brunson had also learned the same facts at Rock Island on his way to conference, and had secured the formation of the Rockingham circuit with a view to the same object. Something must be done to avoid a collision of interests and labor, and they remained together for consultation, Cartwright filling the morning appointment at Rockingham, and Shelton at night, while Hobart and Cartwright went to Davenport, where Hobart preached. The conclusion reached from their conference relating to their work was that Cartwright should take the country south of Pine river, a stream about twenty miles below Rock Island, for his field, and Hobart should have for his part the country between Pine river and the Wapsepinicon.

Davenport, where the two preachers separated, was then a little hamlet of about ten houses, one of which was the home of Rev. Elnathan C. Gavitt, where the preachers were entertained, and where it seems the preaching was had. The next week was spent by Hobart in looking over his field, hunting up members and friends of the Church, and filling the appointment he had made at Father Spencer's. In these excursions, the young preacher usually met with nothing but kindness, but in one of his trips, when seven or eight miles out on the prairie, he was met by a tall, ungainly looking man, with a gray beard, a slouch hat, a ragged coat, and carrying a bridle in his hand, who was out hunting some stray horses. As they approached the following conversation was had:

Hobart: "Good morning, Sir."

Man: "Morning."

"Hunting horses?"

"Yes, seen any?"

"No, sir. You live in the neighborhood?"

"Yes."

"How long has the country been settled above?"

"About five months."

"How large a settlement have you?"

"O, about twenty families."

"Have you any schools?"

"No."

"Have you any preaching?"

"No, (gruffly) do my own preaching."

"Do you preach for any of your neighbors?"

"No, don't need any preaching to them."

"Do you think they would come out if an appointment was given out for preaching?"

"No (very spitefully), don't think they would."

"Good bye."

"Good bye."

Proceeding to the settlement, the preacher found a kind reception, nevertheless, and discovered that the horse hunter was an old scolding sceptic, who cloaked his infidelity under the guise of Universalism. Passing on, Hobart dined with a young man named Hubbard and left an appointment for preaching at his house, and three miles farther on he left another appointment at the house of the father of young Hubbard. These two places were a few miles above what was known as the Sycamore chain, the place where the town of Leclaire now is. On this trip, he also heard of Brother Warren Spencer, and a Brother Thompson who lived in the country north of Davenport. The purpose of Hobart was, on the following day, to cross the Wapeseponicon at Brophy's ferry, then follow up the stream twenty or thirty miles, and to return by a place called Hickory Grove, so as to strike the Mississippi again some twenty miles south of Davenport. But on reaching the ferry, he found that there were only three houses in the next thirty miles, two of them occupied by bachelors, and only one by a man and his wife; and those four persons, with the bachelor who kept the ferry, were all the people then in that region. So he returned to Davenport through the slashes along an old Indian trail, "crossing many bogs, creeks, sloughs, and marshes of a doleful character" on his way, and spending the night with a Brother Cook below Davenport. The next day, Thursday, he continued his explorations, this time down the river south.

Having heard of an old Brother Campbell, who lived three miles below Clark's Ferry, or New Buffalo, he made his way there, reaching the cabin about sundown. Committing the error, through an unnecessary bashfulness, of not telling who he was, he simply asked for entertainment, and was told that it would not be convenient to keep him, but he could probably have entertainment at the house he had just passed north. So retracing his steps, he was again refused, and so at the third, fourth, and fifth cabin, the last the home of a Presbyterian

gentleman named Robinson. The only chance for him then, was the tavern at Clark's Ferry, which was reached about dark. But in an adjoining shanty, where some groceries, but more whiskey of a bad kind was dispensed, a drunken crowd were in the midst of a row, and the sound of hard blows, cursing, and brutal yelling filled the air. Still Hobart asked for shelter at the tavern, but the landlord told him he could not stay without great inconvenience to him as the house was already full with a lot of rivermen. Finding that this lot consisted of the men in the shanty, Hobart decided that, at any cost, he would not stay in such a pandemonium as that. So he returned to the Presbyterian's, informed him of his experience at the tavern, and asked him for the privilege of some feed for his horse and a place by his haystack for himself. And, without waiting for consent, he dismounted, procured some feed for the animal, and taking his saddle, saddle-bags, and blanket, went around to the south side of the haystack, to find a place for a bed, and commenced pulling out the loose hay for that purpose. All this time Robinson stood looking on, but at length said, with some reluctance, "I reckon you had better come into the house." Hobart said, "I can sleep here, but I would rather lie on your floor, if you will permit it." "Come in," was the reply, "we will do the best we can for you." So he went in, and was made comfortable, and his pluck so recommended him to the family that on leaving the next morning, he was kindly invited to return.

On going back that morning to Father Campbell's, and informing them of his business, he was gently chided for not disclosing his character the evening before; when, although they were crowded, a different treatment would have been given him. Leaving an appointment there, the rest of Friday was spent in exploring the country down as far as Pine river. Having no appointment for the next Sabbath, and "being fearfully lonely and homesick," he went over the river to make a visit at Monmouth, Ill. Returning the next week, he spent a few days in the neighborhood of Rock Island, and leaving his horse there, made his way across the river again in a skiff, the thickly floating masses of ice making it quite a perilous undertaking. Then borrowing a horse, he rode on to fill the appointments he had made. The result of his efforts up to this time was that he arranged a two weeks' circuit of seven preaching places, extending fifty miles along the Mississippi. The next quarter he made an additional appointment at a place called Hickory Grove. There at the house of a Brother Carter, he had quite a lively discussion on the question of Universalism with a Mr. Keys, a believer in that faith, for it was incumbent on Methodist preachers in those times to frequently "contend earnestly for the faith once delivered to the saints."

The year 1836 was closed up pleasantly and profitably with a watch night service at Davenport, in which he was assisted by Brother Gavitt and Asa D. West. Among the many excellent people with whom he met that year on the frontier, Hobart remembers with especial kindness Brother Gavitt and his "royal-hearted and most excellent wife," of whom he says, she was "a most cultivated, Christian lady—wise, affable, and true to the Lord and Methodism."

We have seen that in the spring of 1837 the west line of the Black Hawk Purchase was extended at its central point about twenty miles. This brought a new flood of settlers into the country, and the main part of the extension was directly west of the circuits traveled by Chauncey Hobart and Daniel G. Cartwright, and the two ministers arranged for a trip into the interior, to get acquainted with the new comers, and, if possible, to supply them with preaching. For this purpose, they met in the spring as soon as the grass was grown sufficiently to keep their horses, at Bloomington, now Muscatine. Bloomington was then a little hamlet on the river bank, having been laid out in the spring of 1836. From Muscatine, the two preachers went first to Moscow, a place on the Cedar river, and from there to Colonel Hardman's, ten miles west. The Colonel was a Methodist and received them joyfully. The news was spread around, quite a congregation gathered at night, and Daniel G. Cartwright preached to them the first sermon in that Cedar river country. The following day, they rode through the settlements on Sugar and Rock creeks, and put up at night at the head of the Red Oak Grove, near the present site of Tipton. Next day, they started off in a northeast direction for Hickory Grove, supposing it to be about thirty miles across.

They were now without trail or waymark of any kind to guide them over that great prairie, and no one had yet been through from the one place to the other. However, they took the direction as near as they could and struck out. By eight o'clock, they had come to a high swell on the prairie from which they could see far off in the distance a grove, which they took for the point of their travel. By one o'clock in the afternoon, they came to a deep, muddy creek, twenty feet wide, with high banks and without a ford. This had to be crossed. Ascending the stream, at length they found a place where the horses could go in, and about a quarter of a mile below, there was a place on the farther bank where they thought they could get them out. So pulling off their boots and stuffing their stockings inside, they threw them across, pushed the horses in, mounted, rode to the break in the opposite side, and with some difficulty landed the horses, replaced their boots and rode on. It was five o'clock before they reached the grove for which

they were aiming, and there, from another elevation, they could see Hickory Grove fully twenty miles ahead. To reach it that day was impossible, as it was already getting dark, and they could not keep their course after night; so they turned to find a sheltered place for themselves and grass for their horses. Just as they reached the lower end of the grove, they found a wagon track only a day old, which they followed, and soon came to the location of a settler. It was a man with his wife and three children, who had his cabin only half completed. There they were kindly kept, and the next day at noon they reached Hickory Grove, and stopped with Brother Carter.

As the result of this trip, the two preachers agreed upon a re-arrangement of the work for the balance of the conference year, with the consent of Norris Hobart, as follows:

The Rockingham circuit to include the country lying between the Iowa river and the Wapsepimicon; Cartwright to operate between the Iowa and Flint rivers and Norris Hobart to take all in the purchase south of the Flint. Chauncey's work he soon arranged into a three weeks' circuit, with fifteen appointments, to which a sixteenth was soon added.

At Moscow, he heard of a settlement forming on the Wapsi-no-o-nock, a branch of the Cedar, on the west side, ten miles southwest of Moscow, and so he planned for a visit there. Going to Moscow, he expected to cross on the ferry, but found the man was off locating a claim and would not return before night. However, a gentleman told him he could ford the river, and walking to the top of the steep bank, which was some sixty feet high he directed him to go down an angling path to the water, then to ride in quartering to a black snag on the bend, and then, when two-thirds over, to turn square across the river, and he would come out all right. Going into the water, Hobart discovered he was on a sand bar, and hesitated, but as it was only up to the girth, he went on. When about half way across, he found that he was just riding off the edge of a steep sand bar and he had just time to snatch his saddle bags and throw them over his shoulder, when he plunged all under water excepting the horse's head and the upper part of the rider's body. The horse proved to be a good swimmer, and with a little guiding by the hand, carried Hobart safely to the shore. Riding up to a log, he dismounted, pulled off his boots, wrung his stockings, pressed some of the water out of his clothing, and went on without further incident, except the killing of a huge rattlesnake on the way. Coming to the settlement, he called at the first cabin, and found it to be the residence of a Mr. Foote, who invited him in and answered his questions as to the settlement, which then consisted of

only six families. This Mr. Foote was from Connecticut, who, in his youth had been sent to college with a view of his entering the ministry among the Congregationalists, but his health failing, he had come west. The visit was made the more pleasant by the discovery that Mrs. Foote was a daughter of an old friend of Hobart's father, and was a very intelligent lady. Mr. Foote told the preacher that he had been in the west six years, and had lived in seven different places on the frontier in Illinois, Wisconsin, and Iowa, and had never been visited by either a minister of his own or the Presbyterian Church, "but", said he, "it is a little remarkable that I have not been in any of these localities four weeks without a call at my own house by a Methodist minister."

The host had become somewhat perplexed with the doctrine of predestination, and invited a discussion of the subject by Mr. Hobart. Somewhat fearful to undertake a discussion with a man of Foote's training, he stated to him in a frank way the doctrines of the Methodists, of which the other was not well informed, and finally placed in his hands Wesley's sermons and Watson's Institutes, the result of which was that Brother Foote became settled in the Arminian faith, united with the church, was subsequently licensed to preach, became a very active and useful man, and died triumphing in Christ.

Leaving an appointment there, Hobart started back, expecting to cross the Cedar at Poweshiek's village, six miles below Moscow. After a hard travel, about 5 o'clock p. m., he came to a cabin and turned in to inquire his whereabouts, and learned that he was ten miles from Pine river. There he met an elderly lady who asked him if he was not a Methodist preacher, which she suspected from his outfit. She was the widow of a local preacher in New York, who had lived on the frontier in Indiana ten years, and had not heard a sermon for eight years. After supper Hobart read a chapter, sang a verse, and prayed. The old lady was almost overcome with emotion and thankfulness that she had been permitted to have once more a minister under her roof, and renewing her covenant there, she said as he left, "I believe I shall get to Heaven yet." But Hobart never saw her again.

CHAPTER VIII.

PROGRESS IN SOUTHERN IOWA, 1836-1837

BURLINGTON AND ROCKINGHAM CIRCUITS AND IOWA RIVER
MISSION—CONTINUED

WE left Chauncey Hobart planning for a new appointment west of the Cedar river at a Brother Foote's. That appointment he filled on his next round, preaching at that place the first sermon delivered by a Methodist preacher west of the Iowa river. The fourth quarterly meeting for the conference year was appointed at Brother Hardman's, where there was a class of twenty-five members. This meeting was held about the last of August, 1837, and was attended by Henry Summers, the presiding elder, Chauncey and Norris Hobart, and Daniel G. Cartwright. The weather was good, and there were probably three hundred persons present, a large number for that time, and they were compelled to hold the Sabbath services in the grove. The love feast and day services on the Sabbath were times of great interest, and in the evening, after a sermon by Norris Hobart, there was a great move among the people. Several presented themselves for prayer, and nearly all were converted. About ten o'clock at night, an invitation was extended to persons to unite with the church, and a number joined, but some, though under deep convictions, held back. Among these there was a man who was in trouble about a bet on a horse race, but an earnest appeal enforcing the great gain of godliness convinced him, and reaching out his hand, and with his face bent almost to his knees, the man at length yielded and came forward, exclaiming, "I'll go! Cost what it may, I'll go, I'll go!" This man, who that night surrendered himself to God, became a faithful Christian, nor did he suffer the loss he had feared, for when the men, with whom he had the bet, heard that he had become a Methodist they let him off without demanding the customary forfeit.

Chauncey Hobart states that he organized the first class at Davenport in the spring of 1817, that the first at Muscatine was formed in February or March, 1837, at a quarterly meeting held by Henry Summers, at which Norris Hobart and Daniel G. Cartwright were present. At this time, the part of the Iowa River mission was transferred to the Rockingham circuit. The first class on Cedar river was formed by him the same year, at the house of a Brother Hardman on Crooked creek, and took in a territory of some thirty-five miles, with between thirty and forty members. Also in the spring of 1837, he formed a class at Father Spencer's, north of Davenport, with twelve or fourteen members, among whom he names Brother Spencer

and wife, Brother Thompson and wife, Brother Warren and wife, and an old Sister Hubbard. But we have seen that Brother James states that he organized a society at Davenport in 1834, which had probably disbanded.

"This," says Brother Hobart, "ended my first year's work as an itinerant; a year of toil, much anxiety, some peril, great joy, fair success, and a good deal of encouragement." One measure of his success, but only a very imperfect one, is found in his return of fifty-five members to the conference at the close of the year's labor.

We have already indicated the location and extent of the Iowa River mission, the location being very well indicated by the name. And that leads to the remark that many of the early missions took their names from the streams along which the settlements were first made. This mission, as we have seen, was in an entirely new country, for it was not until that year, 1836, that the Indians were removed from their reserve, on the river, and the whites permitted to settle there. The mission until the second quarterly meeting for the year, which was held at Muscatine, embraced that vicinity. Muscatine was then a place of perhaps a hundred inhabitants, and was known as Casey's Landing. It was made an appointment by Brother D. G. Cartwright, and, as already stated, a society was formed there by him at the quarterly meeting referred to. By the new arrangement of the work, in which all above the Iowa river was connected with the Rockingham circuit, it was then detached from the mission and became a part of Chauncey Hobart's work. While upon the mission, Daniel G. Cartwright formed societies at Black Hawk, near the mouth of the Iowa, on Cedar river, south of Moscow, and at some other points. But at the close of the year the mission was discontinued and the societies were otherwise provided for.

The membership returned from the mission that year was seventy. Daniel G. Cartwright, the preacher, was a native of Albany Co., N Y., born in 1796. He was tall and stout, with light hair and grey eyes. In 1831, he was converted and joined the church, and four years later came to Warren Co., Illinois. Having been licensed in the east, in the fall of 1835, he was admitted on trial in the Illinois Conference, and sent to this mission. Brother Cartwright was a man of good ability, intelligent, and acceptable to the people. He was one of six brothers, three of whom were Methodist preachers, and they were distantly related to Peter Cartwright.

We have already noted the parting of the Hobart brothers at Burlington. Norris went west to explore his field of labor. He was better off than Chauncey, in that he had a "plan" of his work, but still he found many difficulties in finding the

several places. The points were, Burlington; Saxton's, six miles west on the Mt. Pleasant road; McDaniel's, north of Flint, and eight miles northwest of Saxton's; Brook's, on the Tamatown Prairie; Westfall's, or Yellow Spring; Freedly's, at the Head of Flint, near New London. Freedly had been a merchant in Philadelphia; and, says Norris Hobart, "was a very clever man, but entirely unfitted, from his early habits and associations, for pioneer life." Also Mt. Pleasant, Sutton's, southeast of Mt. Pleasant; Clark's, five miles north of West Point; Anderson's, sixteen miles west of Clark's, on Big Cedar, on the open prairie; Purdom's, in the big bend of the Des Moines, near Keosauqua; Howard's, about half way from there to West Point; Pitman's, a mile east of West Point; Fort Madison; Augusta; Rock Spring school house, six miles from Augusta, south of the Burlington road; and to Burlington again; made sixteen appointments, a round requiring over two hundred miles of travel.

On his first round, Norris Hobart preached his first sermon on the circuit at McDaniel's (McDonalds?), Nov. 8, 1836, from the words, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait I say, upon the Lord;" a text possibly suggested by his own conscious need of courage and strength as much as by the wants of his people. At Brooks' the next day, he spoke on the new birth. Pursuing his way from there, partly by guess, for he could get no directions, partly by blazes in the timber, and by dim wagon tracks on the prairie, he reached Mt. Pleasant on Saturday, dining with a Brother Samuel Nelson, the leader, and staying all night in the country with a Brother Bowen. On Sunday, returning to the village, he found that an old Baptist minister was to preach in the morning, so he waited until night, and then spoke from Isa. 40:31. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." "I had a good time," he says, and we can well imagine how, in his riding and walking through the woods and across the plains, he was mightily helped by the same truths he was making clear to the faith of those who heard him. It is instructive to follow him on his route, for it shows how constant was the zealous activity of those old time itinerants. "Monday," he continues, "I preached at Little Tommy Clark's, from Gal. 6:7; felt well in spirit." At this place, he met with Brother T. M. Kirkpatrick, who lived in the neighborhood and was an exhorter. At Purdom's he formed a class, with Brother Purdom as leader. Sabbath he spent at Samuel C. Reed's, near Farnington, but he found that two preachers had appointments there ahead of him, so he "heard gladly". At Pitman's, on the next Wednesday, he spoke from Luke 9:23, "Had liberty enough." Thurs-

day, he was told it was no use to go to Fort Madison, for they had turned one preacher off, and he would find no place to preach.

Replying that they should have one more chance to reject the counsel of God against themselves, he went to the town, and found a boarding house kept by a man whose wife had been a member, but who at that time "preferred dancing to praying." They consented to his preaching in their house three weeks from that day, and invited him to remain to dinner, but as they had no accommodations for his horse, he rode on to a Brother Farnsworth's, near Augusta, and on Friday preached in that village, "to a good sized and attentive audience," from Rom. 6:23. This time he had "clouds and darkness all around him," but he ought not to have been discouraged, for like a minister of whose preaching a fault finding member one day complained, the answer given applied to Norris Hobart's selections, "Well, I always use good texts." Sabbath, Nov. 27th, 1836, he preached his first sermon in Burlington, from Luke 9:23-24. "The Lord was present," he says, "to bless the word and a good class meeting followed. Never had I preached to so large an audience. I felt embarrassed, but yet was so abundantly blest that I was much encouraged."

In these continued travels, he had his full share of adventures and escapes. One day, he had the Skunk river to cross when the ice was running fast, and the ice frozen on either shore strong enough to bear a horse. Getting his horse onto the ice at the shore, he rode out till it broke down with him, then crowding the animal between the floating masses, he managed to reach the ice along the opposite bank. There he got off, made the beast jump out of the water onto the shore ice, and remounting, made the land in safety. Another time, he rode ten miles through a hard drifting snow storm, and found a dozen gathered, waiting for him, to whom he preached. The next day, he had another similar ride, part of the way no road, and the hollows filled with the drifted snow, so that he had to dismount and wallow through the drifts on foot, but he found a few present, and held meeting for them. Still the third day, he rode eight miles through a driving snow storm, to fill his appointment at Fort Madison, where he preached in the boarding house. But his horse, during this service, was left outside, tied to a grub in the street, and at the close of the meeting, the preacher had to ride five miles further through the storm to a Brother Pike's, to find feed for his horse and a lodging place for himself. Yet with wonderful pluck and perseverance, he left another appointment in the village he had left.

"From Dec. 18th, 1836," he says, "I pushed on, preaching almost every day till the 27th, when I established a new preaching place at Robert Gillinwater's on the Big Cedar, near its

mouth, and the following Sabbath preached at Purdom's, and then rode ten miles to Bentonsport and preached there in a log tavern." The landlord's wife was a Baptist, and Hobart's discourse was founded on 2 Pet. 1:5, "Add to virtue, knowledge." Among other good things said by the preacher was this, that this knowledge was not obtained by immersion, and the landlord concluded at once that he was abusing the "Baptis'", and refused the use of the house for further services. But a Mr. Bending offered him his house for preaching and took him with him to stay all night. This was on the last day of 1836, but it seems that on Christmas eve a number of young men had gathered at a saloon and drank and danced till near midnight. But dancing without female partners was rather unpoetic, to say the least, so, having caught a coon, they took the animal down on the ice on the river to have a fight between it and some small dogs. Some of the dogs finally killed the coon, and it was proposed that it be roasted for a burnt offering.

Then in mockery, each one ate a piece of the coon, washing it down with whiskey, and calling it "the sacrament." Next it was proposed that they hold a prayer meeting, and the leader asked them all to gather around the fire they had built on the ice and kneel down, while he blasphemously led in prayer. But the weight of the assembled crowd at the one point was too much for the strength of the ice, and just after the prayer had begun, the ice broke and precipitated them all into the river. The water being only about three feet deep, none were drowned, but some of them were taken sick, and all of them learned a lesson by their wickedness and folly. And this incident furnished the preacher a topic for reproof and exhortation.

January 6th, 1837, Rev. Henry Summers, the presiding elder, came to Augusta, preaching that evening from Nahum 1:7. The next day at the Rock Spring school house, he opened the quarterly meeting. His sermon, from Rom. 12:1-3, was "a masterly discourse." Daniel G. Cartwright preached at night and seven were added to the church.

Through these efforts to reach the people with the means of grace, by the end of the conference year, Hobart had thirty-two appointments to fill every four weeks, besides holding fifteen class meetings, from four to eight prayer meetings, and traveling about two hundred fifty miles to make his round. The year was closed up with a camp meeting, held at Clark's point, "either the first or second held in southern Iowa." Chauncey Hobart, on his way from Rockingham to the conference at Jacksonville, Ill., was present at that camp meeting, and there made the first missionary speech of his life, succeeding, he says, "thereby in thoroughly dissatisfying himself."

Rev. G. W. Teas and Rev. D. G. Cartwright were also present and assisted at the meeting. It being also a quarterly meeting, T. M. Kirkpatrick was licensed to preach, said to be the first preacher to receive license in the territory, and at the same time he was recommended for admission.

Chauncey Hobart tells an incident that took place at a quarterly meeting held three months before at a point west of Mt. Pleasant. That country that spring had been nearly all taken up by new settlers, and Norris Hobart had preached for them and formed them into a large class. So it was arranged that the next quarterly meeting should be held there. The love feast was largely attended, and the first one to speak was a brother who had just come from the east, but it was all complaint. He had "left all his friends behind him, and was among strangers, sad, lonesome, and homesick, and in need of the prayers of the faithful." A second repeated about the same doleful tale. He also felt despondent and discouraged, and wanted them to pray for him. A third sprang up, and exclaimed, "Glory to God; I'm about as happy this beautiful morning as I can be. I was living in Ohio on a nice little farm, with my wife and two children, and God called me to sell out and come here to do something for him and the church in this new country. I was not called to preach, but as a layman to come and do what I could to build up the cause of God. I advertised my place and in two weeks sold it for the price I asked." Then he went on telling, about his travel, and how on Saturday nights the wheels of his wagon were locked until Monday morning, and on the Sabbaths religious services were enquired for and, if accessible, attended, and so he had come through without a broken hamestring or buckle, and had found just as good a claim as he could ask for. "And, brethren," he added, "we had our family altar all the way. Glory be to God." But no sooner was he seated than one after the other of the preceding speakers, with tears of repentance, confessed that, as they now believed, their troubles arose from the fact that they had broken the Sabbath on their road to the west by journeying on that holy day.

A few days after the camp meeting spoken of, the Hobarts returned home to Illinois together, and with their wives, started for Jacksonville, Ill., the seat of the conference. With that session, Chauncey Hobart's connection with the Iowa work ceased. His after ministry was spent in Illinois, Wisconsin, and Minnesota, where he attained a position of great prominence in the church, of which, in an important sense, he may be regarded as one of the principal founders in that northern region. Doctor Milburn, in his "Back Woods Preacher," who was intimately acquainted with Chauncey, has given the best

description of his character. "Chauncey was humble minded, yet manly and courageous to the last degree. His reading did not take a wide range, but was careful and thorough. He mastered every book he undertook and made its contents his own. His preaching showed conscientious preparation and that it was the fruit of study, reflection, and his own experience of the deep things of God and the soul. He thirsted for improvement of mind, manner, and the wise use of the best matter. But his intensest zeal was for the conversion of men to the truth, and that their lives and conversion should be conformed to the words and examples of Christ."

Doctor Hobart gives us a view of his own inspiring experience. Referring to a time when he was on the Macomb circuit, Ill., in 1838, upon his recovery from a severe illness, and when the desire of his heart for a long time had been for "the fullness of Christ," he says, "About three o'clock one morning, while all in the house except myself were asleep, I was engaged in thanksgivings to God for his loving kindness and mercy in restoring me to prospective health and to my work. I was also rejoicing in the assurance that, had I been called hence, it would have been to be forever with my Lord. Then all at once I began to feel that I could adopt the language of Paul, and say, 'whether in the body or out of the body I know not; God knoweth.' A mighty blessing had come. It came in unutterable fullness, like the vast tide of a mighty ocean, filling and thrilling my soul with the conscious presence of the Lord of life and glory. I seemed to be lifted up above the earth and earthly things, until I was near the land of life. Sun, moon, and stars seemed under my feet, the glory and effulgence of eternal bliss were all around me. To the praise of God's grace, I acknowledge that I had not the least idea before that it was possible for a soul in the body to be so ecstatically happy as I then was. I remained in this blissful state about two hours, when I returned to earth again, but not as I went. My experience was far deeper and richer, and sweeter than before. Like the food brought by the ravens to the prophet, so that great baptism of love and power has lasted me, not only forty days, but over forty years, and it grows clearer and steadier as I behold, not far off, the spires of the celestial city." And we may say well of him, with Milburn, "He has sowed beside many waters in Iowa, Illinois, Wisconsin, and Minnesota. When he entered these fields of labor there was only a handful of corn and he was among the first to sow it, but now 'it waves like the cedars of Lebanon.'"

Chauncey Hobart filled out his more than four score years, and of him it is true, "He rests from his labors, and his works do follow him."

CHAPTER IX.

PROGRESS IN SOUTHERN IOWA, 1837-1838

BURLINGTON STATION AND FT. MADISON AND MT. PLEASANT
CIRCUITS

THE Illinois Conference of 1837, Bishop Soule presiding, constituted Burlington, with perhaps an outside appointment or two, a station with N. S. Bastion pastor. The rest of the circuit was divided into the Mt. Pleasant and Ft. Madison circuits. The Iowa River mission disappears, and was probably united with the Rockingham circuit to which Norris Hobart was assigned. He made his way, with the usual difficulties of travel, to Rockingham. There he could find only the upper room of a story and a half house, in which to shelter his family. A brother, T. Hobart, who had gone there, and was about to return to Illinois, urged him to go back with him, but Norris, determined that he must stay at his post, began by preaching in the place to a small audience, among whom he notes John Coleman, the leader, M. Camp, W. L. Warren, A. H. Davenport, with their wives, and Richard Chinn, a young man from Ohio. On the plan, there were returned nineteen members, John Coleman, leader, and W. L. Cook and G. Nowell, stewards. There was also a class of ten members returned at Calvin Spencer's on the river above Duck creek, John Tuttle, leader, and one of fourteen members at Henry Hardman's, Henry Brown, leader. Hardman lived on a branch of Sugar creek nine miles north of Moscow. There was an exhorter, Alfred Carter, on the work, but no local preacher, and neither a meeting nor school house. At Davenport, the preaching was in the bar-room of a hotel kept by a Mr. Barclay, a Mohawk Dutchman and a Lutheran, but no class was noted on the plan at that place. That was a trying year for the preacher, for he had to ride over the bleak prairies, and ford or swim the numerous tributaries of the Iowa and Mississippi rivers. Sometimes to reach his home at Rockingham, he had to swim the bayou that ran around the town.

In the fall of 1837, George Baumgartner moved to Bloomington, now Muscatine. He was an exhorter, and a class was formed there, composed of Thomas Morford, leader, Brother Baumgartner and wife, and a few others. Carter, the other exhorter, lived at Hickory Grove, ten miles from Davenport. Brother Hobart described him as "a wide awake, get up sort of a man, just such as a new country needs." He says that Brother Foote, already spoken of, was the first leader of the first class formed west and north of the Iowa river.

That spring Hobart preached the first sermon in the town

of LeClaire. Some miles above, there lived an old Brother Hubbard. His cabin stood on posts about two feet high; the floor was of matched boards of oak, and every footfall on it would fairly ring. A temporary seat was fixed for the people who came there for meeting, the end of which seat came within about eighteen inches of a bed. One day, a coverlid had been stretched across looking like an extension of the seat. Three women in succession went to seat themselves upon it, and found themselves on the floor. However, after some interruption, order was restored and the service proceeded.

Hobart formed a class on the island, below Muscatine, on the Wapsinoonock, opposite the Indian village on Cedar river. Of this class, which had eight members, John Hendrickson was leader. At the close of this year of hard, but fruitful toil, the pastor reported one hundred thirty-one members. Times were hard, and grain and provisions scarce and dear. The preacher traveled without roads much of the time, but as he carried a watch seal with a compass in it, he was enabled to keep his course in all weathers. So numerous and miry were the sloughs that in his travels he entirely ruined the horse he took with him to the work. One time in crossing Mud creek, above Pilotsburg, finding the waters up, and the banks steep and high, he made his horse slide down the bank to the water's edge. He then led the animal across and waded the stream himself, it being too muddy for the horse to take him through on his back. The mud and water was so deep that Hobart in passing over, holding his saddle bags over his head, could hardly keep his chin above the water. Before the conference came on in the fall, as a result of his exposure, he suffered from the ague, and in great weakness made his way to his old home in Illinois. For all this exposure and toil, he received from the charge that year a total of \$69.03. It seems strange now how he made out to live and he could not, had not the generosity of the people have been shown in other days. This year's work closed up his service in Iowa. For some years after this, he labored in Illinois. He then went north, and did good pioneer work in Wisconsin and Minnesota. "He was sound, clear, logical, pointed, forcible, and successful." He "died well", June 25th, 1887.

Mt. Pleasant, which first appears as the head of a circuit in 1837, dates from the previous year. Pressly Saunders moved to the vicinity in 1835, and other families coming in, the town was platted in the summer of 1836, and made the county seat by an act of the territorial legislature in the winter of 1836-1837. We have seen that John A. Ruble, when on the Burlington circuit, made it his home in 1836, and preached in the place, after which time it was a regular appointment of that

circuit. Under date of December 4th, 1836, on the Sabbath, Norris Hobart writes, "I preached at Mt. Pleasant to a good congregation, from Heb. 2:3, 'How shall we escape,' etc. The good Lord was present at both preaching and class meeting, and abundantly blessed us." At this place, Brother Samuel Nelson resided. He was an excellent man, but timid as a child, and was our class leader and steward. He would give up everything rather than contend for it. Though engaged in merchandising, he lived in a hewed log house, the cracks chinked, but not plastered. A chimney was built of wood outside the house up to the mantel piece, and only about three feet above that it terminated, the upper part being of sod or prairie turf. The jamb was burnt through so that a pig could have come into the house. In this condition, they wintered in it. On the next round, I stayed there again. The snow was quite deep, and the wind fierce and from the northwest. After meeting, I went to bed, but not to sleep much. About eleven o'clock, I awoke; my feet nearly frozen; I had to get up and put on my socks and pants, and put my overcoat over the bed. Then getting in and rolling up in the bed clothes, I endured the cold till morning. Here also lived a Doctor Payne, who figured largely in the early history of the Iowa territory, having been a member of the legislature while the Black Hawk Purchase was yet in the 'Wisconsin Territory,' as the name was then spelled. He also was a member of the Church."

From an account written by J. P. Grantham, Esq., an old settler there and a Methodist, I have gleaned the following particulars:—"The spring of 1837 found the village of Mt. Pleasant growing very rapidly, and the Methodist element, as is usually the case under the efficient economy of our church, not only kept pace with the other denominations, but was in advance of them all. The Methodist society of Mt. Pleasant at that time numbered about thirty or forty members. They were not all in town, but were scattered for miles around. They were all in one class, of which, at that time, Henry Snyder, of precious memory, was leader. Among those who were pioneers of Methodism in the place and members of the class at that time, were Dr. Jesse D. Payne, Dr. Warren L. Jenkins, Samuel Nelson, and Henry Snyder and their families. Norris Hobart was the 'circuit rider', and administered to the society at Mt. Pleasant the word of life once in four weeks, extraordinaries excepted. It should be borne in mind that it required a ride of from two to three hundred miles each round, over a new country, destitute of roads, with the streams unbridged, to make all the appointments of a circuit. In that day, all this labor was required, and in most cases actually performed, on a paid salary of from one to two hundred dollars a year. Henry Summers was the

presiding elder, and was a faithful, fearless, and indefatigable laborer in the Master's vineyard. He visited Mt. Pleasant during the summer of 1837, preaching several times, handling, as was his wont in those days, without gloves, those who tied themselves to the peculiar dogmas of Alexander Campbell. Those who were on the ground during the years intervening between 1837 and 1843, can scarcely fail to remember with vividness that the distinguishing feature, and the most successful means employed then by the church in waging an aggressive warfare against the empire of darkness, was the annual camp meetings. These were truly Pentecostal times. At these meetings, hundreds were converted and united with the church, who went out to their respective localities full of missionary zeal and holy fire. The membership were revived and went forth 'as giants refreshed with new wine'. And thus the good work was pushed forward, growing in interest from year to year. These annual gatherings in this region were held first near Burlington, but were finally moved to the vicinity of New London. The earlier settlers, who loved our Methodism, can but remember these occasions with the most profound gratitude to Almighty God. But the day of the camp meeting seems to be well past."

Of Asa D. West, the preacher sent to the Mt. Pleasant circuit in 1837, there is but little information. The General Minutes show that he was admitted on trial in the Illinois Conference in 1825, and in 1827, was admitted into full connection, and located. The next year, he was readmitted, and in 1830 located again. In 1836, his name reappears at Rock Island, after which he served at Mt. Pleasant and then at Knoxville, Ill., when he again located. These frequent changes seem to indicate some impediment in his way. One who knew him informed the writer that he had some peculiarities of manner and address that made him unacceptable, although he was a fair preacher. Afterwards he applied, unsuccessfully, for re-admission in the Iowa Conference. The circuit in his time embraced all the country between the Skunk and Iowa rivers, except Burlington, and the membership reported at the next conference amounted to one hundred ninety-two. In 1838, Mt. Pleasant was again connected with the Burlington circuit.

Fort Madison, one of the seats of justice of Lee county, has a beautiful location, overlooking the Mississippi. A fort was built at that point as early as 1808, as a protection against the Indians, under the direction of Gen. Zachary Taylor, and was named Ft. Madison. The town dates from 1836, and was made the county seat the same year. When first visited by Norris Hobart, it had a few buildings and some small stores on the higher ground, and some whiskey shanties along the river.

We have seen by the statement quoted from Norris Hobart's narrative of a preacher having been driven away from the town, that there had been an effort to establish preaching in Ft. Madison prior to Hobart's coming. There was a small society there as early as 1835, when Rev. L. B. Stateler preached there, but this appears to have died out. Probably one of the men who were supplying the Burlington circuit in 1836 had attempted to reoccupy the ground. At any rate, a circumstance that occurred after Norris Hobart's first visit, had opened the way for resuming preaching in the place. A local preacher by the name of Ballinger, on his way to Galena, being stopped there, late in the fall of 1837, by the closing of the river, wintered in the town. A new hotel was nearly completed, built by Mr. Knapp, and was finished a few days after the coming of this Brother Ballinger. The hotel was opened with a ball, and the landlord, over-exerting himself, took sick and died. Brother Ballinger preached the funeral sermon, which made a deep impression on the people. At the time, he suggested that they, as a community, should see to it that public preaching be maintained in the town. This proposition was carried out, and from that time the congregations increased in number and interest. During the summer of 1837, Norris Hobart and Daniel G. Cartwright held a two-days' meeting there which resulted in great good. In the meantime, a class of twelve had been formed by Norris Hobart, consisting of the following persons:—Arthur Johnson, local preacher and class leader, Olive Johnson, Elizabeth Abbott, Siney Cutler, Sarah Ann Taylor, Mary Dunwody, Susanna Hannan, Sarah Atkinson, James, Mary, and Arabella McAlenny, and Elizabeth Wilson. At the meeting just mentioned, seven men joined the church, and at the end of the conference year, there were eighteen members in the place, Olive Johnson having died in the faith, the first death in the society. Her funeral sermon was preached by Brother Hobart on the 20th of July, 1837. This was his last sermon there. Of Daniel G. Cartwright's work there in 1836–1837, Hawkins Taylor, in an article in the "Annals of Iowa", says, "During the long and dreary winter of 1837–1838, Mr. Cartwright traveled the circuit in what is now Des Moines, Lee, and Van Buren counties, never missing an appointment. From West Point to Keokuk, there was nothing but a trail, and that, in the winter, was covered with nothing but ice and snow, and few settlers. Yet, rain or snow, he was always on time." I fear there are few, Methodist preachers or others, who would be willing to go through such trials, with the same fare and the same pay. If alive now, I hope this noble man has an easy place. If dead, he has his reward. D. G. Cartwright's return of members was two hundred twenty six.

At the close of this year's labor, Brother Cartwright was discontinued at his own request, and his name disappears from the minutes. His strong sympathy with the principle of republicanism in church government, coupled with his advanced views in relation to American slavery, led him out of the Methodist Episcopal Church. He entered the True Wesleyan Connection, and afterwards joined the Protestant Methodist Church. Thereby, as the writer thinks, he made the great mistake of his life, for with his ability and standing, had he remained in the old church he would have taken a prominent place in the conference. He finally settled down at Kossuth, Iowa, where he died in the faith, January 17th, 1873.

We have already stated that Burlington was made a station at the conference of 1837. This movement was due to the enterprise of Dr. Wm. B. Ross, who attended the conference session that year. Being introduced to Bishop Soule, he laid before him the condition of things at the city of the Flint Hills, and obtained the promise of a stationed preacher. The moving cause of this application was the fact that Burlington had been selected as the temporary capital of Wisconsin territory, and great expectations for the place were indulged in by the Burlington people. N. S. Bastion, the preacher, reached his appointment in October, and entered upon his work. The next month, the new station was regularly organized, with an officary consisting of Doctor Ross, leader and steward, Wm. E. Brown, Wm. Davis, Adam Fordney, and Thomas Ballard, stewards. Ross was also Sabbath School superintendent. The Sabbath School had been organized the previous year, with Wm. E. Brown as its superintendent and Isaac Newhall secretary, and numbered sixty scholars. Both it and the preaching service, in the absence of a church building, were itinerant, meeting wherever there was an open door. The first library for the school was bought at a cost of \$13.50. In a year or two it was donated to the school at Mt. Pleasant, and a new one procured costing \$26.00. The minutes of the first quarterly conference were not placed on record, but the second was held by Elder Summers, March 10, 1838, and the third June 2, of the same year. They show, as official members present, the names of Doctor Ross, T. Ballard, Lewis Hager, Wm. Davis, and John C. Sleeth. Of the fourth meeting, there is no record, probably because it was held in connection with that of the Mt. Pleasant circuit for a reason that will appear. Bastion's claim for the year was \$476.12, and of this he received for the three quarters \$265.00, of which \$72.00 was for rent, leaving only \$193.00 for his support. The presiding elder's claim for the year was \$52.00, of which he received in these three quarters, \$20.62. Some time after the third quarterly meeting,

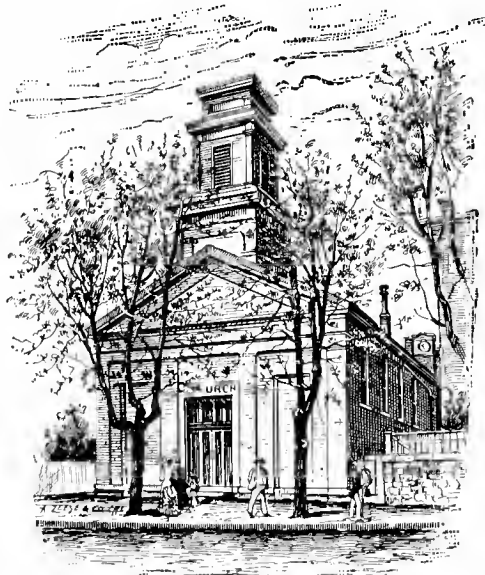
pressed by his financial wants, Bastion retired from the work; but notwithstanding this apparent reverse, the results of the year were valuable. Bastion had good business talent, and rendered efficient service in promoting the building of the church which became so well known as "Old Zion". If there was any failure, it might be attributed to the incorrigibility of the surrounding circumstances. The society was small and weak—only forty-five were reported from the station at the next conference—the members were mostly poor, and the public morals not of the best. It is no wonder, therefore, that the experiment of a station was abandoned, and that Burlington was re-incorporated in the circuit.

Bastion, who is said to have been a good preacher and talented in some directions, was irritable and given to change. In 1838, he was appointed principal of the preparatory department of McKendree College. He afterward filled several important appointments in the Illinois Conference. In 1849, he was transferred to the Liberia Conference, Africa, of which he was the president in 1850. In 1851, he returned from Africa, but becoming dissatisfied with his baptism, he left the church and united himself with the Baptists. His place at Burlington, until the conference of 1838, appears to have been supplied by Rev. Asa D. West, of the Mt. Pleasant circuit, with such other help as was at hand.

The principal actor in the building of Old Zion church was Dr. W. R. Ross, who bought the two lots on which the church and parsonage were erected, for \$100.00 and gave them to the church. In 1836, under his direction, the excavation was made in the hill for the church at a cost of \$72.00. The next year, the building was commenced and by December, 1838, it was enclosed and given one coat of plaster. The tower and front part was not put up until 1846. The structure as then finished, cost about \$4500.00, and the receipts from all sources was \$3180.00, leaving them \$1320.00 in debt, and the house unfinished. By degrees, the debt was reduced and finally extinguished. A large part of the burden fell on the shoulders of Doctor Ross, who thereby greatly crippled himself in business and became embarrassed. Indeed, he had to sell his own private residence to free the church from debt. This excellent man, to whose enterprise and liberality the church in southern Iowa, in the days of its infancy and weakness, owed so much, in his later life, lived at Eddyville, Albia, and Hamilton, and finally died at Lovilla, Monroe county, Iowa, Oct. 12, 1885.

Old Zion figured largely in the history, not only of Burlington, but of Iowa. Four sessions of the territorial legislature were held there, viz., the regular sessions of 1838-1839, 1839-1840, and 1840-1841, and the extra session of July, 1840.

Besides, it was used for the supreme court of Iowa, and the district court of Des Moines county, and for gatherings of different kinds for which a large room was needed. It may be that in the changes that came over the growing city, a change of site for the place of worship became a desirable thing at Burlington. Yet it seems sad that a spot where the people of God had so long gathered for worship, and which had been so hallowed by its associations in the memories of thousands who had resorted there, should now be given up to the giddy throng of fashion intent upon creature enjoyment, to the neglect of the higher duties and pleasures that belong to a better and safer life. The returns for 1837-1838 showed a membership in Iowa of seven hundred thirty-eight, an increase of three hundred fifty-three.



Old Zion Methodist Church,
Burlington, 1836.

The Illinois Conference of 1838 made no change in the plan of the work in Iowa, except to write the Burlington and the Mt. Pleasant circuits under the name of Burlington circuit. At that conference, Bishop Soule, the president, did not reach the session till the fourth day. Peter Cartwright was chosen to act as such in his absence. When the bishop came, he gave the brethren his "Christian salutations," and also laid before them "a handsome map of Iowa territory," the gift of Bro. S. Williams, of Cincinnati. Unfortunately, the map has disappeared. The preachers assigned to the work in southern Iowa that year were, Rockingham, Henry J. Brace, Burlington

circuit, Joel Arrington and Moses H. McMurtrie; Ft. Madison, Joseph L. Kirkpatrick. Arrington had entered the conference on trial in 1833; the other three were just admitted. Arrington became one of the strong men of the Iowa work. We shall meet with the names of all of them again. From a letter received from Brother Kirkpatrick, I learn that he was born in Madison county, Ill., in 1803. When young, he was awakened under the preaching of Rev. Josias Randle. In a list of the preaching places of Ft. Madison circuit made by him, I find the names of Ft. Madison, Brother Hoaglin, steward; West Point, Brother Pittman; "Up Skunk River;" Salem; Washington; Birmingham; Davenport's, on the Des Moines; Rising Sun; "Keosocky;" Farmington; Bowling Green; Bentonsport; and Clark's Point. He also gives the names of Farnsworth class, Farnsworth, leader; Pittman class, Laten Briggs, leader; Johnson class, Bro. Benjamin Case, leader; Farmington class, Brother Davidson, leader; Bonifield class, thirteen members, James Charles, leader; Hall class, John Priest, steward and exhorter; Moss class, Robert Hawk steward; J. Kirkpatrick class, Eli Jones, steward; Purdom class, Brother Groome, leader; Reed class, Brother Tollis, leader. Thomas Clark, George Berry, and Solomon Jackson were also leaders, H. Hall an exhorter, and Rev. Ezra Rathburn, afterward of Des Moines, was a talented local preacher at that time on the circuit. He resided at Mt. Pleasant, Iowa. Rev. A. W. Johnson states that the class at Case's, which was situated on Skunk river, four miles north of Salem, Henry county, was formed by Rev. J. S. Kirkpatrick in the winter of 1838. He joined the church there in March following. That was the center of an appointment for several years, until Brother Case and his family moved to California. Salem at an early day, became a preaching place. Rev. John James, a local preacher, formed a class there in the winter of 1840-1841. This brother James did good service in that region, and later joined the Missouri Conference, from which he moved to California. While the details are scant, the returns from the three charges in southern Iowa show some progress in the work this year. Rockingham at the close of the year reported one hundred seventy-five members, Burlington circuit three hundred twenty-six, and Ft. Madison circuit three hundred thirty-eight; total, eight hundred thirty-nine. Total increase, two hundred forty-five. The total in Iowa for the year was one thousand sixty-one, an increase of three hundred twenty-three.

CHAPTER X.

THE IOWA AND BURLINGTON DISTRICTS, 1839-1840

AT the Illinois Conference of 1839, the important step was taken of organizing the work in Iowa into a presiding elder's district. The matter was the subject of grave discussion in the cabinet. Bishop Morris, who presided, says of it, "While arranging the work by districts in council, on reaching Henry Summer's district, running along the west half of the state (Illinois) and cornering over in Iowa territory, then connected with the Illinois Conference, I remarked, 'Brethren, we must have a district in Iowa'. (A smile) 'Laugh as you will, I am in earnest.' 'But, Bishop, what will you make of it? There are but two or three organized charges in the territory; they are poor and feeble; and there are but very few people west of the river; not half enough to form a district.' 'Still I shall form a district, and one of you strong men will have charge of it.' (Increased merriment.) 'For I have passed people enough between this and Cincinnati, bound for Iowa, to form a district, and I am resolved to have it. So begin. Give me the names of creeks, groves, prairies, settlements, or anything suitable to designate the localities of new comers.' It was done, and the district was designated on the plan. At the close of the conference, Henry Summers was read out as the presiding elder of the Iowa district." "Nothing," added the bishop, "but the want of suitable men, prevented the organization of a second Iowa district." As planned, the district was as follows:

Iowa district, Henry Summers, presiding elder; Fort Madison, Wm. H. Taylor; Burlington, Joel Arrington; Rockingham, Barton H. Cartwright, Henry J. Brace; Fox River mission, Moses H. McMurtrie; Manchester mission, James F. Flanders; Bellevue mission, Thomas W. Pope; Dubuque, Isaac I. Stewart; Richland mission, Jesse Herbert; Iowa mission, Joseph L. Kirkpatrick.

Of these preachers, Summers, Arrington, and Pope were elders; Taylor, Cartwright, and Stewart, deacons, and the remainder probationers. As thus formed, the district extended from Turkey river on the north to the Half Breed Tract and the Missouri state line on the south. This large field was bridgeless and almost roadless, and required of the brave itinerant who had it in charge, an annual travel of nearly four thousand miles. Of the nine charges, Fox River, Richland, Manchester, and the Iowa mission were new appointments. Of the eleven preachers, the names of Taylor, Flanders, Pope, Stewart, and Herbert appeared for the first time in connection with the Iowa work. Taylor, Pope, and Stewart entered the Illinois Conference on trial in 1836; Flanders and Herbert in

1838. It suggests the hardships that had to be endured in the new field that, of the five, only Stewart remained in Iowa more than a single year. Of the new works, the Fox River mission took its name from the stream in the north part of Davis county, which flows easterly across the corner of Van Buren county. The mission extended west and north from a point about four miles west of Troy. In 1843, it was divided into the Pittsburg circuit and the Soap Creek mission. It was traveled in succession by M. H. McMurtrie, Newton Smith, and T. M. Kirkpatrick. In 1840, the membership was one hundred twelve, which had increased in 1843 to three hundred twenty-eight. During a part of the time Revs. Samuel Clark and Milton Jamison resided within its bounds, both able men, whose services contributed largely to its prosperity. Among the converts, during Brother Kirkpatrick's pastorate, were E. L. Briggs and Richard Swearingen, who were afterward well known Iowa preachers.

The Richland mission took its name from the creek of that name in the southeast part of Keokuk county. It included all the settled parts of Keokuk and Washington counties south of Skunk river, and Jefferson county, as far south as Fairfield, where Herbert formed the first class. He resided at the Richwoods, Jefferson county, but did not fill out the year, having returned to his home in Ohio. The next year M. F. Shinn filled the work, and in 1841, the name was changed to Fairfield mission. The Iowa mission appears to have been substantially the same as the former Iowa River mission, and included parts of Muscatine, Cedar, and Johnson counties. In 1840, it had one hundred fifty-two members. The next year it was filled by G. G. Worthington, but returned only one hundred twenty-two members. The following year it became the Iowa City mission. The place that gave name to the Manchester mission was not the present town of Manchester, which dates only from 1855, but an ephemeral river town, since abandoned. I have been informed that the mission was designed to cover the country between the Rockingham and Dubuque circuits, but as the preacher could not find sufficient material at that time in that region to build on, the project was given up. The total membership in Iowa at the close of the conference year was one thousand, five hundred seventy whites and four colored, a gain of five hundred thirteen, which indicated a large immigration in that year.

In reference to his work on the Rockingham circuit, Barton Cartwright says, "The claim troubles prevented much good, but God blessed us. In Rockingham, I preached in a school house, Brother Coleman, leader; then at Hartsell's, eight miles out, Brother Hartsell, leader; at Muscatine, in a school house. Here lived Judge Williams, an earnest Christian, whose wife,

an excellent lady, with the help of other ladies, reclaimed a man of talent, named Washburn, who had become a drunkard, but who later went out lecturing on temperance with great success. The society was good at Muscatine. Then we went on the road to Iowa City, crossing Cedar, and going up the river some two miles to a private house; then to Rochester, up the river; then eight miles to Antwerp, where there was a store; then to Harding's, on the way to Rockingham, about six miles from the last place. At that point, there lived a man named Church, who was once a Presbyterian minister, but had become a convert to infidelity under Abner Kneeland. He had come to hear me preach. From a rich church, he had made his way to a log cabin on the prairie, and he admitted to me that, in the condition the world is, Christianity is better than infidelity. Then we went to Davenport, and preached in a school house, Wm. L. Cook, leader (Davenport then had about two hundred people and Rockingham about the same); then to Hickory Grove, twelve miles west, and to Alling's Grove, near the Wapsipinicon; and on then to a point five miles above Davenport. I went but once to Iowa City; there were only a few there, mostly families engaged in the work on the new state house, which was then up about four feet from the foundation, and the work suspended. That night, I preached in a kitchen, the first sermon in the place. That night, a man died, and I stayed and preached at his funeral. H. J. Brace was my colleague, a good man. Had a pleasant year."

T. M. Kirkpatrick was at a quarterly meeting on the circuit that year, at which only one dime was reported toward meeting the claims of the preachers, and Brace had to borrow a coat in which to appear at the conference. This was not on account of a want of liberality upon the part of the people, but by reason of their straightened circumstances. Of Brace, he says, "He was a man of strong voice, clear head, and deep piety. But his race was short; he died at his post." The district returned at the close of the year a total of one thousand, five hundred seventy-four members; an increase of seven hundred thirty-five; quite an encouraging showing.

THE ROCK RIVER CONFERENCE

We now reach another important change in the church relation of the Iowa Societies. The General Conference of 1840 formed the ROCK RIVER CONFERENCE, which covered northern Illinois, Wisconsin, and Iowa. The first session of the new body was held at a camp ground, near Mt. Morris, Ill., Bishop Beverly Waugh presiding. At that time the Iowa district was divided, and a new one made, called the Burlington district, leaving in the Iowa district the Iowa mission, Rockingham,

Camanche, Marion, Bellevue, Clarksville, and Dubuque, and in the Burlington district the Burlington, Mt. Pleasant, Richland, Fox River, Philadelphia, Ft. Madison, Bloomington, and Crawfordsville charges. Of these, Bloomington (or Muscatine), Camanche, Clarksville, Crawfordsville, Marion, and Philadelphia were new names. Burlington was again constituted a station, the country work being again named the Mt. Pleasant circuit. Of the new fields, Bloomington circuit appears to have been formed from parts of the Rockingham circuit and Iowa mission. The town was laid out in May, 1836, but Bloomington was not its first name, for when laid out it was called Newburg. The site had been previously known as Casey's Landing. We have already seen, in the account of the Rockingham circuit and Iowa River mission, the manner in which the church took its start in the place. Nathan Jewett was the preacher in 1840, who left one hundred seventeen members the next fall, when he was followed by Joseph L. Kirkpatrick, during whose term the roll went up to one hundred forty-five. In 1842, the Grandview circuit was set off, and Bloomington became a sort of half station, which was manned in 1842 and 1843 by a supply, and afterward down to 1848, by E. S. Norris, David Worthington, J. B. Hardy, and John Harris; in which period, from 1842, the membership had grown from sixty to one hundred fifty-three. In 1849, the name of the town having been changed, the station took the name of Muscatine.

CAMANCHE, Clinton county, remembered by the dreadful tornado which visited it in 1858, is one of the early towns of that region, and was, for a while, the county seat. The circuit was a branch of the old Rockingham work, and Barton H. Cartwright, the Burlington pioneer, was its first preacher. He gives the appointments as they then stood, thus, Camanche, where the preaching was in a private house, used some for a school house; thence west to Evans', at the grove northwest of where DeWitt now stands; thence south, on the Wapsepicon; thence to Lyons, where the preaching was in a shop used for making and repairing harrows, barrels, etc.; thence up the river north, to Canfield's. From Canfield's, the circuit extended to Sabula, where the preaching was in a school house; thence to Deep Creek, and on to Belding's, the farthest settlement west. In a letter, Brother Cartwright says, "I formed the Camanche mission. A man was sent there after conference the fall before, but, after looking over the ground, he thought he was not called to that work. This mission included Lyons, Charleston (now Sabula), and all west. The parsonage was in Lyons, a building of one room, ten by sixteen feet, with chimney turned out of doors. I had to cross the river for my goods. While on this work, there occurred the first opposition I had met.

Some infidels had invited me home with them, and I went to a new settlement of four or five families, much scattered, and called at the house of the one whom I supposed was the best. There I found two politicians who had seen me before. I called for entertainment, and my horse was put into a shed without a roof. I introduced myself and my mission, and stated that I had come twenty miles without seeing a house. After supper the landlord seemed troubled, and said, 'I had a rich uncle in New York, who had ten thousand dollars and a farm besides, and he was eat out of house and home by Methodist preachers.' I said, 'they must have had sharp teeth.' The next morning I asked for my bill. The landlord said he had considered my offers and thought my coming premature, and would charge me a dollar for my entertainment. The money was paid. That was my last visit there. But the politicians went everywhere telling the story. I soon established preaching three miles away, and God blessed us. Some time after that, this same man wanted an important office, but that dollar got in his way, and he sought to replace it. But I sent him word that I remembered about his poor old uncle, and he should send it to him. The year was a good one, many doors were open, and persons of all communions were glad to see the preacher. Then there were neither churches nor school houses on the work." At the close of the year, Cartwright reported only nineteen members. The circuit took the name of Charleston mission.

MARION, the county seat of Linn county, dates as a town from 1839. The county appears to have been first reached by the preachers from the Bellevue mission, and from the conference of 1840, Rev. John Hodges was sent to the Marion mission. He went on in the fall, and organized some societies, and among them, one in the village of Marion. He was well received and reported one hundred eleven members. He was followed by Rev. S. W. Ingham, who spent a laborious year there and extended the work into a four weeks' circuit, embracing appointments in both Linn and Benton counties. The next year, Rev. Jesse L. Bennett was the preacher, with Brother Ingham as his colleague. Bennett was absent the most of the year, and the work devolved on Ingham. In 1845, Uriah Ferree was the preacher, but he died in March, 1846, and a local preacher named Stephen H. Greenup was employed in his place. The membership by that time had grown to three hundred fifty, and the next fall the mission was divided into the Marion and Lynn Grove circuits.

Of CLARKSVILLE circuit there is very scant information. It will be noted that it was not the place of the same name in Butler county, which did not then exist, but I have been in-

formed was a name given at the time to the locality of the residence of Rev. Simeon Clark, a prominent local preacher, living west of Dubuque. The preacher, Henry Hubbard, reported one hundred forty-two members from the mission in 1841, and it appears then to have been united with Turkey River mission.

PHILADELPHIA was a hamlet in the northern part of Van Buren county, and the place, for several years abandoned, became in later years, a station of the Des Moines Valley Railroad, under the name of Kilbourn. The old quarterly conference record shows the appointments to have been Philadelphia, Birmingham, Wright's, Winsell's, Belknap's, Grissom's, Bentonsport, Purdom's, Miller's, Washington, and Smith's. It is impossible to locate them all by these names. The first quarterly meeting was held at Birmingham, Nov. 14, 1840, Henry Summers, presiding elder; Joel Arrington, preacher in charge; John W. Starr and Robert Hawk, local preachers; and Titus Moss, W. C. Adams, Geo. Belknap, Jesse Belknap, John Wortman, and Heman P. Graves, leaders and stewards. Henry Summers' claim was \$9.25, on which was paid \$1.00, and Arrington's quarterly claim was \$80.00, on which he received \$4.25. This work was continued under the same name until 1843, when it was divided to form the Birmingham and Pittsburg circuits. The progress there, as indicated by the returns, was rapid, increasing from two hundred ninety-three, in 1840, to five hundred ninety-five in 1842.

CRAWFORDSVILLE is in the southeast corner of Washington county, and was laid out in 1841, but the name existed before, as we find it in the appointments of 1840. The work, as originally constituted, covered the whole country west of the Iowa river in the counties of Louisa and Washington. The circuit, under this name, but with many changes in its bounds, continued down to 1867, and reappeared in 1870 and 1871.

Of the eleven preachers who labored in Iowa the previous year, but six remained. Taylor located, Flanders and Herbert were discontinued, Pope superannuated, and Brace went to the Indian missions. Chester Campbell, W. B. Cooley, John Hodges, Henry Hubbard, Nathan Jewett, T. M. Kirkpatrick, P. S. Richardson, Moses F. Shinn, Newton Smith, and Washington Wilcox, were new men. G. G. Worthington returned to the Iowa work. Bartholomew Weed took the Iowa district, and Henry Summers the Burlington district. Kirkpatrick and Shinn became well known Iowa preachers. Wilcox was a Vermonter, who came to Illinois in 1836. After two years' work in Iowa, he was assigned to charges in Illinois and Wisconsin, in which latter state he died in 1864. Cooley, who was at Fairfield, after a few years' labor in Illinois, died in 1890.

While Iowa was connected with the Rock River Conference, the remaining sessions of the conference were held as follows:—In 1841, at Platteville, Wisconsin, Bishop Morris presiding; 1842, Chicago, Bishop Roberts presiding; 1843, Dubuque, Bishop James O. Andrew presiding. The new appointments of 1841 were Davenport, Fairfield, and Turkey River circuits, and the Charleston, Iowa City, and Spring Rock missions. That year Smith, Worthington, Campbell, Hodges, Richardson, and Hubbard left the Iowa work, Jewett located, and E. G. Cartwright was again admitted on trial. F. A. Chenowith, John Hayden, S. W. Ingham, Sidney Wood, and Barney White entered the Iowa work. Of these, Hayden and Ingham remained long in the field.

Of the new charges, Charleston was the same as Camanche, which in its turn, gave place to Sabula. Of Davenport, we have already spoken. In the Atlas of Iowa, the first sermon there is credited to Rev. A. M. Gavitt, in the house of D. C. Eldridge. The name should be E. C. Gavitt. Brother Gavitt wrote me, "I claim to have been among the first, if not the very first, of the missionaries sent out by Bishop Soule to labor among the Sioux (Sac) and Fox Indians. In my own house, and under my own labors, the first preaching was had and the first class formed in Davenport; it being the first frame house built in the place. The first funeral sermon preached there was by Rev. C. Hobart, of my first and only boy." When he first went to that country, then new and uncultivated, Brother Gavitt lived with his wife, who accompanied him to the wilderness, "some three miles above Davenport, in a little shanty framed of poles, and sided and covered with clap-boards." There his wife, a refined and educated lady, was "often chased by Indians and wolves as she would venture out on the bluffs to gather wild fruit." In the Annals of Iowa, a writer states, "The first attempt at holding divine service in Davenport by the Methodists was in a log cabin twelve feet square, situated near Rockingham. It was conducted as a prayer meeting, and was held by W. L. Cook."

From another source, I learn that the first Methodist Episcopal Church in Davenport was organized June 1, 1842. The first attempt to hold divine service in the vicinity was in a log cabin, twelve feet square, near Rockingham. It was conducted as a prayer meeting, and was held by W. L. Cook. There were eight persons present. In August, 1836, there was a society formed in Rockingham by C. D. James, then on the Rock Island mission. The Methodist conference was held that fall at Alton, Ill., and the Rockingham society represented the wants of this region of the country, and its prospects for a wide field of labor. The conference formed a circuit extending

from the mouth of the Iowa river to the Wapesequinicon. Rockingham then being the largest town, and only one of any importance in the circuit, it was called the Rockingham circuit, embracing all the settlements west as far as any were made. This circuit was about two hundred miles around, and consisted of a few families along the river and among the groves. Chauncey Hobart was sent as preacher. He had been a soldier in the Black Hawk war, which had just closed, and was well calculated to traverse the country, whose prairies were unbroken and inhabitants widely scattered. He could swim creeks, and sleep by the side of a log when night overtook him. The first winter he had three appointments, one at Rockingham, one at a little town near the mouth of the Iowa, called Black Hawk, and one at the cabin of Mr. Spencer, in Pleasant Valley. The appointments multiplied the second year, and Rockingham was the center, and probably contained more members than the balance of the circuit.

In the year 1839 (1840?), B. Weed was presiding elder of the Iowa district. About this time, the elder thought there was a sufficient number of persons to commence a society in Davenport. Accordingly, he authorized Wm. L. Cook to sever his connection with the Rockingham society, and form a class in Davenport if he could find the requisite number of members. His search among the Protestants resulted in his finding five members besides himself and wife, who had been members of the church in former days. A time was appointed for a meeting at the house of Timothy Dillon (grandfather of Hon. Judge Dillon.) At this meeting were present, as members, Wm. L. Cook and wife, Timothy Dillon and wife, Israel Hall, W. S. Ruby, and Mary Ruby. (To these an anonymous writer of a paper in my possession, adds the name of W. Moran.) Here this little band of Christians, longing for a closer communion with Him in whom they trusted, in deep devotion, poured forth desires for spiritual food in this strange land. In that little cabin, alone with God, they dedicated themselves to Him and His service, renewed their covenant vows, and formed the first Methodist Episcopal Church in the, then, little village of Davenport. From this time, the meeting was conducted every Sabbath, generally by Brother Cook. The society increased until the room became too small; and in the fall of 1840, the members, then numbering about twenty persons, thought it best to erect a building. Though the members were few and poor, they obtained a lot on Perry street, between 4th and 5th streets, which was then considered out of town, and built the first brick chapel there. This church was "seated with slabs and split saplings, flat side up, and lighted with a 'chandelier,' so-called, composed of a block of wood suspended from the ceiling

by a rope, in which was inserted some half dozen tallow candles. The room was warmed by a stove that looked as though it might have done service before the flood." While in this condition, the house came very near being sold under execution upon a judgment for \$150.00, but it was saved, and those days of darkness and trial passed away. A petition was sent to the conference of 1841 for a preacher, and Rev. F. A. Chenowith was appointed to Davenport, and in turn also supplied the Rockingham pulpit. In 1853, the little Perry Street church becoming too small, a large and commodious church was erected at the corner of Fifth and Brady streets, which was soon filled to overflowing. A new church was formed, Wesley chapel, which was built in 1856, but after a short history, it was closed. The Brady street church was dedicated in 1854. It had end galleries, class and lecture rooms below, and a parsonage attached.

Another writer states that Rev. F. A. Chenowith was authorized to canvass Ohio, and places where he had been acquainted, to solicit means for the building of the first church. He received only a small amount, but on his return the lot was secured from Colonel Davenport, and the house begun. In 1842, Rev. David Worthington was stationed there, and went to work with energy. Being a carpenter himself, he put the roof on with his own hands, and helped to get the house enclosed ready for the quarterly meeting on the 24th of December. That quarterly meeting was held by Elder Weed, and was protracted for nearly six weeks, during which time about forty members were added, which greatly encouraged the brethren, it being the first revival in the city. The church was used in its unfinished condition that winter, one end of it being utilized for a carpenter shop, the bench and tools being crowded into a corner on the Sabbath. Brother Worthington was followed by Rev. J. T. Lewis in 1844, and R. H. Harrison in 1845, who reported from the station seventy-five members. In 1846, it was discontinued as a station, and placed on the Fairport circuit, with D. Worthington as pastor. In 1847, it was an appointment of the Fairport and Cedar circuit, with Joel B. Taylor and Asbury Collins, as preachers. Brother Taylor was the first pastor to occupy the parsonage, erected the same year.

CHAPTER XI.

GENERAL MOVEMENTS IN 1839-1841

FAIRFIELD, the county seat of Jefferson county, was laid out in April, 1839. We have seen that Rev. Jesse Herbert visited the place in the fall of that year. There he preached to the people in the bar room of Thomas Dickey's tavern. March 22nd, 1840, he formed the first class in the town, consisting of David Bowman, leader, and his wife, Elizabeth Dickey, Nancy Shields, Joshua N. Herrington, and Elizabeth A. Culbertson. The tavern has been described as "a one story log structure, with a low loft." The meetings were continued in the tavern, or in private houses, until the completion of the old frame court house. There meetings were held until the Presbyterians built a church, and its use tendered to the Methodists by the pastor, a Rev. Mr. Bell, when not used for their own worship. In the Presbyterian church, the Methodists held their meetings until they were able to provide themselves with a place of worship. Fairfield had then a population of about a hundred, mostly males, young men who had been attracted to the frontier by the prospect of acquiring for themselves some of the cheap lands of the west. In 1841, the town had become of sufficient importance to give its name to the mission, which was made a circuit the following year. Down to 1846, when it was first divided, it was served by Wm. B. Cooley, Robert Hawk, Joel Arrington, Hugh Gibson, and Micajah Reeder, with Alvin Rucker as assistant. Of these, Arrington was the man of most experience and talent. He had fine oratorical gifts, was a good singer, and a man of much spiritual power. Extremely social, he was "a man of the west, a popular preacher and much respected. But he had his own peculiarities, was fond of a joke, and never happier than when surrounded by a company of young folks, and he generally officiated at the weddings on his circuit."

Hon. C. Negus, who in describing the elder, Henry Summers, as he saw him at one of his quarterly meetings, held at a farm house near the town, some time in the spring of 1844, writes, "At the appointed time, myself, with my host's family, repaired to the place, which was a neighboring farm house. It being a warm spring day, the attendance was much larger than could get into the house, and many found seats in the yard. At this meeting, an incident occurred that made a lasting impression on my mind. A hat was passed to take up a collection in behalf of the elder, and not the first dime was contributed. His hearers had plenty of bacon and corn which they were willing to give, but had no money to spare. After this effort to raise money, the elder, whose family was in Illinois,

alluded to his wants, in a very modest way, remarking that he had no money to pay his ferriage across the river on his way home, but his trust being in God, he knew He would provide for him. This appeal touched my feelings, and having a silver half dollar, the only money I had in my pocket, I slipped it into my closed hand, and as he came out I greeted him with a friendly grip, and passed the money into his hand, feeling much more comfortable with the money in his possession than in mine." "At this meeting," continues Mr. Negus, "there was about one hundred fifty persons present, many of whom had come a great distance, some on foot or in wagons, but most on horseback. There were in that assemblage noble heroes, devout Christian souls and strong men. But their external appearance was rather savage and grotesque. Buck skin entered largely into the material of the garments of the men, and linsey-woolsey was the prevailing apparel of the women. Most of the latter, instead of bonnets, had handkerchiefs tied over their heads. Occasionally, there was a hood or sun bonnet, and one of the men wore a singular cap made of wolf skins, and apparently of home manufacture." As a singular indication of the state of society at the time, when the mass of the people were young beginners, he observes that "at this meeting, there were only two maiden ladies, a Miss De Tashmut (Delashmutt) and a Miss Scott."

A list of the membership in Fairfield in 1844 has the names of T. D. Evans, leader, Jane B. Evans, Elizabeth Dickey, Nancy Shields, J. N. Herrington, Elizabeth A. Culbertson, Alex. Fulton, Eliza Fulton, Job. C. Sweet and wife, Charles Negus, Elizabeth Depuy, B. F. Hoxie, Rolly Taylor, Polly Taylor, John Clinton, Sarah Clinton, Priscilla Clinton, Daniel Sollenberger, Wm. McKay, Dr. T. A. Eagle, Nancy Eagle, Elizabeth Pitzer, Zilpia Reese, Lewis Lewis and wife, and Mrs. Gillis, twenty-eight in all. During that same year, the society had become sufficiently strong to begin a plan for a place of worship. They purchased the lot on which the first church was built, at the southeast corner of Second South and Second East streets, and took up subscriptions for the church building. But for the want of proper encouragement, the effort was delayed.

In 1846, the appointments west and northwest of town were set off to the Locust Grove circuit. For the next four years, the Fairfield circuit enjoyed the services of able preachers, Joseph Brooks and John Hayden, who, in his second year, was assisted by J. C. Smith and D. N. Smith. So greatly had the work been blessed in those years that D. N. Smith returned in 1850, a roll of four hundred ninety-two members. It was during the pastorate of Brother Hayden that the effort to build a church was renewed, and it was enclosed and roofed during

the following winter, but not completed and opened for service till 1849. It was a substantial, one story brick, forty-five by sixty feet. In 1850, the country appointments were formed into the Brighton circuit, and Fairfield became a station, D. N. Smith was continued as pastor.

The appointments of the Fairfield circuit, at the time of its division in 1850, were, Fairfield, Bonnifield's, Travis', Brighton, Moyer's, McGaw's, Center school house, Rome, Wamsley's, Glasgow, Grinder Wilson's, Troy school house, Turner's, Locust Grove, King school house, Blue Point, sixteen in all. In 1851, the society also built, on the lot adjoining the church, a two story frame parsonage.

IOWA CITY, the territorial capital, was located in the brush on the banks of the Iowa river, by the commissioners appointed for that purpose, in May, 1839, and by New Years of 1840, about twenty families had settled in the new town. That spring the Capitol building was commenced, but the government offices were not removed to the place until the winter of 1841. At the time of its location, Iowa City was within the territorial range of the Iowa mission, of which Joseph L. Kirkpatrick was the preacher, and he, during that year, supplied the sparse inhabitants of Johnson county with the means of grace. But for want of a suitable place, he did not preach in the new town until toward the close of the conference year ending in August, 1840. There is some difference of statement as to who first preached in the place. In the "Annals of Iowa," the credit of the first preaching is given to a "Mr. Fenee, of the M. E. Church." I take this to be a misprint of the name of Rev. Uriah Ferree, who settled in Johnson county about 1838, and joined the Rock River Conference in 1842.

In an unsigned paper in my possession, which gives a sketch of the planting of Methodism in Iowa City, it is said that "the Rev. James L. Thompson, a veteran preacher of the (North) Indiana Conference, who, in June, 1840, visited the country preparatory to removal there, was the first to preach in the place." The writer adds, "I shall never forget the impression made upon my mind, to behold an aged minister of the gospel, whose days had been spent in proclaiming the 'good news' in other lands, forsaking those who loved him dearly, taking up his little all, and planting himself on the verge of civilization, and still proclaiming Christ. This was a spectacle most sublime. His text was taken from—— chapter,—— verse." That the blanks were never filled, would seem to be conclusive evidence as of the first preaching there. The item was evidently written by someone on the ground. We have seen that Barton Cartwright, when on the Rockingham circuit in 1840, tells of his going once to Iowa City at a time when the work on

the Capitol was about four feet from the foundation, and preaching the first sermon there. That apparently fixes the time of Cartwright's service there as in the early summer of that year.

From the manuscript already quoted, I find that in the latter part of the conference year, ending in August, 1840, a few members of the church associated themselves together in a class there. Among them were B. C. Pinney and wife, and "Sisters Gardner, Cole, and Hawkins," and C. Ward, the leader, who afterward, became a Universalist. There was also a class at John Parrott's, three or four miles east of the city, Bro. John Horner, leader, who afterward moved back to Indiana. These classes frequently met together in the city to hold prayer meetings, etc. The classes were entirely voluntary, not having been formed by any preacher in charge. In the fall of 1840, Rev. G. G. Worthington was appointed to the Iowa mission, but was prevented by sickness from taking charge of the work at the beginning of the year. In the meantime, Rev. B. Weed, of the Iowa district, which included the mission, visited the place and formally organized the first class in the city. The first quarterly meeting of which we have any record, held on the Iowa mission, was conducted by Elder Weed, near Iowa City, July 9, 1841. Of the total membership then in the place, there is no record, but Brother Worthington reported from the whole mission in the fall of 1841, one hundred twenty-two members. At that date, the society at Iowa City had no house in the place they could call their own in which to worship; but through the kindness of friends, they were furnished with "such buildings as did well enough for beginners." That fall, Rev. G. B. Bowman was appointed to the Iowa City mission. Of his appointment, Rev. B. Weed writes, "I found it difficult to find a suitable man for Iowa City. As we contemplated building a church there during the year, we wanted one suited to that kind of work. Bishop Morris said to me at our conference, 'Come down to the Missouri Conference, which is to meet at Palmyra, and I think we can find you a man.' I went. A young man named G. B. Bowman, was selected. He came full of zeal and labor, and proved to be the right man in the right place. It was not without a struggle, and the exercise of episcopal authority, that young Bowman's services were secured."

Bishop Morris stated respecting it, "I greatly needed an efficient young man to form a new charge in Iowa City, and to have a house of worship erected there. I found such an one soon after at the Missouri Conference, in Palmyra. His name was George B. Bowman, of precious memory. In a personal interview with him, he consented to be transferred and appointed to originate a new church and station at Iowa City.

Subsequently his seniors, presiding elders and others, put mischief into his head, and he proposed to be excused. But the interests of the work required the transfer, and I held him to it. The Missouri Conference held a night session to close up the business and receive the appointments. At that session, two leading members rose up and remonstrated against the transfer. I waited to hear their strong reasons, but none were offered. After a dead pause of a few minutes, I demanded by what authority the movers of the resolution claimed the right to interfere with the appointing prerogative. The only response was, 'We withdraw the resolution.' Brother Bowman went to his new mission, gathered a large congregation, formed a society, erected a church in Iowa City, and found the means between that and Boston to pay for it. In 1844, I organized the Iowa Conference in that same church in Iowa City."

In reference to Brother Bowman's begging trip to the east, the manuscript says, "During Brother Bowman's first year, the society in the city experienced a very considerable revival and many were added to the church. Still being without a place of worship, the temporary state house was used for that purpose. The following spring, the members of the society having greatly increased, and suffering great inconvenience for the want of a church, and being too poor to build one for themselves, it was determined, on mutual consideration, to seek aid from abroad to enable the society to build such a house as the wants and prospects of the community demanded. Brother Bowman was then appointed our agent, and Rev. J. L. Thompson filled the pulpit in his absence." Father Weed states that Bowman's trip extended through Ohio to Philadelphia and New York, and that he returned in six months with nearly four thousand dollars in money and means. The manuscript adds, "Never was man more faithful in the discharge of his duties than Brother Bowman. The brethren remember his toils and efforts in their behalf, and will continue to remember him and them so long as they continue to visit the tabernacles of the Most High." With these means and "what little the society could raise," there was built "a splendid brick church, forty-five by sixty feet, with a basement throughout, with a large school room and four class rooms. The church was well finished and handsomely seated, with aisles, four tiers of seats, an altar and a pulpit of the most substantial workmanship."

In the fall of 1843, Brother Bowman's time having expired, Laban Case was appointed to the mission, with the special understanding that the charge of the work in the city was to be in the hands of Father Thompson, who was to confine his work principally to that society. Such was the rapid influx of population, and such the growth of the church, that from

one hundred twenty-two members in 1842, the mission rose to three hundred in 1843. Father Thompson continued his labors till in January, 1844, when, his health failing, he gave up the work, and Rev. Joseph T. Lewis, a young man from Cincinnati, who had been received at the previous conference and appointed to the Mutchakinock mission, was removed by the presiding elder "to teach in the school and to fill the vacancy at Iowa City," where he preached the balance of the year. There was considerable prosperity that year, and the number reported at its close was three hundred twenty-four. The next year, 1844, is memorable to Iowa Methodism as the date of the organization of the Iowa Conference, which took place at Iowa City, August 14, 1844. At that conference, the connection between the mission and the city was dissolved and Iowa City was established as a station.

Rev. J. L. Thompson, who did so good a work at Iowa City in those years, was an old itinerant, who entered the Missouri Conference in 1821, then covering Illinois and also Indiana, from which he passed by division into the Illinois, Indiana, and North Indiana Conferences. After filling many important posts there, he superannuated in 1840. In 1851, his name disappears from the minutes without any explanation of the cause.

The next new circuit of this year, 1841, was the Spring Rock mission, which occupies the western part of Scott and Clinton counties, and also the societies of Cedar county. The name was perpetuated in that of Spring Rock township, of Clinton county. The membership reported from it was ninety-four. In 1842, it was merged into the Cedar mission.

Turkey river, from which the mission of that name was called, flows through Howard, Winnishiek, and Fayette counties, and empties into the Mississippi near the southeastern corner of Clayton county. The first preachers in that region seem to have been of rather a primitive type. In the "Annals of Iowa" for 1866, I find the following:—"There is a branch of this river called Redman's branch, which took its name from Henry Redman, who settled near its mouth in 1834, being the oldest resident in the county at that time. He was a thin, wiry man, of great muscular power, and was regarded, in the earlier years, as the best fighting man in the lead mines. The fingers of his hands were crooked by mastication, while his arms, face, and shoulders showed many scars made by the lacerating teeth of his opponents. In later years he became an active and zealous member of the Methodist church. Often at class meeting, while recounting the sins of his early life with expressions of sorrow and regret, he would straighten out his bent form, shake his silvery locks, and conclude by saying, 'But, brethren and sisters,

thank God, I was never whipped.' The day before his death, at his request, many early settlers convened at his residence. It was a Sabbath morning in early autumn. Doctor Griffith, one of the number, offered an excellent prayer, a hymn was sung, the scenes of other days were talked over. Then they turned away; taking him by the hand, and bidding him farewell, they left him to die.

"In the same region there lived a young man, named John Roberts, a bachelor and an atheist. His library consisted of the Bible, Volney's 'Ruins of Empires,' Paine's 'Age of Reason,' and a part of the works of Voltaire. With these he had become so familiar that it seemed like an easy task for him to vanquish, in Biblical controversy, an uneducated opponent. He was a calm, unexcitable, good-natured fellow, and nothing delighted him so much as a controversy with one of those gospel pioneers, that were often met with in those days upon the border, calling men to repentance and to the remembrance of the Sabbath. These gospel heralds were often converted hunters who, having provided themselves with hymn book and Bible, a tin horn and an Indian pony, would sally forth along the border, hewing away the roughness of the pioneer, that he might the better be prepared for the coming of a more educated ministry. As this personage was a prominent character in the early settlement of Turkey river and has long since passed away, with the hunter and the Indian, we will give the exordium of a sermon delivered at a revival on Turkey river in 1836, by one of them, named 'Uncle Jo Clark': 'Brothers and sisters, the sarmint that I shall talk on is about this, Remember the Sabbath day, and keep it holy. Now, friends, it wer last Sunday nite, when Ike Miller santered over to my cabin, an sez he, Uncle Jo, spose we take a coon hunt ter nite, and, sez I, agreed. I wer allers mity good on coon huntin, an so we took down on Little Turkey, an arter santerin aroun through the timber, an shyen keerfully along the crick, an the moon had got smartly up, an nary coon out, we kinder leened to'ords hum, when Ike's dog opened on a spoon run, with his nateral yelp, an arter we got thar, the coon hed tuk a hackberry, an Ike had chopped his foot rite smart the day afore a helpin the ole man Springer throw a bee tree; and so it kind a fell on me to go up arter the coon, an when I got to whar the critter sot in the upper forks, an wer about to grab him by the tail an slat him down, then thar was a gospil feelin kum over me right smart, and sez I, 'Ike, 'bout what time mout it be?' An, sez he, 'Why, Uncle Jo, I reckon it's close on the mornin;' an, sez I, 'ef that's so, it's the Sabbath day, and this coon may go.' An so I clum down agin. An now, brothers and sisters, that's what the scripiter sez, 'Remember the Sabbath day, and keep

it holy, coon or no coon.' Then Uncle Jo gave a toot^f from his tin horn, took a drink from a tin cup, and launched forth with his sermon, which bore a close resemblance to the exordium."

"One day he encountered in a cabin, this young atheist, Jo Roberts. Turning to Roberts, and eyeing him carefully, he at length said to him, 'Young man, do you believe in the soundings of the gospel horn?' Roberts waited a moment, as if to sound the strength of his adversary, and then proceeded to a discussion. The old man would get confused once in a while, and would stop short, give a toot on his tin horn, and then, as if with more clear and vigorous ideas, proceed. Presently, Roberts began to weave a web of atheistical sophistries, and seemed to get the old man in a tight place. In the midst of a sentence, Uncle Jo began to breathe heavily and to struggle with a flow of perspiration. A cloud of wrath settled upon his brow, and springing to his feet, and bringing his fists together, he exclaimed, 'You ongodly heathen, I ken lick more salvation inter you in tew minuts than yoo deserve, an I'll do it.' Thereupon Roberts made for the outlet of the cabin and disappeared. The old man paced the cabin for a time, occasionally going to the door, and throwing upon the stillness of the night a blast from his tin horn, as if in triumph, and he observed to the owner of the domicil, 'Knowed when I got riled up I could make that ongodly heathen take water mity quick. You see cap'n', bringing his fist down heavily on the table—'you see, the gospel will win every time if you only give her a fair show.'"

The first introduction of Methodism into this field of which I have information, was by Rev. Collin D. James, of the Illinois Conference, in 1836. Brother James was sent that year to Platteville, Wisconsin. While there, he had an appointment at Elizabethtown, on the Mississippi. Thence he went up the river some three miles in a skiff, to the mouth of Turkey river, in Iowa, and walked up that river three miles more to a settlement, then the farthest one northwest. There he preached and formed a society, but he did not preserve the names of the members. Rev. John Crummer states that, in the fall of 1836, he was sent to the Mineral Point circuit, Wisconsin, with Rev. Richard Haney, and in about three months was changed to the Platteville circuit. During that year, he had an appointment on Turkey river, about six miles from its mouth. There was a very flourishing settlement there on the river bottoms, and the people gladly opened their houses to the itinerants and their hearts to the reception of his message. Brother Crummer thinks he was the pioneer at that point, as well as at some other points in the country. But after the lapse of so many years, he cannot recall the particulars. In the spring and summer of



Anthony Robinson
Harriet H. Gassner
Joseph Gassner
Richard S. Robinson

Dennis Murphy
George N. Power
James Haynes
Elizabeth M. Morey

John Haynes
John T. Simmons
Amos Bussey
Cyrus Morey

John H. Power
John B. Hill
Wesley Dennett
William Poston

1837, he had several appointments along the Mississippi, one being at a Brother Venter's, where Dunleith now is, and where there were then fifteen or twenty members. So important was the opening in that country for the planting of the church that two preachers, Sidney Wood and Barney White, were sent to Turkey river in 1841. They returned a membership of one hundred seventy-one. The next year by the formation of the Maquoketa mission, the membership was greatly reduced, for Sidney Wood, who was there that year also, returned only thirty-seven members. Strange enough for that time, when the two years' rule was in force, Sidney Wood was returned to the circuit for a third year, and had some success, as he reported fifty-five members. By 1849, these had increased to two hundred two, and the work was divided into the Garnavillo and Otter Creek missions.

The total returns from the sixteen charges in Iowa for the year 1841-1842, was three thousand, six hundred twenty-six; an increase of eight hundred eighty-five.

This year there was a dividend of the conference fund from the proceeds of the Book Concern, and the Iowa men received, Arrington, \$44.04; McMurtrie, \$2.51; Cooley, \$5.02; G. G. Worthington, \$15.43; Campbell, \$34.00; and B. H. Cartwright, \$5.02. The principle on which the dividend was made is not given, but a rule is indicated by the fact that two of the preachers received the same amount. The total, \$96.02, was a small sum, but it went far toward relieving the wants of those most needy.

CHAPTER XII.

GENERAL MOVEMENTS IN 1842

BUT little change was made in the Iowa work at the conference of 1842. The Spring Rock mission took the name of Cedar mission, and Grandview, Maquoketa, and Pleasant Valley were new circuits. Chenowith, Cooley, White, and Wilcox left Iowa, and G. B. Bowman, Andrew Coleman, Uriah Ferree, Richard Greenly, Joshua B. Hardy, Robert Hawk, J. G. Whitford, Enos P. Wood, and David Worthington entered the field. Of Bowman, we have already spoken. He took a prominent position in the conference, as also did J. B. Hardy, David Worthington, and Andrew Coleman.

Among the places first named, Cedar mission was an extensive field, and lay mainly along the valley of Cedar river. We have already found traces of work done in that region by the Hobarts. An old paper, signed by H. D. Brown, states that about the middle of June, 1837, Chauncey Hobart began

to preach at the house of Henry Hardman, and formed a class there of seven members, Henry and Mary Hardman, Daniel, Eleanor, and Phebe Hare, Henry D. Brown, and Wm. Wilford. This was the first class on the Cedar river, and in September following, Henry Summers held a quarterly meeting there, at which Robert Davis and Cynthia Hardman joined. The place became a permanent appointment for many years. There were other preaching places taken up in that region that year, but no more societies were formed.

In the fall of 1838, when Henry J. Brace was pastor, a society was formed at J. W. Tallman's, of about five members, and three new appointments were taken in; viz., at Rochester, Daniel Hare's, and Washington Rigby's, in Red Oak grove. The next year, under Barton H. Cartwright and H. J. Brace, a class of seven was formed at Rochester. Tipton, the county seat was made an appointment. In 1840, Chester Campbell was the preacher, but, owing to sickness, he did not reach the work till about Christmas. In the meantime, it was manned by the local help. In 1841, under the name of Spring Rock, with Uriah Ferree as pastor, there was good success, some new appointments were taken up, and two or three new classes formed. Ferree was returned the following year, the name of Cedar mission was resumed. He received, that year, about two hundred members and probationers. In the two succeeding years, under S. W. Ingham and John Hayden, the work went forward, there being four new societies formed on the mission. It is to be regretted that these accounts are not more precise in locating the places where these new societies were formed, and who composed them. In 1847, the circuit was united with Fairport, under the name of the Fairport and Cedar mission. The progress of the work, on the Cedar mission, during these years, seems to have been affected by the formation of other circuits, as in 1847, it returned but one hundred fifty-seven members.

GRANDVIEW circuit had its center at the town of that name in Louisa county, the settlement of which dates from 1836, when several families moved there from Virginia, Indiana, and Ohio. The first preaching in that neighborhood was by Micajah Reeder, a local preacher. About 1840, it was taken into the Bloomington circuit, of which Nathan Jewett was preacher. There were then classes formed at Black Hawk, Indian Creek, and some other points. Thomas Brass was leader at Black Hawk, and Wm. Reeder at Indian Creek. At this latter point, a remarkable revival occurred. A children's prayer meeting was started by three boys, who had joined the church as seekers. The one who led the meeting was a boy of sixteen, named John Tucker, who afterward became a local preacher. To prevent

annoyance, they adopted at first the plan of secrecy, and sent tickets to such as they wished to attend the meeting. But the Lord was with them, and the report of their success went abroad, and the house became too small to hold the people who came to the boys' meeting. As a result, quite a number were converted, and the class was increased to thirty members. A class of four members was also formed at the home of Joseph James, on Cedar, and one of six members on the Muscatine slough. In 1841, when J. L. Kirkpatrick was the preacher, a parsonage was erected at Grandview, and, in 1842, the Grandview circuit was formed. From these small beginnings under the labors of faithful pastors, the circuit grew into one of the permanent charges of the Iowa Conference.

We have met with the name of Maquoketa in the mission established in 1836, but it was discontinued, and the name did not reappear until 1842, when we read in the list of appointments, "Maquoketa, Moses H. McMurtrie and Richard Greenly." It seems to have been formed by a subdivision of the Turkey River mission, and returned one hundred seventy members, one being an Indian. This mission was named from the Maquoketa river, the town of that name not having been founded at that date. At the close of the year, it appears to have taken the name of Dubuque circuit, and Maquoketa again disappears until 1848.

In 1842, Rev. B. Weed was on the Iowa district, and Bishop Roberts, for some reason, saw fit to attach thereto four circuits in Illinois. Respecting this arrangement, Brother Weed writes, "The Bishop attached four counties in Illinois to my Iowa district, and I made no objection. Having broken up housekeeping, on account of the death of my wife, it mattered not where I was, and I would as soon be at my regular district work every week as any other way. So I had in my district that year sixteen counties, four in Illinois, and twelve in Iowa." The Illinois part was detached from the district the next year. There is still one new work of 1842 to speak of, the Pleasant Valley circuit. It was located in the valley of the Iowa river, from territory originally of the old Iowa City circuit, and in 1843, had one hundred thirty members. In 1848, with one hundred seventy members it took the name of West Liberty circuit.

The total returns of members from the Iowa appointments in 1843 was four thousand, nine hundred fourteen, of which twelve were colored, making a net increase for the year of one thousand, two hundred eighty-eight.

The dividend this year, made to the Iowa men, amounted to \$176.65, of which J. L. Kirkpatrick got the largest amount, \$49.04, the balance being paid in sums ranging from \$31.78, paid to Joel Arrington, to \$4.90, paid to T. M. Kirkpartick.

CHAPTER XIII.

THE FIRST ANNUAL CONFERENCE SESSION IN IOWA, 1843

ON August 30, 1843, was opened, in the Centenary Church at Dubuque, the fourth session of the Rock River Conference, the first held on Iowa soil. The conference consisted of six districts in Illinois and Wisconsin, and two in Iowa. At its opening, there were one hundred three preachers, of whom sixty-eight were effective members, thirty-one probationers, and four non-effective. Bishop James O. Andrew, who was so soon to figure in the slavery discussion and the division of the church, was president, but, being delayed on the river, he did not reach the place until the Sabbath morning of the session. Rev. E. R. Ames, missionary secretary, being present, was invited to take the chair until the formal organization was effected. Bartholomew Weed was elected president pro tem, and the most of the business was done before the bishop's arrival. That was the year for the election of delegates to the General Conference of 1844. B. Weed, John Sinclair, H. W. Reed, and J. T. Mitchell were chosen, a selection which did special honor to the Iowa preachers. Action was also taken looking to setting off a new conference in Iowa. The Sabbath was a great occasion. The bishop preached "with great power", and four elders and ten deacons were ordained, among whom were Isaac Searles, John Hayden, S. W. Ingham, and M. F. Shinn, Iowa men. The presence of Doctor Ames, and his sermons and speeches, added greatly to the interest of the session.

That year, we meet for the first time with the Dubuque, Farmington, New London, West Point, and Yellow Spring circuits, and the Cedar Rapids mission, as also with the Birmingham and Pittsburg circuits, the latter a small village west of the Des Moines, in Van Buren county. The Iowa district took the name of the Dubuque district. The same year Iowa received an invoice of twelve new preachers, viz., Laban Case, Wm. Hulbert, Allen W. Johnson, Joseph T. Lewis, Joseph W. Maxon, Luther McVey, D. B. Nicholls, Micajah Reeder, Robert Rice, Isaac Searles, Joel B. Taylor, and John Walker. All of these were then admitted on trial except Searles, who was admitted in 1841, and was received into full connection at this session. Of the former preachers in Iowa, Andrew Coleman went to Rock Island, Illinois, Searles to the Missouri Conference, and Enos P. Wood was dropped. Henry W. Reed, who had been in Wisconsin and Illinois since he left Dubuque district, returned and took the Dubuque district, B. Weed going to the Burlington district. The opening of "The New Purchase" this year caused a large emigration to the country in

the valley of the Des Moines as far west as the west line of the purchase, which crossed the Des Moines at Red Rock and passed through Tool's Point, or Monroe. The intending settlers were waiting for the opening of the country on the 1st of May, 1843, and as soon as the time came, spread themselves all through the new Purchase. To meet these newcomers with the privileges of the church, the Clear Creek, Des Moines, Soap Creek, and Mutchakinock missions were formed, and manned respectively by J. B. Hardy, T. M. Kirkpatrick, Wm. Hulbert, and Joseph T. Lewis. For the better supervision of the work, the Des Moines district was created, which took its name from the river, and the old veteran, Henry Summers, was sent as its first presiding elder. The district included, besides the missions named, the older appointments of Farmington, Pittsburgh, Fairfield, and Birmingham. Perhaps it might be well, while speaking of these old districts, to give a summary view as they were connected with the Iowa societies down to 1843.

Districts including Northern Iowa

DATE	NAME	PRESIDING ELDER
1833	Chicago	John Sinclair
1843	Galena Missionary	Hoopier Crews
1835-36	Galena	Alfred Brunson
1837-38	Galena	D. Weed
1839	Iowa	H. Summers
1840-42	Iowa	B. Weed
1843	Dubuque	H. W. Reed

Districts including Southern Iowa

DATE	NAME	PRESIDING ELDER
1834	Quincy	Peter Cartwright
1834-35	St. Louis	Andrew Monroe
1836-38	Rock Island	Henry Summers
1839	Iowa	Henry Summers
1840-42	Burlington	Henry Summers
1843	Burlington	B. Weed

From this list, it appears that Henry Summers filled the post of presiding elder in the region around Burlington for seven consecutive years, since it was included in the Rock Island, Iowa, and Burlington districts from 1836 to 1842 inclusive. Of the places appearing the first time this year, Birmingham, a town of Van Buren county, was a neighborhood where the church was early established. We first meet with the name as an appointment, in a plan of the Ft. Madison circuit, furnished by Rev. J. L. Kirkpatrick, for 1838-1839. Rev. D. G. Cartwright, when on the Ft. Madison circuit in 1837-1838, pushed out as far as the site of Birmingham, and preached and formed a society there, before the town itself, was laid out. Another society was early formed by him at Bethel, five miles west. At both places, small churches were afterward built. Both of these have since been superseded by better buildings,

the second church at Birmingham having been erected about 1864. The original appointments of the circuit were, Birmingham, Winchester, Robinson's, Duston's, the Colony (Libertyville), Widow James', Winchell's, Belknap's, Bryan's, Philadelphia, Parrott's, Purdom's, near Keosauqua, Columbus, Bentonsport, Bonapart, Jackson school house, Scott's, Utica, Hillsboro, Spencer's, Newman's, Washington, and Widow Anderson's. The first quarterly meeting was held at Jesse Belknap's, Nov. 11, 1843, by Rev. Henry Summers, presiding elder, M. F. Shinn, and A. W. Johnson preachers. The total quarterage reported was \$14.78 $\frac{3}{4}$; of which amount the elder received \$2.10, Shinn \$9.62 $\frac{1}{2}$, and A. W. Johnson \$3.06 $\frac{1}{4}$. Among the early officary were Cyrus Spurlock, John James, Freeman Farnsworth, Thomas Prather, James Wishard, and John D. Walker, local preachers, the latter a brother of the talented Rev. G. W. Walker, of the Ohio Conference. The circuit reported the next year a membership of four hundred seventy-two, and with many changes in its bounds, continued a permanent appointment of the conference.

The CEDAR RAPIDS mission was an offshoot of the Marion mission. An attempt to found a town called Columbus, on the site of Cedar Rapids, was made in 1838, but it failed, and the town of Cedar Rapids did not take its start till after the erection of the mills there in 1842. The work of the church in the region of this mission, was, however, begun in 1841, when the Rev. John Hodges, of the Marion mission, a zealous Englishman, crossed to the southwest side of the Cedar river in Linn county, and formed a small class, called the Pleasant Valley class. This class was attached to his work, and continued to be supplied with preaching. In the years 1842 and 1843, Revs. J. L. Bennett and S. H. Ingham preached in the neighborhood of Cedar Rapids, but formed no class there. In 1843, Rev. G. B. Bowman, then at Iowa City, commenced preaching north of the Iowa river, in the upper part of Johnson county, and had also an appointment or two in Iowa county, in an adjacent neighborhood. His labors in that country met with much success. In 1843, the territory lying between the Cedar and Iowa rivers, extending from the Hoosier grove to the extreme northwest limit of the settlements, was formed into the Cedar Rapids mission, with Isaac Searles as pastor. He was rather late getting to his work, and found difficulty in locating his family, but at length began operations under many embarrassments. In the winter, he held a successful meeting across the river, assisted by a local preacher, Eldridge Howard, and many united with the church. About the same time he formed a small class near Cedar Rapids, and reported sixty-four members from the mission. D. B. Nicholls was there in

1844. and remained until the spring of 1845, when he was called to Iowa City, and employed as a teacher in the projected Methodist Seminary there. George Larkins was sent to supply the place. In the fall of 1845, Alexander Bushnell was appointed to the mission. The following winter, he, with the aid of some other ministers, held a meeting in Cedar Rapids, at which quite a number were added to the class which had already been formed in the town. He also held a meeting near the Iowa river, at a place then called Hog Hollow, and started a small class there. A camp meeting was held at the Rapids in June, 1846. The conference, that fall, sent Rev. A. W. Johnson to the mission. The population having by that time extended quite a distance up both rivers, arrangements were made to supply those settlements with preaching. About the last of October, 1846, Brother Johnson went as far as the falls of Cedar river, about fifty miles beyond the former bounds of his work. On that occasion, he preached the first sermon ever preached in Black Hawk county. He also, on that trip, arranged for preaching near the town of Vinton. This extension of the work, however, had its drawbacks, as the preaching had to be at longer intervals, and there were some defections. Among others, the Hog Hollow class was abandoned. In the spring of 1847, Brother Johnson visited the upper part of Iowa county, above Marengo, and also formed a second class in Benton county. In June of that year, a class was organized at the falls of Cedar. He also held a second camp meeting at Cedar Rapids. The results of these active movements of the pastor were seen in his report, which showed a membership of one hundred fifty-seven. With the exception of the year 1848, Cedar Rapids continued in the list of missions, down to 1855, but with the reduction of its territory by the formation of new missions. In that year, it had a total membership of one hundred fifty-one, and Rev. A. B. McElfresh was sent there as the preacher.

The DUBUQUE circuit, as formed this year, we have already traced to the Maquoketa mission. It became one of the strong charges of the conference. Farmington circuit was from the Fort Madison circuit. Its field was in the west part of Lee and the east part of Van Buren counties. West Point circuit was also a part of the old Fort Madison work. New London had been an appointment of the Mt. Pleasant circuit. That circuit had been reconstructed in 1840, with T. M. Kirkpatrick as pastor. The appointments of the circuit at that time were, Mt. Pleasant; Denison's, on Skunk river, southwest of Mt. Pleasant; John B. Abbey's; old Brother McDonald's, above Burlington, on the Wapello road; Hannah school house; Augusta; Union school house, in the Avery neighborhood; Brother Walker's,

on Sand prairie; Hunt school house, south of Burlington; Brother Ballard's, on Casey Prairie; Tamatown Prairie; Brother Blanchard's, north of Yellow Spring; Westfall's; Brother Swank's, under the Mississippi Bluff, east of Northfield; Brother Abney's, near Middletown; Brother Archer's, near Lynn Grove, west of Mediapolis; Long's; Dodd's; Lee's, at the head of Flint; New London; Brother Newell's, between New London and Mt. Pleasant; twenty appointments, covering the most of Des Moines and Henry counties, which were filled, many of them on the week days, once in three weeks. As the issue of the year's toil, Brother Kirkpatrick received that year exactly a member per day, and reported a total of six hundred fifty-five. At a camp meeting near Mt. Pleasant, there were one hundred ten conversions. At this meeting, there was an old man, who had the reputation of being very wicked, and who, at first, had stayed at home, but becoming impatient at the absence of his family, who were at the camp, he came to the ground, and ordered them home, and they all started from the ground, when some of the Methodist sisters got around the old man and commenced exhorting him. The power of the Spirit suddenly came upon him and he fell on his knees, crying for mercy. The family had proceeded homeward, but a messenger was sent to turn them back, and the scene upon their return over the redeemed father and husband, who in the meantime was soundly converted, can hardly be described. In all that large district at that time, there were only three school houses. At Mt. Pleasant, the old court house was the place of preaching. At the other points, the meetings were held in private houses or cabins. At Ballard's, in the fall, a school house was put up, which it was thought proper to dedicate with a two-days' meeting. J. B. Hardy, then an exhorter, was present. In 1841, D. G. Cartwright and M. F. Shinn were the preachers. The next year, they sent three to the work, I. I. Stewart, J. B. Hardy, then just admitted on trial, and Enos P. Wood. The membership went up that year to eight hundred fifty-eight whites and five colored. That fall, out of this grand old circuit, were formed the reconstructed Mt. Pleasant, New London, and Yellow Spring circuits, the former being confined to the town of Mt. Pleasant and the appointments in the neighborhood, and south and west of the town.

NEW LONDON dates from 1837. There the first meetings of a religious nature were held by the Methodists, at the house of W. W. Steele in 1838, probably by the preachers of the Burlington circuit. A class was soon formed and regular services established, but the society did not secure a church building till 1846, which was used till the winter of 1887-1888, when a new church was completed of a more modern style, at a cost of

\$2500. The circuit has remained a permanent appointment of the conference. It originally took in the east part of Henry county and the west and south parts of Des Moines county.

The YELLOW SPRING circuit included the north part of Des Moines county, with the adjacent portion of Louisa. This old circuit remained a strong charge until 1855, when it was divided into the Dodgeville and Northfield circuits.

The PITTSBURGH circuit occupied the country in Van Buren and Davis counties west of the Des Moines. Under the labors of its preachers, among whom were Samuel Clark and J. B. Hardy, the membership grew by the conference of 1846, to three hundred thirty-four. That year, it was merged into the Keosauqua circuit.

The CLEAR CREEK mission took in parts of Washington, Keokuk, and Poweshiek counties, and the settlements within its bounds at that date were few and remote. Brother Hardy, the pioneer of that work, established appointments at Custer's, Dutch Creek, Hornish's, Ellis' Point (now Springfield), and, in the latter part of the year, at a Brother Satcell's, near the present site of Montezuma, where he preached the first sermon, and formed the first society in Poweshiek county, which then had not been organized. In some instances, the missionary was compelled literally to go without bread to eat. Provisions at that time were exceedingly scarce. The people lived, some on milk, some on fat meat and fried onions, and some on green potatoes. Brother Hardy received that year fifteen dollars from the mission and thirty-seven dollars and fifty cents from the missionary funds. Five dollars of the fifteen came in the shape of an order on a merchant in Burlington for a pair of boots. The preacher rode through the mud and snow of the early spring, over sixty miles to Burlington to get the boots, and returned with them feeling that he had done well. His real reward was found in the permanent establishment of the church in that field. That year, he gathered into the new societies ninety-four members. The next two years, Wm. Hulbert was there, assisted the last year by John Jay. In 1846, Landon Taylor and John Jay were the preachers, they reporting two hundred twenty-three members. On coming to the mission that fall, the preachers found nearly everybody down with the chills, sometimes several families collected into one, so there would be enough well to take care of the sick. Taylor was one of the sufferers himself, sometimes preaching when suffering with the shakes. That year a small colony settled on the English river. Some of them being members, they invited the preachers to visit them. Accordingly, in the latter part of August, Taylor and Jay struck out over the open prairie to find the place. Finally, they came to a little grove where

there were a few cattle. Proceeding, when the sun was about an hour high, they reached the cabin of a Brother Rodman. The wife welcomed them, but said, "Glad as I am to see you, we have not a mouthful of anything to eat in the house. My husband has gone to mill, about twenty-five miles away, and will not be home till tomorrow." This was rather discouraging to hungry men who had fasted all day. Taylor was equal to the emergency. Securing an old tin pan, a hammer, and some nails, he made a grater, sent Jay to gather some corn, and in a few minutes had meal enough prepared for a good supper. The good wife soon made the pudding, the table was set and the milk ready. But there was only one bowl and one spoon in the cabin. However, making a virtue of necessity, they ate by turns, and were satisfied and grateful. The next thing in order was a sermon to the gathered settlers, and very appropriate indeed was Taylor's text, "The Lord is my Shepherd, I shall not want." Blessed truth! That applies equally to both worlds.

Such was the beginning of Methodism in that prospered region. At a camp meeting, held on the mission the next summer, about thirty professed conversion and the church was very much encouraged. Brother Taylor mentions in his autobiography an amusing, but interesting incident, concerning the early days at Montezuma. A young minister who was sent there to preach, held a meeting in the village, which proved to be, under the circumstances, a remarkable success. And so, in a notice he sent to the *Western Advocate*, the statement was made that he had "swept the city, for every man, woman, and child in the place had been converted." But then Montezuma had only seven houses, and they were cabins. So the enterprise did not seem so big a thing after all. But the elder, the amiable and excellent Wm. Simpson, always after that called that preacher "Cortez", because he had captured Montezuma. In the fall of 1847, this mission was divided between the Sigourney and North Fork missions.

The DES MOINES mission of 1843 lay in the country between the Des Moines and Skunk rivers, extending as projected, from the point eight miles west of Fairfield, in Jefferson county, to Brim's Point, or Kirkville, in Wapello county. T. M. Kirkpatrick was sent to it. Early in the following winter, Rev. J. T. Lewis, who had been sent to the Mutchakinock mission, which lay west of and above the Des Moines mission, came back to the settlements for better protection than the New Purchase afforded, and was removed to Iowa City to preach and take charge of the school initiated at that point. The presiding elder thereupon united the two missions under the charge of Brother Kirkpatrick, and, in the spring of 1844, brought Rev. A. W.

Johnson, junior preacher at Birmingham, to his assistance. During the fall of 1843, Brother Kirkpatrick formed the first class in Ottumwa and also at Eddyville, where he made Doctor Ross, formerly of Burlington, the leader. He also, in the spring of 1844, visited Oskaloosa, then just laid out, and made arrangement for preaching there by Brother Johnson, who delivered the first sermon there on the next round.

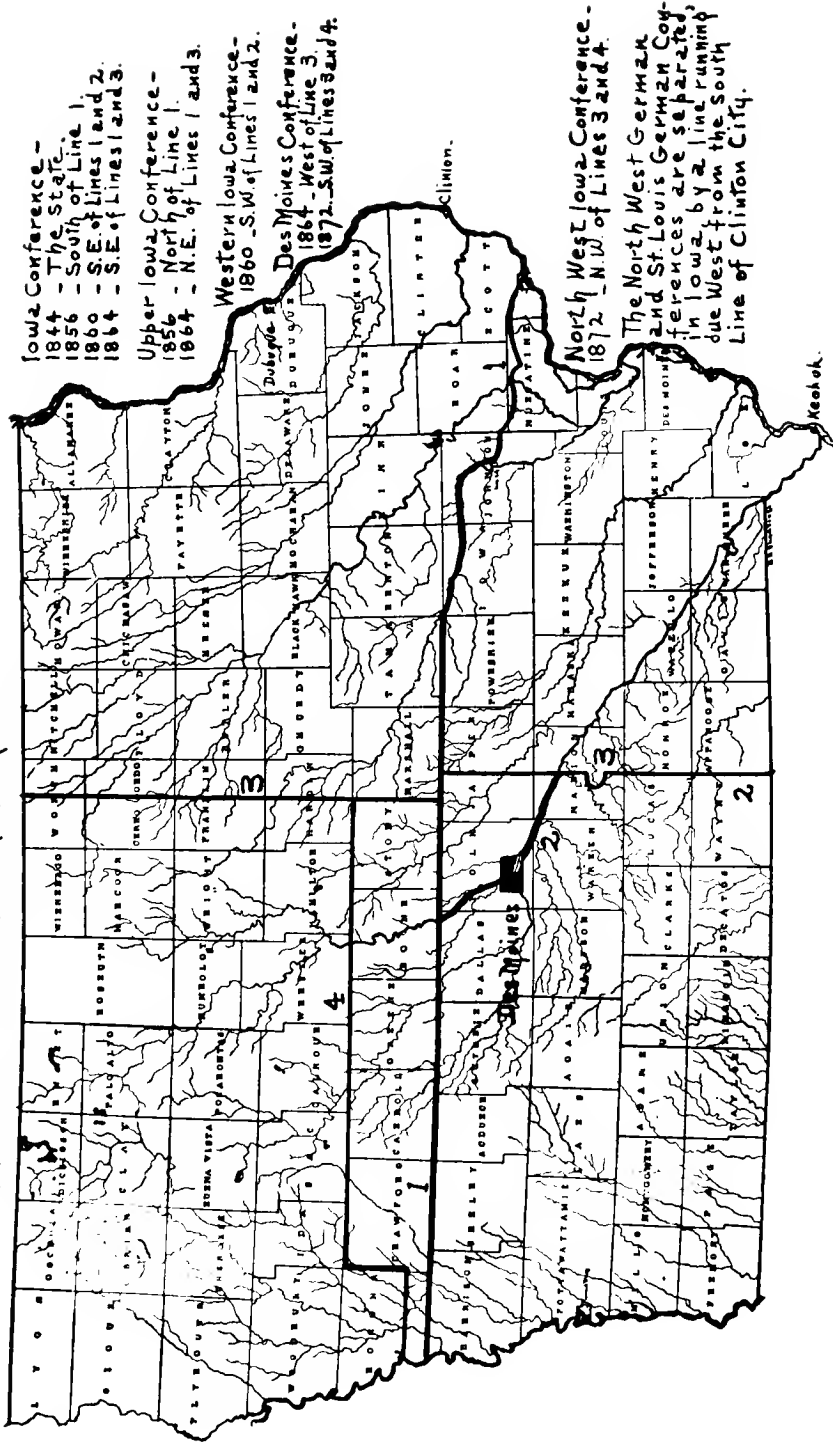
CHAPTER XIV.

THE ORGANIZATION OF THE IOWA ANNUAL CONFERENCE

1844

THE General Conference of 1844, in accordance with the request of the preceding year, authorized the formation of the Iowa Annual Conference, and provided that it should include "all the Iowa territory." Its formal organization took place at Iowa City, August 14, 1844, under the direction of Bishop Thomas A. Morris, whose fashioning hand had already been employed in shaping the Iowa work. After reading the first chapter of 1st Peter, singing and prayer, he read a list of the names of the original members, seventeen in all. Of these, those marked with a star were not present at the opening call, so that the actual working force at the time was just eleven. Two of them, Bennett and Coleman, had not been in the Iowa work the year before, but the bishop placed their names on the original roll. The names as entered were, Henry W. Reed, George B. Bowman, Bartholomew Weed, J. G. Whitford, William Simpson, I. I. Stewart, J. L. Kirkpatrick, Thomas M. Kirkpatrick, *Henry Summers, *Joel Arrington, Andrew Coleman, *Jesse L. Bennett, *Sidney Wood, David Worthington, *Isaac Searles, *S. W. Ingham, and Moses F. Shinn. All were traveling elders, except Ingham, Searles, Shinn, Wood, and Worthington, who were deacons. There were also fourteen members on trial, viz., Danforth B. Nichols, Joseph T. Lewis, Joel B. Taylor, Joseph Maxon, Laban Case, Micajah Reeder, Robert Rice, William Hulbert, Luther McVay, Allen W. Johnson, and John Walker, of the first year, and Joshua B. Hardy, Uriah Ferree, and John Hayden, of the second year. The whole number of preachers was thirty-one. They were, mostly, men of strong brawny frames, inured to hardship, privation, toil, and danger. Their faces were bronzed from exposure, their hands hardened by honest toil, for many of them had to work with their hands to secure a support. Few of them pretended to more than a tolerable acquaintance with their mother tongue, but they were versed in the knowledge of human nature,

The American Conferences in Iowa.



and they had the higher and more blessed spiritual knowledge that comes through the avenue of faith. Full of an undying zeal, they were ready to brave the dangers of travel over the wilderness, to swim their horses across the swollen streams, to trace the trail of the Indians over the unbroken prairies, or to take their course by the compass, the sun, or the stars. It was no uncommon thing for them to spend the night under the open sky, having the heavens for a tent and the tethered horse for company. In the summer time, it was often their lot to face the violence of the driving storm, or in winter, to endure the cold northwestern blasts; to force their way through the drifting snows, or to cross the streams upon the treacherous, and sometimes floating ice. But they were bound together in the bonds of an unselfish love, and they lived in the affections of the people whom they served. In the rude cabins, to which they were welcomed, they ate with relish the simple, but healthful food set before them on the clapboard table. In the cabins, on winter evenings, they loved to sit with the family group around the blazing fire, to discuss the news of the day, to pass around the amusing anecdote, to talk over the experiences of the past, and to rejoice in anticipation of a brighter and better future. In the shade of the sheltering grove, or in that same cabin, with a chair for a pulpit, it was their delight to pray, sing, preach, weep, and shout with the sympathizing worshipers. They carried with them, everywhere, the heat and fire of the revival spirit, and they looked for conversions at every gathering, and seldom looked in vain. They saw, dimly it is true, the coming greatness and power of the institutions, civil and religious, then being planted in the new commonwealth, and were not ignorant of the connection between their humble efforts and the growth and permanence of the church within their chosen field.

To these men, the description of the pioneer preachers of a century ago, by John B. McMasters, may be, in the main, applied: "The circuit rider was everywhere. His vocation was rarely a matter of accident or choice. He had been called to it by the voice of the Lord God of Israel. Judged by his own estimate of himself, he was a brand snatched from the burning. He had long refused to listen to the voice of the Lord pleading with him. But at last he had come to his senses, and after a spiritual experience as terrible as that of Bunyan, passed safely through the Dark Valley, and reached the House Beautiful. Thenceforth he regarded himself as an instrument of God for saving the souls of men, and went to his work sustained by a faith that never swerved and animated by a zeal that never flagged. For the work before him, he needed little other equipment. There were, he readily admitted, many paths to grace,

but the fastest and surest was that pointed out by John Wesley, to whom he looked as the greatest teacher the world had seen since the advent of the Christ. He knew the Bible as he knew his own name, accepted the good book with childlike credulity, and expounded its teachings with the utmost literalness, in the plainest words, and with an intensity of manner that carried conviction and aroused repentance in the rudest pioneer. This, with a good constitution, a horse and a pair of saddle bags, was equipment enough. What he should eat or wherewith he should be clothed concerned him not. 'The Lord will provide' was his comfortable belief, and experience justified his faith. His circuit was of such extent that he was constantly on the route, but it mattered not. Devoted to his calling, he rode his circuit in spite of every obstacle man or nature could put in the way. No settlement was so remote, no rain so drenching, no river so swollen, no cold so bitter, as to deter him in his work, or to prevent him keeping an engagement to preach to a handful of frontiersmen. Over such men, his influence was boundless. We read in the account of camp meetings, of great crowds of the plainest and roughest of men, held spellbound by his rude oratory, or thrown prostrate with an excitement that did not pass away with the occasion. It is not too much to say that the religious life of the middle west today bears distinct traces of the efforts of the Methodist itinerants in the early years of the century." *History of the U. S., Vol. X., p. 159.*

The original cabinet consisted of H. W. Reed, Henry Summers, Bartholomew Weed. H. W. Reed was chosen secretary. After the opening of the conference, and the appointment of the committees, contrary to the usual order, the question, "Who are admitted on trial?" was first taken up. During the session, nine were admitted. Two, Samuel Clark and Milton Jamison, both veterans in the work, were readmitted. J. B. Hardy and John Hayden were ordained deacons, and David Worthington and Sidney Wood, elders. Joel Arrington was made the first superannuate of the conference. One thousand dollars was contributed by the Book Concern for the conference claimants, to which a fifth collection of twelve dollars was added. At that day, the bishops received part of their pay from this source, and \$61.38 was set apart for them, and \$2.56 for the widow of Bishop Roberts, leaving \$948.06 for the needy preachers. The Missionary Society, then less wide in its scope than now, appropriated \$600 in aid of the works. The conference reported a missionary collection of \$118.34, so that the net expense of the conference to the society was only \$481.66. A constitution of a conference Missionary Society was adopted and the officers elected, but their names are not on the record. The interests of the Book Concern were cared for by Rev. J. T.

Mitchell, elected the preceding May, Junior Book Agent for the west. The local preachers in those times had a more prominent position in the work than at present. Five were elected and ordained deacons, and three as elders. The statistics showed a membership of five thousand, four hundred thirty-one whites and twelve colored members, and sixty-one local preachers. There were twenty-seven Sabbath schools, with one hundred eighty-one officers and teachers, and one thousand, eight hundred eleven pupils. The returns gave no data as to the church property or ministerial support. Of the Sabbath services, there is little information. The bishop preached, in the morning, one of his characteristic sermons, epigrammatic and pointed. J. T. Mitchell spoke in the afternoon. During the day, J. B. Hardy, Anson Hart, N. Prime, Joseph Welch, and Luther McVey were ordained deacons, and Thomas Odell, Sidney Wood, and David Worthington elders.

At the General Conference of 1844, the so-called "Plan of Separation" was adopted. But in the way of carrying out that plan, should the southern conferences withdraw, stood the Sixth Restrictive rule of the discipline, guarding the rights of the beneficiaries to the net proceeds of the publishing business of the church. The General Conference had asked the annual conferences to concur in its action proposing a change in that rule, so as to authorize the transfer of a part of the capital of the concern to the proposed southern church in case of division. The Iowa Conference, by a count of fifteen to two, gave its consent, but the necessary two-thirds vote of all the conferences was never secured. Therefore, the rule remained unchanged. The Iowa Conference, though, for the sake of peace, willing to go thus far, put itself on record against any division of the church, for which, indeed, the General Conference had no legal rights to provide. After some further routine business, "the bishop proceeded to close the conference in the usual way." That suggests some earnest words of counsel and encouragement from the chair. It, also, recalls the fervent invocation, the bursting tears, the hearty amens, the deep feeling of the hour. Prior to the last adieu the journal tells us that "the conference joined in singing." The hymn, used, was that grand old song, the repetition of which has melted many conferences to tears, in which are the stirring words—

"And let our bodies part,
To different climes repair,
Inseparably joined in heart
The friends of Jesus are."

Following the singing, the bishop read, slowly and solemnly, the first list of appointments of the Iowa Conference as follows:

BURLINGTON DISTRICT, B. Weed, presiding elder. Burlington, Andrew Coleman; New London, Uriah Ferree; Mt. Pleasant, Wm. Simpson; Crawfordsville and English River, M. Reeder, M. S. Roberts; Yellow Spring, J. L. Kirkpatrick; Bloomington (now Muscatine), E. S. Norris; Pleasant Valley, S. Wood, J. W. Maxon; Davenport, J. T. Lewis; Grandview, Laban Case; Clear Creek Mission, Wm. Hulbert.

DUBUQUE DISTRICT, H. W. Reed presiding elder. Dubuque, G. B. Bowman; Dubuque circuit and Delaware mission, J. B. Taylor, W. W. Knight; Bellevue, E. Howard, one to be supplied; Charleston mission, John Walker; Cedar, S. W. Ingham; Marion, John Hayden, R. H. Harrison; Cedar Rapids mission, D. B. Nicholls; Iowa City, D. Worthington; Iowa circuit, Luther McVey; Turkey River, C. D. Farnsworth.

DES MOINES DISTRICT, Milton Jamison presiding elder. Farmington, J. B. Hardy; Pittsburg, S. Clark; Bloomfield mission, J. L. Bennett, J. F. New; Eddyville mission, A. W. Johnson; Des Moines mission (Wapello county), T. M. Kirkpatrick; Fairfield, Hugh Gibson; Birmingham, Robert Rice; Ft. Madison, I. I. Stewart; West Point, M. F. Shinn.

Three districts, twenty-nine charges, and thirty-seven effective preachers, all, as yet, were in eastern Iowa. Tool's Point, now Monroe, was then the western limit of the white settlements. Three of the preachers, Isaac Searles, Henry Summers, and J. G. Whitford transferred to the Rock River Conference. Of Summers, it is fitting to speak a word. He was a Virginian, born in 1801. When nineteen, he was soundly converted and in 1822, was licensed to preach in Indiana. After serving the church ten years as a local preacher, he united with the Illinois Conference in 1832, and was appointed to a work in Peter Cartwright's district, where he remained until he was himself sent to the Rock Island district in 1836. That district included the southern part of Iowa, which he traveled until 1839. That year, he was sent to the newly formed Iowa district, covering all the Black Hawk Purchase. The next year, he was on the Burlington district, in southeast Iowa, and in 1843, was sent to the Des Moines district, in the valley of the Des Moines and quite on the frontier. For eight successive years, he had been connected with the Iowa work as a presiding elder. In the discharge of his duty, he emulated the zeal, labors, and triumphs of the fathers of western Methodism, and won for himself an abiding place in the affections and memories of Iowa Methodists. Now, that he might recruit his wasted energies and means, he proposed to retire from the field, so his transfer was granted. However, he did not relinquish his favorite work. He continued to labor in the Rock River, Wisconsin, Peoria, and Central Illinois Conferences until 1868, when he

superannuated. In 1852, he represented the Wisconsin Conference in the General Conference.

For all his services, his compensation was meager. We have seen how he fared at the Fairfield quarterly meeting. B. H. Cartwright says, in reference to one of his official visits to the Rockingham circuit, "He was ferried free (over the Mississippi) or he could not have come, and he received only fifty cents at that meeting." Surely he, with many another old hero of those days, could say, with Paul, "In afflictions, in necessities, in labors, in watchings, and fastings." And yet this man, who so suffered for Christ's sake, had a mature mind, a vivid imagination, and deep emotions, easily kindled, and contagious. His preaching was full of fire and light. Negus says of him, "He frequently poured forth strains of eloquence that brought tears from the eyes of his auditors." Cartwright says, "he was retiring, genial, pleasant, and really eloquent. As a revivalist, revivals followed his labors everywhere. He had as many as a hundred conversions at a single quarterly meeting." His final discharge came suddenly in 1883, when he was eighty-one years of age.

Among the places first appearing on the list in 1844 was Bloomfield. The town was laid out about May of that year, and in the fall, a mission under that name was projected. J. L. Bennett and J. F. New were sent to it as preachers. It was probably made up by appointments taken from the Pittsburg and Soap Creek missions. Bennett only remained on the work a short time. New moved to the village, and occupied a little log parsonage of his own construction. Milton Jamison was the presiding elder, and at a quarterly meeting, held in February, 1845, he organized a class there of nine members. They were Miles Tatlock, leader, and his wife, Harvey and Polly Sloan, Mrs. New and daughter, Richard Rawlings, Mrs. Cole, and Elizabeth Nelson. As elsewhere, the meetings were held at first in the houses of the members, and afterward in the log court house near the square. In 1850, a move was made toward the building of a church, but on account of various delays, it was not finished until 1853, under the pastorate of Rev. F. H. Carey. Its reported cost was from \$3500 to \$3800. The dedicatory services were in charge of the able but eccentric Henry Clay Dean. For several years it was troubled with debt, and in 1857, the log parsonage was sold and the proceeds applied towards the payment. Bloomfield was made a station in 1856, and the membership, reported the next year, was one hundred forty-six. In 1864, it fell to ninety, but since that time, there has been a steady growth, and it has become one of the substantial appointments of the conference." In 1900, under the pastorate of Rev. T. B. Hughes, the old church gave place to the neat, com-

modious, and attractive edifice, erected at a cost of about \$20,000 and was dedicated by that master of the dedicatorial art, Dr. B. I. Ives.

V

ITEMS FROM THE JOURNAL

PERIOD 1. 1845-1849

HAVING followed thus far the general run of the history of the Methodist Episcopal Church in Iowa, we will hereafter devote our attention more closely to its official record, with such additions as may present the general facts in a more complete manner.

1845.—The session of 1845 was held in the Old Zion church, Burlington, Bishop T. A. Morris again presiding. Eighteen members answered the roll call. During the conference, fourteen were received on trial, and nine into full connection. Two came in by transfer and one was readmitted. Of these accessions, L. B. Dennis, M. H. Hare, John Norris, Michael See, and Landon Taylor became prominent workers in the body. Taylor was especially a man of deep consecration and consuming zeal. But by division, in 1856, he fell into the Upper Iowa Conference. This year, in the plan of the work, we first meet with the names of Keosauqua, Oskaloosa, Ottumwa, Upper White Breast mission, Wapello, and Washington. The mission on White Breast was designed to cover the territory in parts of Marion and Lucas counties. There was also a mission, called the Raccoon Forks, planned to take in the new settlements around and above the fort, to which Joseph Ockerman was assigned, but he was changed to fill a vacancy at Ottumwa, then the more important place. The first preaching at the fort was in February, 1846, by Ezra Rathburn, assisted by his two brothers, all local preachers. That year Bloomington, now Muscatine, was made the head of a district, with G. B. Bowman in charge.

1846.—The interests of the Book Concern, made precarious by the formation of the Church South, were cared for by Leroy Swarmstedt, of Cincinnati, and C. B. Tippet, of New York. Tippet was of the Baltimore Conference, a fine specimen of the old style preacher, once well described as "a ready made Tippet, of old fashioned shape." He was a strong preacher and a fine business man.

The question of the restoration of Wesley's rule on temperance came before the conference. It forbade "drunkenness,

buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity." In 1789, the clause as to buying or selling was struck out. This left the infamous traffic an open thing in the church, and so it came to pass that there grew up a set of Methodist distillers and liquor sellers. But the evil worked its own cure, and in 1848, the old rule was re-affirmed, and upon that question the Iowa Conference recorded a unanimous vote.

At this time, the effect of the political agitation as to Masonry was still apparent, and many Methodist ministers and laymen were not only anti-Masons, but opposed to all secret organizations of the kind. One of the preachers, regardless of the previous action of the conference, had united with a Masonic lodge. The fact being reported, the conference requested the bishop to give to the conference his opinion as to the expediency of Methodist ministers affiliating with such bodies. From his well known views upon the question, it is to be inferred that he expressed himself as opposed to all such connections. However, the brother of whom complaint was made, "gave satisfaction" to the conference, and was "passed".

Resolutions were also adopted discountenancing attendance "upon plays, circuses, and all such places." The German movement in the church also attracted the attention of the body.

From all sources, \$690.85 had been raised for the conference claimants, but the fifth collection netted only \$37.55.

The necessities of the preachers, and their limited support, brought up the question of better provisions in that regard, and a committee was appointed to prepare an address to the laity upon that matter.

The history of the conference was also considered, and the presiding elders were appointed to look after it.

Numerically there was gain. The white membership had increased by one thousand, four hundred ten, but there were eight less colored members, the net gain being one thousand, four hundred two. There were ninety-five local preachers and fifty-three in the conference.

On Monday, after one of the bishop's characteristic addresses, the conference stood adjourned.

1847.—This year, for the first time, the conference met at Mt. Pleasant, Bishop Beverly Waugh presiding. He opened the session with an address, and the counsels of the apostolic old man, whose features were always so full of benevolence, were very impressive. The attendance is not noted, but "nearly all were present," and the roll shows fifty-two names. D. N. Smith came in by transfer from Ohio. He was a man of ability,

but his work in the conference was not continuous, and, in 1860, he fell into the Western Iowa Conference. J. J. Buren and Abraham Still were readmitted. They had labored in Missouri, and when that conference united with the Church South, they refused to follow it, and now sought a temporary home in a loyal conference. Milton Jamison, father-in-law of J. B. Hardy, who located, started for California over the plains, and was killed, while on the way, by the accidental discharge of a gun. W. W. Knight had died. He was a young man, a Kentuckian, who joined the conference on trial in 1844. He was over six feet in height, and of strong, natural constitution. He had a clear, musical voice and was a sweet singer. He was cut down unexpectedly, and his testimony was, "I am not afraid to take hold on death." Joseph Ockerman was returned supernumerary, the first one in the conference to occupy that relation. This year we meet, for the first time, with the name of Sigourney. It was set off from the Clear Creek mission, the upper part of which was made the North Fork (of Skunk river) mission, from which the work extended through Poweshiek and Jasper counties.

For the first time, the conference was seriously troubled with matters of discipline. One minister, that his case might be investigated, was left without appointment. Another case called for a decision of the chair as to the law governing the trial of an accused presiding elder, but as the law has since been revised, we feel that no further reference to it is required.

This being the session prior to the meeting of the General Conference, several matters of connectional interest came up for action. A resolution of the Erie Conference, submitting a proposed change of discipline as to slavery, was not concurred in. Another from the Rock River Conference, recommending the discontinuance of all the depositories of books, except for the use of the Sunday Schools, and also the discontinuance of all the church periodicals, except those of New York and Cincinnati, was tabled. One from Pittsburg, asking the reduction of the price of all our periodicals, was not sustained.

The membership now numbered eight thousand, five hundred five whites and thirty-two colored; total, eight thousand, five hundred thirty-seven, an increase of seven hundred twenty-five members and two local preachers. The conference numbered fifty-four all told, a gain of only one.

The total raised for conference claimants was \$605.88; the fifth collection being only \$55.88.

The session was, upon the whole, a very pleasant one, and on Tuesday, after an earnest and paternal talk by the bishop, the preachers were dismissed.

1848.—The conference met at Dubuque, Bishop T. A. Morris again in the chair.

For the first time, the conference had to enter a sentence of expulsion. D. B. Nicholls was accused of gross immorality, and, after a careful examination, was convicted and expelled.

There were now nine thousand, four hundred seventy-six white and twenty-six colored members, a total of nine thousand, five hundred two, an increase of nine hundred sixty-five. This year but \$494.82 was distributed among the claimants, the conference collection being \$29.83.

The secret society question was up again. Two of the preachers had disobeyed the action of 1845, and an attempt was made to rescind the resolution of that year. The effort prevailed, but with the proviso that "nothing in the action to rescind should be so construed as to imply that the conference approved of its members speaking or lecturing publicly in opposition to Free Masonry or Odd Fellowship." Certainly, this action showed that, right or wrong, a great change had come over the views of the preachers in that matter.

Leroy Swarmstedt, of the Western Book Concern, represented the publishing interests at that session, and the conference, in the interest of providing cheaper literature for the people, favored the reduction of the price of the *Western Advocate* to \$1.50.

On Monday a final adjournment was reached, and the preachers were dismissed by Bishop Morris.

1849. The conference met at Fort Madison, Bishop E. S. Janes, for the first time, presiding. Marengo, Muscatine, Mt. Vernon, and Newton appear on the list this year for the first time. The Bloomington district takes the name of the Iowa City district. The Three Rivers mission was also formed, including the south part of the Ft. Des Moines mission, and the new settlements in Madison, Warren, and a part of Marion counties. G. W. Teas was the pastor, and that year he formed a class in Indianola, and built and occupied a log parsonage in Hartford.

A memorial was received from the Baptist State Convention, asking co-operation in an effort to secure the better observance of the Sabbath in the state, and a committee was raised to unite with them in the movement.

The subject of securing a church paper for the northwest was also mooted. It was proposed that the conference should unite with the Illinois, Missouri, Rock River, and Wisconsin Conferences in the effort. A strong committee was appointed to visit the other conferences and enlist their support. Joseph Brooks was named as a delegate to a proposed convention to

devise and agree upon a plan of action in the case. It was suggested that the name of the paper should be the *Mississippi Christian Advocate*. Although the move was not immediately successful, it called general attention to the matter, and appears to have been an original influence in securing the publication of the *Northwestern* and *Central Advocates*.

The Sabbath School interest also had special attention. It was proposed to establish a Sabbath School Depository at Burlington; a subscription was started for that purpose, with this endorsement, "Edmund S. Janes, paid \$10.00." We shall hear of it again.

The secretary was directed to prepare a roll of the members in the order of seniority. The roll was prepared, and the name of Samuel Clark heads the list, he having been twenty-nine years in the work. Only eleven of the fifty-five had preached over ten years. The body of them were in the vigor of youth and the strength of early manhood.

Favorable action was had in relation to the founding of a German church in Burlington.

Once more, the vexed question of secret societies came up. A candidate for full connection was reported to have "joined the institution of Masonry." After some discussion, a motion to admit him failed, and it was decided to continue him on trial and that he be admonished by the chair. The bishop was also requested to address the conference on the matter of passing on such cases by a simple resolution. No note of his opinion is given. It may be taken for granted that he must have decided that an annual conference has no disciplinary right, by a mere resolution, to hold a minister responsible, without a trial, upon any matter not forbidden in the word, and not recognized in the doctrines and by the rules of the church.

At that session, there appeared for the first time one whose person and presence afterward became quite familiar. Dr. John H. Power, then Junior Book Agent at Cincinnati, was present representing the publication interest.

The returns for the year showed nine thousand, nine hundred nine white and twenty-nine colored members a total of nine thousand, nine hundred thirty-eight, but the increase, four hundred thirty-six, was slight. The local preachers numbered one hundred twenty-one. Only \$377.82 was raised for the claimants, of which but \$12.82 came from the conference collections.

On Monday afternoon, a final adjournment was reached. The bishop, in closing, made a stirring address, and gave to each preacher a copy of a work on pastoral visitation. He, by his kind and brotherly spirit, and his carefulness in con-

ducting the business on hand, as well as by the excellence of his pulpit ministrations, won for himself a place in the confidence and affections of the brethren that he never forfeited.

During the term 1844-1849, forty-three preachers were received on trial and forty into full connection, six came in by transfer, and seven by readmission, making a total of fifty-six new workers. The dismissals were, eight transferred, ten located, two died, and one expelled, making twenty-one in all; the net gain was thirty-five.

ALBIA. Of the new fields, first named during this term, Albia, at first called Princeton, was laid out in 1847. The first Methodist class in the vicinity of Albia was formed in 1844 by Rev. A. W. Johnson, then on the Eddyville mission. It was in the Boggs neighborhood, north of the town, and consisted of John Lower, leader, Prudence Lower, James R. Boggs, Jerusha Boggs, Josiah C. Boggs, Wm. Scott, and Abiathae Newton and wife. The next year, a class was formed south of the town at David Rowles'. The members were David and Rebecca Rowles, Oliver P. Rowles, Miranda Smith, Andrew Elswick and wife, John and Matilda Massey, Nancy Mock, and Hilla Hayes and wife. In 1845, these classes were connected with the Upper White Breast mission, of which James F. New and Michael H. Hare were the preachers. In 1846, the work took the name of the White Breast mission, with Rev. M. H. Hare as pastor, and W. W. Knight assistant. Here was formed the first class in the town by uniting the two outside classes, with the addition of A. C. Wilson and wife, John Webb, Sr., and wife, S. B. Gossage and wife, Arvine White and wife, W. L. and Celia Knight, Thomas Myers, A. C. Barnes and wife, John Phillips and wife, Geo. W. Noble and wife, James Tate, Riley Westcott, Thomas Guinn, and A. C. Johnson. In 1848, Albia was made the center of a mission, which, in 1851, was formed into the Albia circuit. In 1865, it became a station. The services for several years were held in the log court house east of the square. In 1850, the society built a frame church, which, in 1867, gave place to a one story brick, with an addition on the west, added by Rev. I. O. Kemble at his own expense. This in turn, having become too small for the congregation, was sold, and a convenient and tasteful edifice erected at a cost of \$13,000. The dedication took place Feb. 28th, 1892, under the direction of J. W. Clinton, D. D. The total membership in 1899 was three hundred eighteen.

CENTERVILLE. The town of Centerville dates from 1846, but no buildings were erected there until 1847. Rev. W. S. Manson, a local preacher, delivered the first sermon in the county, and also within the town, in which latter case it is reported that he used the head of a whiskey barrel for a stand.

In 1846, the first Methodist society in the county, the nucleus of the Centerville church, was formed by Rev. Hugh Gibson, of the Bloomfield circuit, at the house of Brother Manson, a mile and a half south of the town. The members were W. S. Manson and wife, Jesse Wood and wife, Mrs. Rebecca Hopkins, and Mrs. Robert Loughran. It is probable that, down to 1849, the work was looked after by the Bloomfield preachers. That year, it was formed into a mission, and was served in succession by A. W. Johnson, L. T. Rowley, John Darrah, and Hugh Gibson. In 1851, E. H. Winans supplied the work. A Brother Thompson, a Brother Dennis, and A. S. Prather are said to have also assisted. In those days, the field that was covered embraced about all of the country east of the Chariton river. In 1854, it became self supporting, and was made a circuit, with Thomas Dixon as pastor. In 1868, it became a station with Miltiades Miller as pastor, who returned one hundred thirty members at the close of the year, the first report from the local society. Like all similar societies, recourse was had at first to private houses and to a school house for a place of meeting. In 1852, a lot was bought, and a church, thirty by forty feet, was put up at a cost of about \$800. In 1870, a parsonage costing about \$1200, was built. In 1876, the old church being too small, a new and larger church was commenced, which was finished and dedicated by Bishop Andrews in 1878. This continued to be the home of the society until after the close of the century. In 1899, the total membership was just four hundred. In 1904, under the pastorate of Walter P. Stoddard, D. D., the improvement of the church property was undertaken. The old property was disposed of and a combined church and parsonage erected in its place. On June 17th, 1906, the building was dedicated. The cost was \$47,000, which, with other additions, brought the final cost to about \$50,000.

KEOKUK. The first white settlement at the site of Keokuk was in 1825, but the town was not platted until 1837. That year, Daniel G. Cartwright was on the Ft. Madison circuit, and during the summer preached at Keokuk in a grove. He took the place on his work, and when the bad weather came on, had recourse to such places for the services as were opened to him. A writer in "The History of Lee County" says that, "In 1840 or 1841, Rev. Samuel Clark held the first quarterly meeting in Keokuk, in place of Henry Summers, the presiding elder." This indicates that, at that time, preaching was maintained in the place, although there was as yet no society there. In the fall of 1842, Rev. Wm. Simpson was sent to the Ft. Madison circuit, with Daniel G. Cartwright. At that time, Keokuk was not on the plan, for, in the winter, Simpson went to the place to see what prospect there was of taking it into the work.

Interviewing the few residents, he found but one professor of religion there, a woman who was a "New Light." He left an appointment to be filled in four weeks, and when he returned, he found that the people had kept the time, and a goodly number gathered, to whom he preached. The place, however, is not named. At the close, he said if there was anyone present who would keep him and his horse over night he would be glad. A Mr. Brown kindly invited him. Reaching the domicile, he found that his host was a whiskey seller, the front of the shack being used as a bar room, and the rear part as the residence. But as "necessity knows no law," he remained, and was treated with respect and such fare as the place afforded, minus, of course, the liquor. His sleeping place was in a loft above the whiskey shop, with nothing between but some loose boards. On awakening next morning, he heard the customers who had come in for a growler discussing the merits of the sermon of the day before. Being encouraged on the whole, he left an appointment for Cartwright four weeks thence. Preaching was kept up for the balance of the conference year. The Lee county historian says that to Cartwright is probably due the credit of organizing the first Methodist class in Keokuk in the spring of 1843. He states that it had twelve members, and he names as members, Thomas McCave and wife, John Forbes and wife, John Harmon and wife, Ira Turner, Mrs. Eliza Wilson, Mrs. Samuel Reynolds, Mrs. Jenkins, and Mrs. Elizabeth Martin. The meetings were then held in a log school house on Johnson and Third Sts. For the next few years, the place was supplied from the West Point and Farmington circuits, and in 1845, while Moses F. Shinn and M. H. Hare were the preachers, the Exchange Street church was begun, and the walls raised a few feet.

In 1845, Keokuk was made the head of a new circuit, with Levin B. Dennis as pastor, who returned a membership of three hundred twenty-eight. The Exchange Street building was of brick, forty-two by sixty feet, and was dedicated in August, 1847. In 1847, Keokuk was made a station, with B. H. Russell as its first preacher, and we now get the first census of the town membership, which was, at the close of the year, one hundred twenty-one. From that time down to 1854, T. C. Crawford, Joseph Brooks, W. F. Cowles, John Harris, and Isaac McClaskey were pastors, and the membership had grown to two hundred ninety-nine. For the next nineteen years, or until 1873, Exchange Street was kept up as a separate charge, but at that time the membership had fallen to two hundred seventy-nine.

KEOSAUQUA dates from 1837, but settlers had gathered in the vicinity at an earlier date. Among them was E. Purdom, a staunch Methodist, whose claim adjoined the town. As I

reckon it from his notes, it must have been December 11th, 1836, that Norris Hobart records, "I rode twenty miles, and just at night reached Brother Purdom's, now Keosauqua. On Sabbath, I preached at 12 o'clock—a strange arrangement." Whether he had been there before does not appear, but he was the pioneer preacher at the Great Bend. Hon. Geo. G. Wright says, "Father Purdom's was where the minister first found a home and a place to preach. It was a double log cabin, with an entry between, and stood on the bank of the river, about three hundred yards above the town. Preaching was heard but seldom, and I recollect that as late as 1840, the Methodist minister preached once a month. Even then, one of those rooms would scarcely be filled." He names Bryant, Hawk, Summers, Arrington, and Shinn among those ministers, and the names indicate that the place was supplied in succession from the Farmington, Philadelphia, and Pittsburg circuits. The name of Keosauqua first appears in the minutes in 1845, Joel Arrington, pastor, reporting sixty-nine members. The next three years, it appears to have embraced the same field with the old Pittsburg circuit; but in 1849, it was again detached, and remained from that on a separate work. Evidently, for several years, the society had no settled home. As to the church property, there are two deeds of record, one of a lot donated by Ed Manning, and conveyed Feb. 17th, 1851. The other of a lot bought of John Beeseck, dated Feb. 2nd, 1852.¹

The first movement toward establishing Methodist services in Marion county appears to have been made by a pious lady, Mrs. Ruth Baker, and husband, who moved into the eastern part of the county in 1844. On inquiry, she found that several settlers had made their way there the year before, but no religious meetings had been held, although some of them were Methodists. To remedy this state of things, she proposed to her husband that the settlers should be invited to their cabin for prayer and class meeting. As soon as the cabin was ready, with oiled paper for window lights and a piece of carpet tacked up for a door, they were called in and the service held. Soon, a Baptist preacher came along and preached for them, and in 1845, Rev. B. H. Russell, who was traveling an immense mission, centering at the Raccoon Forks, came to hunt them up, and ministered to them. The meetings were kept up from that on. Some time in the early part of 1843, Rev. J. L. Warren, a local preacher from Mahaska county, introduced the work by preaching at the cabin of Alexander May, near Attica, and the place was made an appointment of the Soap Creek mission

¹It is probable that the church building and parsonage were erected about that time. In 1858, they were valued, the church at \$4000 and the parsonage at \$850.

in the fall. To that mission, Rev. William Hulbert, was appointed, who, on account of the entire lack of accommodation west of the river, made his way to May's and preached for the people. But owing to the lack of a stable, his horse was tied to a wagon and fed. In the morning, it was found that the animal had broken loose and left. Hulbert shouldered his saddle and walked to Des Moines, where he got a boat and went on to Ottumwa, and from there on foot to Agency, to find that his intelligent horse had swam the river, and made his way ahead of his owner, forty miles, to his home. For some reason, that was the only visit of Hulbert to that place. However, the same fall, Rev. T. M. Kirkpatrick held a meeting at May's and formed a class there of fifteen members. In 1844, the country west of the river was thrown into a large circuit that took the name of the Bloomfield station, and J. L. Bennett and J. F. New were the pastors. Soon, Bennett went off on an exploring tour, north as far as English creek, Marion county. Toward evening, he came to a place where a settler was camped in his wagon with his family. The man had his cabin enclosed, and flattened poles stretched across, about the height of a chair from the ground, ready to receive the puncheon floor. In answer to some questions, Bennett learned that three or four families were in the vicinity. He then asked if they could not be brought together in the evening for service. The settler thought not, as they were all situated as he was, with their cabins not completed. "Oh", said Bennett, "that is all right. You have the church enclosed and seated. If you can furnish some light we will hold meeting in the cabin."

The people were called together, and with the dim light of a lard lamp, taking his place at the end of the cabin and with the people seated on the flattened poles, he gave them a gospel message. All went well, for some of them were Methodists, the only hindrance being that the rough joists were rather in the way of the active movements to which their joy at this setting up of the "church in the wilderness" incited them.

In 1845, the upper part of the mission, including the appointments west of the river in Wapello, Monroe, Marion, and part of Lucas counties, was set off into an Upper White Breast mission, with James F. New as pastor. So far as appears, he was the pioneer preacher at Knoxville.

KNOXVILLE, situated on the extreme west line of the New Purchase, opened for settlement in 1843, was selected as the seat of justice of Marion county in 1845. The name first appears as a Methodist appointment in the record of a quarterly conference, held at the house of Conrad Walters, near Attica, May 9th, 1846. At that conference, the total receipts were

\$6.89. The reports from the mission for the year footed up only \$57.75, to be divided between two preachers and the elder, of which Knoxville paid \$2.25. In 1846, the name of the mission was changed to White Breast, and M. H. Hare and W. W. Knight were the preachers. Knight passed away in triumph May 26th, 1867. The next year, Hugh Gibson and Joseph Ockerman were the preachers. In 1848, Knoxville circuit was formed, in which form it remained until 1858, the pastors being Hugh Gibson, R. H. Harrison, A. G. Pierce, Michael See, A. W. Johnson, John Jay, E. L. Briggs, I. I. Stewart, and Arthur Badley. Gibson appears to have been the first resident preacher. His cabin was of hewn logs, sixteen by sixteen feet, to which a kitchen addition was added later. The last year of the old circuit, the pastor received all told from the circuit \$131.90, and the elder \$8.82. In 1859, the town was made a station, with Amos Bussey as pastor, who returned a membership of one hundred ninety-two.

In 1852, a lot was bought northeast of the square, and a frame church commenced and enclosed. It was thirty by forty feet, but was not completed until 1854, during the first term of Rev. E. L. Briggs. During Brother Briggs' term of service, the church had a season of great prosperity. The first building soon became too strait for the congregation, and the property was sold. A two story brick church was erected on the same lot. This building was forty by sixty feet, with Sabbath School and lecture room, and two class rooms below. It was dedicated October 24th, 1858, Revs. W. F. Cowles and G. B. Jocelyn officiating. It was generally renovated during the pastorate of Rev. E. H. Waring in 1875. This church was dismantled, and the present modern, commodious, and neat edifice erected, which was dedicated by Bishop Thomas Bowman, April 12th, 1896.

MARENGO was first settled in 1848. It was, at first, an appointment of the Bear Creek mission, of which Richard Swearingen was pastor in 1848. In 1849, the Marengo circuit was formed, Asbury Collins pastor. That year, a class was enrolled in the village, though but three of the members lived in the immediate neighborhood, the rest coming from a circle of ten miles around. The names of the original members are not now known. That fall the first quarterly meeting of the mission was held in Marengo, in the tavern of G. W. Kirkpatrick, who was probably a member, as he was one of the first trustees. The conference consisted of the pastor, Lewis Lanning, steward, and J. H. Richardson, leader. There were nine appointments on the circuit, but the only quarterage reported was from Honey Creek (Kōsta), and amounted to \$2.50. Lots for a church and parsonage were bought in 1851, on the east side

of the square, at a cost of \$60. They were not improved, and they were exchanged, in 1855, for two lots on the southwest corner of the square. The next year, under the pastoral supervision of Rev. Geo. W. Bamford, a small two room frame parsonage was erected on one of the lots. This primitive manse stood, in June, 1857, apparently on the prairie, unfenced, except that a few boards had been nailed around the front door to keep out the town cattle and hogs, and over which you had to climb to get to the door. In that humble domicile, Bishop E. R. Ames was entertained en route to hold the conference of 1857, at Des Moines. The circuit then extended from near Iowa City, to the vicinity of Brooklyn, and south to Williamsburg. About 1888, a frame church was built on the lot adjoining the parsonage. About 1886, these lots were sold, and in 1887, the trustees purchased the site now occupied by the church property, and erected thereon, the substantial church and parsonage now occupied, at a cost of about \$9,000. The church was completed and dedicated by Rev. T. B. Hughes, March 11th, 1888. A singular circumstance happened at the dedication in connection with the financial report of the cost of the building. The treasurer was asked to give a statement of the total expense, and he made his report, and a subscription was taken sufficient to cover the stated amount, with a margin of some \$300. Afterward, it was discovered that the treasurer had overlooked an uncanceled note in the bank, of \$1,000. This was finally paid off during the pastorate of Rev. E. C. Brooks. In 1864, Marengo was detached from the circuit, and made a station, while Rev. C. P. Reynolds was pastor. It then had one hundred ten members, and in 1909, reported two hundred forty-three.

MUSCATINE. The site of Muscatine was first occupied by an Indian village. In 1836, it was taken possession of by parties named Casey and Vanatta, and was known then as Casey's Landing. The same year, the town was laid out and named Bloomington, but in 1849, on account of the mail conflicting with that of the town of the same name in Illinois, it was re-named Muscatine, a corruption of the Indian name Musquaqueen by which the valley below was known, the island being occupied by the Musquaqueen tribe.

There is some confusion as to who really formed the first class there. As we have seen, Chauncey Hobart, who was on the Rockingham circuit in 1836-1837, says, "The first class at Muscatine was organized at a quarterly meeting held by Henry Summers, D. G. Cartwright, and myself, in February or March, 1837." It was then on the Iowa River mission, and D. G. Cartwright claimed to have formed the class. Norris Hobart, who followed his brother on the Rockingham circuit in the fall

of 1837, says, "Bro. Geo. Baumgartner moved to Bloomington, now Muscatine, in the fall of 1847. He was an exhorter, and there were some other Methodists in the place, so I organized a class there, composed of Brother Baumgartner and wife, a Brother Johnson and wife, and a few others. Thomas Morford, leader." Bro. J. A. Parvin writes, "In the spring of 1839, Rev. Henry J. Brace was sent to a mission which included Bloomington. The place contained, about that time, some one hundred inhabitants, among them a few professors of religion, but the greater number appeared, by their wicked conduct, to fear not God, neither regard man. Drinking, gambling, swearing, and Sabbath breaking might be said to have been the occupation of the majority of the citizens. These discouragements had no terrors for Brother Brace. The writer well recollects the first time he heard him preach. It was in a small building, just enclosed, without floor or plaster. For seats, some loose boards were laid across the sleepers. He stood in the door, for a number of the audience were in the yard or around the house. A distinguished citizen, to show his contempt for the preacher, sat near him reading a newspaper. In the month of July, a class was formed, consisting of seven members, Geo. Baumgartner and wife, Thomas Morford and wife, J. A. Parvin and wife, and Miss Mary Williams. In the autumn of 1839, Brother Brace was returned, with B. J. Cartwright as his colleague. That year, there were some accessions, among them Wm. Parvin and wife, and Mrs. Mary Williams, the wife of the district judge." The seeming contradictions in the statements as to the formation of the class at Muscatine does not, however, involve any inaccuracy in the general statements. The weak societies of those early days were apt to suffer, the meetings being suspended, or the members moving away, so that reorganization was not an uncommon thing, as occurred at Burlington. The latter instances were probably reformations of the Muscatine class by the other brethren. That last year on the Rockingham circuit, work was neither fruitful in accession nor in support. Brother Parvin was the recording steward, and he gives the total collection at two of the quarterly meetings, viz. \$17.37 at the one and \$17.87 at the other. T. M. Kirkpatrick states that at a quarterly meeting held by Elder Summers on Saturday, at Rockingham, at which he was present, there was but a single dime paid in to be divided between two married preachers and the elder! And that at that meeting, Brace, who was then on his way to the Illinois Conference to be held the next fall, told him that he (Brace) had to borrow a coat with which to make himself presentable at the conference session. By 1845, the society had grown so that a building commit-

tee was appointed, a lot bought, and a brick church, with basement, erected, now occupied as a city hall. Later, the first church was sold, and a new and larger church built for the accommodation of the growing congregation, to which was added, later, a convenient parsonage. This second church, not being sufficiently large for the society, and lacking suitable accommodation for the Sabbath School and other uses, has been disposed of and the society is proceeding to erect a modern church in another location, of sufficient capacity to meet the wants of the society; and also a suitable manse for the family of the pastor

NEWTON was located as a town in 1845. In 1848, when Rev. J. W. B. Hewitt was on the North Fork mission, on July 4th, he formed the first class in the place. He was followed in 1848 by Rev. J. F. New, who finally went to Arkansas, where, after the war, he was murdered by some rebel bushwhackers. In 1848, the Newton circuit was formed, with which it was connected until 1858, when it became a station. Strange Brooks, W. P. Mann, Richard Swearingen, John Parker, J. B. Hiles, D. H. Petefish, and E. M. H. Fleming were the pastors during this term. Under Brother Petefish's pastorate, the old frame church and parsonage were built, to which a "T" addition was added under Rev. E. M. H. Fleming. The early days at Newton were times of trial. In 1848, at one quarterly meeting, when Brother New was pastor, there being no wheat flour in the town, he was compelled to use corn bread at the sacrament. In 1851, the preacher was supported almost altogether by one man, a Brother Shipley, and that year the class was credited with only \$1.65 contributed to ministerial support. Then the preacher's family was domiciled in a splendid log parsonage of two rooms, with the fireplace for a cook stove, and a latch string for a door knob. From these crude beginnings, there has grown up a vigorous and enterprising society. For some years, its growth was hindered by the want of better church accommodation. In 1882, under the supervision of Rev. W. G. Thorn, the old property was sold, and a new and eligible site selected, on which a neat and commodious church was erected, at a cost of about \$10,000. Unfortunately, about three years later, owing to some defect in the heating pipes, the building took fire and burned down. But the membership rallied, and with the aid of the insurance, rebuilt the house. With the rapidly growing numbers, it soon proved too small for the uses of the congregation and Sabbath School. In 1894, under Rev. C. V. Cowan, it was substantially enlarged. The total membership in 1909 was seven hundred thirty-two.

OSKALOOSA was first platted in May, 1844. The fall before, a mission, called Mutchakinock, after the creek that flows southwest of the town, was formed, and Rev. J. T. Lewis, a

young man from Cincinnati, appointed to it. But for want of any place where he could stay during the winter, he was changed to Iowa City, where he served the church as pastor and taught a school in the basement of the church. The presiding elder thereupon, united the mission with what was known as the Des Moines mission, extending down the valley to near Farmington, of which Rev. T. M. Kirkpatrick was pastor. He also removed Rev. A. W. Johnson from Birmingham to assist in the work. Soon after the laying out of the new town, Kirkpatrick went over to see it, and left an appointment there to be filled by Johnson upon the next round. In this way, it fell to the young preacher to do the first preaching in Oskaloosa, the place being the cabin of a Doctor Weatherby, near the square. In the fall, he organized the first class in the place, consisting of Dr. W. G. Lee and his wife and brother, Moses Lee, Christmas Hetherington and wife, Mrs. Mary Weatherford, and Miss Semira A. Hobbs, now Mrs. Phillips, who still survives. To these, others were soon added, and the society grew with the increase of the population of the place. At first, and for nine years, the church had no fixed place of assembly. It met in private houses, sometimes in an old log school house on "Gospel Ridge," then in the old frame court house, and later in the Cumberland Presbyterian and the regular Presbyterian churches.

In 1845, it gave its name to a circuit, with which it remained connected until 1851. During this time, it was served by T. M. Kirkpatrick and James Raynor, M. F. Shinn and R. H. Harrison, G. H. Jennison and Ancil Wright, Joel Arrington and G. W. Teas. In 1852, it was made a station, with J. B. Hardy as its first pastor. He returned one hundred forty-four members, and in 1868, when it was divided, the number had grown to five hundred fourteen. In 1844, Geo. W. Baer took an option on two lots on Third street for the church, and Rev. A. W. Johnson, mostly with his own hands, put up thereon a small log parsonage, but the matter went by default. In 1849, the society purchased the south one of the present church lots, and in 1851, bought the north lot. Some arrangements were made in 1850 looking to the building of a church, and a part of the foundation was constructed. The building was not completed until the fall of 1853, when, through the energy and labor of Rev. J. B. Hardy, it was finished just in time for the session of the annual conference. To the original structure, under the pastorate of Rev. W. F. Cowles, a front addition and belfry were added in 1858. Under the pastorate of Rev. Wesley Dennett, in 1863, a large "T" was placed at the rear.

OTTUMWA, at first called Louisville, dates from 1843. That year, Rev. T. M. Kirkpatrick, then on what was called the Des Moines mission, visited the new town, and preached

the first sermon in the place, in the log tavern of David Hall. From that time, the meetings were continued, part of the time in the cabin of Peter Barnet, and afterward in the old frame court house. The first class in the town was organized by Brother Kirkpatrick, consisting of Heman P. Graves, leader, and wife, Harriet, Mrs. Lydia Brandenburg, Washington Williams and wife, Martha Williams, afterward Mrs. Warden, Paul C. Jeffries and wife, H. B. Hendershot and wife, Peter Barnet and wife, Mrs. J. Haynes, Sarah Pomeroy, and John C. Evans and wife. In 1845, the name of the mission was changed to Ottumwa circuit, and B. H. Russell and A. G. Pierce were sent to it, but for some reason, Russell did not take the work. Joseph Ockerman was removed from the Raccoon Forks (Des Moines) to fill the place. Down to 1854, the pastors were: J. B. Hardy, Joel Arrington, John Hayden, Laban Case, and L. T. Rowley. In 1854, the name of the charge was changed to Agency City, and D. Dickinson was the pastor. The next year, Ottumwa was set off as a station, and was supplied by W. D. Fouts, who returned a membership of one hundred seven. As was common with new charges, the society was, for several years, itinerant, and the Congregational church and the new court house were utilized for preaching. In 1850, an effort was made toward securing a church building, and a lot was purchased, being the west lot now occupied by the new court house. It was determined to erect a frame church, for which, with great trouble, the lumber was secured. It was then decided to use stone in the building, but it was not completed until 1857. In 1866, under the pastorate of Rev. W. F. Cowles, a sixteen foot addition was made on the front, surmounted by a steeple. Thus, the old church underwent a thorough overhauling, at a cost of nearly \$7,000. The renovated house was reopened by the eloquent Dr. Thomas M. Eddy, in March, 1867. By the fall of 1869, the total membership had grown to two hundred eighty-nine.

SIGOURNEY. The town of Sigourney was located in 1844. The first Methodist preaching in Keokuk county was by Rev. J. B. Hardy in 1843, when he traveled the Clear Creek mission. The next year, Rev. Wm. Hulbert, his successor, visited the new burg, delivered the first sermon in the place, and formed a class, but it was dropped in 1845 because of non-support. In 1850, Rev. J. W. B. Hewitt, who was on the Montezuma mission, took up the appointment, and reorganized the class. The names of the original members are not preserved. The list in the early days included a Brother Prime, a local preacher, Henry Laffer, Sr., leader, Wm. Henton, a Brother Pinkerton, Mrs. Kate Laffer, Mrs. Laura Barker, and Samuel Fair. S. A. James and family were also early members. The name of Sigourney

first appears in the minutes in 1847, when Rev. J. F. New was pastor, who returned from the mission one hundred eighty-nine members. It appears to have been connected with a circuit until 1863, when Rev. Cyrus Morey was sent to the place, and returned one hundred twenty-five members. In 1854, a lot was purchased and a frame church built, under the pastorate of Rev. G. W. Bamford. It was dedicated by L. W. Berry, D. D. In 1872, it was enlarged by a "T" addition. The construction of the Milwaukee railroad alongside the church proved a nuisance, and during the term of Rev. A. B. Hightshoe, in 1898, the old property, including the small one story parsonage close to it, was disposed of. An eligible and central site was secured, and the modern brick church and neat parsonage now standing thereon, were erected. These buildings were not completed, however, until in 1901, when, on the 3rd of February, the dedicatory services of the church occurred, conducted by Dr. B. I. Ives. The total improvements cost nearly \$15,000.

WASHINGTON was laid out in 1839. The first Methodist class in the vicinity was formed October 20th of that year, at the house of Wm. L. Harvey, one mile southwest of the town. It numbered about fifteen members. There is no information as to just when it was removed to the town. The first Methodist church in the place, a frame, was built in 1849, and dedicated by Rev. H. W. Reed. The second church, a two story frame, was erected in 1857, and dedicated June 28th, by Lucien W. Berry, D. D. At first the work seems to have been supplied from the Crawfordsville circuit, but in 1848, Washington became the head of a circuit, which, in 1853, returned six hundred twelve members. By subdivision, the numbers were reduced, so that, in 1856, it reported only two hundred ninety-nine members. That year, the town society became a station, with G. W. Teas as pastor, who reported, at the end of the year, one hundred twelve members. For many years, the progress of the society was slow, but it finally became one of the strongest churches of the conference. In 1891, the present tasteful and convenient church building was erected at a cost of some \$25,000. In 1909, the total membership was nine hundred forty-five.

ITEMS FROM THE JOURNAL

PERIOD 2. 1850-1859

1850. The conference session of 1850 was held at Fairfield, Bishop L. L. Hamline presiding. His health was precarious; he was worn with the fatigue of travel; but he said he would rather die than neglect his duty. After his long journey overland from Ohio, he, at length, reached the seat of the conference, though greatly enfeebled. "At that time, six new recruits entered the work. Among them were Henry Clay Dean and J. C. Dimmitt. Dimmitt began his work in Ohio in 1839. He was of commanding presence and superior gifts, and was graced by culture and refinement. His preaching was clear and spiritual. He represented the conference in the General Conferences of 1852 and 1856. He went, by division, into the Upper Iowa Conference in 1856, and from it, passed to the Des Moines Conference, where he died in 1872. Of Dean, we shall hear further. A new district was formed in the north, called the Upper Iowa district, and the Iowa City district was greatly enlarged. It was now made to cover a strip of country nearly across the state, including Ft. Des Moines, the Three Rivers mission, and Boone, reaching from West Liberty and Washington to Council Bluffs. David Worthington was made the presiding elder. Father Andrew Coleman seems, in a letter describing his travels on the old Des Moines district, in the summer of 1851, to throw the whole matter into confusion. He says as to the Des Moines district, "This work extended to the Missouri line, and north up the Des Moines to the Coon and Three Rivers country. Bro. G. W. Teas was on the Three Rivers mission, including all south of the Coon, and did us good service. Joseph Ockerman was on the Ft. Des Moines mission, which extended forty miles up the Des Moines. While on this district, the great floods occurred. The streams rose five times in May, June, and July. The small villages in the lowlands were ruined, and others greatly injured. Living in Pittsburg (Van Buren county), on the high land, I could get to the divides. Often on the small streams, I had to have my horse swim through, and pull the buggy across with ropes. On the Des Moines, I would cross in a canoe and hold the rope to which the buggy was attached. Often, I watched and saw it disappear in the deep water, and then reappear as we reached the other shore. Sometimes, I crossed the big streams on the cakes of ice, bridging them with any material sufficient to carry the empty buggy and traveling equipment. In traveling this district, I took with me a hatchet, nails, ropes, and corn in the buggy. When supplies would run

out, I would buy jerked elk meat, and let my horses graze on the prairie." Men, who were willing to endure all such hardships for the sake of the kingdom of God, are deserving of everlasting honor.

Now, without doubt, 1851 was the year of the big floods, and Father Coleman was on the Des Moines district that spring. But, evidently the old pioneer's memory tricked him, for his district did not include the fort or the Three Rivers in 1851. Teas and Ockerman had terminated their work there in 1850. Father Coleman's adventures in the floods must therefore, have occurred within his own field, and below the Three Rivers and the fort. This year, however, we meet for the first time, with an appointment on the Missouri slope.

It is claimed that the first sermon in Pottawattamie county was preached in 1848 by Rev. William Rector, a loyal preacher from Fremont county, who had also served points farther south in Mills and Fremont counties. In the summer of 1851, Simpson when on the Cedar mission, in Cedar county, had two horses stolen, and traced the thieves across the state to Kaneshville, or Council Bluffs. Several hundred Mormons had settled there, controlled all the county offices, and were apparently purposing to establish one of their "stakes" at that point. While there, Simpson took notice of the conditions, and reported them at the fall conference, and volunteered to go there himself, to see what could be done toward planting the church on the Missouri slope. His offer was accepted. Of course, the Mormons were not in favor of any Gentiles coming among them, much less a Methodist missionary. Accordingly, they met him with decided opposition. This seems to have been intensified by a sermon he delivered, called the "Frog Sermon." In it, Simpson compared the Mormons to the unclean spirits like frogs, spoken of in the Revelations, that came out of the mouth of the dragon, and the beast and the false prophet. Following this, the Mormon leader, Orson Hyde, sent Simpson a notice to leave in a very few days, or his life would be in danger. But Hyde mistook the man. The missionary at once waited on Hyde, and told him that he, as the Mormon leader, would be held responsible personally, for his life and for the protection of his home and property. The "curse" was thereupon withdrawn, and Simpson went on with his work, extending his field of operations into Mills and Fremont counties, and returning to the conference ninety-five members, twenty-eight probationers, and three local preachers. The following incident illustrates the spirit of Mormonism. When Simpson's infant girl died, none of them would lend him any assistance. He was compelled, himself, to make her coffin, dig her grave, and bury her on one of the bluffs above the town.

That year at conference, no report was made of the conference benevolences. The year was fairly prosperous. The total membership was eleven thousand, two hundred twenty-nine, fifteen being colored, the increase being one thousand, two hundred ninety-one.

Attention was given to the examination of candidates in the course of study, as quite a number failed to pass, and it was proposed to lengthen the course to four years. Action was also had looking to the publication of the conference minutes. That was deferred. The report as to the Burlington Sabbath School Depository was lost, and an effort to appoint a conference Sunday School agent failed.

The secret society question was again up, and a well considered paper by H. W. Reed was adopted. It may be condensed into two scriptural aphorisms, "Let every one be fully persuaded in his own mind," and "Let brotherly love continue."

A resolution by John Harris, a sturdy Englishman, looking to the adoption of the British plan of arranging the work of the traveling and local brethren on the circuits, was adopted, but never put in operation. The cause of education was considered, and after much discussion, the patronage of the conference was extended to "The Mt. Pleasant Collegiate Institute." The Sabbath services were attended by a large crowd, who were gathered under some trees on a private lot, attracted by the reputation of the golden mouthed bishop. The old man, being so faint, spoke from a chair, while two brethren fanned him. The effect was wonderful. Many from that hour started in the pursuit of that higher experience, of which the speaker was so excellent an exponent. The next day, the session closed, with the benediction of the bishop.

1851. The conference of 1851 met at Davenport, Bishop Beverly Waugh presiding for the last time. Seventeen preachers were admitted on trial, and one, S. T. Vail, into full connection. William F. Cowles and Alex. Nelson came in by transfer. Of those received, E. L. Briggs, T. E. Corkhill, F. W. Evans, A. J. Kynett, and W. F. Cowles became well known and influential members of the conference. Nelson had joined the Ohio Conference in 1846, and part of the time had been in the educational work there. He came to Iowa with that view, but, not finding things to his liking, he immediately transferred. Joel Arrington, who had died, came from the Illinois Conference in 1839. In 1844, he superannuated, but resumed his work the next year, and continued effective until 1850. He was an intelligent and popular preacher, and his record was blameless. He fell asleep at Bloomfield, July 20th, 1851. Joseph Ockerman, a Kentuckian, entered the Illinois Conference in 1842

and came to Iowa in 1842. In 1850, he was at the conference, but in feeble health. He then returned to Des Moines, where he soon passed away. There was an increase in the membership this year of one thousand, two hundred thirty-nine, and there was some progress in the Sabbath Schools. The public collections were slow, and only \$3.25 was reported for the conference claimants. The missionary appropriation was \$2,000.00, and \$375.00 was set apart for a Moravian mission. A Ft. Des Moines district was formed, with John Hayden as the elder. It extended east and south to Newton, Oskaloosa, and Albia, and took in the Council Bluffs, Page, and Taylor missions on the slope.

A paper from the Rock River Conference, relating to a book depository and church paper at Chicago was referred, but the report is with the "Lost Chapters". The conference, however, seems to have looked more favorably upon St. Louis as the place for the new paper, as in an amendment to the report, noted in the journal, "St. Louis instead of Quincy was inserted in the second resolution." The conference now voted against the extension of the probationary term of candidates for admission, and asked for a course of study for local preachers. A rather curious resolution was adopted, by which they pledged themselves "to sing in their families in family worship."

The Sabbath School depository at Burlington did not prove a success, and a resolution prevailed directing the removal of one-third of the books to Dubuque, to be left for sale with the preacher there. A memorial relating to the introduction of pewed seats in the church at Muscatine was referred to Samuel Clark, who expressed no judgment on the merits of the case, but counseled forbearance until the question should be settled by the General Conference. At the close of the Monday evening session, an adjournment was reached, and, after an address by the bishop, and the hearing of the appointments, the conference closed.

This year, the Chariton mission was formed, to which E. L. Briggs was sent as preacher. The little place was, at the time, a very unpromising field for religious work. The people had been badly affected with infidelity and given over to worldly amusements of the rougher sort. The preaching was started in a log building used as a court house, and at the time of the first sermon, on a Sabbath afternoon, a crowd was near by engaged in shooting for a beef. Ten, including the preacher's wife, made up the first congregation. At the close of the sermon, the preacher opened the doors of the church, but only one person, a young lady, responded. A week or two after, a young man from the east married her, and, as the pastor put it,

“took away with him all the Methodist society of Chariton, except the preacher and his wife.” Soon, the matter of support became pressing, but friends on Knoxville circuit, at the instance of the elder, had made up a load of provisions and sent it by a young man to Brother Briggs just at the right time. Soon after, a family of the name of Holbrook came to the place. They were Methodists, and six of them united with the church. The preacher found that he had, in this worthy brother, “a class leader, Sabbath School superintendent, and steward.” Others joined, and from thence forward, the prospects were brighter. Nor did the preacher confine his labors to the town. He extended his field of labor on every hand into Monroe, Clark, Decatur, and Wayne counties, including in his fourteen appointments, Leon, Garden Grove, and the vicinity of Osceola. At the close of the year, he reported a total membership of one hundred fifty-one.

1852. We are approaching a period at this time when new influences began to operate to promote the rapid growth of population and improvement in the state. Better information was spread abroad as to the opportunities open to the new comers, and a tide of emigration set in all over the country. New settlements were planted, new towns started, and the call became imperious for broader plans and greater efforts to supply the widening fields with the messages of the gospel and the institutions of the church. The session of 1852 met at Burlington, under the guidance of the statesmanlike bishop, E. R. Ames. Orville C. Shelton, who came in by transfer, was a Virginian, who continued in active service until 1888. He died in 1894. He was a man possessed of the highest Christian principles and best qualities of mind and heart. S. T. Vail had died. He was “a young man, of good intellect, deeply pious, and of good preaching ability.” Ole P. Peterson, appointed that year to the Norwegian mission, may be said to be the father of our Methodist movement among the Scandinavian people, both here and in Europe. The Book Concern, that year, was represented by Adam Poe, the junior agent at Cincinnati. A paper, presented from Jacksonville and Springfield, Illinois, favoring the establishment of a depository and *Advocate* at St. Louis, was referred, and the project supported. And, rather prematurely, as it would seem, Joseph Brooks was appointed to serve on a book committee at St. Louis, and G. E. Bowman at Chicago. An Historical Society was formed, and, what seemed more important, a financial plan for raising the support of the pastors, was adopted. Strong ground was also taken in favor of the prohibition of the liquor traffic. The Sabbath School depository matter was again considered, and, although

Plate IV. 1864-1875



J. B. Blakeney	John Potter	David C. Smith
Benjamin F. Shane	I. N. Bushy	U. B. Smith
Mrs. B. F. Shane	William G. Thorn	W. H. H. Pillsbury
John Davis	C. R. Norton	Mrs. S. P. Craver
Ira O. Kemble	J. F. Robertson, 1st	S. P. Craver
		C. S. Cooper

the reports were discouraging, a committee was appointed to carry on the business another year.

We have seen that heretofore the bishops were in part paid from the funds distributed by the stewards of the conference. That arrangement was changed, and from this on, all the amount received was divided among the conference claimants.

This year, a new district, of three appointments, was formed on the slope, called the Council Bluffs mission district, with M. F. Shinn as presiding elder, who was also appointed pastor at Kanessville, or the Bluffs. Also the conference minutes were published for the first time, including the disciplinary questions, the statistics, and some of the reports. The writer knows of but one copy, which is in the library of Cornell College.

Solomon T. Vail had died. He was from New York, and had come to Iowa in 1842. In 1845, he was converted at a camp meeting held near New London. He was licensed to preach in 1848, and the next year entered the conference on trial. He was received into full connection in 1851, and ordained a deacon by Bishop Waugh. He was "a promising young man, of good intellect, deeply pious, and of very fine preaching ability." But he fell at his post on the Big Woods mission, near Vinton, July 28th, 1852, aged 38.

1853. The conference met at Oskaloosa, with Bishop Levi Scott in the chair. This year, two new districts were formed, Keokuk and Mt. Vernon, manned by M. H. Hare and Andrew Coleman. J. G. Schmidt, who came in on trial, was a Swede Baptist, who desired to enter the work, and whose orders were recognized. He was sent to form a Swede mission in Jefferson county. Joseph Jamison had died, but of him no memoir was furnished. However, he was buried at Iowa City, and the Methodist State Convention of 1861 placed a stone at his grave. This year, there was no dividend from the Book Concern, the agents, in utter contravention of the Sixth Restrictive Rule of the Discipline, which forbade the alienation of any part of the produce of the Book Concern to any purpose, except to the use of the conference claimants, had appropriated the whole proceeds to meet the claim of the Church South. There was, also, a good advance on almost all lines, and a total increase in the membership of two thousand, eight hundred six.

One of the undergraduates, James M. McDonald, was reported deceased. He entered the conference in 1851, and was appointed Principal of the Mt. Pleasant Collegiate Institute, but resigned the place to engage in the active work of the ministry. He was thirty years old, a man of fine talents and character. His last words were, "All is calm—calm."

One of the appointments of that session linked the conference with the missions in the Old World: "Ole P. Peterson, Missionary to Norway." The missionary collection was \$1045.70, with \$650.00 additional to be used in the Scandinavian mission.

At that session, a sign, scarce as big as a man's hand, that betokened the mighty tempest that was ere long to sweep over the whole land, appeared. "Moved that we have a committee on slavery. Lost." But the spirit of opposition to the slave system was only held in abeyance. Its triumph was delayed, not defeated. The conference committed itself to the policy of promoting the Sabbath School cause by the work of a special agent, and D. N. Smith was so appointed. A Tract Society was also formed, and Henry Clay Dean made its agent. The Sabbath School Depository had not proven a success, the sales the previous year had been only "from twenty to forty dollars."

For the first time, we hear of the *Central Christian Advocate*, which had become a fixed institution, and to the support of which, hearty effort was pledged. The project of building a Metropolitan Church at Washington city was also endorsed.

A fearful outrage had been committed during the year on a young Methodist preacher in Missouri, a brother of Rev. J. L. Kelly, a member of the conference. Resolutions were adopted giving full expression to the outraged feelings of the preachers with regard to it. A resolution was also adopted, requesting Bishop Scott to make his residence within the conference, but the day for the arrival of a resident bishop in Iowa had not yet come.

A perplexing appeal, which then had to be tried in open conference, occupied the time and attention of the members. On Tuesday afternoon, the session was closed by Bishop Scott, in the usual manner.

1854. The conference was held at Dubuque, Bishop Morris once more presiding. In all, thirty-six preachers were enrolled this year. One brother who came in by transfer, Andrew Errickson, was a Swede, and was sent to labor among those people. The increase in the membership was one thousand, six hundred twenty-three. Apparently remembering that all are one in Christ, from this on, the distinction between the white and colored members was abandoned. There was also an increase of seventy Sabbath Schools, seven hundred ninety-three officers and teachers, and four thousand, three hundred eighty-nine pupils. The expenses of these schools was beginning to be an important item, figuring that year at \$2251.37. In view of the rapid growth of the population and the expansion of the work, the missionary appropriation was raised to

\$4900.00, \$700.00 of it was appropriated for the Scandinavian work.

The General Conference of 1852 had attached to the Iowa Conference "the territory of Nebraska, except so much as is occupied by the Indian missions in connection with the Missouri Conference." Accordingly, Bishop Morris blocked out a new district west of the Missouri, named the Nebraska and Kansas Mission district, the appointments being the Omaha, Old Ft. Kearney, and the Waukarusa and Ft. Leavenworth missions. The district and all the missions were left to be supplied; probably because, on account of the pressure of the home work, no men could be spared for those new fields. It is not strange, therefore, that at the Missouri Conference, held the same fall, Bishop Ames, taking advantage of the exception referred to, should have rearranged that work, under the very efficient leadership of Rev. W. H. Goode.

Several important matters took the attention of the brethren that year. Dr. D. P. Kidder, of the Sunday School Union, was present, and his labors were greatly appreciated. D. N. Smith, who had served as conference Sabbath School agent, reported having traveled during the year, four thousand miles, and labored extensively in the cause. Nearly \$300.00 worth of the stock of the depository still remained unsold. A Conference Tract Society was formed, and J. C. Smith appointed Tract Agent. The erection of the Metropolitan Church at Washington City was again favored, as also the building of the Wilberforce University, in Ohio, a school of high grade for colored students. In view of the alienation of the dividend from the Book Concern, the stewards had but the pitiful sum of \$102.20 to distribute to meet the claims of the conference beneficiaries, the conference collections amounting to only \$26.20.

After all, the question of slavery was the great question of the hour. It was, already, well to the front, and its settlement could not be long postponed. The erratic Henry Clay Dean had then a good deal of influence, and, though a Virginian, it appeared that he had experienced a conversion on that question. On his way to Dubuque, he had preached at a camp meeting a flaming anti-slavery sermon. The brethren therefore, who were proposing some advanced action at the conference, were looking for him to lead off in the movement. But adverse influences were busy. There were in the conference a number of good men who, like many others, while not favoring slavery, were yet opposed to the agitation of the question in the councils of the church. George W. Jones, one of the Democratic senators from Iowa, lived in Dubuque, and upon Dean's arrival, sent his carriage for him, and made him his guest during the session. Just what influence Jones brought to bear

upon Dean we cannot tell, but when the resolutions on slavery were introduced, Dean opposed them. It is not now possible, since the report was not published, to tell just what changes were made in it, but the first resolution was adopted, the second was laid on the table, the third, which proposed the exclusion of slave holding from the church, was non-concurred in by a vote of forty-four to ten, and the fourth was adopted, and the report, as amended, was adopted. This action evidently left the whole matter in a very unsatisfactory shape. It is significant that, just before the action was taken, Dean asked a location, which request was afterward withdrawn. Whether it was by way of recompense for his change of front or not, it turned out that Dean did not go to the work to which he was appointed, but removed to Mt. Pleasant. Upon the opening of Congress in December, he was on hand at the National Capitol, and on his friend Jones' motion, was elected Chaplain to the U. S. Senate. During the war, Dean became one of the most bitter and outspoken of the disloyalists in the state. Later, he removed to Missouri, where he gave his home the name of "Rebel's Roost". Having taken to the law, he lent himself to the defense of the worst class of criminals in Missouri and Iowa. And so he illustrated, before his death, that saying, "Evil men and seducers wax worse and worse, deceiving and being deceived."

A small copy of the Minutes was issued this year, since which time they have been published continuously, except in 1857.

1855. The conference of 1855 met at Keokuk, under the presidency of Bishop Matthew Simpson. It was distinguished by the number and talent of its official and other visitors. Among them were Drs. L. W. Berry, R. S. Foster, E. O. Haven, and Jesse T. Peck, the three last afterward bishops, Professor Godman, of the Northwestern University, W. H. Goode, of the Nebraska mission, and Philo Judson, of Chicago, and J. V. Watson, the genial editor of the *Northwestern Advocate*. This was a time of wonderful expansion. The total increase in membership was four thousand, seven hundred four, and of local preachers seventy-six. The missionary collections went up to \$2622.00, and for the Tract cause to nearly \$850. There was an increase of seventy Sabbath Schools, four hundred seventy-one officers and teachers, and three thousand, three hundred fifty-six pupils. The missionary appropriation to the conference was \$3150.00 and for the Scandinavian work \$800. And \$2400 was set apart for the work in Nebraska, then connected with the conference. Forty-six in all were added to the list of workers this year. Two located and four transferred away. Alfred Bishop and Ancil Wright had died.

Bishop united with the conference in 1851. He was "a good, plain, practical preacher." Wright entered the conference in 1847. It is said that during his active ministry, he received about a thousand persons into the church. His end was peace. This year, we first meet with the Albia, Janesville, Muscatine, Oskaloosa, and Sargent's Bluffs districts. The Sargent's Bluffs district, in the northwest, was the germ from which has sprung up the vigorous Northwest Iowa Conference. The Nebraska Mission district, with W. H. Goode in charge, and embracing eight missions, was also on the list. It reported, in 1856, a total membership of three hundred two, and was that year incorporated with the new Kansas and Nebraska Conference.

Among the appointments placed on the list in 1856 was Dyersville. The place was first settled by some English people named Dyer, who came there in 1849. With them was a Wesleyan preacher, William Trick, and his family. He commenced preaching to the settlers in a store room erected by James Dyer. The result was the formation of a society of Methodists. In 1855, under his instrumentality, a church was built to accommodate the multiplying worshippers. Brother Trick appears to have held a prominent position among the citizens, and served as the first mayor of the place.

At this session, the friends of advanced action on the part of the church on the slavery question had lined themselves up, and a report was prepared and adopted committing the conference to the policy of securing the extirpation of slaveholding in the church. From that position, it never receded until the object sought was finally accomplished. The main question that came up at that session was that of the division of the conference. This matter, in view of the extent of the conference territory, had forced itself on the attention of the members, and a strong committee was appointed to consider the matter. They reported the line as it stands, viz., "Beginning at Davenport, thence by the railroad to Iowa City; thence up the Iowa river to the northeast corner of Iowa county; thence west to the Missouri river, leaving Davenport and Iowa City in the northern conference, and the intervening towns in the Iowa Conference." The late J. B. Hardy, who was on the committee, stated that when the matter first came up, H. W. Reed said that, owing to the want of sufficient population and church membership in the northern part of the state to justify the formation of a conference, the line would have to be placed considerably south of the middle line of the state. Some held that the division should be made with regard to size, as nearly equal as possible. There was a disposition to accommodate the northern brethren, with the understanding that, when the

conditions of the north justified, the line should be lifted and the division equalized. The proposed boundary was agreed to. And the same statement was made by other brethren, who were present at the conference and knew the facts. But when, after several years, the question of the readjustment of the line was brought up, it was asserted that the arrangement was designed to be permanent, and any different understanding was denied by the northern brethren. But the claim of the Iowa Conference bears the aspect of probability upon its face. We can scarcely believe that men as astute as William F. Cowles, J. B. Hardy, and Moses F. Shinn, would have recommended the line as reported by the committee as a permanent one, thereby giving to the northern body an excess of territory of over the width of an entire tier of counties across the state. It should be observed, also, that the argument used so industriously since, against any readjustment, that any change in the line would injure the educational interests of the Upper Iowa Conference, had no application at that time, for the reason that Cornell College was not then in existence. And the Des Moines Conference, when arranging its northern boundary, recognized the inequity of the line of 1856 by including in that conference nearly a whole tier of counties north of the old boundary.

During the conference, the sympathies of the preachers were stirred by the appeal of a slave, who was a Methodist preacher, owned by a Presbyterian. The negro asked them for means to assist him in buying his freedom. A collection of \$300.00 was taken for that purpose. A proposition to petition congress for a National Prohibitory Law was favored. John Guylee was appointed Sunday School agent, and J. C. Smith Tract agent for the coming year. The matter of the episcopal residences was becoming important, and the delegates were instructed to favor the election of a person as bishop who would agree to make his home west of the Mississippi, a rather delicate matter to negotiate. This proved unnecessary, since no new bishops were elected in 1856.

An interesting incident was the presentation of a cane to Dr. J. V. Watson, by Samuel Clark, on behalf of the conference.

The Sabbath services were rendered memorable by the great sermon preached by the bishop, from Acts 20:24. On Wednesday, October 3rd, 1855, the last united session of the conference was brought to a close, with the administration of the sacrament and the divine benediction invoked by the bishop.

1856. The conference of 1856 met at Mt. Pleasant, with Bishop Janes in the chair. At the General Conference of this year, in response to the action of the previous year, the Upper Iowa Conference was set off from the Iowa Conference. It

took out sixty-one preachers, six districts, and fifty-eight charges, and nearly nine thousand, five hundred members, leaving one hundred one preachers, in the Iowa Conference, seven districts, and eighty-two pastoral charges. Twenty-nine recruits to the working force of the conference were received, and six members left the conference. The returns of the membership showed a decrease of four thousand, sixty-six, but deducting those set off to the Upper Iowa Conference, there was a slight increase within the mother conference. At that time, the use of tobacco was considered, but no definite action was taken upon the subject. The conference expressed its sympathy with the suffering free state people of Kansas, and favored the extension of aid to them by friends of freedom throughout the north. In response to an appeal from the Irish Wesleyan Conference for assistance in their work, the conference resolved to endeavor to raise \$3000.00 for that object. They, in response to an urgent appeal from Dr. Mansfield French, in favor of the establishment of Wilberforce University for the colored people, subscribed the sum of \$2500.00 to its funds. A very marked illustration of the self-sacrifice of the preachers was the answer to the proposition that ten thousand dollars pledged to the Iowa Wesleyan University be made good by the preachers by subscriptions of \$400.00 each. Twenty-eight subscriptions were made, aggregating \$11,200.00. Upon the question of asking the General Conference to authorize the employment of a missionary bishop to take charge of the foreign work, the conference concurred by a vote of fifty-two to fourteen. They also endorsed a change in the ratio of representation in the General Conference from one in thirty to one in forty-five of the conference members. The missionary collection this year was \$2305.97. A resolution asking the bishop not to appoint any man to the presiding eldership for more than four consecutive years was reaffirmed. A memorial was adopted asking the legislature of the state to take steps for the repeal of the odious law preventing colored persons from settling in the state. The draft from the Chartered Fund having been drawn in favor of both the Iowa conferences, the conference donated its share to the new conference, thus leaving but \$205.45 of conference collections to distribute among its own claimants.

1857. The conference of 1857 met, under the superintendency of Bishop E. R. Ames, in the city of Des Moines, and was held in the unplastered basement of the Old Fifth street church. The effect of the great financial collapse of that year was visible, both in the financial reports, and in the haste with which the business was transacted. Inasmuch as the minutes were not published, and many of the reports are wanting, there

is not much on which to comment. Among the visitors at that session was Rev. Robinson Scott, D. D., of the Irish Conference, who was looking after the fund referred to last year. He was of excellent appearance, a trained scholar, and able speaker.

Samuel Clark had died.

For the better control of the work, the Swede missions in Iowa had been connected with the Peoria Conference. On Saturday evening, after the missionary anniversary, the preachers consenting to remain over the Sabbath, the conference was finally adjourned. On Sabbath morning, Bishop Ames gave a fine discourse on "Faith," in the afternoon, Doctor Elliott spoke on "Love", and at night the Irish delegate preached on "Ministerial Education".

1858. The conference met this year at Fairfield, and, for the fifth and last time, Bishop T. A. Morris presided.

The missionary collections fell to \$1618.00 and the appropriation for the year was \$1140.00. Among the visitors was Dr. R. S. Foster, and a sermon of his on "The Mystery of Godliness," was long remembered. Provision was made to erect a stone at the grave of Rev. J. H. Ruble, the first Methodist preacher to die in Iowa. A report was also adopted from the committee on the state of the church, more in the shape of a pastoral address. Resolutions were also adopted with regard to the death of Dr. L. W. Berry, who had accepted an offer to assist in founding a college in Missouri, but had taken down with sickness and died at Mt. Pleasant. He was a man of superior talent and education, and was an able and popular preacher. In 1852, he came within one vote of an election to the Episcopal board.

Among those received on trial this year was Emory Miller. In 1860, he was transferred to Missouri, and appointed to Simpson Chapel, St. Louis. The next year, he returned to Iowa and was stationed at the Ebenezer Church, Burlington. In 1862, he took charge of the Elliott Seminary, a new school at Burlington. In 1863, he transferred to the Upper Iowa Conference, in which, in the Minnesota and the Des Moines Conferences, he has done excellent work since. He early attracted the attention of the church as a man of superior mental equipment, a profound thinker, a master of the "deep things of God," and a born leader in the church. He has filled many of the best pulpits of the state, has been a wise administrator in the work of the district, and an honored member in the highest council of the church. His two books, "The Fact of God," and "The Evolution of Love," have rendered him distinguished as an author.

The Sabbath services at this session were of especial interest. The bishop, in the morning, gave an excellent discourse on the "Effect of Righteousness." Doctor Elliott occupied the pulpit in the afternoon, and Joseph Brooks talked at night on the moral aspects of the slavery question. A variety of business matters took much time for their disposal, and final adjournment was not had until Tuesday afternoon.

1859. At this conference, held at Muscatine, Bishop Simpson again presided.

John Jay was reported deceased. He had been in the conference since 1845. He was a man of unquenchable zeal and full consecration, and his ministry was marked by success. After a few days' illness, he died at his post.

There was an increase in most lines. The total membership now numbered twenty-five thousand, six hundred twenty-nine, an increase of seven hundred forty-four. This being the session preceding the meeting of the General Conference, the matter of church legislation upon slavery and other questions occupied the attention of the members.

During the closing years of the quadrennium, frequent calls were made for a new conference for the southwest part of the state, on account of the remoteness of the work and the difficulty and expense of reaching the seats of the old conference. Some joined in the call for a different reason. In 1858, there was presented to the conference a scheme for the establishment in Mills county of a new school called the Columbus Seminary. It was to be located in a new town named Loudon, laid out by the parties, and part of the funds required was to come from the sale of the town lots. The committee to whom the matter was referred said, "it appears that a good building, three stories high, suitable for seminary purposes, is in process of erection, and will be ready for occupancy on or about Jan. 1st, next. Said building will be worth about \$25,000, almost entirely free of debt." They asked the conference to extend to it its patronage. This was promised and the trustees appointed. It was further stipulated that it was not to involve the conference in any pecuniary liability, and their solicitations for aid were to be confined to the Council Bluffs district. To encourage the matter, the bishop placed on the plan a Loudon station, and appointed Strange Brooks as its pastor. When Brooks reached the place, finding no town, and no chance for either work or pay, he drove on to Kansas, where he secured employment. In 1859, it was reported that the seminary building was progressing, and would be completed during the year. That year, not only was Loudon station continued, but a Loudon district was formed. But evidently, the restrictions thrown around the move-

ment did not suit the projectors. It was their purpose to make it a college, and, though in the extreme western part of the state, to have it recognized as the school of a new conference. It is not strange, therefore, that they favored the division. But while the move for the new conference was to succeed, they were destined to defeat as to their other plans. When they had the seminary building about up to the square, a tornado wrecked the structure, a calamity from which they could not recover. By the fall of 1861, no trace was left upon the church records, of the town, school, station, or district

The committee appointed by the conference to consider the matter of division reported favorably. The conference recommended a line running north from the southeast line of Wayne county to the north line of Jasper county, leaving Knoxville to the west, and Monroe, Newton, and Greencastle on the east of said line. For a name, they suggested the Southwestern Iowa Conference. But, of course, all this was only recommendatory. The final word was with the General Conference. Many thought the movement premature. It seemed like an attempt to unite two separate strings of sparse settlements, the intervening territory, on the divide, being almost wholly unoccupied. That it was premature is shown by the fact that in the four years of the history of the Western Iowa Conference, there was a loss of one in the number of preachers, and the total membership only gained thirty-four. The objectors also thought that the line recommended was placed too far east for a permanent boundary. Their views being carried to the General Conference of 1860, that body formed the new conference, but deflected the line from the point where it struck the Des Moines river, and carried it up the river to the Upper Iowa line, thus throwing East Des Moines and all north of the river into the Iowa Conference. This change greatly offended the brethren in the west, and a committee appeared at the Iowa Conference asking its consent that the line should remain as recommended until the next General Conference. But, of course, the Iowa Conference had no power to change the relations of the societies as fixed by the supervising body, and, while regretting the feeling existing, they deemed it inexpedient to take any action in the premises.

At this session, complaints were made respecting the teaching of Rev. E. L. Briggs as to future punishment, and a report was made by a committee appointed to inquire into the matter, after which the question of the passage of his character was taken up. After an explanation by Brother Briggs, the conference pronounced its solemn disapprobation of his teaching, but upon his promise to endeavor to free himself from the doubts that had perplexed him, his character was passed. On

a motion that one thousand dollars be raised to apply on the salary of Doctor Elliott, as president of the Iowa Wesleyan University, "the proposition was filed." On Sabbath morning, the bishop delivered one of his thrilling discourses on "Preaching the Word." On Monday evening, after an address by the chair, and prayer, the session closed.

This decade was one of wonderful development in the conference. There were received on trial one hundred sixty-eight preachers, fifty came in by transfer, twenty-two were readmitted, and eighty-one were received into full connection. There were dismissed, by location, twenty-six; by transfer, twenty-four; by division, sixty-one; and by death, seven. The net gain was one hundred twenty-two. The lay membership was reported at twenty-five thousand, six hundred twenty-nine, a gain in the conference limits of fifteen thousand, seven hundred fifty-one.

Among the new appointments first noted in this decade were the following:

BURLINGTON. Ebenezer and Division street. The first movement toward a division of the work in Burlington was made in 1850, when a Burlington City mission was projected, with Rev. J. R. Cameron as pastor. But as the way did not appear to open favorably, he was removed to the northern part of the conference, and the plan was, for the time, abandoned. But in 1853, Rev. W. F. Cowles was sent to what was named the South Burlington mission. He was of the opinion, that to gain and hold to the church the so-called better class, Methodism must provide for them the same advantages offered by other churches, and among these he held was family sittings. He, therefore, undertook the erection in Burlington, of a pew church. But his plan was defective. Anyone contributing one hundred dollars or more to the building, was entitled to a perpetual pew right in the church, but there was nothing in the contract binding them to contribute in any way to the support of the church. The pews were sold, not only to Methodists, but to members of other churches and outsiders, who never expected to occupy them. To many, the plan was objectionable, and this held them aloof from the enterprise. In the end, the weak scheme was practically given up, but it fastened on a weak society, organized as the Ebenezer Church, a building much too large for their use, expensive to keep up, and oppressed with a heavy debt. However, the station, which failed from the first, to keep up the original number of one hundred forty members, was maintained down to 1862. That year, in order to secure the payment of a pressing obligation and save the property from sale, the station was united with Old Zion under the old name of Burlington station, with E. H.

Waring as pastor. The money was raised and the debt canceled. Meanwhile, a question arose as to which church should retain the public services, which in the arrangement had been fixed at Old Zion. By a vote of the members, they were removed to Ebenezer. This did not at all suit the members in the north part of the city, and they made an appeal for means to refit the old church, which was done, and it was reopened by Bishop Janes the Sabbath before the conference of 1864. At that session, the bishop again divided the society, the northern portion taking the old name of Old Zion, and Ebenezer being changed to Division Street. This arrangement held until 1879, when the two societies were united once more, under the name of First Church, the question of the place of meeting being settled by the sale of the historic Old Zion. The total membership of the two churches was reported that year as four hundred seventy-one. By 1889, this had grown to six hundred eight, and it seemed necessary to do something to find additional room for the congregation and Sabbath School. At first, the proposition was to enlarge the Division Street Church, but a majority of the board, with the pastor, Rev. C. H. Stocking, carried a motion to remove the church to the North Hill. The Division Street property was sold, the site of the present First Church secured, and the building erected. Meantime, as early as 1871, a new station had been formed called South Burlington and a small church erected. Those members that were opposed to the removal of the Division Street society united with the members of the South Burlington church, and built a new church on the South Hill, known as Grace Church, at a cost of about \$20,000. This arrangement was, after all, apparently the best for the interests of the church in the city. It located the churches centrally to the parts they occupy, while the strength of the societies enabled them to carry on with success their particular work.

BROOKLYN was laid out as a town in 1855. In 1846, the Iowa Conference organized a mission, called the Bear Creek mission, with Rev. E. W. Twining as pastor, designed to cover the country stretching west from Iowa City. One of the appointments of the mission was at Talbott's Grove, near to the site of Brooklyn. There a class was formed at the house of a sister Talbott, but by whom or when formed is not known, although it existed when Rev. Strange Brooks was on the mission in 1831. At length, a school house was built in the north part of Brooklyn, and the services were transferred to it, and remained there for about four years. Among the early members were M. and Sarah Thompson, Jesse Drake and wife, Sister Thorp, Mary Shimer, Brother Swaim and wife, and John Sweeny.

In 1862, the circuit had twelve appointments, extending from near Iowa City to a point ten miles northwest of Brooklyn, and south to Williamsburg. Part of the time, the preaching was only once in three weeks. In the summer of 1862, the society in town built a frame church thirty-six by fifty feet large. In 1864, the lower part of the work was cut off and Brooklyn made the head of a new circuit, with Cyrus Morey as pastor. In 1869, under Rev. C. S. Jennis, the lots were purchased for the present church property. Upon them, a new brick church was erected, which was dedicated by Bishop Andrews. The station dates from about 1866, when it had one hundred ninety-five members. These had multiplied to three hundred fifty-three in 1909.

GRINNELL was first planted by Rev. J. B. Grinnell and others, as a Congregational colony in 1854. But as the town grew, others came in, and among them some Methodists, and finally a small class was formed in the place. In 1858, it gave its name to a circuit, with Rev. Abner Orr as pastor. In this form, the work continued until 1866, the progress in the town being hindered also by the fact that, without a local habitation, the services were held in such places as were available. In 1866, Rev. Dennis Murphy was appointed to the place. He took hold of the work courageously, purchased a lot and succeeded in building a substantial frame church, returning at the close of the year one hundred ninety-two members. The old frame continued to shelter the congregation until 1895, when, under the pastorate of Rev. J. W. Hackley, a fine new stone church was built, somewhat defective in its plan, but affording suitable rooms for the public services and Sabbath School. In 1909, the membership had grown to seven hundred seven, and Grinnell has become one of the pleasantest and most prosperous stations of the conference.

KEOKUK. Chatham Square and First Church. The first move looking to the division of the church at Keokuk was in 1854, when Rev. F. W. Evans was appointed to Chatham Square. It was not a thing dictated by the wants of the church for the total membership reported that year in the city was but two hundred ninety-nine. But extravagant expectations were held as to the future of the "Gate City" of Iowa, and some of the principal promoters were Methodists. The preaching of the new charge was in a hall on Main street; but Brother Evans was hardly on the ground until he was removed to Bloomfield to fill a vacancy occasioned by the resignation of Henry Clay Dean. His place at Chatham was supplied by J. P. Linderman. Not proving acceptable, he resigned, and the work was filled for the rest of the year by local help. In 1855, the membership was reported at one hundred twelve, and Wm. F. Cowles was

sent to the station. Not satisfied with his experiment at Burlington, he undertook to repeat it at Keokuk, and the new church was planned with pew sittings, sold in the same way and on the same terms as at Burlington. That feature, however, did not succeed any better in Keokuk than in the other city, but on account of the better location of the church, and the greater strength of the society, it was not as injurious. The growth of the membership was slow. In 1871, Exchange street had a membership of two hundred twenty-two, and Chatham of two hundred fifty-three. The conviction was obtained among the Exchange people that a new church in a better location was a necessity. Accordingly in 1871, under Rev. E. L. Schreiner, steps were taken to accomplish this end. The old property was disposed of, and a new site bought on the south hill, and a church erected of brick at a cost of about \$9,000. In 1899, the membership in the city was: First Church three hundred fifty-nine, Chatham two hundred seventy-five, total six hundred thirty-four.

MONTEZUMA was located, as the county seat of Poweshiek county, in 1849. The first preaching in the vicinity of the place was by Rev. J. B. Hardy at the house of a Brother Satchell. This was when he was on the Clear Creek mission in 1842-1843. Preaching about there seems to have been kept up, for Rev. Landon Taylor, who was on the mission in 1846-1847, with Rev. John Jay, says, "Our mission extended south into Washington county, and seventy miles north to Montezuma and around the regions beyond." In 1847, the Clear Creek mission was divided, and the northwest part formed into the North Fork (of Skunk river) mission, and in January, 1849, the natal date of the village, the first class was organized in the claim cabin of Gideon Wilson, near the town plat. The preacher was Rev. J. F. New, who spoke that day to an audience of nine. The class consisted of I. H. Wilson, leader, Sarah Wilson, Gideon Wilson, Catherine Wilson, Nancy Wilson, and Mary Faucet. The following summer, the meetings were held in the town in a new house built by Gideon Wilson. The first quarterly meeting was held that year in his store. Afterward the meetings were held monthly in the temporary court house. June 22nd, 1854, a lot was purchased from the county, upon the consideration of one dollar and the immediate erection of a church building. The effort to build was at once commenced. The old frame church cost \$3375.00, a large sum for those times, and was dedicated in 1855 or 1856 by Rev. Wm. Simpson, presiding elder. A few years later, it was badly damaged by a wind storm, and in 1880, under Rev. L. O. Housel, it was renovated and enlarged at a cost of \$1500. In 1850, the town became the head of a mission, which meant that a portion of the

missionary funds was set off to aid in its support. In 1854, it became a circuit, and in 1856, it was set off as a station, although for several years some country work was attached to it. The old church, besides a bad location, proved, in time, unsuited to the wants of the society. The society sold both the church and parsonage, and secured very eligible lots on the southeast corner of the public square, where they have erected a convenient parsonage and a new modern church, "a beautiful structure and complete in all its appointments." The church is valued at \$22,500.00, and the parsonage at \$3000.00.

In 1909, the total membership, which was reported in 1856 at one hundred twenty-three, had grown to three hundred sixty-four.

MT. PLEASANT, Asbury, and University stations. From 1845, when Mt. Pleasant was first made a station, down to 1855, it remained in one society. By 1856, the membership had reached four hundred fifty-three, so it was thought advisable, for the better religious training of the students, that a pastor should be assigned to the University. Hence, the charge was divided, the old station taking the name of Asbury, and the new one, the University charge, of which Wesley Dennett was the first pastor. That year, under the pastorate of Rev. M. H. Hare, the Asbury church was erected. This arrangement of the work in the city continued until 1865, when the two stations were reunited as Mt. Pleasant station. Rev. H. W. Thomas and Rev. A. C. Williams were the pastors. They were succeeded, in 1866, by Revs. M. H. Hare and H. W. Thomas. During this time, preaching was kept up both at Asbury and the University. In 1867, a lot was secured on Main Street and a church built under the name of Main Street Church, the new appointment taking the place of the University charge. In this form, the work was continued down to 1876, when it was again united as Mt. Pleasant station. In 1879, the University charge was re-established, the old church taking the name of First Church. The next year, the University charge was discontinued. In 1885, the name of First Church was dropped, the station taking the old name of Mt. Pleasant station, but in 1893, the name of the First Church was resumed. In 1868, a church enterprise was started in the east part of the town, and a small frame church erected, under the name of Henry Street. The prospects did not at all justify the experiment. After sustaining a precarious existence until 1874, it disappeared from the minutes.

The total membership in the city in 1909 was five hundred eighty-three. In 1909, the Asbury Church property was sold, and the erection of a more commodious and suitable church edifice undertaken.

PELLA dates from 1848. It was established as a Holland colony, and for that reason did not present a favorable field for Methodism. But some members of the church settled in the place, who desired their own services, hence, a society was formed there in 1855, by Rev. Joseph Brooks, presiding elder, and Rev. H. G. Clark, pastor. It was connected with what was called the Mahaska circuit. G. T. Clark, W. F. Boston, R. H. Hamilton, J. F. Woodside, Horace Strickland, and John Greenwood signed the articles of incorporation. In 1856, a lot was bought in the south part of the town, and a frame church, thirty by forty feet erected. In 1862, while Benjamin Holland was the pastor, the society having become affected by political strife, and discouraged by the debt on the church building, sold the property to the Baptists. An effort to reorganize the society was made in 1864 under Rev. E. R. Frost, but he remained only about six months, his place being supplied by A. Freeman. In 1865, Rev. I. O. Kemble was sent to Pella, and remained three years. Under him, a second church was built in the west part of the town, which was occupied Jan. 1st, 1866, though not completed until the next June. The next year, this church was found to be too small, and was sold. A new structure, thirty-eight by fifty-five feet, with basement and class rooms was built. This left a debt, which the society was unable to pay, so in 1870, the property was sold to the Dutch Reformed. The brethren addressed themselves the same year to the putting up of a fourth church in the town, which was dedicated by Rev. L. B. Dennis, presiding elder. In 1871, the building was seriously injured by a storm, but was repaired. Since that time, it has been greatly improved. Pella was made a station in 1868, with Rev. C. B. Clark as pastor, who returned a membership of one hundred fifty-five. The total membership in 1909 was one hundred ninety.

ITEMS FROM THE JOURNAL

PERIOD 3. 1860-1869

1860. The conference met at Oskaloosa, under the charge of Bishop E. S. Janes.

The formation of the Western Iowa Conference had taken away thirty-six members of the conference and six probationers, and a total lay membership of over seven thousand, leaving in the old body eighty-seven members and seventeen probationers, and a total lay membership of eighteen thousand, four hundred seventy-five, including two hundred seventeen local preachers. Among those admitted on trial this year, were the two brothers, Leroy M. and S. Milton Vernon. The former, after doing good work in the reestablishment of the church in Missouri, was selected as the founder of our mission in Rome. After placing the work in Italy on a solid foundation, he returned, in 1888, to this country, when he became pastor of the church at Syracuse, N. Y., and Chancellor of the University at that place. There he died in 1896. His brother, after some years of work in Iowa, transferred, and has since filled important posts in Pittsburg and Philadelphia. Two members, George W. Conrad and Isaac McClaskey, had died. Conrad began his work in 1856, and commenced with great promise, but tuberculosis fastened upon him, and, in 1859, he was compelled to take a supernumerary relation. April 27th, 1860, he passed away, his death scene being one of wonderful triumph. McClaskey had been in the Iowa work since 1853. He was tried in the radical controversy in West Virginia, and had nobly faced the fires of the division of the church in 1845. He was a plain, earnest preacher, whose aim was to finish his course with joy.

At that session, at the instance of Dr. I. E. Corkhill, action was had to commend to the state legislature the establishment of a State Reform School for juvenile offenders. In this way, the attention of the public was called to the matter, and the result was the building up of the splendid State Reformatories at Eldora and Mitchellville. Some questions of discipline delayed the conference, but were at length happily disposed of. The total membership reported was eighteen thousand, seven hundred seventy-two, an apparent decrease of six thousand, eight hundred twenty-eight; but deducting the number set off to the new conference, it left a slight increase in the old body. A resolution urging larger collections for the conference claimants was adopted.

The conference met under the stress of the excitement of the campaign in which Lincoln was elected president. It seems singular that it made no deliverance upon the questions involved in that election. Doubtless, the brethren were stand-

ing still, awaiting the result of the November ballots. The session closed on the evening of the fifth day with a practical address by the bishop.

1861. In the spring of this year, the flames of civil war burst forth with unparalleled violence, and the effects were soon visible in all parts of the country. But two entered the conference, one on trial and one by transfer. The conference, which met in Burlington that year, under the leadership of Bishop Levi Scott, adopted a vigorous report on the state of the country, in which they reviewed the whole situation, and characterized the contest as one waged by the southern states for the destruction of civil and religious liberty and the perpetuation of human slavery. They declared that "the present government of the United States should be sustained by every citizen, at any expense, of men or money, in prosecuting the war to a favorable issue." In that year, there appears the first recognition of the special service of the conference to the country, in the appointment of J. W. Latham as Chaplain to the First Regiment of Iowa Cavalry. But besides, through all the conference, as through the state, among the thousands who rallied to support the national banner in the angry strife, were great numbers of the members of the church who marched away, with the prayers and blessings of those left behind, many of them to return no more. Two items of the conference business show the extent of the financial depression caused by the war. The stewards reported a total deficiency in the support of the preachers of \$10,208.59. Too, the book agent reported only about 40% paid on his bills. A special report was also made as to the condition of the *Central Christian Advocate*, which was printed at St. Louis, and as a result of the state of affairs in Missouri, had already lost over a thousand subscribers in that state, many of whom, on account of their loyal sentiments, had been driven from their homes. It was felt to be an important thing to sustain the veteran editor, Dr. Charles Elliott, in maintaining his position in that city. A renewed effort in that direction was promised by the conference. The financial stringency suggested increased effort in the line of ministerial support, and a well considered financial plan was prepared and adopted. Under the circumstances, it was greatly to the credit of the brethren that, in view of the embarrassed condition of the missionary treasury, they declined the appropriation made to them for the ensuing year.

Inasmuch as the collections received only paid about fifteen and one-half per cent of the claims of the conference claimants, they resolved to endeavor to raise at least six cents a member for that object the following year. This, if successful,

would have realized over a thousand dollars for the purpose. Monday afternoon, after the celebration of the sacrament, and an inspiring and helpful address by the bishop, the session ended.

1862. This session, presided over for the first time by Bishop Osman C. Baker, was held in Washington, Iowa, at a time marking the darkest period of the war. Its greatly depressing effect upon the church was apparent. There was a decrease in the total membership of two thousand, three hundred sixty-one, and in the Sabbath Schools of thirty schools and one thousand, five hundred thirty-five pupils. The total receipts on ministerial support was only about seventy-four per cent of the claims. Many of the best workers among the laity went to the front, leaving those at home weakened and discouraged. Six of the preachers were made army chaplains. Others entered upon other lines of service to the government. Nor were the ladies of the church behind them in doing what was within their power to help the national cause. The conference stood firm, and resolved that "the president should use all the means God had placed in his hands to bring the war to a speedy close, on such principles as shall secure a permanent peace. To this end, he may, rightfully, demand the services of every able bodied man our country furnishes, of every kind and race. And, if, as commander-in-chief of the army and navy, he shall issue a proclamation of universal emancipation, he will be sustained by the moral conviction and patriotism of the nation."

Doctor Elliott produced great interest by exhibiting a beautiful, silk, national flag, made by loyal ladies of St. Louis, to take the place of the national banner the old hero had kept up at his office, in the city of St. Louis, at his own peril, through all the angry contest that had raged in that place. He also brought with him an iron negro yoke, taken from the neck of a rescued contraband.

The parchments of Henry Clay Dean, with his letter of withdrawal from the church, were filed.

The vote on lay representation, which, by order of the General Conference, had been taken in the societies, was reported. The lay vote, was six hundred aye; one thousand, four hundred ten nay. The vote in the conference stood, eighteen aye; sixty nay.

On Sabbath evening, W. F. Cowles preached a strong sermon on the relation of the citizen to the National Government. A fine personal address, written by Dr. G. B. Jocelyn, emphasizing especially the duty of the church under its present conditions, was adopted.

1863. The conference, this year, met at Newton, Bishop E. R. Ames, again, in the chair. Little, excepting the regular business, was transacted. The conference adopted a resolution condemning the practice of ministers accepting political positions, while in the active work. A constitution was adopted for a Preachers' Aid Society, providing that each member should agree to pay ten dollars, for the benefit of the survivors, upon the death of any member of the society. This plan, however, was not made a success. A strong report on the state of the country, pledging continued support to the government, was adopted. The talented and venerable Dr. J. P. Durbin, senior secretary of the Missionary Society, was present, and, on account of the indisposition of the bishop, he preached the Sabbath morning sermon. Dr. J. H. Power followed at 3 p. m. At night, Dr. T. E. Corkhill gave a forcible discourse on the duties of the Christian ministry. On Monday morning, the session closed, with an address and the benediction by the bishop.

1864. The General Conference of this year finally acted upon the matter of the west line of the Iowa Conference. It had been understood that the brethren of the Western conference would insist on the line recommended in 1859. But it turned out that, by some arrangement with the Upper Iowa Conference, by which their co-operation was secured, it was proposed to extend that line with slight change, to the north line of the state, thus creating a new conference covering all the west portion of Iowa. This was done, except that Knoxville was left in the Iowa Conference. The new body took the name of the Des Moines Conference. It was understood at the time, that Monroe was east of the new line. Hence, that charge was left undisturbed. The change took from the Iowa Conference five preachers, six circuits and stations and a total membership of one thousand, one hundred seventy. No doubt, some of the Iowa Conference brethren thought that, in the matter, equal and exact justice had not been done. But complaints are useless. Rather let us admire the courage with which the westerners took up the difficult work before them, and their success in building up, on that, then, comparatively wild waste, two large and influential conferences as those now occupying that territory.

The session of 1864 was held in the Chatham Square Church, Keokuk, and Bishop E. S. Janes was again the president.

The action of the General Conference amending the General Rules, prohibiting slaveholding in the Church, and limiting the representation from the small conferences to one delegate each, came on for action. Both propositions were concurred in. The first was carried by sixty ayes and no nays.

The conference adopted a report commending the work of the Christian Commission. This was a voluntary association, whose work it was to provide supplies for the sick and wounded soldiers in the camps and hospitals. By personal work, many of the ministers and laity assisted in caring for them. Among the ladies who gave themselves to this good undertaking may be specially named Mrs. Anna Wittenmeyer, of Keokuk, who, more than once, went inside the firing line to take her supplies to the wounded and dying on the field.

Dr. Geo. B. Jocelyn transferred this year. He came from Indiana, and, after serving as pastor at Des Moines and Burlington, was elected President of the Iowa Wesleyan University. By this transfer, he went to take charge of Albion College, Michigan. He was a man of superior ability, genial in disposition, and universally popular.

The returns showed a decrease in the total membership of nine hundred fifty-seven. But, taking into account the number set off to the Des Moines Conference, there was a net increase in the Iowa Conference of two hundred thirteen.

Of the three ministers reported deceased this year, we shall speak of J. Q. Hammond and William Simpson elsewhere. M. B. Wayman was a Virginian, converted at fourteen. In 1858, he joined the Iowa Conference, and labored with good success down to 1863. That year, he was appointed chaplain to the 3rd Iowa Cavalry, and performed his duties as such to the entire satisfaction of both the officers and men. He was smitten with disease, and returning home, he died July 2nd, 1864, aged twenty-eight.

1865. The session of this year was held at Mt. Pleasant, Bishop Janes presiding. He took the place of Bishop Simpson, and, not having reached the city at the opening of the conference, M. H. Hare was chosen as chairman until he came. We have seen that Monroe was left, at the late division, in the Iowa Conference, but it was, at length, discovered that, in fact, the church building there was west of the conference line. The matter being reported to Bishop Simpson at the session of the Des Moines Conference that fall, he decided that the location of the church building fixed the location of the society, and so transferred both the society and pastor to that conference. This took from the old conference about two hundred twenty members.

The session was marked by the presence of an unusual number of prominent visitors. Among them was Dr. John Paul Cook, of France, Arthur Edwards, of the *Northwestern*, Dr. J. M. Trimble, of the Missionary Society, and Dr. S. Y. Monroe, the first secretary of the Church Extension Society.

Doctor Cook was in the states in the interest of the French Conference, and resolutions approving of his work were adopted. In compliance with the action of the General Conference, there was formed a Conference Centenary Society, with a central committee, and an elaborate plan of arrangement was agreed upon to properly observe the centenary of American Methodism in 1866. Part of the plan was to call for thank offerings from the churches in aid of the educational and benevolent work of the church. According to the plan, seventy-five per cent of the offerings were to be applied to the endowment of the Iowa Wesleyan University, ten per cent to the Garrett Biblical Institute, and five per cent each to the Irish Fund, the Chartered Fund, and the Mission Home in New York. L. B. Dennis was appointed as the conference agent.

In view of the overthrow of the southern secession, the conference expressed its profound gratitude to Almighty God for the deliverance of the nation from armed rebellion and civil war, and urged that the ballot be extended to the freedmen as a condition of reconstruction.

Notwithstanding the previous adverse vote, the conference now adopted a report strongly endorsing lay representation in the General Conference.

This year, for the first time, we hear of the policy of Church Extension. Dr. A. J. Kynett, a former member of the conference, had become impressed with the need of some method of assisting weak societies in securing, for themselves, places of worship, and had urged the matter upon the attention of the General Conference, which fell in with the suggestion, and formed the General Methodist Church Extension Society, of which Dr. S. V. Monroe was elected the first secretary. Under his counsels, there was now formed, a Conference Society, under a constitution prepared for the purpose. Banner Mark was elected its first president, and W. F. Cowles corresponding secretary. A report was also adopted pledging the support of the conference to what was then the Freedman's Aid Commission.

Amos Bussey had passed away. He was born in Ohio, but entered the itinerant work in Indiana, from which he passed into the Southeast Indiana Conference. In those fields, he did excellent work. In 1856, he located and came to Iowa, where he was readmitted. He continued effective until 1860, when, on account of his health, he superannuated. He was "a tried friend, a prudent counsellor, an earnest Christian, and a staunch Methodist." His death was calm and serene.

1866. The conference met at Knoxville. It was under the lead of that prince of preachers and wise administrators, Bishop E. R. Ames.

It being announced that Dr. Charles Elliott was about to retire from active service, a minute was framed expressive of the high esteem in which he was held by his brethren, and their respect for him as "an early missionary, a regular pastor, a presiding elder, a pioneer in education, an author, an editor, a college professor, and a president."

The centenary committee and the secretary of the Centenary Society both reported, the latter showing that he had traveled during the year in his work, four thousand, four hundred sixty-six miles, and delivered two hundred fifty-two sermons and lectures on the subject, besides much other labor. Unfortunately, the financial part of his report, perhaps on account of its length, was omitted. The statistics and the verbal statements of the preachers, showed cash reported \$1,790.05; lay subscriptions \$17,079.30; preachers' subscriptions \$3,400.00; total \$22,269.35. This left thirty-one charges wholly unreported.

On Sabbath evening, a centenary sermon was preached by E. H. Waring, from the words, "This people have I formed for myself; they shall shew forth my praise". The other services on Sabbath consisted of a stirring love feast, and preaching by Bishop Ames and Dr. B. St. James Fry.

The financial plan was revised, and a report, urging an effort to secure more and better parsonages, was adopted. The brethren also put themselves on record as favoring "the total suppression of the manufacture and sale of intoxicating liquors."

Two of the older ministers, against whom complaints had been presented were sentenced to be publicly reprimanded by the bishop, who performed the painful duty. One of them was, then, located. The business session closed at about eleven o'clock on Saturday night.

1867. The session of 1867 met in the city of Ottumwa. Bishop Levi Scott not being present at the opening of the conference, Dr. J. H. Power was elected chairman, and proceeded with the business of the session. On the second day the bishop took the chair.

A unique plan for the support of disabled preachers, presented by Dr. J. H. Powell, was adopted, but was never tested.

Rev. F. S. DeHass presented the claims of the Metropolitan Church, Washington City, and the conference resolved to place a memorial window in the building, at a cost of \$500. A committee was appointed to consider the interests of the newly formed Freedmen's Aid Society. They reported, approving the same. This society, originally designed to promote the intellectual, moral, industrial, and religious interests of the people of color, but later enlarged in its scope, so as to do a similar

work among that class of whites in the south needing such aid, had at the last report, twenty-four schools of all grades among the blacks, and twenty-two among the whites. The former having eight thousand, three hundred nineteen students, and the latter three thousand, eight hundred thirty-three, making in all twelve thousand, one hundred fifty-two. They have, already, educated and sent out a great army of men and women equipped as ministers, teachers, and leaders in the several lines of usefulness which have been opened before them.

The conference also asked the General Conference to prepare a plan for lay representation in the General and Annual Conferences.

Among the visitors was Rev. W. L. Harris, D. D., then of the Missionary Society, and afterward bishop. It was also pleasant to have present, Henry Summers, the pioneer presiding elder of Iowa, and Dr. W. R. Ross, the first class leader at Burlington.

Henry Crellin had passed away during the year. He had been in the conference since 1856. He was a simple hearted, devoted man, a lover of the truth and a defender of the faith. To his brethren, he sent this message, "Tell them I am ready to be offered up."

At the previous conference, the centenary committee was continued, and, at the request of the trustees of the university, I. A. Bradrick was appointed agent for both interests. From him, there came no report to the conference at this time. The funds of the centenary cause seem to have been thrown in with those of the university, and no separate account was made of them, as should have been done. In the report of the secretary of the trustees the receipt of \$4799.00 in money is acknowledged, and the unpaid subscriptions are estimated at \$25,000.00. The statistical report, however, shows a total raised in both years of \$40,358.69. With that, the reports to the conference, as to this fund, cease, and there is nothing to tell what amount was actually realized, nor whether any dividend was made to the other beneficiaries, a defect in the accounting that is not to be commended. The total centenary collection from the Iowa Conference was reported to the General Conference of 1868 at \$38,568.34.

1868. Burlington was the seat of the conference in 1868, and Bishop E. S. Janes was president.

The work of the American and Foreign Christian Union, designed to unite all Protestants against the plans and practices of Romanism, was approved. They also recommended to the membership the plan of lay delegation submitted by the General Conference.

Several disciplinary matters occupied the time and attention of the conference. T. D. Boyles had died during the year. He had been connected with the body since 1855. He was "a good man, practical, not seeking his own, but the Father's glory". His testimony was, "All is well".

During and after the close of the civil war, quite a number of people of African blood had settled in Oskaloosa. They, at first, worshipped with the whites, but finally secured a frame church building, which was placed on the list this year, under the name of Wesley Chapel.

1869. The session was held at Muscatine, and was in charge of Bishop Edward Thomson. His fame as an educator, writer, and preacher had preceded him, and his able ministrations, and courteous bearing, greatly endeared him to all.

The action of the General Conference, favoring the admission of lay delegates to the General Conference, and providing a plan therefor, came up for the consideration of the brethren, and was concurred in by a vote of eighty-two ayes to eight nays. The plan was also approved by the lay members in the conference, but the figures are not in the printed record.

W. C. Shippen, who had been pastor at Fairfield, as the result of a disagreement in the local church, had resigned the work, but had remained within the bounds of the charge, preaching to a part of the members, who had united in building a second church in the town. This action was the occasion of complaint against him, but the committee to whom it was referred, found that, under all the circumstances, there was no cause of action against him. The new church was recognized and placed on the list under the name of Harmony station. Another committee found the charges against another minister sustained, and then, strangely enough, recommended his location, from which action he appealed.

At this session, two of the able and honored members, transferred, Dr. C. A. Holmes to the Pittsburg Conference, and H. W. Thomas to the Rock River Conference. Doctor Holmes had served with great ability as president of the Iowa Wesleyan University since 1866. He was an accomplished scholar and a fine preacher. He was a delegate from the conference to the General Conference of 1868. Doctor Thomas entered the conference in 1856, and early gained a wide reputation as a deep thinker and a superior pulpit and platform speaker. It seems unfortunate that later he became involved in doctrinal differences, and left the church. For many years, he took a high position in Chicago as the pastor of an independent church.

In this decade, fifty-one preachers were received on trial, five on probation, eleven by transfer, and thirty-nine were taken

into full connection. One came in from a sister church. The dismissals were, by location, fifteen, by transfer, thirty-five, by division of the conference, thirty-nine, and by death, fourteen. The net gain was, therefore, fifteen. The lay membership was reported at twenty-one thousand, one hundred fourteen, an apparent decrease of four thousand, fifteen. Taking into account the nearly eight thousand set off to the Western Iowa Conference, there was left in the old conference an increase of about three thousand, five hundred. There still remained seven districts, one hundred five pastoral charges, and one hundred nineteen preachers.

OSKALOOSA. Simpson and First Church. The first action looking toward a division of the church in Oskaloosa was about 1856. Some brethren agitated the matter, and bought some lots intended for the erection of a second church. The project did not meet with favor, and it was not until 1868, that it took shape. The work in the city had been very prosperous, notably in 1861, under Rev. E. H. Waring, and in 1863-1866, under Rev. Wesley Dennett. The membership in 1868 was reported at five hundred fourteen. There are some men who seem unable to see the influence of a church, as a rule, in proportion to its strength, that to divide it into two small and competing branches is to weaken it. Of course, in rapidly growing towns it may be well to anticipate the future, but it is otherwise where the increase of population is small and the growth gradual. But the policy of division was, in those years, in the air, so the old station was cut in twain in 1868. The old station took the name of First Church, with E. L. Briggs as pastor, and the new church was formed as Simpson Chapel, with C. W. Shaw as pastor. The first services of the new station were held in a rented hall, but a lot was purchased later, and a two story brick building put up at a cost of about \$20,000. That the new organization did a good work during the twenty-six years of its existence is certain, but it left a heavy burden upon the separated societies, which was felt more and more as the years passed away. Efforts at reunion were put forth at different times, but they were not successful until 1894, when the old Oskaloosa station was re-established, with Morris Bamford as pastor. Under his wise and efficient direction, the membership was unified and the church property consolidated. A beautiful, commodious, and well arranged new church building was built, and dedicated December 13th, 1896, at a cost of \$58,834. Its subsequent history has fully justified the undertaking, the membership in 1909 being reported at one thousand, forty-six.

In the last year of this decade, we meet with two cases of the division of churches, not arising from any special need of

the churches or towns, but caused by local differences that, it would seem, should have been settled by mutual concessions and forbearance.

FAIRFIELD. Church Street and Harmony. We have referred before to the state of things at Fairfield. That fall a petition for a second charge was sent up to the bishop, who recognized the call and arranged for the organization of the new society under the name of Harmony, to which he appointed Rev. C. G. Milnes as pastor. The friends of the new movement had already purchased a lot and built a one story frame church, which was occupied by the society. The old station for the first year, retained its old name, which was changed in 1870 to Church Street, and Rev. O. C. Shelton was the first pastor. Both stations together at the time of the division had but one hundred ninety members. However, this condition was not long maintained. In 1876, the two churches were reunited as Fairfield station, under Rev. H. E. Wing. The property then owned was sold, a new and eligible site purchased, and a large and commodious frame building erected for the use of the society. Happily, the result did not appear to retard the growth of the church in the town, for the returns in 1876 showed a total of five hundred fifty-three members. Later, some defects in the original plan of the church were remedied, and the building was materially improved.

OTTUMWA. First Church and Main Street. The same year, 1869, seventy-one of the membership of the Ottumwa station asked for a separate charge in that city, and the bishop authorized the establishment of a new congregation, under the name of the Second Charge, changed in 1870 to Main Street. Rev. E. L. Briggs was the first pastor, and the services were at first held in a rented hall. Soon, a lot was procured on Main street, and a brick church of two stories built thereon. This church, at the close of the first year, reported a membership of one hundred one. By the liberality and loyalty of its friends, it has been sustained, and has done a good work in its chosen field up to the present time. Its membership in 1909 was three hundred thirteen.

WINFIELD. The first organization of a Methodist class in the vicinity of Winfield was in 1849, at the house of Michael McCafferty, two miles northwest of the site of the town, the members being Thomas Alexander, Porter Hale and wife, Thomas Shockley and wife, and Selah Smith. The name of the pastor is given as Rev. James Walhn, who must have been a local preacher, as his name is not in the minutes. The meetings were kept up at different homes and at a log school house a mile north of town, until a school house was built in the place, where the services were held until 1866. A frame church was

then erected at a cost of about \$2300. Rev. Joseph Gassner was then pastor, and the charge was on the Marshall circuit. During these early years it was connected with the surrounding circuits as most convenient. Part of the time, it was an appointment of the Crawfordsville circuit, one year it was connected with Columbus City, and then it fell to Marshall. In 1867, it was formed into a separate circuit; with Rev. S. F. C. Garrison as its first pastor. In 1888, when Rev. R. L. Rose was pastor, a new and larger church was built. It was opened and dedicated by Bishop S. M. Merrill, January 27th, 1889. This building was enlarged and improved during the pastorate of Rev. Thomas Osborn. But this did not satisfy the ideas of the enterprising members of the Winfield society, and in 1907-1908, under Rev. H. A. Ingham, the splendid and tasteful edifice that now accommodates the congregation, was erected at a cost of about \$25,000. The membership in 1909 was three hundred seventy-eight.

ITEMS FROM THE JOURNAL

PERIOD 4. 1870-1879

1870. The conference met this year, for the first time, at Albia, Bishop E. R. Ames, for the fourth time, presiding. Among the visitors was Chaplain C. C. McCabe, of the Church Extension Society, who entranced the audiences with his holy songs.

Appropriate resolutions were passed in relation to the deaths of Bishops Thomson and Kingsley.

For the first time, the Woman's Foreign Missionary Society was represented, and an eloquent address was made in its interest by Miss Belle Leonard.

The conference appointed a committee, to co-operate with those of the other Iowa conferences, in arranging for another Iowa Methodist State Convention.

In the case of the division at Fairfield, before referred to, in reply to a memorial on the subject, it was resolved that "a minister of the Methodist Episcopal Church has no disciplinary right to resign his charge in the interval of the conference," and that "in case of a minister abandoning his charge, he has no right to remain within its bounds, preach, and receive pay therefor". This was correct, but would have had more force if it had been an episcopal decision.

The bishop carried forward the business of the conference with great ability and skill, frequently enlivening the session with the sallies of his wit. In making up the list of appointments that year, a brother, a good preacher, but neverthe-

less a heavy weight, had been nominated for a vacant place in another district, to which the presiding elder in charge seriously protested, saying among other things, that he felt it was his duty to look after the interests of his preachers and of the people as well, and he proposed to do so without fear or favor. "Yes," responded the bishop, "and I am afraid without affection either." In a second case of the kind in which the bishop found, at a late hour of the session, two men unassigned, evidently with the purpose of getting someone to assist him in placing the men, he said to the same elder, "Brother, you have more places marked to be supplied in your district, than anyone else. I will not assign these brethren to any particular work. If any arrangement is necessary to accommodate them, you can suggest it. They are in your district." "In my district, bishop?" he answered. "Yes, in your district". "Thank you," said the elder. "Oh yes," replied the bishop, "I suppose on the principle of 'small favors thankfully received.'"

But after all, the bishop's heart was tender as a child's. In the crowd of business, one day, he said, "Brethren, let us take a rest, and hear Chaplain McCabe sing." The song selected was "The Ninety and Nine," then a new piece, which but few had heard sung. In a little while, the singer had everybody in tears, the bishop weeping with the rest. He afterward said that he had heard the Chaplain sing that piece several times, and every time it had so touched him that he could not avoid crying. And is not McCabe's the kind of singing we ought to have all the time, that which can be both heard and understood? These solos and duets we frequently hear, that are sung in a way that even an angel from heaven could not tell what they were designed to express, are out of place in the House of God. We do not go there to be delighted with the harmony of sweet sounds, but to worship. Such a style of singing does not promote the purposes of the worship of God at all.

Of the preachers received this year, W. G. Wilson, C. L. Stafford, and D. C. Bevan have, for many years, been prominent among the conference workers, the first two serving on districts; Doctor Stafford, sitting during this period, in two General Conferences, presiding over the Iowa Wesleyan University for eight years, acting as conference secretary for seven sessions, and now superintendent of the Oskaloosa district. A. B. Morrison was a strong man, but only remained with us a short time. John Wheeler and J. B. Blakeney are elsewhere referred to. Wesley Dennett, who came into the conference in 1856, and had approved himself as a minister and a man, this year transferred to the California Conference, where he has since maintained a position of honor and success.

1871. Bishop Ames was again assigned to the charge of the conference, which met in Mt. Pleasant.

At this session, the members were called upon to vote on several constitutional amendments proposed by the Baltimore Conference. Those propositions recommended the change of the Restrictive Rules so as to prevent the General Conference extending the term of ministerial service, or changing the present constitution and composition of the annual conferences, and from restricting the present authority of the bishops, and on each of the propositions the conference voted no.

An Historical Society for the conference was formed, and a Sabbath School Union constitution adopted.

The several annual conferences having voted in favor of lay delegation in the General Conference, for the first time a lay electoral conference assembled, and was organized by the election of J. P. West as chairman and Wm. Tackaberry as secretary. Dr. I. A. Hammer and Hon. James Harlan were chosen as the first lay delegates from the conference.

This year, the case of Young T. Holloway, as he called himself, was under examination. Well calculated to deceive the very elect, he was found at last to have had a very bad past record, and to conceal his identity, passed under an assumed name. While having another wife living, he married a bright young woman, of one of the best Methodist families in the country, and at length, when there was danger of exposure, just prior to the last conference, he abandoned his wife and child, and left for parts unknown. Upon the trial of his case, under the provisions of the discipline, the charges against him were sustained, and he was expelled. He went from us to show that he was not of us.

George W. Bamford was reported deceased. He joined the conference in 1854, and continued in the active work until 1870. His death was on April 18th, 1871. His labors were fruitful of revivals, and "to the precepts of his preaching he added the power of a blameless life."

1872. Bishop E. G. Andrews for the first time presided at the conference, which met at Oskaloosa, October 9th. To conform with the directions of the General Conference, the constitutions of the affiliated societies were all revised. Action was taken requesting the bishop not to organize any new charge unless it was reported to be able to pay at least \$600 salary, and not to continue any person as a presiding elder for a longer consecutive term than four years. The conference also expressed its satisfaction at the peaceful settlement of the so-called "Alabama Claims." And they favored the establishment of a Depository for the sale of our publications at Council Bluffs.

In the case of A. J. Kirkpatrick, whose appeal was noticed in 1859, in which nothing further seems to have been done, new charges were filed, and his case referred to his presiding elder for trial, but pending examination, he sent in a notice of withdrawal, and the conference of 1873 entered his name "withdrawn under charges".

At this session, Dr. J. H. Power delivered a very able sermon on Romanism, and the bishop's discourse on Sabbath morning, on "Seeing the Invisible," was a fine piece of sacred oratory. Indeed, it was a fitting testimonial to him when the conference resolved that "the genial way in which he has presided over us, and his services in the pulpit, are grounds of congratulation to the Church, and of special gratification to this conference."

Three brethren had left the ranks in answer to the final summons. J. W. Latham died January 1st. He was always "cheerful, kind hearted, and good. His testimony was clear, his faith strong, and gracious results followed his dying admonitions." David Donaldson left us July 23rd. He was "a kind husband and father, a true friend and brother, and a godly minister of Christ". John N. Elliott passed away September 5th. He had been in the army, and it is said could name seventy-five engagements in which he had taken part in the war to suppress the southern rebellion, and he was equally bold and energetic as a soldier of the cross. Probably, his exposure in the camp had fastened on him the pulmonary complaint of which he died. His dying witness was, "My feet are on the Rock. I have the victory. I have not a shadow of doubt as to my acceptance with God."

1873. The conference met at Washington, Iowa, and Bishop Thomas Bowman occupied the chair for the first time at this session. A pleasing episode was the presentation to the secretary, who was just completing his work as a presiding elder, with an American gold watch, by the members of the conference.

A constitution was adopted for the Conference Ladies' and Pastors' Union, a society designed to bring the sisters into a more immediate and effective co-operation with the pastors in the work of the church.

Miss Belle Leonard was again present in the interest of the Woman's Foreign Missionary Society, and the conference pledged to it its hearty co-operation and support.

Among the visitors were Dr. J. M. Walden, of the Western Book Concern, R. S. Rust, of the Freedmen's Aid Society, Dr. J. M. Reid, of the Missionary Society, and Chaplain McCabe, who delighted the brethren by both his speaking and his songs.

Death had been busy among the ministers' families this year. Three preachers and five of the ministers' wives had closed their earthly labors. Of the preachers, Amos S. Prather was converted in his youth, and was a graduate of the Iowa Wesleyan University. He entered the conference in 1857, and continued in the work until April 1st of this year, when he "ceased at once to work and live." "He died as the good man always dies, all covered with victory." James H. White began his ministerial work in Ohio, and came to this conference in 1853. In 1861, he superannuated, and later served as chaplain of the Iowa Grey Beard Regiment. He was a man above the average, having a vigorous intellect, a tenacious memory, a vivid imagination, and a strong will. He was remarkable for his wit, and like Lincoln, he had an inexhaustible fund of anecdotes, each fitted to its place. Earnest and convincing in his pulpit work, many will arise and call him blessed.

1874. Bloomfield extended its hospitality to the preachers this year. That radical of radicals, Bishop Gilbert Haven, presided. He was a ready and able speaker, yet more distinguished as a writer than for oratory. In advance, the brethren hardly knew what they might expect from this versatile genius, but they were soon made easy under his kind and gentle manner, and he left the conference with the undivided respect and love of the members.

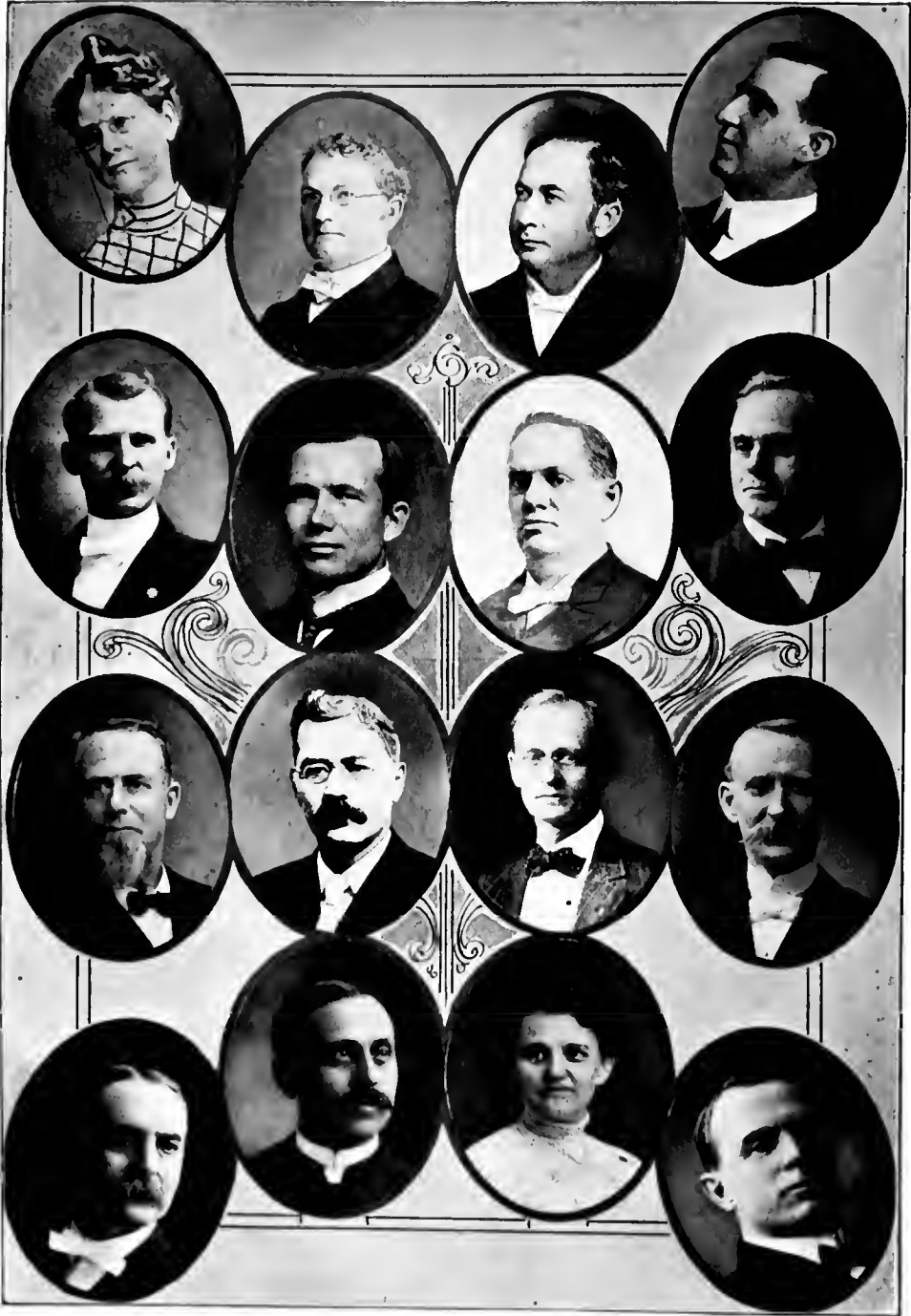
Among the visiting brethren, was the talented secretary of the Missionary Society, Dr. T. M. Eddy; Dr. A. J. Kynett, of the Church Extension Society, and Dr. R. S. Rust, of the Freedmen's Board.

Articles of incorporation of the Iowa Conference Educational Society were approved, as also the articles of incorporation of the Iowa Conference. These last articles were drawn originally to continue in force for twenty years, but since then the law has extended all such grants to fifty years.

Among those received this year, was Dr. J. C. W. Coxe, from the Vermont Conference, who proved to be a valuable addition to the clerical ranks.

A committee was appointed to report on the best method of carrying out the plans of the General Conference as to the celebration of the National Centenary, and another committee to report as to district conferences. The conference adapted a memoir to its first president, Bishop Thomas A. Morris, who died September 2nd, aged eighty-one.

Two of the brethren and three ministers' wives had passed over during the year. Of the preachers, G. W. Friend joined the conference in 1855, and remained effective to the last. He was "calm, forcible, clear, and logical, sound in doctrine,



Mr. J. C. Caughlan
W. S. Gardner
Thomas S. Pool
Chas. W. Wilson

J. C. Caughlan
Thomas Osborne
I. B. Schreckengast
J. F. Barnett

R. L. Patterson
Henry C. Millice
J. Wesley Potter
Mrs. W. S. Gardner

C. L. Tennant
J. W. Lambert
J. A. Boatman
H. N. Smith

and had the confidence of all who knew him." B. W. Gortner was a young man of twenty-five. He entered the work in 1872, and his race was short. He was "promising and exemplary as a minister, and greatly loved by those who knew him."

1875. The conference met in the Chatham Square Church, Keokuk, and Bishop Stephen M. Merrill came to take his place for the first time as president of the conference.

The conference took ground against the premature division of the work and the formation of weak pastoral charges.

The committee appointed last year reported a plan for the observance of the National Centenary, calling for a thank offering in the churches in the interest of education and the Claimant Funds of the conference.

A report was adopted favoring the State Camp Meeting at Clear Lake, Iowa, and two trustees were appointed to serve on the Camp Meeting board.

David B. Smith was reported deceased. He commenced his itinerant work in 1868, but his labors were cut short by death, March 30th. His last words were, "Let me go, Jesus calls me."

A peculiar question of administration came up at this session. A preacher had located from an eastern conference, and removed to another state, where he connected himself with the church as a local preacher. There charges of immorality were preferred against him, and he was tried and expelled. But his certificate of location was left in his possession. Removing to another place, he was again licensed as a local preacher. Coming to Iowa, he was employed as a supply. His work appearing to be successful, and the presiding elder learning that he had a certificate of location in his hands, and being uninformed as to his later history, urged him to apply to the Iowa Conference for re-admission, which he did, and he was re-admitted on his certificate in 1873. The facts in the case becoming known, the question as to his membership was raised. Some brethren thought that, inasmuch as his expulsion from the church terminated the validity of the certificate of location, all that was necessary was to strike the name from the roll. But Bishop Merrill ruled that the conference could not go back of its own record re-admitting him, and that the only way of reaching the case was by a regular trial. In the end, mainly on his own explanations, on a vote, his character passed.

1876. Ottumwa entertained the conference this year, and Bishop I. W. Wiley was the president. Dr. J. M. Reed represented the Missionary Society, and Chaplain McCabe gave inspiration to the session by his singing, and his earnest appeals in favor of the Church Extension Society.

On a proposition to change the ratio of representation to not less than fourteen, nor more than one hundred of the members of an annual conference, the vote was seventy for, to one against the change. On the proposition giving the conference the right to determine the number of the conference districts, the vote was forty-three for to forty-four against.

The committee on the conference camp meeting reported the holding of a very successful meeting near Agency City, and were continued to make arrangements for another one next year.

It is singular that no further mention was made of the National Centenary celebration arranged for last year.

1877. Bishop E. R. Ames, for the seventh time, presided this year, Fairfield again being the seat of the conference.

An excellent resolution prevailed not to vote for any man for a civil office, who is not in favor of the prohibition of the sale and manufacture of ardent spirits, including wine and beer.

In the case of the brother who was under complaint in 1875, against whom formal charges had been filed and submitted for trial, the committee found the charges sustained, and sentenced him to "be deprived of all ministerial character and functions." On its face, this seemed not to affect his church membership, but the interpretation put upon it at the time is indicated by the fact that in the disciplinary questions he was noted as expelled.

One member, Eli H. Coddington, was reported as having died. He was a noble man, a graduate of the Iowa Wesleyan University, who had done faithful duty in the army, and had lost an arm at Ft. Donelson. In 1866, he joined the conference, and on account of pulmonary trouble, he ceased active work in 1872. He "walked with God," and "was not, for God took him," his final discharge coming on July 30th, 1877.

Highly appreciative resolutions were passed touching the valuable services of Bishop Ames at this, as it proved, his last visit to the conference.

1878. The conference this year, which met at Brooklyn, Iowa, fell into the directing hand of the venerable and talented Bishop R. S. Foster. But little, outside of the usual business, occurred at this session, requiring notice.

Two of the preachers of the conference were engaged in missionary work in Mexico, S. P. Craver and S. W. Siberts. Their report was excellent, and the former was passed, and the latter taken into full connection. On one afternoon, there was held a memorable praise service, under the inspiring leadership of Chaplain McCabe.

One very affecting circumstance took place. E. L. Briggs, on account of doctrinal differences with the church, asked and was granted leave to withdraw. In many ways, he had attached himself to the members of the conference, and much regret was felt at the necessity for his leaving, and a resolution expressive of the feelings of the members, and of their confidence in his Christian integrity was adopted.

Two of the members and three wives of the preachers had died. Of the brethren, John W. Hugans, after spending six years in the work in the West Virginia Conference, transferred to Iowa in 1877, but in less than three months he was seized with disease, which caused his death April 12th, 1878. He had the repute of being "an earnest, eloquent, and successful preacher." Silas T. Ludwig entered the work in 1877, and ran his course, passing away in holy triumph, July 20th, 1878.

1879. At this conference, held in the Division Street church, Burlington, for the first and only time, the genial and whole-souled bishop, W. L. Harris, presided.

One of those surprising and mournful things that now and then occur, came up at this session. "J. C. Brown, the pastor at Division street, was reported to have withdrawn from the ministry and church, under reports and confession of scandalous crime, and having surrendered his credentials, the secretary was instructed to erase his name from the conference roll." By such discipline, it is necessary from time to time for the church to vindicate her honor, and to give warning to any who may be tempted to do wrong. Some other minor cases of discipline took the attention of the conference.

A proposal to raise \$25,000 for the Iowa Wesleyan University was agreed to and J. T. Simmons appointed agent for that purpose.

The conference memorialized the General Conference to provide for the publication of a cheap weekly church paper, a need that ought to be, but never has been, supplied. Notice was given the Upper Iowa Conference of an application for a revision of the line between the two conferences. Articles of incorporation of a Preachers' Mutual Aid Society were approved, but while the thing contemplated was highly desirable, the undertaking proved unsuccessful.

During this decade, sixty-nine preachers were admitted on trial, six were readmitted, twenty-two came in by transfer, and three from other churches, making one hundred accessions, and fifty-nine were received into full connection. The dismissals were, located twenty-four, transferred nineteen, expelled two, withdrawn five, died fifteen, total sixty-five. The net gain was, therefore, thirty-five. The number of preachers

at the close of the decade was one hundred thirty-six, of districts six, of pastorates one hundred seven, and of members twenty thousand, eight hundred ninety-seven, a decrease of one district and two hundred seventeen members, and an increase of nineteen preachers.

ITEMS FROM THE JOURNAL

PERIOD 5. 1880-1889

1880. The scholarly bishop, John F. Hurst, presided at this conference for the first and only time, the session meeting at Centerville.

A subscription of \$513, made by the members of the conference, was raised for the academical department of the University. It was reported that \$50.00 had been raised and expended in placing a tombstone at the grave of J. W. Haynes. That is evidently a misprint for J. W. Hugans, who died in 1878.

The conference requested the Upper Iowa, Des Moines, and Northwest Iowa Conferences to unite in raising a joint commission to consider the question of the conference boundaries, but the proposal was not accepted.

The report of the secretary of the trustees of the University showed that the agent, J. T. Simmons, had raised during the year, subscriptions amounting to \$11,555 for the college, and at their request he was continued in the agency. The next year his report was received and placed on file. From it, it would seem that year was entirely given to collections for the University, which amounted to \$3,041.10.

1881. This year, the conference met at Knoxville and Bishop S. M. Merrill presided.

A pleasant incident of this session was the visit of Rev. Landon Taylor, a pioneer preacher of the conference, and a man of most consecrated and godly life, and large usefulness. He was the author of a work called, "The Battlefield Reserves," containing much interesting detail of his work in Iowa.

Action was taken with reference to the erection of an episcopal residence at Des Moines, and the sum of \$1,924 was apportioned to the districts as the part of the Iowa Conference in the project. However, in the end, as the General Conference of 1884 took away the resident bishop from Des Moines, the project was abandoned, and the money paid, in returned to the subscribers.

Two brethren, John Harris and John Wheeler, had died this year. Notice of them will be found elsewhere.

1882. Muscatine was the seat of the conference, and the chair, at this session, was efficiently occupied by Bishop I. W. Wiley.

The session was taken up with little else than the ordinary business, and was a pleasant and profitable one. The preachers were much pleased with the mild and gentle bishop, and little thought when they parted with him, that his precious remains would soon lie in a foreign, Chinese grave.

Among those received by transfer this year was Rev. G. C. Haddock, who was sent to the First Church, Burlington, but at the close of the year, he located. Afterward, he was appointed to Sioux City, where, on account of his bold stand for prohibition, he was shot down and killed by a saloon keeper.

1883. The conference met in the First Church, Burlington, and Bishop Matthew Simpson was in the chair for the third and last time. It was evident that the years had made their impression upon him. The vigor of the former days had abated, but the same noble spirit remained, still further mellowed by the influences of grace and time.

Doctor Fry, of the *Central Advocate*, Doctor Hartzell, of the Freedmen's Aid Society, B. H. Badley, of India, and Doctor Squires, of the American Bible Society, were present, and each of them, by their addresses, added to the interest of the session. Landon Taylor was, also, once more a welcome guest.

At this session, Mrs. R. S. Rust, of Cincinnati, appeared as the representative of the parent Woman's Home Missionary Society, and addressed the conference in its behalf. A committee appointed to consider the matter, reported favorably and a conference auxiliary was formed.

One hundred dollars was raised to make the bishop an honorary manager of the Woman's Missionary Society.

Resolutions were adopted opposing the removal of the time limit of pastoral service, or of the extension of the time of service. They also voted against the abolition of the probationary system in the reception of members.

A report, favoring the purchase of a permanent conference camp ground at the Mississippi rapids prevailed. The conference also adopted a plan for the celebration of the Centenary of American Methodism in 1884, as recommended by the bishops. Nothing further appears to show what was done to carry out this movement, except that in 1885 a committee was named to collect the centennial funds, but I find no trace of their report.

Two brethren had died during the year, Benjamin Holland and Peter F. Holtzinger. Brother Holland served as a local preacher in Ohio for nineteen years, and then came to Iowa, and entered the conference in 1853. After twenty-one years of service, he superannuated in 1874. He was a man of more than ordinary ability, and his sermons were "thoughtful, logical, instructive, and profitable." His release came January 17th.

Brother Holtzinger died May 20th. After eleven years of work in the ministry in Ohio, he transferred to Iowa in 1854. His active duty in this conference covered some thirteen years. He was "an industrious Christian gentleman and a faithful pastor."

A fitting tribute to the venerable president was adopted, in which the brethren said, "Our prayers shall follow him, that the evening may be brighter than the morning or the noon day."

This being the year prior to the meeting of the General Conference, the Laymen's Electoral Conference met to elect their delegates. They also expressed themselves on several connective matters, among others, opposing the abolition of the time limit, and favoring the extension of the pastoral term to four years.

1884. First Church, Ottumwa, was the home of the conference and Bishop R. S. Foster presided for the second time.

A resolution favoring the establishment of a mission among the Roman Catholic population was adopted.

The Centennial committee recommended the raising of \$6000 by the conference on the college debt, provided the citizens of Mt. Pleasant raise \$3,000 for the same purpose. They also urged the holding of District Centennial Conventions and meetings in the several charges, and that subscriptions be taken for the college throughout the conference.

On the proposition to raise \$6000 on the debt of the Iowa Wesleyan University, a subscription of \$4573 was taken in the conference, and a committee appointed to raise the balance.

The camp ground committee reported the incorporation of the Camp Meeting Association, the acquisition of suitable grounds at Bluff Park, and the holding of a profitable meeting there.

The death of R. S. Robinson is noted in another place.

1885. The conference met at Mt. Pleasant, and Bishop W. X. Ninde, for the only time, was the president.

Quite a number of distinguished visitors resorted to this conference, including Father O'Connor, of the Reformed Catholic Church, W. A. Spencer, of the Church Extension Society, Dr. Wm. Butler, of the Missionary Society, Doctor Fry, of the *Central Advocate*, and Doctor Stowe, of the Book Concern.

The Camp Meeting Association made an elaborate report, showing real estate and assets valued at \$5,181.64, and liabilities of \$1,798.00. They also reported a large Sunday School Assembly and lecture course held this year.

Bishop Wiley, having died in China while upon a tour of visitation to the foreign conferences, a suitable minute was made of his death, and memoirs read of E. C. Berry, J. S. Freeland, and L. C. Woodford, who were reported deceased. Berry was a young man, who came to the conference in 1884, and died June 20th. His record as a man and as a minister was above reproach. Brother Freeland had been in the army, had taken part in several battles, and had witnessed Lee's surrender. He then entered the ministry, and after preaching some time in West Virginia, came to Iowa in 1876. Here, he was in the field until his health broke down in 1884. January 2nd, 1885, he departed. "He was a faithful pastor, a good organizer of church work, a judicious administrator, and indefatigable in promoting all the interests of the church." Father Woodford was "an old disciple." He was licensed to preach in 1836, and was employed three years in the Oneida Conference. In 1844, he joined the Iowa Conference, and remained a member until his final call. His active service lasted fifteen years. His death occurred September 13th, 1884.

This year, W. H. H. Pillsbury left by transfer. He came to the conference in 1872, and filled some of its best charges. He was a close student and well equipped for the work of the ministry. After leaving Iowa, he did good work in Nebraska, where he died.

1886. The conference was pleased to welcome again, as their president, after thirteen years absence, Bishop Thomas Bowman, who for the second time, held the chair at Washington, Iowa.

A member had been accused of gross imprudence, and on examination, the charges were sustained. He was reprimanded by the chair, and then located.

The atrocious murder of Rev. G. C. Haddock, a former member of the conference, at Sioux City, chargeable to the rum-selling element of that place, was condemned, and the detection and punishment of the murderers called for. A collection was taken to assist in the prosecution of the assassins. But in this case, there occurred one of those marked failures in criminal law, made possible by a depraved public sentiment, and probably by the free use of the money gained in the accursed liquor traffic.

The work of the Young Men's Christian Association was commended.

There was added to the roll the name of T. B. Hughes, a man distinguished by great strength of character, a logical, scriptural, and spiritual preacher, who proved to be a most worthy and valuable member of the conference.

The Camp Meeting Association made a very glowing report. Thirty acres of ground had been added to the campus making eighty acres in all. The net liabilities amounted to only \$149, and the assets above the liabilities were \$10,266. A very excellent meeting had been held on the grounds, where "many lot owners had erected neat and elegant cottages."

The conference put itself on record against the permission of the celebration of marriages by unordained preachers.

Two had died, Joseph McDowell and T. M. Kirkpatrick. Of the former, we speak elsewhere. Kirkpatrick was a pioneer of the original type. He was an original member of the conference, and had done pioneer work in Illinois, Arkansas, Iowa, Minnesota, and Nebraska. He was a man of piety, zeal, and perseverance, who suffered much privation for the cause.

1887. The bishop this year, having charge of the conference, was Stephen M. Merrill, and the place of meeting was the city of Newton.

A proposition recommending the change of the ratio of representation in the General Conference, so as to increase the ratio, was defeated by a vote of forty-four to fifty-two.

At this session, Edwin H. Hughes, now bishop, was admitted on trial, and left without appointment to attend school.

The Lake Bluff Camp Meeting Association made another encouraging report. Their liabilities had increased to \$14,000, but the assets were put at \$9,915 above the debts.

The Church Extension Society reported that three churches had been aided by donations from the society, amounting to \$600, and one by a loan of \$250.

September 10th, being the 50th anniversary of the marriage of Cyrus Morey and wife, both highly esteemed, they were called forward, and the bishop addressed them, and, on behalf of the conference, presented them a purse containing \$70.00 in gold.

The lay electoral conference met this year for the election of their delegates to the General Conference. They adopted strong resolutions on the use of tobacco, temperance, and education.

The annual conference adopted a fitting minute on the death of Bishop W. L. Harris.

Allen W. Johnson had died during the year. He entered the Rock River Conference in 1843, and was a probationer in the Iowa Conference of 1844. He did forty-one years effective

work in the conference, and then retired. He was a modest man, a fair preacher, and useful. In the early days, he succeeded in planting several societies that grew into strong churches. Among them, he formed the first class at Oskaloosa. His witness was, "It matters not, I am getting ready to go to a far better country than can be found here."

1888. The conference met at the Simpson Church, Oskaloosa, and Bishop D. A. Goodsell was the president.

The yearly meeting of the Society of Friends being in session in the city, a delegation from the conference was sent to convey the Christian salutations of the brethren to that body. In response, two of their number were deputed to convey their kindly answer, who addressed the conference, and a suitable reply was made to them by the chair.

Resolutions, favoring the observance of the centennial of the Methodist Book Concern, were adopted, and it was further proposed to ask special donations for the conference claimants, who are the special beneficiaries of the concern. It does not appear, however, that this movement was taken hold of by the preachers and people.

A proposition was received from responsible parties at Des Moines, offering an appropriation of large means for the establishment of a Central State Methodist University in that city, provided that the Methodist conferences of Iowa would unite in its support. The Iowa Conference met this offer by favoring the project, providing it should be limited to a post-graduate school, and that enough funds should be raised to place it upon a permanent foundation. But such a school for Iowa Methodist students, would necessarily be a small affair. This suggestion neither met the large views of the projectors, nor the needs of the church. In thus declining the offer, the Methodists of the state lost a grand opportunity, which may never return.

Three brethren passed away this year. R. A. Allison entered the conference in 1884, but his course was cut short by death, September 3rd. He was in all respects a worthy and faithful minister, and his departure was "peaceful and joyous." As an expression of sympathy, and to meet her immediate wants, a special collection of \$103.00 was raised and paid over to his widow.

John Hayden was killed on the railroad, July 10th. He joined the Rock River Conference in 1840, but his work was in Iowa. He was on the Des Moines and Janesville districts when both were frontier fields, involving great travel and exposure. He was a man of excellent parts, and filled every station to which we was called with credit and ability.

John Haynes was admitted to the conference on trial in 1859. His active work continued until 1887, and during the time, besides filling several of the stations of the conference with great acceptance, he traveled the Keokuk and Mt. Pleasant circuits, and for a short time, the Oskaloosa district. His preaching was strong, logical, and persuasive. And "at evening, there was light."

Action was taken to form an Iowa State Methodist Historical Society, but it proved too attenuated to exist.

1889. The First Church, Burlington, entertained the conference, and Bishop H. W. Warren was the president.

The matter of reporting in the conference minutes the monies and notes received for the university, was referred to the committee on education, and they recommended a plan which, if it had been carried out, would have rendered the reports respecting the educational funds more satisfactory and complete.

Rev. M. Nelson, superintendent of the Scandinavian work in Utah, made an appeal for help, and \$133.50 was raised for that object.

A conference Board of Deaconesses was constituted.

Among the visitors at this session was Dr. H. B. Ridgway, president of the Garrett Biblical Institute, who spoke in advocacy of the interests of that school of the prophets.

Joseph Gassner had died. He began his work in Ohio in 1836. In 1854, he came to the Iowa Conference. Here he did twenty-six years of effective labor. He then retired to seek needed rest. His death occurred on March 26th. While wanting in the training of the schools, he had improved other means of knowledge, and became an intelligent and useful minister, and fruitful revivals almost always attended his labors.

In this decade, the total lay membership had increased three thousand, fifty-two. The receptions to the conference were, on trial sixty-eight, by transfer twenty-eight, readmitted five, from other churches eight, into full connection fifty-four. The dismissals were, located twenty-three, transferred forty-two, dismissed five, withdrawn one, died fifteen. By the receptions, one hundred nine new workers came into the field, and eighty-six being dismissed, left a net gain of twenty-three.

ITEMS FROM THE JOURNAL

PERIOD 6. 1890-1899

1890. The session of 1890 was held in Grinnell, with Bishop I. W. Joyce as president.

The change of the ratio of representation in the General Conference to one in forty-five of the members of an annual conference, was concurred in. A proposition to authorize the election of as many lay delegates as ministerial delegates, and that the two sets of delegates should always deliberate as one body, was lost. A committee was appointed to organize an Itinerants' Club. Notice was also given of the formation of a Conference Itinerants' Wives' Association.

The work of the American Educational Aid Association, represented by Rev. G. K. Hoover, in the interest of orphan and homeless children, was commended.

A collection of \$57.55 was taken in aid of Wesley Chapel (colored), Oskaloosa.

Articles of incorporation were presented of the Mississippi Bluff Park Association, it being a new and private corporation. The trustees of the old company were instructed to convey the property to the new board.

Resolutions, looking to the securing of more adequate provisions for the intellectual and religious needs of the soldiers and sailors of the army and navy, were adopted.

The Deaconess movement was represented by Miss Jane W. Bancroft, of New York, and it was commended to the care of the Woman's Home Missionary Society.

The organization of the Epworth League, May 15th, 1889, at Cleveland, Ohio, as a means of uniting the young people of the church in the church work, was endorsed.

Two of the ministers and four of the ministers' wives had died. Cyrus Morey was a New Yorker, who started in the ministry in West Virginia in 1851. In 1855, he came to the Iowa Conference. In his work here, he was wonderfully blessed. Revivals broke out on every hand, and he was also successful in the erection of churches where he labored. He was attractive in his manner and dignified in his appearance. Once, Bishop Janes inquired of the writer, pointing to Brother Morey, "Who is that fine looking, old gentleman sitting at the end of the seat?" But that which adorned him most was the refined Christian character that he possessed, and which found expression in the words of his tongue and the acts of his life. Of Brother Blakeney, notice is made at another place.

Of the ladies that passed away, special note should be taken of Mrs. Matilda B. Power, wife of Rev. G. N. Power. She was a refined and cultivated woman, and a ready helpmeet

for her husband in his work. She was active in the Ladies' and Pastors' Christian Union. For eight years, she was the efficient secretary of the Iowa Conference Woman's Foreign Missionary Society, and her praise is in all the churches where she labored.

This session was especially marked by its religious interest. This was largely owing to the ministrations of the bishop, Dr. W. A. Spencer, and Bishop William Taylor. No wonder that it should be said that "with such men as Bishops Joyce and Taylor, and Doctor Spencer to lead the church, we can but find the old paths."

1891. The conference met at Muscatine, Bishop Cyrus D. Foss, for the only time, occupying the chair.

The question, submitted to the conferences, whether the discipline should be so changed as to admit women to membership in the General and Electoral Conferences, came up. It was approved by a vote in the conference of sixty-six for, and twenty-nine against. The lay vote reported was four thousand, four hundred thirteen for, and nine hundred thirty against.

F. A. Piper surrendered his parchments and withdrew from the ministry.

The preachers, as a token of affection, presented to J. B. Hardy, a purse of \$75.00 in gold. Brother Hardy was the only surviving member of the original Iowa Conference.

The Bluff Park Camp Meeting Association, as shown by their report, had contracted debts amounting to some \$10,000, and asked permission to sell a part of the property to meet their obligations, which was granted. They had gone too far with their improvements, and had found, like some other similar enterprises, that, in these commercial times, when talent, like other things, is at a premium, it costs a vast sum of money to run a summer assembly. Furthermore the patronage was not what was expected, and perhaps that was not surprising, since it is difficult to combine the two objects sought, social pleasure and amusement, and religious effort.

Two preachers had died this year. James H. McCutcheon passed away November 24th. He began his ministry in the Ohio Conference, and came to Iowa in 1857, but his health gave way, and he retired from active service. He loved the church, and as part evidence of it, he bequeathed \$500 to the Parent Missionary Board, and \$500 to the Woman's Foreign Missionary Society.

C. P. Reynolds came to Iowa in 1838, and in 1853, was admitted to the conference. He continued effective until 1885. He was a Christian gentleman. He served with credit in all the places of responsibility in which he was placed, and few have gained a firmer hold upon the affections of the people.

Of the sisters who passed away this year, Mary P. Kemble, wife of Rev. I. O. Kemble, merits special mention. Trained in another church, differing from ours in its creed and usages, upon her marriage she carefully examined the foundations of the faith, and became from conviction a Methodist. Domestic in her tastes, and mild and gentle in her disposition, yet she was always ready for any duty in the Master's service. She made herself active as president of the Woman's Home Missionary Society, and as secretary of the Conference Woman's Foreign Missionary Society, and she was also a willing worker in the Woman's Christian Temperance Union. Surely "her, own works do praise her in the gates."

The Lay Electoral Conference met this year, Frank Bacon, of Wilton, president. Besides their regular business, they adopted resolutions on prohibition, on the time of holding the conference sessions, and in favor of female representation in the General Conference.

Rev. J. Benson Hamilton, of the Veterans' Relief Association, addressed the conference in the interests of a better provision for the support of the conference claimants.

1892. Bishop E. G. Andrews presided for the last time this year, the conference holding its meeting at Washington.

The next session being the 50th in order of the conference, a committee was appointed to arrange for a semi-centennial service at the next meeting.

The Bluff Park brethren reported a debt accrued of about \$11,000. They had failed in the effort to sell any portion of their real estate to meet their obligations. But they had some three hundred lots for sale, besides other ground, and they asked the appointment of an agent to look after the sales and the payment of their liabilities. It does not appear, however, that such an agent was named by the conference.

The Children's Home Society, an inter-denominational institution, was endorsed.

The conference also, to meet a pressing necessity, adopted a plan for the "Sustentation of Superannuates," but like so many other excellent projects, it did not meet with the support it deserved.

A model report was made of the Iowa Wesleyan chapel fund. It was classed by districts, and gave under the proper heading the amount subscribed, the amount paid, and the amount due, the total being \$6,653.50. It only needed to be continued in the same form to make it complete. It would certainly tend to clearness, and save many useless questions, if the account of each fund of the college were kept and reported in a similar way.

Dr. J. C. Hartzell, of the Freedmen's Aid Society, Doctor Payne, of the Board of Education, and Doctor Gray, of the American University, represented their several interests before the conference.

Two of the brethren had been called from the church militant to the church triumphant this year. Samuel Hestwood came to the Iowa Conference in 1853. With some breaks on account of ill health, and one year's service in the army as Chaplain of the 40th Iowa Infantry, he remained in active work until 1886. When laid off, he still did much service. His brethren called him "a strong character, a natural theologian, a vigorous thinker, a good preacher, and a faithful pastor." Especially did he delight to expound and enforce those Wesleyan doctrines which relate to the higher life, which he himself professed to enjoy, and which he illustrated so well in his converse and conduct.

Prof. G. W. F. Willey was a German, who came to the states in 1847. During the civil war, he acted as Quartermaster-General. He came to Iowa in 1869, and for sixteen years served as a teacher in the Iowa Wesleyan University, and German college. He had experienced religion in his youth, and while teaching the young along the lines of literature and science by precept and example, he led them along those higher paths of consecration and service without the pursuit of which there can be no real or abiding success. He died June 9th.

The distinguished bishop, during his residence at Des Moines, had done much work in Iowa, and had made himself well known among both the preachers and people. His presence and preaching was much enjoyed, and the hearty good wishes and prayers of the brethren followed him as he left to pursue his appointed duty.

1893. Mt. Pleasant was the seat of the conference this year, and Bishop W. F. Mallalieu was president. It was his first and only official visit.

The Board of Stewards presented their report upon the sustentation fund for the conference claimants, and it was adopted. The plan, if carried out, would have been of great advantage to the needy claimants upon the conference funds, but it never secured an adequate support.

The conference also committed itself to the support of the Wesley Hospital of Chicago.

On Saturday afternoon, the semi-centennial celebration of the conference was observed. Of it, we propose to speak elsewhere. The Sabbath was a great day. The love feast, led by J. T. Simmons, was full of inspiration. The bishop's sermon, from Phil. 3:8, was "full of power and the Holy Ghost."

Great life was given to the religious work of the session by the services of Dr. S. A. Keen. The Sabbath services were a great inspiration, and during the day, many were at the altar seeking pardon or the baptism of the Spirit. Drs. J. O. Peck, of the Missionary Society, J. W. Hamilton, of the Freedmen's Aid Society, and M. S. Hard, of the Church Extension Society, represented in a very able manner the interests in their charge. Dr. Earl Cranston represented the Book Concern.

Four brethren had quit the fields of earthly toil during the year, and three ministers' wives had been called home. Of Drs. G. N. Power and J. W. McDonald, we will speak again.

John Orr was from Ohio. He came to Iowa in 1855. In 1859, he united with the conference, but his ministerial course was interrupted by his service to the country during the civil war as first lieutenant in the 25th Iowa Infantry. In the army, he was true to his profession. He was an intensely zealous and forcible preacher, and at "his coming, new churches were built, neglected communities visited, societies organized, congregations gathered, and souls converted." He fell asleep, February 2nd.

Samuel C. Smith came from Ohio to Iowa in 1854. His itinerant life began in 1877. He served with marked acceptance as pastor for fourteen years. He was "a true yoke fellow, of a pure spirit and blameless life." His coronation occurred May 22nd.

The General Conference of 1892 made an important change in the boundaries of the conference, by providing that "it shall also include the colored work in the states of Iowa and Nebraska and in the western part of the state of Illinois." This work was formed this year into an Iowa district, of six appointments, and four preachers, the membership not being reported. Of these appointments, at the time, there was only one organized church within the Iowa Conference proper, Wesley Chapel at Oskaloosa. In 1894, there was returned from the district, all told, one hundred fifty-three members, with two and one-half churches, worth \$642, and two parsonages, worth \$400.

1894. The able and eloquent bishop, Charles H. Fowler, for the only time, occupied the chair, Fairfield being the rendezvous this year.

A committee was appointed to solicit funds toward placing a statue of Bishop Matthew Simpson in one of the parks of the city of Chicago, but this scheme does not seem to have been carried out.

The sustentation plan, referred to before, was presented and adopted. This plan, if it had gone into effect, would have been of great advantage to the claimants of the conference.

The objects of the United Christian Commission, in furtherance of the moral and religious needs of the army and navy, were approved.

Several proposed changes of the constitution of the church were brought forward for action. On equal lay and ministerial representation in the General Conference, the vote was ayes eight, nays ninety-five; on a change in the ratio of representation, ayes seventy-two, nays seventeen; on a change in the date of opening of the General Conference, ayes sixty-nine, nays one; on admission of women as delegates to the General Conference, ayes seventy-seven, nays thirteen.

Bluff Park Association was again at the front. The debt was stated to be \$10,344, and the creditors offered to settle it at a discount of fifty per cent. This the conference resolved to accept, proposing to sell stock to cover the balance, and asking the appointment of an agent to sell the stock. But no notice of such appointment appears.

The conference again pledged its support to the Wesley Hospital, Chicago. Three ministers and three ministers' wives had died during the year.

Robert G. Wilson entered the conference in 1883, and was effective nearly nine years. He was a young man of rare promise and excellent gifts, and that which he preached he possessed, a vital and joyful experience. Taken in the midst of his days and the pressure of his work, and away from friends and loved ones, yet he said, "It is right," and fell asleep in Jesus, June 2nd.

Orville C. Shelton was a West Virginian. His early work was in Ohio in his native state. In 1852, he came to this conference, and continued in the work until 1888, when he superannuated. All his early work in the east was on large circuits, requiring great travel on horseback, and giving little support. And with little exception, he was employed on circuits in Iowa, but his work was done cheerfully and well. He had fine qualities of mind and heart, and his principles were fixed and constant. "Truly a good man has fallen and has gone home." His death occurred September 5th.

Dr. C. S. H. Dunn died in London, England, August 17th. Born in England, but educated in America, he entered the Minnesota Conference and transferred to the Iowa Conference in 1890. In 1893, he, on account of his health, took a supernumerary relation, and went to California, where he served as editor of the *Southern California Advocate*. Later, he was pastor as a supply for one year in Minnesota. Finally, his work was cut short, and he went to his reward. He was a fine scholar, a forcible preacher, and a consistent Christian.

At this session, Bishop Fowler's health was in a bad condition, and as he wished to get away to secure medical care, the

conference on Saturday resolved that after the memorial service on Sabbath evening, the appointments should be read, and the conference stand finally adjourned. This was not satisfactory, but under the circumstances seemed unavoidable.

1895. The conference met in the First Church, Ottumwa. The venerable Bishop R. S. Foster, for the third and last time, and for the second time in Ottumwa, held this conference.

The matter of a change in the restrictive rule governing the ratio of representation in the General Conference was again before the body, and the vote stood, in favor of a change, seventy-eight, opposed, fifteen. A motion to reconsider the action of last year as to making women eligible to membership in the General Conference, was lost by a vote of forty-eight ayes to forty-nine nays. A resolution in favor of equal representation of ministers and laymen in the General Conference, was lost by a vote of twenty-six to twenty-seven.

In view of the apparent fact that the conference could not successfully administer the colored work of the Iowa district, there being but a single society of colored members within its former bounds, a resolution was offered asking the General Conference to transfer that district to the Central Missouri Conference, that being a colored body. After considerable discussion, the motion was tabled. A resolution favoring the publication of a lesser church hymnal prevailed.

By another resolution, the attention of the lay members was called to the disciplinary requirement that they refrain from signing petitions for licensing the sale of intoxicating liquors, and from contributing by voice, vote, or influence in the perpetuation or protection of the traffic. The conference also put itself on record as in favor of the re-submission of the constitutional amendment prohibiting the liquor traffic in the state.

The conference, in furtherance of the interests of the permanent fund for the support of the conference claimants, requested the appointment of a special agent of the fund, and C. W. Shepherd was so appointed.

Two of the ministers and one minister's wife had died this year.

Dennis Murphy, a born Irishman, and a Catholic, was happily converted in Ottumwa, Iowa, in 1856. In 1858, he entered the Iowa Conference. In 1862, he was elected chaplain of the 19th Iowa Infantry, in which position he served with honor and acceptance. His pastoral work was of the best, and he was a master in the pulpit. Personally, he was a marked man, stalwart, well proportioned, and commanding. Graceful in his manners, and refined in his social life, he had a heart filled

with love. His mind was well stored, and he had a ready utterance. Death came to him suddenly, but he was only "absent from the body, and present with the Lord." He was set, for many years, upon the establishment of missions among the followers of the Roman faith, whose errors of faith and need of spiritual help he well understood. He was greatly disappointed that his efforts in that direction were not made a success.

George H. Clark, a son of Father Samuel Clark, died also suddenly, April 16th. He joined the conference in 1851. In 1878, he retired from the active field. He was "a modest, warm hearted, manly man." He knew in whom he had believed, and his witness was positive and inspiring. He had known what hard work on border fields meant, when the support was meager and the accommodations poor. Yet he never complained. He was especially gifted in prayer, and his testimony was always clear. At the class meeting the Sunday morning before his death, with his countenance lit up with joyous emotion, he said, "The Lord is very good to me this morning." But he has left to realize that greater goodness, which the Lord hath "laid up for them that fear Him and wrought out for them that trust in Him among the sons of men."

Among the many visitors at this conference was Dr. W. A. Spencer, Dr. S. L. Beiler, of the American University, Dr. J. F. Goucher, of the Woman's College, Baltimore, and Dr. W. H. W. Rees, of the Freedmen's Aid Society.

The brethren were greatly pleased with the visit and services of the bishop, who, though feeble, passed through the work of the conference with patience and dignity, and who preached a sermon of great power and unction on the Sabbath forenoon.

The Lay Electoral Conference met this year, John Mahin, of Muscatine, presiding. They favored female representation, and equal lay representation in the General Conference. They also organized a permanent Iowa Conference Lay Association. It may be added that at all these lay conferences brotherly greetings were exchanged between the lay and ministerial bodies.

1896. The conference was held in Knoxville. Bishop J. P. Newman, for the first and only time, held the chair at this session, and by his urbane manner, his instructive addresses, and his eloquent preaching, he left a lasting impression upon the members.

The matter of equal representation in the General Conference, as between the ministerial and lay delegates was submitted by the General Conference. The vote was ayes ninety-one, nays twenty-three. On the proposition to extend the limit of the ratio of representation to one in ninety the vote stood: for, thirty-three; against, seventy-three.

The conference adopted a plan for church insurance, as recommended by a joint commission of the four conferences in Iowa.

Two ministers and four wives of ministers had died.

Wm. Poston entered the conference on probation in 1854. During the civil war, he served as chaplain of the 8th Iowa Infantry, and maintained the confidence and respect of his command, remaining with them until the close of the war. He then resumed the pastoral work, and continued at his post until, in 1875, on account of physical infirmity, he retired. Of him, it may be said he was both faithful and useful. His dying word was, "My spirit is going home."

J. F. Robertson was converted at eleven. In 1877, he was admitted to the conference. He did nineteen years of effective work. He was a man, unassuming in his manners, possessed of rare qualities of soul, an excellent preacher, and a workman who needed not to be ashamed. His end was peace.

Among the many visitors who graced the session with their presence and added to its interest by their speech, was that fine specimen of our brothers in black, M. C. B. Mason, of the Freedmen's Aid Society, and E. H. Richards, superintendent of the East Africa Mission. The latter reported later \$140.00 raised in the conference for his mission.

1897. This year's session was held in the Central Church, Oskaloosa, and Bishop J. N. Fitzgerald presided, this being his only visit to the conference.

Among the visitors were Dr. J. W. Hamilton, of the Freedmen's Aid Society, Dr. W. V. Kelly, of the *Review*, and Dr. E. H. Hughes.

A peculiar feature of the session was the unusual number of cases of discipline. Three of the members were under examination, two of whom were expelled, and one deprived of his ministerial office and credentials. Two of them gave notice of appeal. This was an unpleasant, but necessary process, by which alone can the church vindicate her honor and maintain her standing before the world. Dr. S. L. Beiler spoke for the American University, Dr. C. H. Payne for the Board of Education, Dr. A. B. Leonard for the Missionary Society, and Dr. M. S. Hard for the Church Extension Society.

A pleasing episode was the reception of a delegation from the Friends' Yearly Meeting. They addressed the body and the bishop made a fitting response.

One brother, R. D. Pool, was received on trial, who has since fully justified the action, laboring under the disadvantage of total blindness.

A report from the trustees of Bluff Park was laid on the table. A proposition from the East Maine Conference in favor

of changing the ratio of representation in the General Conference from one in forty-five to one in sixty, was carried by ninety-two votes. A set of by-laws for the government of the trustees of Iowa Wesleyan University was approved.

Four ministers and one preacher's wife had died.

William E. Patterson joined the conference in 1871. He had entered the army as a private in 1863, and was in the ranks until the close of the war. His work in the conference continued until he was suddenly called home, February 1st, 1897. His last sermon, preached on the night of his death, was from 2 Pet. 1:13-16. He was a sound preacher, enjoying the good will and confidence of his brethren. And his character was without a stain. He had a good degree of architectural skill, and successfully planned and built several neat and commodious churches.

John Burgess began his ministry in Ohio. From there, he went to Illinois, and in 1858, came to the Iowa Conference. For awhile, he was chaplain of the 30th Iowa Infantry, remaining with the regiment until his health compelled his return. He was the author of a volume of practical sermons, and also published the "Pleasant Recollections of Pioneer Methodism." With some eccentricities, he made himself useful, and did much faithful work for the cause.

E. W. Twining commenced his ministerial work with the Presbyterians, among whom he was educated, taking his training in theology in Lane Seminary, under Lyman Beecher. But having embraced the Arminian faith, he connected himself with the Methodist Episcopal Church, and began his work among us in 1846. With some intervals of rest, he remained effective until 1876, his whole ministry covering fifty-six years. He was above the average as a preacher, and his social and Christian life was of a high grade. His brethren said of him, "The Iowa Conference never had a truer man than Brother Twining."

Of Doctor Corkhill, mention is made elsewhere.

1898. The conference met at Montezuma, and Bishop John H. Vincent presided, this being the first time he occupied the post in this conference. Very little, except the regular business, was transacted at this session. Among the visitors were Dr. W. H. W. Rees, of the Freedmen's Aid Society, Dr. A. J. Kynett, of the Church Extension Society, and Miss Ida E. Miner, of the Deaconess' Home, Washington, D. C.; each of whom presented to the conference the interest represented by them.

I. A. Bradrick, against whom complaints had been pending for some years, was permitted to withdraw.

In justice to the conference, and especially to the younger men, the bishop was requested not to allow transfers to the conference, except by a mutual exchange.

A resolution of the Rock River Conference, in favor of equal representation in the General Conference, was concurred in by a vote of ninety-one for, and twenty-two against.

A committee was appointed to consider the matter of the Iowa Conference Woman's Guild, to operate in the interest of the University, and was directed to report at the next session.

Five brethren and one sister, in the conference ranks had paid the debt of nature this year.

W. F. Mair entered the conference on trial in 1887, and remained in the work until the failure of his health in 1896. He was "a man of deep convictions, earnest piety, and loyalty to the truth he believed and preached." He was a good scholar and an instructive preacher, and wherever he labored he had the respect and love of the people he served. Death came to him, December 30th, 1897.

James T. Coleman became a probationer in the conference in 1847. His whole service in the active work covered thirty-three years, twelve of which were spent in the Upper Iowa Conference. He was well versed in the doctrines of the church, and was ready at all times for their defense, having defended the church in two set debates. He was a man of strong faith, and from a youth had known the Holy Scriptures, from which he was prepared to draw forth things new and old. When past eighty, the messenger came and he left this world to dwell in eternity, January 29th.

C. W. Shepherd spent a considerable time in the army, serving from 1861 through the war. He then studied law and was admitted to the bar. But his mind turned to the ministry, and in 1868, he united with the conference. With little interruption, his work continued until his death. For several years, he was treasurer of the conference, and part of the time, publishing agent. "He was a pure, true, and godly man;" and who can desire a better tribute? His release came May 31st.

J. W. Lewis came into the conference in 1882. His itinerancy covered nineteen years. His brethren said of him, he "was an earnest, conscientious, and gifted man and brother." His death took place September 4th.

Of Father Allender, notice will be found in another place.

The conference recorded its gratitude for the cordial and able manner with which the bishop conducted the business of the session. Their appreciation of his lectures on Timothy, and recognition of his interest in the preachers and people, were noticeably manifest in the closing hours of the conference.

1899. The conference met in Mt. Pleasant, and the brethren were delighted with the presence and presidency of Bishop C. C. McCabe, although his health was poor at the time of the session.

A committee was appointed to which was referred the matter of the establishment of a Methodist Hospital at Des Moines.

Among those received this year was F. D. Blakeslee, D. D., the newly elected president of the Iowa Wesleyan University.

Dr. W. F. McDowell, secretary of the Board of Education, was present, and addressed the conference in that interest. The Missionary Society was represented by Dr. A. B. Leonard.

An enabling act, relating to the admission of the lay delegates to the General Conference, was approved by a vote of eighty to four.

A resolution was passed protesting against the establishment of the Army Canteen at the army posts.

A report commending the Deaconess work prevailed, also one favoring the Iowa Methodist Hospital movement at Des Moines. They also approved of the Woman's Guild, and elected the officers named in the report.

Three of the members, S. W. Thomas, H. F. Cowles, and Michael See, had died. Of Brother Cowles, we shall speak later.

Michael See joined the conference in 1845. His own conversion, when a wild boy, was a clear miracle of grace, and, though his educational training was defective, his natural and acquired talents were strong and well developed. It is said of him that "he had remarkable gifts as a revivalist," and it was estimated that from one thousand, five hundred to two thousand persons were led by him to Christ. Among them, were Dr. B. H. Badley, Leroy M. Vernon, and A. J. Kynett. The people heard him gladly, and his services were always in demand at camp meetings and other large gatherings. Simple as a child, with a heart charged with the milk of human kindness, he was beloved by all. After spending thirty-seven years in the active field, he retired, and patiently waited until his change should come. November 6th, he went home, and on the 26th, he was followed by his companion, a Mother in our Israel.

S. H. Thomas died suddenly November 23rd, 1898. He was admitted on trial in the conference in 1860. After twenty-eight years of service, he retired in 1888. "He was a man, a brother, a faithful pastor, an impressive preacher, a soul winner, and a servant of Jesus Christ." He was a brother of Dr. H. W. Thomas, of the People's Church, Chicago.

In this decade, there was an increase in the membership of the conference of fifty-seven, and in the total lay membership of eight thousand, two hundred ninety-eight.

This being the year prior to the meeting of the General Conference, the lay electoral conference also convened, Hon. James Harlan, president. They, besides the election of delegates, adopted resolutions opposing any change in the time limit of pastoral service, urging the more liberal support of the ministry on temperance and education.

On Friday, at 2:30 p. m., a joint session of the lay and ministerial members was held, in which the laymen were called out, and fitting responses made by the bishop and others.

On account of the state of his health, to the disappointment of many, Bishop McCabe was unable to preach on the Sabbath, and called on Dr. W. F. McDowell to occupy the pulpit in the morning, who delivered a fine and impressive discourse. The whole of the Sabbath services were inspiring and helpful. Thus closed the 56th session of the conference, and the last of the nineteenth century.

In this decade, eighty-two were admitted on trial, thirty-six by transfer, two by readmission, and one from a sister church, making one hundred twenty-one. Six located, thirty-two left by transfer, thirteen were discontinued, eleven withdrew, three were expelled, and twenty-five had died, making a total of ninety. The net gain was thirty-one, of the probationers, sixty-nine were admitted into full connection.

ITEMS FROM THE JOURNAL

PERIOD 7. 1900-1909

THE term under present review is wholly too recent for proper history. However, it shows, not a large, but a steady increase along almost all lines. The conference sessions were uniformly pleasant occasions. The total conference membership, now one hundred seventy-seven, had gained but two. There were in the lay membership a total of thirty-five thousand, six hundred sixty-six, a gain of three thousand, six hundred ninety-two. The probationers received numbered thirteen thousand, seven hundred sixteen, and in the decade three thousand, nine hundred ninety-two had died. Taking into account the number of probationers enrolled, the gain over all losses should have been much larger, showing that the real problem before the church is in the nursing and care of the newcomers. Some think that a remedy would be found in the abandonment of the probationary system, but it is readily to be seen that, under like conditions, the loss would be transferred to the list of the membership. The baptisms were, of children, four thousand, two hundred thirty-seven; of adults, fourteen thousand, one

hundred eighty-nine. In the value of real estate, there was an advance, but not so much in the number of new buildings; for while there was an addition of eighteen parsonages, there was a decrease of six churches. But the estimated value of the churches and parsonages was \$1,575,650, an increase of \$570,410. The total amount expended in the decade for church and parsonage improvement was \$607,980, and the remaining indebtedness was \$54,119; an increase of \$31,062. The presiding elders reported the building or purchase of fifty-five churches and thirty-four parsonages. Among the former are the large, substantial, and commodious churches at Bloomfield, Santa Fe Avenue, Ft. Madison, Trinity Church, Keokuk, Willard St., Ottumwa, and the fine combined church and parsonage at Centerville. At Mt. Pleasant, the old Asbury Church has been sold, and the erection of a more suitable edifice undertaken. Already, they have provided a fine new residence for the pastor. At Muscatine also, the church property has been disposed of, with a view to the building of a new parsonage and fine modern church at a better point.

Apart from the regular business of the conference, the most important matters before it during this decade was the vote on the new constitution adopted by the General Conference, and submitted to the Annual Conferences for their action. On the question of ratification, the vote stood one hundred for and twenty-five against. In 1903, advanced action was had as to the Permanent Fund, in the interest of the conference claimants, and Dr. J. C. W. Coxe was made its general secretary, and did excellent service in planning for the further extension of the movement. The next year, a set of by-laws, forming in fact a constitution for the board, was adopted, and Rev. R. L. Patterson was made the agent, who did very successful work during the following two years. Then the place was taken by Rev. J. C. Kendrick. The effect of these steps, though not altogether such as the interest demands, has been to increase the fund from \$1029.30 in 1899, to \$14,985 in 1909. But there should be no remitting of the effort until the proposed \$50,000, or more, of permanent investment, is secured. Action was also had in favor of the observance of June 28th, 1903, the centennial of the birth of John Wesley, the founder of Methodism.

In 1907, the conference voted on several propositions submitted to it relating to proposed action for the General Conference. On a proposition to limit the jurisdiction of the bishops, the vote was nine ayes to ninety-five nays. On the question of the restoration of the time limit of pastoral service, there were seventy-six ayes and twenty-eight nays. On the proposition to assign the bishops to contiguous territory in their annual visitations, nineteen voted for and eighty-two against.



W. H. Dillon	W. L. Fry	Mrs. W. L. Fry	Walter P. Stoddard
Jay W. Somerville	John W. Pool	Jesse A. Monkman	
U. S. Smith	Chas. E. Coggeshall	Mrs. George Filmer	George Filmer
J. C. Kendrick	Mrs. U. S. Smith	J. Fletcher Robertson, 2nd	
W. B. Ireland	F. B. Tucker	Thomas B. Hughes	Elias Handy

In 1909, the conference approved the proposition to issue a history of the conference, and appointed a committee of publication therefor. It also provided for the opening of a Hall of History and Museum of the conference, in the university, and formed a Conference Historical Society to supervise the same.

During the decade twenty-nine ministers were summoned to their reward. A short sketch of each one's life and his life work follows:

B. M. Boydstone died May 13th, 1902, aged fifty-one. He entered the conference in 1880, and did twenty-two years of effective service. He was a man of attractive personality, and his preaching was of a high order, both spiritually and intellectually.

Frank E. Brush died March 17th, 1908, aged fifty-five. His ministry began in the Upper Iowa Conference in 1877. In 1896, he was appointed to First Church, Ottumwa, where he spent five fruitful years. Then disease struck him, from which he found no relief. He had superior talents as a man and a minister, and his leadership was always careful, judicious, and capable.

Jesse Craig passed away May 7th, 1907, at the age of eighty-six. Converted at nineteen, he was admitted in the Pittsburg Conference in 1845, passing from it by division into the Western Virginia Conference, from which he transferred to the Iowa Conference in 1855. Here he spent thirty years in active labor. In 1886, he superannuated and sustained that relation until his death. "He was an able preacher and a successful evangelist, and great revivals attended his ministry."

D. S. Dunlavey was called home, April 13th, 1902. He was converted among the Baptists in 1877, and labored with them in the ministry for two years. He then transferred his membership to the Methodist Episcopal Church, and joined the St. Louis Conference. Thence in 1885, he came to the Iowa Conference. Here he continued in active work up to the time of his taking off, his death being caused by a railroad accident on the Holy Sabbath, after the close of his work for the day. His ministry was fruitful on many lines, and he was blessed with many revivals, resulting in many conversions and accessions to the church. He was pleasant as a man, and popular as a preacher.

Rev. William F. Gilmore died June 6th, 1903. He was converted and united with the church in 1887. He was received on trial in the Iowa Conference in 1894. He had been diligent in preparing himself for his life work, having availed himself of the advantages of the Iowa Wesleyan University, and of the Boston School of Theology, and was looking for a long career of consecrated service, but it was otherwise ordered.

"As a preacher, he was strong and clear in thought, touching in expression, dignified and pleasing in manner, earnest in spirit, and always interesting and instructive." He was "a refined and cultivated gentleman, a true friend, and a companionable brother."

Rev. James Haynes died April 21st, 1902, aged seventy-six. His early education was had at Mt. Pleasant, where for awhile, he served as an instructor in the university. In 1855, he entered the conference. From that date on, he remained in the itinerant field until 1875, except a short term in which he was employed as chaplain of the 36th Iowa Infantry. His last years were spent at Omaha, where he made himself useful in various ways, both to the community and the church. Of him, his brethren said, "He was a man of God."

Rev. Warren A. Jackson went to his rest, July 3rd, 1901, aged forty. His union with the conference began in 1892, and he was "instant in season and out of season" for about eight years. He was "a man of prayer." He had "marked ability as an evangelist, was a good preacher and a faithful pastor." But eventually, his health gave way and he passed peacefully to his reward.

Oliver P. Light went home, March 28th, 1904, in his seventy-sixth year. Blessed with a clear conversion, and having a call to the ministry, he was licensed to preach in 1852, and went into the Illinois Conference on trial that fall. From there, he was transferred to the Minnesota Conference, but hearing the call of his country, he enlisted as a private in 1862 in the 6th Minnesota regiment. In 1863, he was promoted to the position of chaplain of the command. After his return from the army, in 1864, he re-entered the work in the Illinois Conference, from which he came by transfer to the Iowa Conference in 1867. Here he did useful work as a pastor until 1884, when he was granted a supernumerary relation, but this did not terminate his active work, which was resumed in the capacity of a supply in Nebraska, Kansas, and Oklahoma. He was a man of good natural endowments, intelligent and sound in his views of Christian truth. He was social in his disposition and true and warm in his friendships. The divine seal was set upon his ministry, inasmuch as he left many signs following him.

Elias J. Pike died November 3rd, 1904, aged fifty-eight. Coming to Iowa in his boyhood, July 7th, 1862, he enlisted in the 18th Iowa Infantry, and remained in the service until July 20th, 1865. In 1867, he became a member of the Methodist Episcopal Church, and was enrolled as a probationer in the Iowa Conference in 1868. His itinerant record was unbroken until his death, and his general popularity as a minister is shown by the fact that, at the time of his death, he had entered upon his

seventh year of service at Williamsburg. With limited early opportunities, he had improved his time, so as to become at home in the best literature of the day. Modest and unassuming, he was a Christian gentleman. "His beautiful, quiet, Christ-like spirit was manifest at all times, not only making his home life beautiful, but captivating the hearts of all that knew him." In a word, "he was a good man, full of the Holy Ghost and faith."

Charles W. Powelson was crowned January 6th, 1906, in his fifty-seventh year. His connection with the Iowa Conference began in 1886. From that time on, he gave himself unremittingly to the work of a pastor, except for three years which were spent as a financial agent of the Iowa Wesleyan University. It is said of him that "every appointment to which he was sent was blessed with revivals." He was a person of many excellent traits of character, and enjoyed the confidence of his brethren, both ministerial and lay.

Morris J. Pusey died May 17th, 1904, aged forty-nine. Converted early, though raised a Presbyterian, from conviction, he united with the Methodists, and in 1887, connected himself with the Iowa Conference. Later, he attended the Garrett Biblical Institute, and graduated in divinity. Responding to a call to the missionary field, he and his excellent wife spent five years in Peru. Returning for a year's rest in 1904, he spent much of his time in promoting the missionary enterprise in the home field. In this work, his health gave way, and while on the way to visit a sister in the state of Washington, he was seized with a fatal attack at the Crow Agency, Montana, where he had stopped to visit some friends. From there, he went to his reward. He maintained himself well in every relation to which he was called, whether as a man, a minister, or a missionary.

James A. Roovart passed away January 3rd, 1907. His conversion was in his childhood. Reared in the Dutch Reformed Church, being impressed with the conviction that there was a call for him in the Master's vineyard, out of choice, he united himself with the Methodists, and entered the Iowa Conference on probation in 1901. But his course was brief. Starting out with the promise of great usefulness, he became a victim of the "White Plague." Like Enoch of old, he "walked with God, and was not, for God took him."

Benjamin F. Shane left this world February 25th, 1906, aged sixty-nine. He was raised in the United Presbyterian Church, and was converted at eighteen, and went into the communion of that people. Later, he associated himself, from conviction, with the Methodists. He came into the conference on trial in 1869. His active work in the ministry covered

thirty-five years. He was a man of excellent qualities, well grounded in Christian experience, and versed in Methodist theology; social and friendly in his turn, and pleasing in his address. He left many living witnesses to his faithfulness and zeal wherever he had labored.

William S. Shearer departed this life, February, 13th, 1902, aged thirty-three years. He was converted at fifteen, and to prepare himself for a useful life, he entered the Iowa Wesleyan University, and graduated in 1895. That fall, he was admitted to the Iowa Conference on trial, and served the church, with splendid success, until he was taken home. He was an attractive young man, of whose labors much was expected. His removal was the cause of deep regret to many loving friends.

James A. Sinclair left us July 8th, 1909, aged fifty-three. Converted when a boy, and impressed with a sense of duty, he joined the conference on trial in 1883. In 1904, he took a supernumerary relation, but afterward served as a field secretary of the University. He was a pious man, faithful in all his trusts, and held the uniform confidence of the church.

Simon P. Souden united with the conference in 1885. After three years of labor here, he was transferred to the southern California Conference, where he remained for nine years. Then he returned to this conference. His was a productive ministry, and on all lines, the churches of which he had charge, prospered. Consistent in his conduct, devout in his spirit, and consecrated in his life, he "finished his course with joy."

Almand W. Stryker went home February 27th, 1903. He entered upon a religious life when but fourteen. At first, he engaged in teaching and then studied and for five years practiced medicine. But he had a higher calling, was licensed to preach in 1846, and came into the Indiana Conference on trial in 1850. In 1856, he was transferred to the Iowa Conference. Here he remained effective until 1876, his ministry being crowned with abundant success. From that time on, he sustained a superannuated relation. He had a strong intellect, well furnished with general, and more especially with religious knowledge. He was a man of strong faith, unquenchable zeal, and deep spirituality. His memory is precious.

James G. Thompson died October 9th, 1902, aged eighty-eight. His conversion occurred in his twenty-seventh year. He came to Iowa in 1845, and down to 1853, he served the church as a class leader and local preacher. Then he became associated with the conference. He continued in the pastorate, except for two years of ill health, down to 1880, when he superannuated. His work was not in vain. Many will rise up in the last day to call him blessed. He was a close student of the scriptures, and well instructed in the doctrines of redemption,

and he gloried in preaching a free, a full, and a perfect salvation. He was interested in all the departments of church work, and left one thousand dollars to the building fund of the new church at Sigourney.

W. C. Van Schoick left the scenes of earthly toil, July 4th, 1903, aged forty-seven. He was converted in 1866, and immediately united with the church, of which he became an active member. In 1887, he was licensed to preach, and the next year came into the conference on trial. His work only ceased with his life. He had a passion for souls, was eminently successful as an evangelist. Brotherly in disposition, and sympathetic in temperament, he enjoyed the friendship of all his associates. His record is on high.

Nelson Wells was removed from sublunary service, May 30th, 1906, aged eighty-one. He commenced a religious life in 1843. In 1845, he was licensed to preach. He came into the Iowa Conference in 1854, but had done some pastoral work before that time. In 1864, he went as a private in the 2nd Iowa Cavalry, and was discharged in 1865. His active ministry extended over thirty-three years. He superannuated in 1885. He was a man of broad culture and deep piety, and in his prime, was regarded as one of the most logical and original thinkers in the conference. In the best sense, he was a self-made man, and made an abiding impression upon the church and the world.

Charles F. Williams died January 9th, 1906, aged fifty-six. His literary training was had at the Yellow Spring and Williams Colleges. He graduated at Williams in 1862. After some pastoral work in Illinois, Arkansas, and Kansas, he joined the Iowa Conference in 1878. For nine years, he was employed as chaplain of the Iowa State Penitentiary at Ft. Madison. He also when not engaged in pastoral work, busied himself in the Children's Home Finding Movement, and in the Anti-Saloon League. From 1902, he was supernumerary. "Profound piety, constant devotion, deepening experience of fellowship with God, and a growing sense of citizenship in the heavenlies, marked his advancing years."

Of F. W. Evans, J. B. Hardy, J. B. Hill, Banner Mark, Anthony Robinson, J. T. Simmons, and I. P. Teter, notice will be taken elsewhere.

In addition to these ministers, there were removed from the names of the conference during this term, twelve ministers' wives; viz., Carrie K. Barber, Martha R. Boyd, Hannah Bussey, Zerilda A. Coxe, Cora M. Dimmitt, Rebecca Donaldson, Elizabeth W. Eyestone, Mrs. J. S. Ferguson, Sarah Hayden, Celia I. Kirkpatrick, Ella C. Millice, and Harriet Thompson.

VI

THE WORKERS

1—PREACHERS EMPLOYED IN IOWA PRIOR TO 1844

[“The Lord spake the word, and great was the company of those that published it.” PSALMS 68:11.]

YEAR	CONF.	FROM	NAME	YEAR	CONF.	FROM	NAME
1838	Ill.		Arrington, Joel	1836	Ill.		McMurtrie, Moses H.
1834	Ill.		Bastion, N. S.	1842	R. R.		McVay, Luther
1843	Mo.		Bowman, Geo. B.	1843	R. R.		Maxon, J. W.
1848	Ill.		Brace, Henry J.	1834	Mo.		Monroe, Andrew
1840	R. R.		Campbell, Chester	1843	R. R.		Nicholls, D. B.
1834	Ill.		Cartwright, Barton H.	1836	Ill.		Pitner, Wilson
1836	Ill.		Cartwright, Daniel G.	1839	Ill.		Pope, Thomas W.
1833	Ill.		Cartwright, Peter	1836	Ill.		Reed, Henry W.
1843	R. River		Case, Laban	1843	R. R.		Reeder, Micaijah
1841	R. R.		Chenowith, F. A.	1843	R. R.		Rice, Robert
1842	R. R.		Coleman, Andrew	1840	R. R.		Richardson, P. S.
1840	R. R.		Cooley, W. D.	1835	Mo.		Ruble, John H.
1837	Ill.		Crummer, John	1843	R. R.		Searles, Isaac
1842	R. R.		Ferree, Uriah	1840	R. R.		Shinn, Moses F.
1839	Ill.		Flanders, J. F.	1836	Ill.		Simpson, William
1837	Ill.		Gillham, John	1836	Ill.		Smith, George
1842	R. R.		Greenly, Richard	1840	R. R.		Smith, Newton
1842	R. R.		Hardy, Joshua B.	1834	Mo.		Stateler, Learner B.
1842	R. R.		Hawk, Robert	1839	Ill.		Stewart, Isaac I.
1841	R. R.		Hayden, John	1836	Ill.		Summers, Henry
1839	Ill.		Herbert, Jesse	1839	Ill.		Taylor, W. H.
1836	Ill.		Hobart, Chauncey	1843	R. R.		Walker, John
1836	Ill.		Hobart, Norris	1837	Ill.		Weigley, Wellington
1840	R. R.		Hodges, John	1837	Ill.		West, Asa D.
1840	R. R.		Hubbard, Henry	1837	Ill.		Weed, Bartholomew
1843	R. R.		Hulbert, William	1841	R. R.		White, Barney
1841	R. R.		Ingham, S. W.	1842	R. R.		Whitford, J. G.
1840	R. R.		Jewett, Nathan	1840	R. R.		Wilcox, Washington
1843	R. R.		Johnson, Allen W.	1842	R. R.		Wood, E. P.
1840	R. R.		Kirkpatrick, Jos. L.	1841	R. R.		Wood, Sidney
1840	R. R.		Kirkpatrick, Thos. M.	1842	R. R.		Worthington, David
1843	R. R.		Lewis, J. T.	1836	Ill.		Worthington, G. G.(64)

2—THE CONTINUOUS ROLL

THE PREACHERS OF THE IOWA CONFERENCE
1844-1909

["Many shall run to and fro, and knowledge shall be increased."
DANIEL 12:4.]

THE names of none are included in this roll, except of those whose fields of labor were, in part, or in whole, within the present limits of the Iowa Conference.

ABBREVIATIONS—a, admitted on trial; d, deceased; dis., discontinued; div., removed by division of conference; e, expelled; l, located; o c, received from other churches; O. M., original member; p, probationer; r, readmitted; t, transferred; w, withdrawn. The dates are intended to indicate the first and last appearance of the name on the roll.

1895 a	Abbott, D. G.	t 1900	1884 t	Berry, E. C.	d 1885
1902 t	Adams, C. P.	t 1903	1855 t	Berry, Lucien W.	t 1858
1877 a	Adams, F. W.		1870 a,	Bevan, D. C.	
1903 t	Adams, T. A.	t 1904	1851 a	Bishop, Alfred A.	d 1854
1885 t	Alderman, S. H.	t 1887	1878 a	Bishop, S. F.	
1907 t	Allen, Eugene		1884 a	Black, W. A.	w 1888
1854 a	Allender, Richard B.	d 1898	1901 a	Blagg, George	
1885 a	Allison, R. A.	d 1888	1899 t	Blakeslee, F. D.	t 1901
1884 t	Armocost, J. H.		1870 r	Blakeney, J. B.	d 1896
1851 a	Armstrong, William	l 1856	1883 t	Boatman, J. A.	
1844 OM	Arrington, Joel	d 1851	1878 a	Bodkin, P. H.	t 1883
1853 a	Ashbaugh, L. S.	t 1876	1909 oc	Bohn, H. F.	
1856 t	Audas, Thomas	t 1866	1892 t	Borts, Isaac	l 1898
1906 t	Baker, O. S.	t 1909	1889 a	Boyd, A. C.	t 1903
1893 a	Baker, W. L.	dis. 1894	1880 a	Boydstone, Boaz M.	d 1902
1854 a	Bamford, Geo. W.	d 1871	1855 a	Boyles, T. D.	d 1867
1871 a	Bamford, Morris	t 1899	1856 r	Bradrick, I. A.	w 1898
1906 t	Banker, M. A.		1863 a	Bradrick, T. H.	t 1864
1883 a	Barber, G. W.		1867 t	Brady, E. W.	t 1868
1893 a	Barclay, W. C.	t 1901	1857 a	Bresee, P. F.	div. 1864
1890 a	Barker, T. F.		1888 a	Breeden, Richard	
1884 a	Barnett, J. F.		1889 a	Bridges, John	l 1900
1857 r	Barnhart, A. C.	t 1863	1845 a	Brier, J. W.	l 1849
1868 a	Barton, James G.		1851 a	Brigge, Elias L.	w 1878
1908 t	Baumgarten, C. E.		1906 a	√Brinton, E. A.	
1884 t	Beck, F. N.	t 1886	1903 t	Brooks, A. M.	l 1908
1892 t	Beckham, J. J.	l 1900	1887 t	Brooks, E. C.	
1874 a	Belknap, A. J.	w 1877	1846 t	Brooks, Joseph	t 1860
1844 OM	Bennett, Jesse L.	t 1845	1848 a	Brooks, Strange	t 1871
1908 t	Beatzinger, E. A.		1892 t	Bronson, S. C.	t 1896
1904 oc	Berg, W. E.		1865 t	Brown, J. C.	w 1879

1893 t	Brown, S. D.	t 1896	1844 r	Clark, Samuel	d 1857
1865 t	Brown, W. M.	t 1874	1889 a	Clark, W. A.	dis. 1891
1865 a	Brown, W. W.	t 1868	1885 a	Clulow, James	t 1891
1903 a	Bruce, R. A.		1860 a	Coats, J. M.	
1902 t	Bruner, A. J.	w 1904	1901 a	Cochran, C. W.	
1896 t	Brush, F. E.	d 1908	1850 a	Cock, R. L.	dis. 1857
1900 a	Burdock, Luke R.		1866 a	Coddington, E. H.	d 1871
1847 r	Buren, J. J.	t 1848	1893 a	Coggeshall, C. E.	dis. 1871
1858 t	Burgess, John	d 1897	1857 a	Coiner, E. F.	d 1862
1890 a	Buriff, A. E.	t 1899	1895 a	Colby, H. E.	e 1897
1865 t	Burns, Alex	t 1868	1844 OM	Coleman, Andrew	div. 1856
1871 t	Burns, James	t 1873	1856 r	Coleman, Austin	l 1857
1863 a	Burriss, F. H.	t 1865	1847 a	Coleman, J. T.	d 1898
1847 a	Burriss, Wm.	dis. 1849	1889 a	Collier, Richard	
1868 a	Busby, I. N.		1903 a	Conant, P. M.	
1845 a	Bushnell, Alex	dis. 1847	1857 a	Conrad, G. W.	d 1860
1856 r	Bussey, Amos	d 1865	1877 a	Cook, J. A.	l 1880
1903 a	Butler, H. E.		1874 t	Cooper, C. S.	
1887 t	Butler, M. H.	t 1883	1886 a	Corkhill, C. E.	w 1900
1853 t	Butt, Wm.	t 1855	1851 a	Corkhill, T. E.	d 1899
1857 a	Byrkit, G. W.		1871 a	Corley, J. E.	
1860 a	Byrkit, W. A.	d 1863	1859 a	Courtney, J. L.	dis. 1860
1909 t	Cadwell, A. B.		1880 a	Cowan, C. V.	t 1904
1898 a	Caldwell, J. W.	t 1901	1851 t	Cowles, W. F.	d 1899
1850 a	Cameron, J. R.	div. 1856	1907 t	Cox, M. D.	
1884 a	Cannom, G. F.	t 1905	1874 t	Coxe, J. C. W.	
1851 t	Carey, F. H.	t 1862	1901 t	Craig, A. E.	t 1905
1857 a	Carey, J. R.	t 1862	1855 a	Craig, Jesse	d 1907
1856 t	Carle, J. M.	dis. 1857	1875 a	Craver, S. P.	t 1886
1873 a	Carnine, R. A.	t 1886	1845 t	Crawford, David	t 1851
1857 a	Carrier, Marcus	l 1878	1848 t	Crawford, T. C.	t 1856
1874 a	Carroll, L. C.	l 1884	1856 a	Crellin, Henry	d 1867
1890 a	Carson, J. W.		1857 a	Crowell, L. P.	dis. 1859
1903 t	Carson, R. P.	l 1909	1899 t	Crull, L. A.	
1909 t	Carwell, F. W.		1904 t	Cummins, Joyce P.	
1859 a	Casebeer, J. B.	t 1865	1903 t	Cummins, L. G.	
1888 a	Caughlin, J. C.		1892 t	Curry, G. E.	dis. 1894
1872 a	Causey, L. P.	t 1876	1888 a	Curtis, C. N.	t 1893
1870 a	Chaffin, J. W.	l 1878	1870 a	Dailey, Chas.	dis. 1871
1869 a	Cheney, J. W.	l 1888	1875 a	Daley, E. S.	
1871 a	Cherrington, F. B.	t 1872	1852 a	Darraha, John	l 1860
1887 a	Chew, W. C.	t 1903	1871 a	Davis, John	
1884 a	Childs, E. F.	dis. 1886	1891 a	Davis, W. H.	dis. 1892
1857 a	Clammer, Geo.	t 1865	1894 a	Davison, P. D.	t 1896
1893 a	Clapp, W. L.		1850 t	Dean, Henry Clay	l 1856
1864 a	Clark, C. B.	l 1883	1899 a	Decker, J. S.	
1851 a	Clark, G. H.	d 1895	1894 a	Demorest, F. C.	t 1898

1856 t	Dennett, Wesley	t 1870	1856 a	Garrison, S. F. C.	l 1860
1854 a	Dennis, Baxter C.	t 1855	1855 t	Gassner, Joseph	d 1889
1845 t	Dennis, J. H.	t 1851	1891 a	George, J. C.	dis. 1890
1845 t	Dennis, Levin B.	t 1885	1870 a	George, T. C.	t 1871
1869 a	DeTarr, J. B.	dis. 1872	1880 a	Gibbons, W. A.	t 1888
1899 a	DeYoe, J. W.		1844 a	Gibson, Hugh	t 1866
1852 a	Dickinson, David	div 1860	1894 t	Gifford, W. H.	l 1895
1894 a	Dillon, W. H.		1894 a	Gilbert, H. F.	
1900 a	Dimnitt, J. H.	t 1906	1902 a	Giller, G. G.	t 1904
1853 a	Dixon, Thomas	l 1874	1894	Gilmore, W. F.	d 1903
1854 a	Donaldson, David	d 1872	1864 a	Glanville, W. H.	t 1864
1885 a	Doud, E. E.		1903 qa	Glendenning, J. A.	
1860 a	Drayer, J. B.	dis. 1863	1898 a	Good, Andrew J.	t 1901
1891 a	Druce, H. C.		1854 t	Goodfellow, T. M.	div. 1860
1879 a	Dunlavey, A. H.	dis. 1880	1858 a	Gordon, L. B.	dis. 1859
1885 t	Dunlavey, D. S.	d 1902	1872 a	Gortner, B. W.	d 1874
1890 t	Dunn, C. S. H.	d 1894	1877 a	Graham, W. I.	t 1879
1904 a	Edwards, F. C.		1909 a	Gray, A. W.	
1857 t	Elliott, Charles	d 1869	1874 a	Groome, W. N.	
1868 a	Elliott, J. N.	d 1872	1850 a	Guylee, John	div. 1860
1855 a	Elrod, John	l 1877	1882 a	Hackley, J. W.	t 1886
1890 a	Erskine, W. M.	t 1905	1882 t	Haddock, G. C.	l 1883
1890 a	Ethell, H. C.	t 1908	1869 a	Haines, A. W.	
1885 a	Evans, C. W.	e 1897	1850 a	Haines, Sanford	div. 1860
1851 a	Evans, Frank W.	d 1908	1890 a	Hall, Fred E.	w 1892
1907 a	Evans, John E.		1892 a	Hall, W. E.	dis. 1894
1898 a	Eyestone, J. B.		1880 t	Hall, W. N.	
1847 a	Farlow, Samuel	div. 1860	1908 a	Hamilton, W. J.	
1877 a	Fawcett, C. D.	l 1882	1847 a	Hammond, J. Q.	d 1863
1865 a	Ferguson, J. S.		1896 a	Hanawalt, G. H.	
1874 t	Ferguson, S. R.	t 1887	1901 t	Hancher, J. W.	
1889 a	Ferguson, W. P.	t 1891	1891 t	Handy, Elias	
1844 p	Ferree, Uriah	d 1846	1907 a	Handy, William S.	
1906 t	Field, C. A.		1897 a	Hankins, B. G.	
1891 a	Filmer, George		1904 a	Hankins, C. B.	
1909 a	Fisher, R. J.		1889 a	Hanks, John	t 1900
1899 a	Fitzsimmons, C. E.	l 1905	1900 a	Hanley, J. R.	
1907 a	Fix, Oscar J.		1875 a	Hard, J. H.	t 1884
1856 a	Fouts, W. B.	l 1857	1844 OM	Hardy, Joshua B.	d 1906
1909 a	Fowler, W. T.		1845 a	Hare, Michael H.	d 1868
1884 a	Fraker, J. W.		1905 t	Hargett, H. W.	t 1908
1872 a	Francis, A. V.	l 1882	1854 a	Harlan, James	dis. 1855
1855 a	Friend, G. W.	d 1873	1845 a	Harris, John	d 1881
1895 a	Fry, W. L.		1844 a	Harrison, R. H.	l 1852
1855 t	Gage, W. D.	t 1856	1878 a	Hartley, L. M.	l 1881
1855 a	Gardner, J. E.	dis. 1857	1901 t	Hawk, C. E.	l 1906
1882 a	Gardner, W. S.		1903 t	Hawk, P. H.	

1844 p	Hawk, Robert	dis.	1845	1893 a	Ireland, W. B.	
1859 a	Hawn, C. A.	t	1865	1892 a	Jackson, Warren A.	d 1901
1851 a	Hawn, R. G.	dis.	1853	1904 a	James, Aaron T.	
1844 p	Hayden, John	d	1888	1847 a	Jamison, Joseph	d 1853
1855 a	Haynes, James	d	1902	1844 r	Jamison, Milton	t 1847
1859 a	Haynes, John	d	1888	1845 a	Jay, John	d 1859
1883 t	Hayward, D. C.	t	1887	1909 t	Jeffrey, T. W.	
1855 a	Heaton, John	l	1858	1893 a	Jeffrey, W. R.	t 1908
1908 t	Hehner, E. S.			1882 a	Jeffries, A. T.	t 1883
1907 t	Hehner, J. P.			1854 a	Jennison, G. H.	div. 1856
1855 a	Henderson, T. T.	dis.	1856	1859 a	Jenniss, Chesley S.	t 1880
1887 a	Henness, P. J.	w	1902	1857 r	Jocelyn, G. B.	t 1864
1893 t	Heppe, W. H.	t	1904	1844 p	Johnson, Allen W.	d 1887
1854 a	Hestwood, J. F.	div.	1856	1886 a	Johnson, L. D.	l 1896
1853 a	Hestwood, Samuel	d	1892	1872 a	Jones, A. R.	t 1884
1909 a	Hewett, C. N.			1904 a	Jones, Lucien B.	t 1909
1846 a	Hewitt, J. W. B.	l	1852	1887 a	Jones, W. H.	
1889 a	Hightshoe, A. B.			1904 a	Jordan, Arthur L.	
1853 a	Hiles, J. B.	dis.	1856	1907 t	Jordan, C. L.	
1857 a	Hill, Edward	dis.	1858	1896 t	Jossel, Simpson	dis. 1897
1857 r	Hill, John B.	d	1909	1871 a	Karns, B. F.	l 1882
1890 t	Hilton, H. S.	t	1896	1873 a	Keeler, A. C.	t 1886
1886 a	Hogle, P. C.	e	1897	1897 a	Keeler, W. C.	t 1901
1879 a	Holcomb, F. R.	t	1898	1891 a	Kelley, G. F.	dis. 1894
1853 a	Holland, Benjamin	d	1865	1848 t	Kelley, J. L.	div. 1856
1867 a	Holloway, Y. J.	e	1871	1872 a	Kelsey, A. M.	dis. 1873
1867 t	Holmes, C. A.	t	1869	1865 a	Kemble, Ira O.	
1854 t	Holtzinger, P. F.	d	1883	1905 t	Kemp, G. H.	l 1908
1867 a	Honn, W. H.	l	1883	1873 a	Kendrick, A. V.	
1890 a	Hooper, J. M.	l	1904	1869 a	Kendrick, J. C.	
1858 a	Hopkins, J. H.	t	1871	1867 a	Kenyon, R. J.	l 1881
1873 a	Housel, L. O.	t	1887	1884 a	Kight, W. S.	t 1908
1879 a	Howe, W. E.	dis.	1880	1885 a	Kilbourn, E. D.	dis. 1886
1900	Howe, W. T.	l	1905	1870 a	King, J. L.	t 1888
1887 a	Hughes, E. H.	t	1892	1903 t	King, L. D.	t 1904
1900 a	Hughes, Lincoln	t	1906	1849 a	King, Nelson	dis. 1852
1888 a	Hughes, Matt S.	t	1891	1904 t	King, Peter I.	t 1907
1886 t	Hughes, T. B.			1854 a	Kirkpatrick, A. J.	w 1869
1895 a	Hughes, W. F.	dis.	1897	1844 OM	Kirkpatrick, J. L.	t 1855
1877 t	Hugins, J. W.	d	1878	1844 OM	Kirkpatrick, T. M.	d 1886
1844 p	Hulbert, William	t	1853	1844 a	Knight, W. W.	d 1847
1896 t	Hurlburt, R. F.	t	1904	1905 t	Koch, J. H.	
1873 a	Hunter, James	t	1884	1908 a	Krenmeyer, J. H.	
1874 a	Hurt, W. S.	l	1882	1888 t	Lackey, R. C.	l 1889
1855 t	Ingalls, Pearl P.	t	1865	1885 t	Lambert, J. W.	
1894 a	Ingham, H. A.			1858 a	Latham, J. W.	d 1872
1886 a	Ingham, Latham			1849 t	Lathrop, Erastus	div. 1856

1879 t	Latimer, Andrew	w 1900	1891 a	Meagher, M. A.	t 1896
1856 a	Laubach, Abraham	t 1871	1907 oc	Merryman, W. D.	
1896 a	Lawson, J. T. L.	t 1897	1858 t	Miller, Adam	l 1874
1893 t	Lee, J. A.	div. 1896	1882 a	Miller, A. R.	t 1883
1867 a	Lee, J. B.	t 1891	1858 a	Miller, Emory	t 1864
1870 a	Leonard, P. J.	t 1872	1873 t	Miller, Jacob H.	t 1876
1884 t	Lewis, C. E.	t 1888	1856 r	Miller, Miltiades	t 1871
1904 t	Lewis, E. G.	t 1905	1870 a	Miller, T. C.	t 1879
1907 t	Lewis, J. H.		1866 a	Miller, W. I.	t 1886
1844 p	Lewis, J. T.	dis. 1845	1885 a	Millice, H. C.	
1882 a	Lewis, J. W.	d 1898	1857 a	Milnes, C. G.	t 1875
1868 t	Light, O. P.	d 1904	1894 a	Minear, G. L.	t 1908
1855 t	Linderman, J. P.	div. 1856	1855 a	Mitchell, Bennet	div 1860
1892 a	Longnecker, W. A.		1900 a	Mitchell, W. S.	t 1905
1887 a	Loveall, A. S.	t 1905	1904 a	Monkman, George	
1860 a	Lucas, J. H.	d 1872	1904 a	Monkman, Jesse A.	
1877 a	Ludwig, S. T.	d 1878	1878 a	Monroe, D. T.	l 1878
1904 t	Lymer, Elmer E.		1873 a	Montgomery, C. H.	
1895 a	McBeth, P. H.	dis. 1899	1890 a	Moore, W. S.	
1896 a	McBlaine, A. W.		1855 t	Morey, Cyrus	d 1890
1906 a	McBride, Oscar E.		1868 t	Morrison, A. P.	t 1874
1879 t	McChesney, Simon	t 1884	1870 t	Morrison, A. B.	t 1872
1853 t	McClaskey, Isaac	d 1868	1904 a	Morrison, Fred E.	
1892 a	McClelland, J. M.		1853 a	Mulholland, Richard	t 1861
1870 t	McClintock, Alfred	t 1891	1855 a	Munson, W. C.	dis. 1857
1857 r	McCutcheon, J. H.	d 1890	1906 a	Munster, H. W.	
1886 t	McDade, R. H.	t 1887	1857 a	Murphy, A. H.	div. 1860
1853 a	McDonald, A. C.	t 1859	1858 a	Murphy, Dennis	d 1895
1851 a	McDonald, James	d 1853	1868 a	Murphy, S. S.	t 1884
1866 a	McDonald, J. W.	d 1893	1907 a	Murray, J. A.	dis. 1908
1866 t	McDowell, Joseph	d 1885	1905 a	Myers, Charles E.	
1878 a	McFadden, O. J.	t 1885	1869 a	Myers, T. J.	
1873 a	McFarland, J. T.	t 1880	1851 t	Nelson, Alex	t 1851
1872 a	McGrew, F. L.	dis. 1873	1844 a	New, J. F.	t 1850
1867 a	McManis, T. H.	dis. 1868	1888 a	Newsome, J. E.	
1844 p	McVay, Luther	dis. 1845	1853 t	Nichols, Addison	t 1853
1894 a	Mahaffie, A. M.		1868 a	Noble, J. R.	l 1871
1893 t	Mahaffie, W. H.	t 1900	1844 a	Norris, E. S.	l 1849
1859 a	Mahon, William	l 1865	1873 a	Norton, C. R.	
1887 a	Mair, W. F.	d 1898	1869 a	Nulton, George	t 1884
1866 a	Mann, J. M.	t 1887	1845 r	Ockerman, Joseph	d 1850
1861 t	Mark, Banner	d 1905	1907 a	Orcutt, Noah A.	
1890 t	Marsh, W. B.	t 1900	1901 a	Orcutt, Orville G.	
1896 a	Martin, D. R.		1857 a	Orr, Abner	t 1874
1877 a	Martin, S. S.	t 1877	1853 a	Orr, John	d 1893
1844 p	Maxon, J. W.	l 1874	1859 a	Orris, W. W.	l 1862
1891 a	Maxwell, F. T.	w 1896	1896 t	Osborn, H. R.	t 1901

1889 a	Osborn, Thomas		1867 a	Rankin, J. S.	l 1878
1885 a	Otto, F. W.	t 1891	1873 t	Reasner, J. P.	t 1879
1909 a	Overturf, W. E.		1844 p	Reeder, Micajah	l 1847
1890 a	Owen, T. B.	t 1896	1853 t	Reger, J. W.	t 1865
1899 a	Pace, C. N.		1867 t	Reineck, William	l 1873
1884 a	Patterson, R. L.		1849 a	Reynolds, C. Perry	d 1891
1870 a	Patterson, W. E.	d 1897	1883 a	Reynolds, L. H.	dis. 1884
1888 a	Payne, J. R.	t 1907	1856 t	Reynolds, Samuel	t 1866
1871 a	Pell, Thomas	dis. 1873	1903 t	Reusch, Moses E.	
1853 a	Petefish, D. H.	div. 1860	1873 t	Rice, J. P.	l 1880
1857 a	Peterson, Will S.	div. 1860	1890 a	Ricker, W. E.	dis. 1891
1909 a	Pettitt, Charles E.		1844 a	Roberts, M. S.	l 1849
1909 a	Pettitt, Thomas J.		1877 a	Robertson, J. F. 1st	d 1896
1908 a	Pfoutz, F. E.		1902 a	Robertson, J. F. 2nd	
1892 a	Phelps, W. A.		1857 t	Robinson, Anthony	d 1900
1890 t	Phillips, David		1894 a	Robinson, H. T.	t 1907
1889 a	Pickworth, Felix,	w 1895	1857 a	Robinson, D. W.	dis. 1859
1845 a	Pierce, A. G.	t 1850	1888 a	Robinson, E. A.	w 1894
1859 a	Pierce, William	dis. 1860	1854 t	Robinson, Rd. S.	d 1884
1900 a	Piersell, Alba C.	t 1909	1869 a	Robinson, J. W.	l 1906
1868 a	Pike, E. J.	d 1905	1876 a	Rockwell, J. H.	dis. 1877
1908 a	Pike, R. V.		1899 t	Rolingson, W. R.	t 1906
1855 a	Pile, W. A.	t 1859	1901 a	Roovart, J. A.	d 1907
1872 t	Pillsbury, W. H. H.	t 1890	1884 a	Ross, J. A.	t 1893
1886 t	Piper, F. A.	w 1891	1884 a	Ross, R. L.	t 1890
1869 t	Platt, J. N.	t 1870	1904 a	Rowe, Thomas	
1898 a	Poage, F. I.		1850	Rowley, Loveland T.	l 1871
1889 a	Pool, G. W.	t 1908	1845 a	Rucker, Alvin	dis. 1846
1894 a	Pool, J. W.		1860 a	Runyon, Harrison	
1897 a	Pool, R. D.		1845 a	Russell, B. H.	l 1848
1887 a	Pool, T. S.		1899 a	Rutledge, W. R.	t 1906
1855 a	Poston, William	d 1896	1871 a	Sampson, Ezekiel	l 1880
1870 a	Potter, John		1856 t	Sargent, D. H.	t 1858
1887 a	Potter, J. W.		1903 a	Sarver, S. J.	t 1904
1883 a	Potter, W. N.		1897 a	Saunders, M. L.	t 1906
1909 t	Powell, L. F.	t 1909	1908 t	Schell, Edwin A.	
1886 a	Powelson, C. W.	d 1906	1891 a	Schlenker, Geo.	l 1900
1856 a	Power, George N.	d 1893	1888 a	Schreckengast, I. B.	
1856 t	Power, John H.	d 1873	1865 a	Schreiner, E. L.	
1857 a	Prather, Amos S.	d 1873	1894 a	Scoles, H. D.	l ³
1876 t	Presson, W. A.	l 1877	1906 a	Scott, W. J.	
1907 a	Priestnal, James		1845 a	See, Michael	d 1899
1873 a	Pugh, H. F.		1903 t	Seeds, Frank S.	
1887 a	Pusey, M. J.	t 1900	1863 a	Shaffer, Ammi H.	dis. 1865
1902 t	Pyle, W. J.	t 1907	1869 a	Shane, B. F.	d 1906
1855 a	Quiggin, Geo.	dis. 1856	1860 a	Shaw, C. W.	t 1871
1866 a	Quillen, J. W.	dis. 1867	1901 t	Shawkey, F. A.	t 1907

1895 a	Shearer, W. S.	d	1902	1887 t	Stocking, C. H.	t	1890
1852 t	Shelton, Orville C.	d	1894	1892 t	Stoddard, Walter P.		
1868 a	Shepherd, C. W.	d	1898	1878 a	Storey, G. W.	t	1883
1844 OM	Shinn, Mceses F.	l	1868	1856 r	Stryker, Almond W.	d	1903
1852 a	Shippen, W. C.			1885 a	Stryker, M. S.	t	1885
1906 a	Shirk, Harry M.	dis.	1908	1875 a	Stryker, W. R.	l	1878
1905 a	Shook, Chas. R.			1908 t	Strong, H. M.		
1893 a	Shook, E. J.			1856 r	Sullivan, J. W.	t	1857
1877 a	Siberts, S. W.	t	1899	1844 OM	Summers, Henry	t	1844
1881 a	Simmons, C. W.	t	1891	1882 t	Swain, W. A.	t	1893
1856 a	Simmons, John T.	d	1904	1871 t	Swanston, Geo.	l	1883
1844 OM	Simpson, William	d	1864	1889 a	Swartz, G. B.	l	1898
1884 a	Sinclair, J. A.	d	1909	1846 a	Swearington, R.	div.	1856
1856 t	Slusser, F. M.	div.	1864	1851 a	Sweem, D. T.	dis.	1861
1889 a	Smith, A. M.			1905 t	Swickard, N. A.		
1869 a	Smith, D. B.	d	1875	1859 a	Tallman, B. F.	l	1861
1864 a	Smith, David C.			1896 a	Taylor, J. H.		
1847 t	Smith, D. N.	div.	1860	1848 a	Taylor, J. W.	dis.	1848
1897 t	Smith, E. J.	t	1907	1845 a	Taylor, Landon	div.	1860
1908 a	Smith, Fred A.			1849 a	Teas, Geo. W.		1861
1888 a	Smith, H. N.			1884 a	Tennant, C. L.		
1847 a	Smith, J. C.	t	1868	1897 a	Tennant, Lloyd		
1854 a	Smith, Lawson A.	t	1870	1853 a	Teter, Isaac P.	d	1900
1868 a	Smith, M. W. F.	t	1870	1868 t	Thatcher, Wm.	l	1871
1879 a	Smith, S. C.	d	1893	1903 a	Thee, Ernest F.	t	1907
1867 a	Smith, U. B.			1892 a	Thero, Samuel	t	1903
1892 a	Smith, U. S.			1856 a	Thomas, H. W.	t	1860
1905 a	Smith, Walter A.			1860 a	Thomas, S. H.	d	1899
1868 a	Smith, W. H. H.	t	1883	1853 a	Thompson, J. G.	d	1902
1882 t	Smythe, G. R.	t	1883	1867 a	Thorn, W. G.		
1897 a	Snyder, W. E.	dis.	1898	1891 a	Thornley, A. S.	t	1907
1894 t	Somerville, A. M.	div.	1906	1899 a	Tucker, Fred B.		
1894 t	Somerville, J. W.	t	1908	1881 a	Tull, H. V.	w	1890
1885 a	Soudan, S. B. (See S. P.)			1876 a	Tuttle, G. M.		
1896 t	Soudan, S. P.	d	1900	1846 a	Twining, E. W.	d	1897
1856 t	Spaulding, W. J.	d	1909	1849 a	Vail, S. T.	d	1852
1906 t	Spencer, A. C.	t	1907	1870 a	Van Camp, A. J.	l	1873
1893 a	Squires, Henry	dis.	1896	1888 a	Van Schoick, W. C.	d	1903
1870 a	Stafford, Charles L.			1894 a	Vanwinkle, J. T.	l	1903
1874 a	Stark, Wilson	t	1874	1886 a	Van Wye, G. T.	t	1888
1906 a	Starr, E. J.			1860 a	Vernon, L. M.	t	1862
1869 a	Steadwell, Anson	w	1872	1860 a	Vernon, Samuel M.	t	1864
1871 r	Stephenson, Robt.	e	1877	1883 t	Vinal, B. E.	t	1884
1868 a	Stephenson, Thos.	t	1884	1888 t	Wagner, J. F.	t	1892
1896 t	Stiles, D. T.	t	1907	1882 t	Walters, G. G.	t	1889
1847 r	Still, Abraham	t	1848	1857 t	Waring, E. H.		
1907 a	Stine, Jacob W.			1903 oc	Ward, John E.		

1874 a	Waters, D. A.	t 1890	1896 a	Williams, W. W.	t 1901
1863 t	Watkins, Wiley P.	t 1863	1888 a	Wilson, C. W.	
1858 a	Watson, W. A.	dis. 1859	1859 a	Wilson, J. A.	t 1876
1858 a	Wayman, M. B.	d 1864	1883 a	Wilson, Robt. G.	d 1894
1844 OM	Weed, B.	t 1845	1892 t	Wilson, W. E.	div. 1896
1885 a	Weese, Renix		1870 a	Wilson, W. G.	
1901 t	Wehn, G. W.		1852 a	Wimans, E. H.	1 1874
1907 t	Weigle, J. E.		1873 t	Wing, H. E.	t 1892
1859 a	Welch, John	t 1865	1848 a	Woodford, L. C.	d 1884
1854 a	Wells, Nelson	d 1906	1844 OM	Worthington, D.	d 1866
1893 t	Westfall, C. H.	1 1901	1847 a	Wright, Ancil	d 1855
1854 a	Whitlock, G. C.	dis. 1856	1865 a	Wright, B. A.	1 1874
1848 a	Wilber, H. N.	1 1846	1864 a	Wright, B. F.	t 1867
1867 a	Wiles, J. B.	dis. 1868	1876 t	Wright, J. W.	t 1886
1897 a	Wiley, H. S.	dis. 1898	1879 a	Wycoff, H. E.	1 1884
1890 a	Wilkin, J. E.	w 1901	1872 a	Yingling, W. A.	dis. 1874
1891 a	Willetts, J. C.	t 1908	1845 t	Young, A.	div. 1856
1874 a	Willey, G. W. F.	d 1892	1883 a	Younkin, G. W.	1 1896
1859 a	Williams, A. C.	t 1868	1909 t	Zenor, C. P.	
1878 a	Williams, C. F.	d 1906	1891 a	Zimmerman, C. R.	(665)

3—THE LAITY AND LAY PREACHERS

["Many shall run to and fro, and knowledge shall be increased."
DANIEL 12:4.]

THE lay element has always been a necessary and influential force in Methodism. Upon it rests principally the financial burdens of the enterprise; and under our form of organization, it has exercised great religious influence. John Wesley, by his education and training, was a clericist. He held at the outset of the Methodist movement that the active employment of laymen as preachers was not in order, but the introduction of the class meeting wrought a great change. He had to employ laymen as leaders, and in the end, influenced by the counsels of his mother, and by the exigencies of the work, he was compelled to employ lay helpers to supply the word to the waiting throngs. Yet he held in his own hands the direction of the work, and his conferences, composed of his itinerant brethren, were merely advisory bodies. He listened to the counsels of the preachers and then decided matters for himself. This form of central authority was transferred to the newly formed American societies, and when he ceased to directly control in the American work, its supervision was committed to the bishops he named, and the conferences in this country remained clerical bodies

But objections to the exclusion of the laity from any share in the government of the church soon developed in both England and America.

As early as 1792, James O'Kelly, an influential southern preacher, introduced his radical propositions in the conference, upon the rejection of which he withdrew, and with some others, started a new society of Republican Methodists. But the movement did not succeed. About 1820, another agitation was commenced for a radical revision of the plan of government in the church, which was carried forward with extreme bitterness, until, in 1830, the Reformers instituted the Methodist Protestant Church. Possibly some modification of the system of



John Mahin

A. F. Demorest

Chris Haw

Moses P. Walker

government in the mother church may have been advisable at that time, and may have prevented the dismemberment of the church, but it was not undertaken, partly by the indisposition to change the plan adopted by Mr. Wesley, and chiefly by the very violence, and extreme demands of the agitators. For in order to satisfy them, the episcopal plan would have been required to be set aside, and the church government reduced to a presbyterial and republican form. We should have lost that scriptural and central directing and supervising arrangement which has proven so useful to the church in its work at home and abroad. Numbers, not experience, would have had full control.

But the usages of Methodism peculiarly fitted it for its appointed work. Then, perhaps more than now, the members were accustomed to vocal prayer; the class leaders were drilled in speaking, and the ablest of them were soon licensed as exhorters and local preachers. It was rare if, among a dozen Methodist families coming to form a new settlement in the west, there was not to be found enough to start a prayer meeting and Sunday School, to begin preaching in the cabins, and to form incipient societies, to await the coming of the regular itinerants; while the presiding elders and bishops, overlooking the expanding fields, were always ready to organize new societies, and to secure to them all the appointed means of grace. But independent of the work of the regular preachers, it may be safely said that, in those early days, the scattered and feeble societies could not have been cared for, as they required, without the aid of the local brethren. The minutes show that in those early times the local preachers largely outnumbered the itinerants. In 1844, there were sixty lay preachers reported in the Iowa Conference, and only thirty-nine itinerants. It is said that on one circuit there were as many as fifteen. By 1859, the number had increased to three hundred eleven, although one hundred fifty-six had been set off to the Upper Iowa Conference in 1856. In 1860, there were two hundred seventeen, with ninety-three transferred to the Western Iowa Conference. Some of them, after years of local service, entered the regular work, while others returned to the local ranks. Many of them wrought usefully as supplies, and in many places, they were the pioneers. Barton H. Cartwright was a newly licensed local preacher when he started the work at the Flint Hills. Ezra Rathburn and his two brothers, after doing good work in the vicinity of Mt. Pleasant, were the heralds of the church at Ft. Des Moines. Robert Hawk, an Englishman, who afterward went to Australia, opened the commission at Birmingham. M. P. Darbyshire, another Englishman, "mighty in the scriptures," did the same thing in Washington county. L. F. Ellsworth and James S. Chew, were early in the field in Mahaska county, as was James A. Tool at Tool's Point, or Monroe. James Harlan had local license, and was an able advocate of the faith, before he entered the political field. John M. Loughridge was useful at Centerville and other points. Dr. L. J. Rogers, at and about Salem, assisted in healing both soul and body, and for years did more baptizing, marrying, and burying in that neighborhood than all the other preachers together. The same might be said, as to the double practice, physical and spiritual, of Dr. J. L. Warren, who came to Iowa in 1847, and settled near Peoria, where he looked after the wants of the people in both lines for a distance of thirty miles. Joshua

Marshall did much labor around Kirkville. John Spencer, eccentric, but talented, as he went, preached much at Bloomfield and through Davis county. George Bumgardner, John Light, Anthony Housel, W. C. Clarridge, Joseph Martin, Amos Yeager, James and Nathan Shepherd, J. C. Allender, Henry Hardin, Alexander May, W. A. Nye, N. J. Hodges, and William M. Rodgers were also useful laborers in the local ranks. And among the later men may be named Moses P. Walker, a graduate of the Iowa Wesleyan University, who first studied law, and then turned to the ministry, serving a term as assistant pastor at Kossuth. His career was short; he died at Wapello in 1879.

Nor should we forget the Lydias and Phebes, who "labored in the gospel," and did much for the promotion of the cause, being instant in prayer and constant in service. They have been the chief workers in the Sabbath Schools, and in the causes of missions and charity. Nothing has been too good in their homes for the ministers of Christ and for the well being of his saints, and in every way they have been "succorers of many." Some of them were women of marked ability. Once I was holding a quarterly meeting in a country church, and on Sabbath morning, I noticed an elderly lady coming in with her husband. She was small, dressed neatly, but plainly, and there was something about her that immediately attracted my attention. Soon she arose to speak. Then her features lit up, and from her poured forth a stream of real eloquence. Her language was refined and choice, and the spirit that lifted her above her surroundings, took hold of the audience. All were in tears, and some were shouting the praise of God. As she sat down, I said to a brother near me, "Who is that sister?" "That," he replied, "is Sister Walker, a known sister of Tom Corwin, of Ohio." I was no longer surprised at her ability.

We have already seen the failure of the early attempts to change the government of the church. In the late fifties, another effort in the same direction took shape. But it was different in its spirit, being reasonable in its demands and thoroughly loyal to the Church. The final result was the admission of lay-delegates to the General Conference of 1868. Then the move to admit female representatives prevailed in 1904; and in 1908 the ministerial and lay delegates were made equal in number.

Of the great number of those who have occupied no other relation than that of laymen, and with whom the church in our Conference has been especially favored, we have not space to speak at large. As specimens of the rest, we name a few. Among those deserving of particular mention is Brother Chris Haw, of Ottumwa. He was born in 1848, in Wisconsin. His parents were religious; his father being a local minister in the

Primitive Methodist Church. Both his parents dying while he was yet a child, he found a home with an uncle, Rev. C. Lazenby, of the Rock River Conference. While yet young, he came to Ottumwa, where eventually he became a member of the hardware firm of Haw & Simmons. He was converted at Ottumwa, under the labors of Rev. E. H. Waring, and identified himself with the Church about 1867. On the formation of the Main Street Church in 1869, he went into that organization, of which he has been an active member ever since. He has been liberal in his support of all the institutions of the church; has served as a trustee of the Iowa Wesleyan University, and as treasurer of the Permanent Fund of the Conference. He has been an earnest worker in the cause of temperance, and was a delegate from Iowa to the International Lodge of Good Templars, at Edinburgh, Scotland, in 1890. He also represented the laity of the Iowa Conferences in the General Conferences of 1896 and 1900. His brother, George Haw, has also been a prominent member of the Church at Ottumwa for many years, and had charge of the treasury of the Permanent Fund for several years. He also served as a trustee of the Iowa Wesleyan University.

Bro. John Mahin, formerly of Muscatine, is another layman who has done honor to the church. He was born in Indiana in 1833, and came to Iowa about 1855. There he learned the business of a printer, and for nearly fifty years was editor of the *Muscatine Journal*. In 1855, he joined, on profession of faith, our church at Muscatine, with which he remained until his removal to Evanston, Illinois, in 1905. He was a trustee of the church at Muscatine for about twenty-five years, and for about the same time an officer of the Sabbath School, which he never missed attending but once, unless hindered by sickness or absence. He served as postmaster there for a number of years, represented the county in the legislature, and held other posts of responsibility. For three sessions, those of 1876, 1888, and 1904, his lay brethren in the conference chose him as a representative in the General Conference. For his uncompromising stand on the subject of temperance, he was one of several in the city marked out by the whiskey ring for destruction. His house was dynamited on the night of May 11th, 1893, and it was only by the intervention of the hand of Providence that the family was delivered from the wrath of their enemies. One man was at length convicted as a participant in the horrid crime; but because of the infirmity of the law, and the probable fact that this conspirator knew his life would be at stake if he incriminated anyone, refused to disclose the identity of his co-conspirators. Hence, the rest escaped, to finally answer at the bar of the Judge of all the earth, who will do right, and

finally punish these transgressors. Brother Mahin's house was left a total wreck, and entailed upon him the loss of about \$6000.

William Crosson, of the Central Methodist Episcopal Church, Oskaloosa, was born in Ohio in 1826, but when a babe of nine months his parents removed to the vicinity of Connersville, Indiana, where he spent his early life. In 1845, he was married to Miss Isabel Butler, a devoted Christian lady, and a Methodist, through whose influence and prayers, he was led to Christ, in Rush county, Indiana, in 1850. This good woman went to her final rest, in 1909, after sixty-four years of a happy wedded life. Upon his conversion, he immediately joined the church and became an active worker in it. In the spring of 1865, he removed to Iowa, settling first at Indianola. Afterward he went to live at Eddyville, and from there to the vicinity of Oskaloosa, where he united with the Simpson Methodist Church. About 1871, in a class meeting held in the church by the late Henry Stafford, he was brought into the experience of perfect love, since which time he has remained a consistent and steadfast advocate of the higher life. For fifty-seven years, he, with very slight intervals, has occupied the place of a leader. For eighteen years, he has served as president of the Mahaska County Holiness Association. He was one of the first projectors of the Central Holiness University, and has been active as one of its trustees. But unlike many who have gone into the Holiness movement, he has maintained his loyal devotion to the church, and his interest in her welfare. Of late years, having laid aside his temporal cares, he has devoted all his time and energy to gospel work, and as a Christian, he enjoys the unqualified confidence of his brethren.

4—THE DEACONESSES

["Help those women which labored with me in the gospel." PHILIPPIANS 4:3.]

THE deaconess movement in the Methodist Episcopal Church began in Germany in 1873. In America, it was started in the Training School, established by Lucy Rider Meyer, in Chicago, in 1885. In 1888, it was recognized by the General Conference, which defined the duties of the deaconess to be "to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, save the sinning, and, relinquishing wholly all other pursuits, to devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities." At the Iowa Conference of 1889, a report was adopted heartily endorsing the movement, and a conference

board was appointed, and similar action was taken afterward year by year. But as no training school or home was founded within the conference, but little advantage was taken at first of this form of service. In 1890, Miss Jane E. Bancroft visited the session in furtherance of the cause. In 1896, the consecration of Miss Sophia Hubert, of Keokuk, was recognized; and in 1898, the conference authorized the board to employ two deaconesses to labor within its bounds, the expense to be met by the places employing them; and afterward it bore witness to the excellent services of Miss Kate Blackburn, of Detroit, and Miss Harriet Grimes, of Cincinnati.

During the last decade, the conference licensed and recommended for consecration Jessie Wycoff, Ella M. Holmes, Vera M. Naylor, Clara M. Wigle, Charlotte Webb, and Josephine Ernman. In 1900, they approved of the Bidwell Deaconess Home, at Des Moines. In 1901, they favored the establishment of a Methodist Protestant Hospital at Keokuk, and finally extended patronage to the Goodman Hospital in that city.

5—DELEGATES TO THE GENERAL CONFERENCE

- 1848—Henry W. Reed, George B. Bowman.
 1852—Henry W. Reed, Joseph Brooks, Jacob G. Dimmitt.
 1856—Joseph Brooks, Henry W. Reed, Jacob G. Dimmitt,
 Lucien W. Berry, David Worthington.
 1860—Wm. F. Cowles, Thos. E. Corkhill, Jas. Q. Hammond,
 John H. Power, Michael M. Hare.
 1864—Charles Elliott, Thos. E. Corkhill, Wm. F. Cowles.
 1868—Chas. A. Holmes, John H. Power, Edmund H. Waring.
 1872—Wm. F. Cowles, Francis W. Evans, Edmund H. Waring,
 J. T. Simmons.
 Lay—Dr. I. A. Hammer, Hon. James Harlan.
 1876—Geo. N. Power, J. C. Brown, J. W. McDonald.
 Lay—Hon. J. B. Weaver, John Mahin.
 1880—J. W. McDonald, I. A. Bradrick, J. B. Blakeney
 Lay—F. T. Campbell, Wm. Wilson, Jr.
 1884—J. C. W. Coxe, Dennis Murphy, J. W. McDonald.
 Lay—Dr. D. A. Hurst, D. H. Emery.
 1888—J. T. McFarland, J. C. W. Coxe, G. N. Power.
 Lay—Chas. F. Craver, John Mahin.
 1892—C. L. Stafford, Ira O. Kemble, T. J. Myers.
 Lay—H. B. Williams, Marcus Simpson.
 1896—C. L. Stafford, T. J. Myers, Morris Bamford, Isaac P
 Teter.
 Lay—Chris Haw, Hon. James Harlan

- 1900—J. C. W. Coxe, D. C. Smith, C. L. Stafford, W. G. Wilson.
Lay—Chris Haw, D. H. Payne.
- 1904—J. W. Hancher, J. C. Willits, T. J. Myers, J. W. Lambert.
Lay—John Mahin, C. P. Axtel, J. W. Neasham, D. H.
Payne.
- 1908—J. C. Willits, I. B. Schreckengast, A. V. Kendrick, J. M.
McClelland.
Lay—H. M. Havner, J. F. Holliday, U. M. Hibbets, O.
P. Wright.

VII

THE FIELD

[“And they went forth and preached everywhere.” MARK 16:20.]

1—THE PASTORAL APPOINTMENTS

INTO this list, only the names of those fields of labor which were, in whole or in part, within the present territory of the Iowa Conference are introduced.

EARLY APPOINTMENTS

- 1834—Burlington, or the Flint Hills.
- 1836—Iowa River mission, Rockingham.
- 1837—Fort Madison, Mt. Pleasant circuit.
- 1839—Fox River mission, Iowa mission, Richland
- 1840—Bloomington or Muscatine, Crawfordsville, Philadelphia.
- 1841—Fairfield, Iowa City mission.
- 1842—Grandview, Pleasant Valley.
- 1843—Birmingham, Clear Creek mission, Des Moines mission (in Mahaska and Wapello counties), Farmington, Mutchakinock mission, New London, Pittsburg, Soap Creek (erroneously printed in old minutes Loup Creek), West Point, Yellow Spring.

IOWA CONFERENCE

- 1844—Bloomfield mission, Eddyville mission, English River mission.
- 1845—Keosauqua, Salem mission (near Muscatine), Oskaloosa, Ottumwa, Upper White Breast mission, Wapello, Washington mission.
- 1846—Bear Creek, Big Creek, Fairport, Keokuk, Locust Grove, White Breast mission.
- 1847—North Fork (of Skunk), Sigourney.
- 1848—Albia, Knoxville, West Liberty.
- 1849—Centerville, Marengo, Muscatine, Newton, Otter Creek.
- 1850—Brighton, Burlington City mission, Montezuma, Montrose, Winchester.
- 1851—Middletown, Salem, (Henry county).
- 1852—Chillicothe, Mahaska, Wassonville.
- 1853—Drakeville, Glasgow, Muscatine circuit, Richmond, South Burlington, Troy.
- 1854—Agency City, Augusta, Burlington—Old Zion and Ebenezer, Keokuk—Chatham Square and Exchange street, Millersburg, Mt. Pleasant circuit, Unionville, Vernon.

- 1855—Brookville, Drakeville, Floris, Fremont, Libertyville, Northfield, Pella, Peoria, South Grove.
- 1856—Bentonsport, Blue Grass, Burriss City, Denmark, Hamilton, Harrisburg, Indianapolis, Marshall (Henry county, now Wayland) Mt. Pleasant, Asbury and University Chapel, Northbend, Oakdale, Springville, Washington station, Wilton.
- 1857—Keokuk City mission, Cleveland, Kossuth, Sugar Creek.
- 1858—Bell Air, Blakesburg, Galesburg, Grinnell, Rochester.
- 1859—Bloomfield station, Martinsburg, New Boston, Rome, Talleyrand, Toolsboro.
- 1860—Ainsworth, Bethel (Washington county), Crouseville, Lexington, Melrose, North Liberty.
- 1861—Dresden, Keokuk circuit, Lebanon.
- 1862—Burlington station, Oakland, Pleasant Hill.
- 1864—Brooklyn, Pleasant Grove, Springfield, Webster.
- 1865—Batavia, Cincinnati, Fairfield circuit, Kirkville, Kosta, Oskaloosa circuit.
- 1866—Abingdon, Bellefontaine, Burlington—Division street, East Melrose, Jasper City, Marengo circuit, Mt. Pleasant station, Sweetland Center.
- 1867—Columbus Citys Frederick, Jasper, Jerome, Lovilla, Lynnville, Mt. Pleasant—Asbury and Main St., Mt. Sterling, Newton circuit, Oskaloosa—First Church and Simpson Chapel, Union, Winfield.
- 1868—Albia circuit, Dahlonga, Kellogg, Lancaster, Malcom, Mt. Pleasant—Henry St., Oskaloosa—Wesley Chapel, (colored), Otley.
- 1869—Beacon, Chester, Fairfield—Harmony station, Melrose Morning Sun, Moulton, New Sharon, Victor, Ottumwa—First Church and Main St.
- 1870—Dayton, Independent, Milton, Richland circuit, Salina, Williamsburg.
- 1871—Canaan, Coralville, Danville, Durant, Glendale, South Burlington, Tiffin, West Grove.
- 1872—Charleston, Coneville, Eureka, Keokuk—First Church, Keota, Kosta, Lowell, Marysville.
- 1873—Bonaparte, Melrose, North Newton, Stiles.
- 1874—Cedar (Mahaska county), East Melrose, Lone Tree.
- 1875—Bloomfield circuit, Lettsville, Ottumwa circuit, Oxford, Pilotsburg, Richwoods, Riverside.
- 1876—Mt. Sterling, Rosehill, Searsboro.
- 1877—Durham, Granville, Mediapolis.
- 1878—Brooklyn circuit, Kingstown and Tamatown, Sigourney circuit.
- 1879—Portland, Wayland, What Cheer.
- 1880—Hillsboro, Sheridan, Sperry.

- 1881—Columbus Junction, Granville, Lovilla, Montezuma circuit, Plano, Pulaski.
 1882—Keosauqua circuit, Riverside, Selma.
 1883—Ladora.
 1884—Grinnell circuit, Madison.
 1885—Delta, Eldon, Mt. Union, Reasnor.
 1886—Buffalo, Brookville, West Burlington.
 1887—Blakesburg, Deep River, Ewart, Wellman.
 1888—Libertyville.
 1889—Burlington—Grace Church, Exline, Ft. Madison—Santa Fe Ave., Sonora.
 1890—North English, South Ottumwa, Thornburg.
 1892—Amish, Columbus City, Hedrick, Kalona, Muscatine—Park Ave., Nichols, Ottumwa mission, Pittsfield, Illinois, Taintor.
 1893—Mt. Zion, Mystic, Salina, Oskaloosa circuit, West Grove,
 1894—Batavia, Lacey, Mt. Pleasant—West circuit, Moravia, Oskaloosa station, Packwood, Pleasant Plains.
 1895—Barnes City, Cantril, Ottumwa—Willard St., Westchester.
 1896—Tracey.
 1897—Iconium, Oskaloosa—Central Church
 1898—Evans.

2—THE DISTRICTS AND PRESIDING ELDERS

[“Besides these things that are without, that which cometh upon me daily, the care of all the churches.” II CORINTHIANS 11:28.]

ALBIA—1855, J. Q. Hammond; 1859, M. H. Hare; 1863, James Haynes; 1857, John Burgess; 1870, R. B. Allender.

BLOOMINGTON—1844, G. B. Bowman, 1847, H. W. Reed.

BURLINGTON—1844, B. Weed; 1845, Andrew Coleman; 1849, I. I. Stewart; 1852, D. Worthington; 1856, J. H. Power; 1860, Anthony Robinson; 1864, Thomas Audas; 1866, E. L. Briggs; 1868, I. P. Teter; 1872, I. A. Bradrick; 1876, J. B. Blakeney; 1880, W. F. Cowles; 1884, T. J. Myers; 1890, J. E. Corley; 1896, G. M. Tuttle.

CHARITON—1856, P. P. Ingalls; 1858, R. S. Robinson.

COUNCIL BLUFFS—1852, M. F. Shinn; 1856, John Guylee; 1859, I. I. Stewart.

DES MOINES, 1st—1844, Milton Jamison; 1847, I. I. Stewart; 1849, Andrew Coleman; 1852, M. H. Hare.

DES MOINES, 2nd—1859, S. Haines.

DUBUQUE—1844, H. W. Reed; 1847, G. B. Bowman; 1850, A. Young; 1852, J. G. Dimmitt.

FORT DES MOINES—1851, John Hayden; 1855, J. B. Hardy;
 IOWA (colored)—1893, W. E. Wilson.
 IOWA CITY—1849, H. W. Reed; 1850, D. Worthington;
 1852, A. Young.

JANESVILLE—1855, John Hayden.

KIOKUK—1853, M. H. Hare; 1857, Miltiades Miller; 1860,
 L. T. Rowley; 1864, E. L. Briggs; 1867, M. H. Hare; 1868, J. H.
 Power; 1872, John Haynes; 1876, John Wheeler; 1877, T. E.
 Corkhill; 1881, J. T. Simmons; 1885, G. N. Power; 1890, T. J.
 Myers; 1897, C. S. Cooper.

LOUDON—1859, John Guylee.

MONTEZUMA—1854, Wm. Simpson.

MT. PLEASANT—1856, Joseph McDowell; 1860, T. E. Cork-
 hill; 1862, J. Q. Hammond; 1864, D. Worthington; 1866, An-
 thony Robinson; 1869, E. H. Waring; 1873, W. F. Cowles;
 1877, John Wheeler; 1881, Banner Mark; 1885, John Haynes.

MT. VERNON—1853, Andrew Coleman.

MUSCATINE—1855, Joseph McDowell; 1856, E. W. Twining;
 1861, John Harris; 1864, J. H. Power; 1868, F. W. Evans; 1871,
 W. F. Cowles; 1872, J. C. Brown; 1876, I. A. Bradrick; 1880,
 G. N. Power; 1884, C. L. Stafford; 1889, I. O. Kemble; 1895,
 J. C. W. Coxe.

NEBRASKA—1855, W. H. Goode.

NEWTON—1867, J. T. Simmons; 1871, Banner Mark.

OSKALOOSA—1855, Wm. Simpson; 1859, W. F. Cowles; 1863,
 J. B. Hardy; 1867, L. B. Dennis; 1870, J. B. Hill; 1874, Banner
 Mark; 1875, D. C. Smith; 1879, E. L. Schreiner; 1883, Dennis
 Murphy; 1887, John Haynes; 1888, J. B. Blakeney; 1890, T. B.
 Hughes; 1896, W. G. Wilson.

OTTUMWA—1854, Joseph Brooks; 1866, W. C. Shippen;
 1872, R. B. Allender; 1874, G. N. Power; 1880, W. G. Wilson;
 1884, I. P. Teter; 1888, J. W. McDonald; 1893, D. C. Smith;
 1899, J. W. Lambert.

SARGENT'S BLUFFS—1885, Erastus Lathrop.

UPPER IOWA—1850, H. W. Reed; 1854, H. S. Brunson.

VIII

THE STATISTICS

["And so were the Churches established in the faith, and increased in number daily." Acts 16:5.]

IT might seem at first sight that there ought to be little trouble in summing up the returns of an annual conference, and that the simple classifying and addition of the figures should accomplish the work. But it is impossible to reach a full and accurate statement of the various statistics of the Iowa Conference from the records. The returns, so far as the ministerial body is concerned, are reasonably full and correct, but they are not so with respect to the lay membership. No account was taken of the probationers prior to 1848, and the count is not sufficiently close to note the many fluctuations constantly occurring in the local societies. The Sabbath School reports are also imperfect, and sometimes missing. As to the benevolences, for the first eleven years no account was kept of the collections, except as to the Conference claimants, the American Bible Society and Missions. The value of the churches and parsonages was first given in 1857; the sum raised for church improvement appears in 1859; the amount paid on debts in 1880. The showing of ministerial support is first made in 1855. The amount received for education has been largely reported in the form of subscriptions, and the entries fail to show the amounts actually realized upon these contributions. It is, therefore, apparent that very considerable sums have been raised in the conference, the exact amount of which we now have no trace.

1—THE ANNUAL CONFERENCE

["And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." EPHESIANS 4:11.]

IN 1844, there were three districts and twenty-nine pastorates in the conference, which body consisted of twenty probationers and seventeen full members, a total of thirty-seven, all of whom, but one, were effective. In 1909, there were four districts and one hundred thirty-eight pastorates; the conference numbered twenty-two probationers and one hundred sixty-four full members, of whom one hundred fifty-two were effective. But there had been set off to the Upper Iowa, Western Iowa, Des Moines, Nebraska, and Central Missouri Conferences, eleven

districts and one hundred twenty pastorates, with one hundred four preachers. Adding these to the present numbers in the conference, we have a total for the whole body of fifteen districts, two hundred fifty-eight pastorates, and two hundred seventy preachers; a net gain over all losses for the whole term, of twelve districts, two hundred twenty-nine pastorates, and two hundred thirty-three preachers.

During the whole period, 1844-1909, the following changes have occurred in the ministerial conference:

1. Receptions: on probation, five hundred forty-one; into full connection, four hundred; by transfer, one hundred ninety-six; readmitted, fifty-eight; from other churches, nineteen.

2. Removals: located, one hundred sixteen; transferred, two hundred thirty-two; expelled, six; discontinued, twenty-eight; by division of conference, one hundred four; withdrawn, sixteen; died, one hundred six. The total number received into the conference, not counting those taken into full connection, who are already included in the admissions on trial was eight hundred fourteen; the total dismissals were five hundred ninety; a net gain of two hundred six; but the present number in the conference is one hundred eighty-six, leaving twenty whose removal appears to be unnoted.

The ordinations have been, of traveling preachers: deacons, three hundred ninety-nine; elders, two hundred ninety-five; of local and other preachers: deacons, two hundred twenty-two; elders thirty-seven. The baptisms reported were, of children, twenty-three thousand, forty-one; of adults, fifty thousand, five hundred ten.

2—THE LAY MEMBERSHIP

["Faithful brethern in Christ." COLOSSIANS 1:2]

THE lay membership reported in 1844 numbered five thousand, four hundred three and sixty local preachers, making a total, of five thousand, four hundred sixty-three; of these, twelve being designated as colored; for racial differences were strictly noted in those days. In 1909, the numbers reported were one thousand thirty five-probationers, thirty-four thousand, five hundred seventy-six full members, and fifty-five local preachers, a total of thirty-five thousand, six hundred sixty-six. But there was set off to the conferences already named about sixteen thousand, five hundred seventy members, and these added to the report of 1909 and to the membership of 1844, make a grand total of fifty-seven thousand, six hundred ninety-four for the whole conference. But to ascertain the full returns there should be added the deaths in the lay membership, first report-

ed in 1857, amounting to thirteen thousand, five hundred fifty. That brings the total membership to seventy-one thousand, two hundred forty-four. The increase reported from year to year was fifty-two thousand, nine hundred twenty-nine; the decrease twenty-four thousand, three hundred four; a difference of twenty-eight thousand, four hundred thirty-five. Subtracting the deaths from the decrease leaves fourteen thousand, eight hundred seventy-five yet to be accounted for. Part of these were of those who had died prior to 1857. But this fails to explain the whole case. To the number received must be added many, probably running into the thousands, received by letter from places outside of the conference. Some returns made in 1867-1869, showed that in those three years four thousand, one hundred seventeen were received by letter, probably half of whom were from outside the conference; some of whom however, may have been gathered up in the annual reports. During that period, twelve thousand came in on probation, and only six thousand, four hundred forty were taken into full connection, indicating a loss of five thousand, five hundred sixty probationers, or nearly one-half. Then there is that indefinite contingent of wanderers, the despair of pastors, who go without letters, and often leave no trace behind.

An inspection of the returns will also show a vast fluctuation, affecting both the ministry and membership. A large and almost steady increase in the lay membership continued from 1844 down to the start of the political ferment just before the civil war. In 1862, there was a decrease of two thousand, six hundred thirty-one. In 1861 and 1862, no ministers were admitted on trial; in the latter year, one remained on trial, and in 1863, none. After the war, there were some years of recovery, and then a number of years of small ingathering, or of actual loss. This may be partly explained by the migratory habits of the people, and the financial changes that came over the country. During those years, real estate in Iowa had appreciated rapidly in value, and many sold their holdings to re-invest in cheaper lands elsewhere. In some places, the movement assumed large proportions, and seriously affected many Methodist societies. Strong churches were weakened, and in some instances abandoned, the new comers not being in sympathy with the doctrines and usages of Methodism. Often, they were foreigners, and sometimes Catholics. The result, therefore, is not to be charged to any want of zeal or devotion of the preachers, who really, under all the circumstances, deserve great credit for holding the church up to its present standard. Their actual success has far exceeded anything shown by the ordinary statistics.

3—THE SABBATH SCHOOLS

“Feed my lambs.” JOHN 21:15.]

THERE does not appear to be any reliable data respecting the planting of the first Methodist Sabbath School in Iowa. A school was early established in the log church at Dubuque, but it was run as a union enterprise. It was started by a Methodist lady, Mrs. Susan A. Dean, and was principally sustained by the Methodists; and was later changed into a Methodist school. At Burlington, a Methodist Sabbath School was started in 1836, with sixty scholars. William E. Brown was superintendent and Isaac Newhall, secretary. And this, so far as appears, was the first Methodist Sabbath School established in the Purchase. In 1844, there were twenty-seven Sabbath Schools, one hundred eighty-one officers and teachers, and one thousand, eight hundred eleven scholars. Most of the early returns from the Sabbath Schools of the conference are wanting, but the Corresponding Secretary of the Board of Sunday Schools, D. G. Downey, D. D., has furnished me with the earliest returns in the possession of the board from the Sunday Schools of the Iowa Conference. They are for the conference year 1846–1847, and show in the conference eighty-seven Sabbath Schools, seven hundred thirty-three officers and teachers, three thousand, twenty-six scholars, and seventy-four conversions.

In 1857, there were reported two hundred seventy-one schools, two thousand, six hundred sixty-two officers and teachers, and thirteen thousand, two hundred twenty-four scholars. The expenses were \$2251.37; the amount raised for the Sunday School Union was \$588.85, and the conversions numbered three hundred ninety-eight. In 1909, there were three hundred four Sabbath Schools in the conference, with three thousand, nine hundred seventy-three officers and teachers and twenty-nine thousand, four hundred sixty-three scholars; and this after setting off by division to the other Iowa conferences some two hundred eighteen schools, with one thousand, nine hundred forty-nine officers and teachers, and twelve thousand, four hundred twenty-four scholars. Adding these to the numbers of 1909 makes a total for the conference of five hundred twenty-two schools, five thousand, nine hundred twenty-two officers and teachers, and thirty-nine thousand, eight hundred ninety-seven scholars. To which figures, to get the real result, there must also be added that large and uncertain number that through the years, by removal or death, have disappeared from the rolls of the schools.

4—THE CHURCH PROPERTY

THE CHURCHES, PARSONAGES, AND COLLEGE

["How amiable are thy tabernacles, O Lord of hosts!" PSALMS 84:1.

IN 1854, the minutes show there were in the conference sixty churches and forty parsonages, but the value was not given. In 1857, there were one hundred fifteen churches and forty parsonages, valued at \$245,384. In 1909, the number was three hundred thirty churches and one hundred thirty-four parsonages, valued at \$1,575,650. But there had been set off at other conferences, by division, seventy-four churches and thirty-eight parsonages, valued at \$242,425. These added to those reported in 1909, make a total for the undivided conference, of four hundred four churches and one hundred seventy-two parsonages, valued at \$1,758,075. From 1857 to 1909 inclusive, the increase of value of this kind of property, within the present bounds of the conference, was \$1,374,666. In 1903, the estimate of the value of the Iowa Wesleyan University, the only school of the conference, was \$207,000. This included the whole plant, with the library, museum, scientific apparatus, and furniture. To which must now be added the dormitory for ladies, made possible by the gift of \$10,000, by Miss Elizabeth Hershey, of Muscatine, and valued at \$40,000; Harlan House, presented by Hon. R. P. Lincoln and wife, the daughter of Senator James Harlan, and worth \$10,000; and the property vacated by the German College, with the improvements, valued at \$25,000, making the whole value \$282,000. Add the productive endowment of \$61,000, and the whole sum is \$343,000, which added to the total value of the churches and parsonages, brings the total value of the church property of the conference, including 1909, up to \$2,101,875.

5—THE FINANCES

["* * and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh." MATTHEW 2:11.]

THE MINISTERIAL SUPPORT

["The laborer is worthy of his hire." I TIMOTHY 5:8.]

IN the early years, when the country was new and the settlers poor, the support was very meager. Many of the ministers were compelled to work with their hands to find bread for their families, and the improvement was slow. The first steward's report we find was presented in 1855, eleven years after the conference was formed. The report, which is imperfect, shows that eight presiding elders received an average, cov-

ering rent and all expenses, of \$545 each; and the average support of one hundred nine pastors was not quite \$320. The whole amount raised being \$38,140. During all the years, though the allowances have been by no means extravagant, there have been deficiencies, aggregating a large amount. The whole returns show the following amounts raised for this purpose. For pastors \$4,251,556; for presiding elders \$389,319; for the bishops, \$38,478; and for the conference claimants, \$105,036; making a total of \$4,784,389.

THE REAL ESTATE

The figures given under a previous heading show that the total estimated value of the church property including 1909, was \$2,101,875, and that the increase of value from 1857 to 1909 was \$1,374,666. Since then there has been raised and paid on improvements and debts, \$2,312,620. Now assuming that the increase covers that amount of the sum raised for improvement and debts, there still remains \$984,354 not so covered. And this sum added to the estimated value of the church property of the undivided conference, already given, \$2,101,875, brings the whole value of this kind of property up to \$3,086,229. It will be noted that the foregoing statement as to the value of the University does not include the sums reported in the shape of subscriptions, of which latter an account will be found elsewhere.

THE BENEVOLENCES

The first entry of a benevolent contribution by the conference was in 1844, when there was reported \$118 raised for missions. The totals reported since that time have been as follows:

For American Bible Society, \$28,308; Church Extension, \$40,904; Freedmen's Aid, etc., \$34,354; Missions, \$719,274; Sunday School Union, \$13,556; Tract Society, \$8,763; other objects, \$52,511. Making a total of \$897,778. Of the missionary funds, \$111,151 came from the Sabbath Schools and \$9,433 from special gifts. The Woman's Foreign Missionary Society raised of the whole sum, \$143,364, and the Woman's Home Missionary Society, \$60,531. But the Parent Missionary Society has returned to the conference in appropriations in aid of the work, \$44,234; and the Church Extension Board has donated over \$4,000 to assist in building churches at weak points; besides making loans of over \$5,000 to societies within the conference in furtherance of the same cause. And these helps will be available through all the years to come.

SUNDRIES

Under this head are classed, Publication and Secretary's bills, \$4,447; Current Expenses of churches, \$443,463; Education, general, \$124,397; Children's Fund, to aid in the training of young ministers, \$136,535; General Conference expenses, \$6,289; Expenses of Sabbath Schools, \$335,528; The Permanent Fund, \$18,067; The hospitals, \$10,322; Miscellaneous, \$2,236. Total \$956,917.

THE GENERAL SUMMARY

The addition of these several sums, makes for the whole conference, and for the entire period, an aggregate as follows:

Ministerial Support	\$4,784,389
Churches, parsonages, and college	3,086,229
Benevolences	897,778
Sundries	956,917
Grand total	<u>\$9,725,313</u>

Nearly nine and three-fourths millions of dollars seems a large sum to be raised in a new western conference since 1844. Yet, had all the items of outlay been kept track of at first, the sum total would have been much larger. And the whole matter is in evidence of the rich resources of the state, and of the loyalty and generosity of the laity. And no less does it testify to the ability, energy, and faithfulness of the ministers, by whom the whole movement was very largely planned and carried to success, and for the most part, without the special recompense. But let it be always remembered that mathematical figures can never measure spiritual achievement; that financial capital is only a means to an end; and that the true success of the church is found in what it accomplishes for the glory of God and the salvation of men.

TABLE OF PROGRESSIVE GROWTH

	The Conference			The Membership			The Sunday Schools			The Church Property			The Benevolences		Ministerial Support	The Claimant Funds	Other Objects
	Districts	Pastorates	Effective Preachers	Probationers	Full Members	Local Preachers	Schools	Officers and Teachers	Scholars	Churches	Parsonages	Total Value	Paid on Improvements and Debts	Missions				Others
1844	3	29	36	.....	5403	60	.....	.....	.....	.....	.....	.....	.....	118	.....	\$1,012	.....
1855	9	149	149	3469	19221	297	361	3133	16660	116	48	.....	.....	2,622	\$1,733	\$38,632	.....
1856	10	101	110	2858	15589	206	229	2411	12664	104	43	.....	.....	1,888	1,473	42,092	105
1859	10	119	135	3235	22064	310	359	3301	18360	126 ¹ / ₂	45	\$242,525	.....	1,352	326	50,547	205
1860	6	79	97	2144	16371	217	230	2311	13665	120 ¹ / ₂	30	214,075	.....	1,480	289	37,345	66
1863	6	76	93	1599	15372	215	204	2257	12812	119	38	195,615	.....	3,611	508	36,285	66
1864	6	73	87	1317	14716	196	218	2337	13418	122	35	219,825	.....	4,776	650	36,475	847
1869	7	105	110	1833	19053	228	289	3290	21645	182 ¹ / ₂	58	525,915	\$64,463	7,217	3,518	74,068	1,041
1879	6	107	115	1001	19561	135	271	2928	19298	260	71	614,950	56,315	8,013	1,331	71,491	1,081
1889	5	113	112	1564	21996	116	299	3435	22938	294	89 ³ / ₈	750,760	97,672	14,150	2,683	90,064	1,081
1899	5	132	136	944	30958	72	331	3995	26417	332	117	1,005,240	49,039	19,892	6,363	112,045	2,628
1909	4	138	152	1035	34576	55	304	3073	29463	330	134	1,575,650	76,555	37,582	18,379	184,420	5,644

IX

THE DEPARTED

1—OUR BROTHERS

[“These all died in faith.” HEBREWS 11:13.]

DATE OF DEATH	NAME	AGE	DATE OF DEATH	NAME	AGE
1898	Allender, Richard B.	82	1906	Hardy, Joshua B.	86
1888	Allison, Robert J.	32	1868	Hare, Michael H.	51
1851	Arrington, Joel	—	1881	Harris, John	72
1871	Bamford, Geo. W.	47	1888	Hayden, John	76
1885	Berry, Eben C.	40	1902	Haynes, James	76
1853	Bishop, Alfred	—	1888	Haynes, John	55
1890	Blakeney, James B.	63	1892	Hestwood, Samuel	70
1902	Boydstone, B. M	51	1909	Hill, John B.	87
1867	Boyles, Thomas D.	50	1883	Holland, Benjamin	64
1908	Brush, Frank E.	55	1883	Holtzinger, Peter F.	67
1897	Burgess, John	76	1878	Hugans, John W.	—
1865	Bussey, Amos	59	1901	Jackson, Warren A.	40
1863	Byrkit, Wm. A.	25	1853	Jamison, Joseph	—
1895	Clark, Geo. H.	67	1859	Jay, John	40
1857	Clark, Samuel	57	1887	Johnson, Allen W.	68
1877	Coddington, Eli H.	40	1886	Kirkpatrick, T. M.	73
1862	Coiner, Erasmus T.	30	1847	Knight, W. W.	30
1898	Coleman, James T.	81	1872	Latham, J. W.	42
1860	Conrad, Geo. W.	24	1898	Lewis, John W.	43
1897	Corkhill, Thomas E.	75	1904	Light, O. P.	76
1899	Cowles, William F.	80	1878	Ludwig, Silas T.	—
1907	Craig, Jesse	86	1860	McClaskey, Isaac	49
1867	Crellin, Henry	47	1900	McCutcheon, J. H.	88
1872	Donaldson, David	44	1893	McDonald, J. W.	59
1902	Dunlavey, D. S.	48	1885	McDowell, Joseph	88
1894	Dunn, C. S. H.	39	1897	Mair, Walter F.	36
1869	Elliott, Charles	77	1905	Mark, Banner	80
1872	Elliott, John W.	30	1890	Morey, Cyrus	74
1908	Evans, Frank W.	79	1895	Murphy, Dennis	62
1846	Ferree, Uriah	33	1850	Ockerman, Joseph	38
1885	Freeland, J. S.	40	1893	Orr, John	76
1873	Friend, Geo. W.	55	1897	Patterson, W. E.	52
1889	Gassner, Joseph	78	1904	Pike, E. J.	58
1903	Gilmore, W. F.	38	1895	Poston, William	70
1874	Gortner, B. W.	25	1906	Powelson, C. W.	57
1863	Hammond, James Q.	56	1892	Power, George N.	63

1873	Power, John H.	75	1909	Spaulding, Wesley J.	82
1873	Prather, Amos S.	41	1864	Stewart, Isaac I.	58
1904	Pusey, M. J.	49	1903	Stryker, Almond W.	81
1891	Reynolds, C. P.	70	1900	Teter, Isaac P.	71
1896	Robertson, J. F.	45	1898	Thomas, Samuel H.	68
1900	Robinson, Anthony	90	1902	Thompson, James G.	88
1884	Robinson, Richard S.	77	1897	Twining, Edward W.	83
1907	Roovart, J. A.	—	1852	Vail, Solomon T.	38
1898	See, Michael	71	1903	Van Schoick, W. C.	48
1906	Shane, B. F.	69	1852	Wayman, Manasseh B.	28
1902	Shearer, W. S.	34	1906	Wells, Nelson	81
1894	Shelton, Orville C.	78	1881	Wheeler, John	66
1898	Shepherd, Chas. W.	58	1873	White, James H.	59
1904	Simmons, John T.	75	1874	Willey, G. W. F.	71
1864	Simpson, William	52	1906	Williams, C. F.	57
1909	Sinclair, J. A.	53	1894	Wilson, Robert G.	36
1875	Smith, David B.	50	1884	Woodford, Lucas C.	71
1893	Smith, S. C.	52	1866	Worthington, David	51
1900	Souden, S. P.	47	1854	Wright, Ancil	—

2—OUR SISTERS

["And of the chief women not a few." Acts 17:4.]

DATE OF DEATH	NAME	AGE	DATE OF DEATH	NAME	AGE
1884	Adams, Jennie R.	30	1899	Coxe, Mary F.	58
1883	Allender, Elmira R.	60	1904	Coxe, Zerilda A.	—
1899	Bamford, Catharine	59	1902	Dimmitt, Cora M.	26
1906	Barber, Carrie K.	55	1907	Donaldson, Rebecca	75
1909	Berg, Mrs. M. E.	—	1892	Dunlavey, Louisa	38
1892	Bevan, Mrs. D. C.	—	1907	Eyestone, Elizabeth W.	33
1898	Blakeney, Catharine	69	1902	Ferguson, Mrs. J. S.	69
1900	Boyd, Martha R.	40	1894	Friend, Catharine	73
1895	Boyles, Rebecca M.	73	1877	Gassner, Harriet	55
1878	Briggs, Jane J.	99	1896	Hardy, Emily A.	70
1886	Busby, Mrs. A. B.	29	1894	Harris, Ann	86
1874	Busby, Jennie F.	33	1901	Hayden, Sarah	85
1901	Bussey, Hannah	90	1899	Hestwood, Rebecca J.	75
1884	Carnine, Irene	32	1896	Hill, Mary J.	67
1882	Clark, Ann C. B.	46	1883	Holland, Mildred	—
1884	Clark, Elizabeth	79	1892	Holtzinger, Mary A	72
1891	Collier, Jane	50	1891	Hoober, Christina S.	39
1855	Cowles, Alexina B.	27	1899	Ingham, Gertrude R.	26
1873	Cowles, Maria L.	37	1896	Johnson, Alice T.	44
1909	Cowles, Martha	76	1891	Kemble, Mary P.	55

1901	Kirkpatrick, Celia I.	68	1879	Shelton, Lucy	62
1887	Lewis, Julia C.	25	1873	Shepherd, Harriet O.	23
1895	Light, Nancy J.	62	1892	Simmons, Martha A.	60
1885	McCutcheon, Harriet H.	64	1889	Smith, Georgiana Y.	46
1872	McDowell, Esther	70	1878	Smith, Martha A.	34
1906	Millice, Ella C.	46	1894	Smith, Nancy J.	46
1888	Morey, Elizabeth	67	1900	Spaulding, Martha B.	64
1887	Orr, Mary A. M.	64	1909	Stewart, Mary B.	87
1881	Patterson, Clara E.	30	1891	Stryker, Martha W.	65
1876	Power, Mary N.	60	1886	Swain, Sarah B.	37
1890	Power, Matilda B.	59	1900	Thompson, Harriet	83
1873	Rankin, Nancy J.	—	1899	Tuttle, Laura M.	22
1909	Reynolds, Martha O.	67	1887	Waring, Mary A.	59
1874	Rice, Josephine	22	1890	Waring, Sarah	60
1889	Robinson, Jane T.	64	1906	Wells, Mary C.	71
1897	Robinson, Sarah A.	76	1895	Woodford, Maria H.	79
1892	Schreiner, Martha A.	45	1891	Worthington, L. A.	56
1898	See, Jane E.	67	1884	Wycoff, Emma A.	27
1873	Shane, Hannah E.	24			

3—BIOGRAPHICAL SKETCHES, 1844-1899

["Blessed are the dead which die in the Lord." REVELATIONS 14:13.]

ALTHOUGH the limits of this work will not permit the insertion of a complete account of the life of each deceased minister of the conference, yet a somewhat fuller sketch of those regarded as the more prominent in its history are here included.

RICHARD B. ALLENDER was a Pennsylvanian, born in 1816. He was converted when twenty-one. In 1839, having married, he came to Iowa, and in 1842 was licensed to preach by Henry Summers, the Iowa pioneer presiding elder. In 1853, he united with the conference. He served ten different charges and was one term on the Albia district. His later years were spent in Bloomfield, Iowa. He was a man fully consecrated and had a ripe experience. He enjoyed the respect and confidence of all who knew him. His death occurred April 19th, 1898.

JAMES B. BLAKENEY was a West Virginian, born in 1827. He was converted at twelve, and began preaching as a supply at twenty-three. In 1852, he united with the West Virginia Conference, where he soon won a prominent place. In 1870, he came to Iowa. Here he served Muscatine, Old Zion (Burlington), Burlington district, Brooklyn, Mt. Pleasant, First Church (Ottumwa), and for a little over two years, the Oskaloosa district. He was called higher, June 18th, 1890. He was an able minis-

ter, a diligent pastor, and a wise administrator. His life was pure, his character symmetrical, his reputation stainless. In 1880, he represented the conference in the General Conference.

SAMUEL CLARK was a Virginian, born about the opening of the last century. While quite young, he was converted and commenced preaching. In 1821 he joined the Baltimore Conference. In 1834, he located and removed to Ohio, where he was readmitted in 1836. In 1841, he again located and made his way to Iowa, settling in Van Buren county, and when not engaged in making a home for his family, he preached to the people. In 1844, he was readmitted in the Iowa Conference. He continued in the pastoral work down to 1855, when he was appointed conference missionary, and afterward agent of the Colonization Society. He was an able preacher, and under his ministry numbers were attracted to the Cross. He died February 9th, 1857.

DR. THOMAS E. CORKHILL was born on the Isle of Man in 1822. That year, his parents removed to Ohio. Converted when a boy, he was early called to the ministry. He first studied medicine, and in 1849, came to Henry county, Iowa, and entered upon the practice. In 1851, he joined the Iowa Conference on trial. His appointments in the early days—Middletown, Iowa City, Dubuque—speak well as to his ability and standing. From 1854 to 1857, he acted as agent for the Iowa Wesleyan University, which he served again in the same relation in 1883. In 1861, he was sent to the Mt. Pleasant district, but in the fall of 1862, was appointed chaplain of the 25th Iowa Infantry. Returning from the army on account of affliction, in 1863, and finding the district vacant on account of the death of Rev. J. Q. Hammond, he resumed the position and filled out the term. Later, he served a term on the Keokuk district. After thirty-nine years of effective service, in 1890, he took a supernumerary relation. He was instrumental in obtaining from the Iowa legislature the original charter of the Iowa Wesleyan University. To that institution, he gave much time and labor, serving on its board of trustees until his death. He also acted at different times as agent, and for several years was secretary of the board. He was always active in connection with the deliberations of the conference, which he represented in the General Conferences of 1860 and 1864. His brethren said of him, "He was a man of many most estimable qualities of mind and heart; a fine preacher, a close student, a systematic worker, a faithful pastor, a wise administrator, a true friend, and a devoted Christian." His death took place, June 30th, 1897.

WILLIAM F. COWLES (Coles), D. D., was born in the state of New York in 1819. Reared by religious parents, he was

converted at twelve. Five years later, he joined the church and began an earnest, Christian life. He attended the Cortland Academy, securing the means by teaching school and other labor. In 1841, he was granted license to preach. In a short time, he went to Hudson, Ohio, to teach school, but in the winter of 1841-1842, a great revival swept through that country and he was employed as assistant pastor for the balance of the year. He was then recommended to the North Ohio Conference, but the work there being filled, he went as a supply to the Michigan Conference, where he was admitted on trial in 1843. In 1850, he was transferred to the Missouri Conference and stationed at Hannibal. In 1851, he came to the Iowa Conference. The list of his appointments include nearly all the principal stations of the conference. At Burlington, he built the Ebenezer Church and at Keokuk, he built the Chatham Square Church, both as pew churches, but the plan did not succeed. He also traveled the Oskaloosa, Muscatine, and Mt. Pleasant districts. In 1888, he took a supernumerary relation, which he retained until his death. He was a delegate to the General Conferences of 1860, 1864, and 1872. He was a member of the Board of Trustees of the Iowa Wesleyan University from 1870 until his death. He was a leader in all the deliberations of the conference; was a strong debater. He was well up in parliamentary tactics, and hard to defeat. A real patriot, he took a strong position in support of the government during the civil war; a born abolitionist, he was a fearless advocate of freedom for the negro. In recognition of his services to the Union, he was appointed Collector of Internal Revenue for the Fifth Iowa district, which place he filled from 1865 to 1868. He was a strong, logical, and convincing preacher, and attracted the masses to his ministry. His retirement from active work was spent at Burlington, where he closed, in great peace, an unusually active life, July 14th, 1899.

CHARLES ELLIOTT, D. D., LL. D., was born in Donegal county, Ireland, in 1792, and died at Mt. Pleasant, Iowa, January 6th, 1869. At sixteen, he experienced a change of heart, and soon after was licensed to preach. He at once sought to prepare himself for the work, and to this end applied for admission to the Dublin University, but was refused, since as a Methodist, he could not comply with the college regulations. In 1814, when twenty-two, he emigrated to the United States, and four years later was admitted on trial in the Ohio Conference. His first four years were spent on large circuits; then, he went as a missionary to the Wyandotte Indians. Next, he filled a term on the Ohio district. This was followed by four years' service as a professor at Madison College, during two of which he also acted as the stationed preacher. Then,

he was stationed at Pittsburg, and after that was presiding elder for two years more. In 1833, he began his editorial career as editor of the Pittsburg *Conference Journal*. From this work, in 1836, he was promoted to the editorship of the *Western Christian Advocate* at Cincinnati, where he remained until 1848. From that time until 1852, he was engaged in station and district work. He then resumed his place on the *Western*, to which he gave another four years of labor. In 1857, having removed to Mt. Pleasant, Iowa, he became connected with the Iowa Wesleyan University, and in 1858, was elected its president. In 1860, he was placed in charge of the *Central Christian Advocate*, at St. Louis, during part of the time still acting as president of the University. After retiring from the *Central*, in 1864, his time was given to the University until the infirmities of age prevented further service. As an author, Doctor Elliott was distinguished, his most important work being "Elliott on Romanism", which was regarded as a most valuable contribution to ecclesiastical history. He was a diligent student and a profound scholar. Once he said to the writer that for forty years he had had no real need to refer to either a Hebrew, a Greek, or a Latin lexicon to ascertain the meaning of a word. His preaching was always instructive; his native brogue only made his address the more interesting. He was somewhat eccentric in his manners, and negligent in his dress; but for all that, he was a manly man and a prince in our Israel.

FRANK W. EVANS was born in Pittsburg, Pa., March 17th, 1829, and died at Des Moines, September 3rd, 1908. He came to Iowa in his tenth year, was converted when a youth, and united with the Methodist Episcopal Church. He came into the Iowa Conference in 1851, and graduated to elder's orders. Except a term in which he served as chaplain in the 35th Iowa Infantry, and four years spent on the Muscatine district, he was employed in the pastoral work, his list of appointments including most of the best stations in the conference. Very early, he established his reputation as a pulpit orator; his Zacchean stature making him appear juvenile, gave him the title of "The Boy Preacher." He had all of the qualifications of the orator, barring his diminutive personality; the bright intellect, the brilliant imagination, the quick sensibility, the clear understanding, the musical voice, the ready utterance, and the appropriate gesture. He was also a master of logical thought, and well read in the doctrines of the Bible, and especially in Methodist theology, he had also the qualities of a keen debater, and in that line won many victories, often overwhelming his adversary by the multiplicity and novelty of his arguments. In 1872, he served as a useful delegate from the conference to the General Conference. In 1889, he took a supernumerary



Frank Seeds

F. E. Edwards

W. J. Scott

W. A. Smith

James Priestnal
J. P. Cummins
C. B. Hankins

Thomas Rowe

J. E. Ward

J. A. Glendenning

Lloyd Tennant

C. N. Pace

J. W. Cochran

J. S. Decker

E. J. Starr

R. D. Pool

relation, and later superannuated. But during this period, he did much active service, preaching, and lecturing in the interest of the Masons and Odd Fellows.

JOSHUA B. HARDY was born in Pennsylvania, February 7th, 1820, and died at Brooklyn, Iowa, April 15th, 1906, aged eighty-six years. When a boy, the family moved to Ohio, where Joshua was converted in his sixteenth year. From there, while yet a youth, he came to Burlington, Iowa, and joined the Old Zion Methodist Church. There, in 1842, he was licensed to preach and he united with the Rock River Conference in the fall of that year. He was received into full connection at the first session of the Iowa Conference in 1844, and with the exception of two years, in 1871 and 1872, when he labored in the Des Moines Conference, he remained a member until his death; being at that time the last survivor of the original conference. He served a term each on the Des Moines and Oskaloosa districts; otherwise his work, until his superannuation in 1881, was in the pastoral field. His appointments took him over a large part of the conference territory, of which probably he had a more general acquaintance than any other man. His life was one of constant faithfulness; his knowledge of the Word was extensive and accurate; and preaching from a conviction of duty, he spoke with authority. Kind, modest, and sociable, he endeared himself to all who knew him. Consistent and devoted, he adorned "the doctrine of God our Savior in all things." And in his old age, it always pleased his brethren, to receive his counsel, to show to him in all ways their confidence and affection, and to allot to him the pre-eminence.

MICHAEL H. HARE was born in Ohio in 1817, and experienced a new birth in his fifteenth year. In 1843, he was licensed to preach, and in 1845, united with the Iowa Conference on trial. He was secretary of the conference in 1852, and a delegate from the conference to the General Conference in 1860. In his early ministry, he traveled the large circuits of those days. In 1850, he was appointed to the Ft. Des Moines mission, and that year did much pioneer work, visiting and planting societies in the region for forty or fifty miles north and west of the fort. Later, he filled with great acceptance some of the best stations of the conference, and spent about three years in charge of the Albia district. In 1862, he was appointed chaplain of the 36th Iowa Infantry, and was one of the most efficient of the Iowa chaplains. He, with the command, was captured in 1864, and robbed of his valuables, horse, and equipment; was marched to Camp Taylor, Texas, where he suffered privations that resulted in his falling into a rapid tuberculosis which brought him to the grave, July 27th, 1868. He was a man of fine physique, and had a well cultured mind. He was social in his dis-

position, and earnest and intelligent in his ministrations. He was also greatly aided in his work in the possession of a remarkable gift of song.

JOHN HARRIS was born at Worcester, England, in 1809. He was converted in 1826, and united with the British Wesleyans. By them, he was given authority to preach in 1828. In 1845, he came to the United States and identified himself with the Methodist Episcopal Church, taking work in the Iowa Conference. During his ministry here, he filled most of the principal charges of the conference, and was for a term on the Muscatine district. In 1875, he superannuated. He died in great peace at Corning, Iowa, July 29th, 1881. With an ordinary English education, of which he made good use, he was an instructive preacher, sound in doctrine, and deeply spiritual. His turn of mind led him to take great pleasure in expounding the prophecies. He loved to soar among the sublimest of Daniel and the Apocalypse, and a favorite subject with him was, as he called it, Ezekiel's "Heagle", which he applied, perhaps with more ingenuity than proof, as a prediction of the greatness and glory of the American Union.

JOHN B. HILL was born in what is now West Virginia, in 1822. His early opportunities for education were only such as the private schools of the country at that time afforded. But he availed himself of every chance of reading and study. His conversion, when young, was thorough, and under the impression that the Master wanted his special service, he accepted license to preach. In 1851, he was admitted a probationer in the Ohio Conference, which then had jurisdiction in Western Virginia, but retired at the close of the first year. In 1852, he entered the Western Virginia Conference, where he graduated to full orders in 1856. In 1857, he located, and the same fall was re-admitted in the Iowa Conference, in connection with which he finished his work and ended his life. His effective life-work here extended from 1857 to 1895, and all of it, except one year that he was supernumerary and four years as presiding elder of the Oskaloosa district, was spent as a pastor. In 1895, he superannuated; but that did not end his active labor, for he was part of the time employed as a supply, and at all times it was his ambition, like his Master, to "go about doing good." He was intelligent, well versed in theology, at home in the scriptures, amiable, warm in his attachments, firm in his principles, and decided in his piety. Though clear in his experience, he was modest in his professions; for he had respect to that Word, "be ready always to give an answer to every man that asketh you the reason for the hope that is in you, with meekness and fear." Unassuming, with no trace of self-seeking, he took the work assigned to him uncomplainingly.

J. WILBUR McDONALD, D. D., was born in Indiana in 1834, and died at Mt. Pleasant, Iowa, May 31, 1893. At the age of twelve, he was converted and joined the church. The family having removed to Iowa, in 1852, he entered the Mt. Pleasant Collegiate Institute as a student, and graduated in its successor, the Iowa Wesleyan University, in 1858. In 1860, he was appointed principal of the Preparatory Department of the University, and having completed a course in law, was admitted to the bar of Henry county the same year. In 1862, he was elected to the chair of the Latin and Greek languages in the University, which he occupied until July, 1864. He then resigned the position and entered the army as a lieutenant in the 119th U. S. Colored Infantry. After the war, he returned to Mt. Pleasant. Finding the turmoil of the law unsuited to his disposition, and convinced of a higher call, he united with the Iowa Conference in 1866. His ministry was a success. "His ripe scholarship, his meek and gentle spirit, his deep piety, his unswerving integrity, won for him a merited distinction among his brethren, and he took a front rank in the conference." In 1875, the Indiana Asbury University, recognizing his worth, conferred on him the degree of Doctor of Divinity. He was chosen a delegate to the Ecumenical Methodist Conference in London. He was also a delegate to the General Conferences of 1876, 1880, and 1884. His range of appointments included the best pulpits of the conference, and at the time of his death, he was presiding elder of the Ottumwa district. His last days were filled with the peace and quietness promised to the righteous, and among the latest expressions of his faith were the words, "I shall not be a stranger there".

JOSEPH McDOWELL was a native of Pennsylvania, born in 1797. When seventeen, he was converted and joined the church. While yet young, he was licensed to preach, and served as a local preacher until 1833, when he was admitted on trial in the Ohio Conference. In 1848, he was transferred to the Rock River Conference, and in 1849, came to the Iowa Conference. In 1856, he was sent to the Mt. Pleasant district, and in 1865, he became a superannuate; but in 1868-1869, he was chaplain of the State Prison at Ft. Madison. His was a social, affectionate nature, his sympathies were easily aroused, and he seldom preached without weeping. He was quite successful as a revivalist. On the Troy circuit, he took into the church over one thousand, two hundred souls. He had been deeply interested in the welfare of the Ohio Wesleyan University before coming west. Here, in addition to his regular work, he acted one year as principal of the Mt. Pleasant Collegiate Institute, and his interest was transferred to the Iowa Wesleyan University. It was his delight to persuade the young people to enter

its classes. His last years were spent, for the most part, in Mt. Pleasant, and his death was on October 16th, 1885, at the ripe age of eighty-eight.

BANNER MARK was an Ohioan, born August 1st, 1825. He connected himself with the Ohio Conference in 1846, and transferred to Iowa in 1860. However, as no place had been left open for him in the conference that year, he gave himself to such opportunities as came to his hand, and assisted where he could in promoting the cause. Upon entering the active field, he soon took a prominent place among his brethren. This is shown by the fact that he served on districts and in the cabinet of the bishop, for nine years. There was something about the man that marked him for leadership. With some drawbacks of manner and style, and with only an ordinary English education, he was a strong and commanding preacher. He was also, in a sense, a captain of finance, and he kept all the interests of the church committed to him well in hand. For a number of years, he was treasurer of the conference, and woe to the man who was discovered by him untrue to the calls of benevolence and charity. He was also a real patriot, and he took great interest in the affairs of the state and nation. Especially was he interested in the great conflict of the civil war, boldly rebuking disloyalty and supporting the government in every way that seemed open to him. In 1885, he took a supernumerary relation, and removed to Los Angeles, California, where he spent the last years of his life, and where he passed away, June 21st, 1905.

GEORGE N. POWER, D. D., son of Dr. J. H. Power, was born in Ohio in 1829. Converted early in life, he was educated at the Ohio Wesleyan University, and was licensed to preach in 1853. In 1856, he united with the Iowa Conference. His first eight years of service were spent on circuits; the remainder of his life, except one year, when he acted as college agent, was spent in stations and on districts. He had acted as assistant secretary of the conference from 1860, and was its principal secretary for seventeen years, commencing with 1876. He was a delegate to the General Conferences of 1876 and 1888. For many years he was connected with the Iowa Wesleyan University, as visitor or trustee, and as an evidence of his interest in the college, he willed to it some ten thousand dollars worth of property, together with the most of his valuable library. In 1876, Albion College conferred upon him the title of Doctor of Divinity. He was a man of fine intellectual attainments, well furnished by close study and extensive reading. He was of marked social qualities, and was devoted and exemplary in his Christian life. When told in his last illness that his time was short, he replied, "What a blessed thing it is

at such a time as this not to have to get ready for both worlds." And to his brethren, he sent this message, "Tell them I am just waiting my Father's will, and with that I shall be satisfied, for He makes no mistakes." October 26th, 1892, he passed away, in his sixty-third year.

JOHN H. POWER, D. D., was born in Kentucky in 1798. When seven years old, he was the subject of deep religious impressions, and in his twentieth year was brought under the influence of the Spirit, and became conscious of his acceptance with God. And it is said of him that in his youth he was instrumental in the conversion of his parents, brothers, and sisters. In 1819, he united with the church, and in 1821, was licensed to preach, and admitted on trial in the Kentucky Conference. In 1828, he fell into the Ohio Conference, and from it passed to the Michigan and North Ohio Conferences. In Ohio, he served on the Norwalk, Wooster, Mt. Vernon, Delaware, and Mansfield districts. From 1848 to 1851, he was assistant agent of the Western Book Concern. In 1856, he transferred to the Iowa Conference, and for four years was on the Burlington district. His whole itinerant life covered fifty-two years, and it closed with his death January 26th, 1873. He is said to have preached fifteen thousand sermons, and he never missed a session of his conference. His character rested on a base of granite principle, on which he was enabled to build no ordinary superstructure, in the form of public virtue, personal integrity, and high Christian culture. His logical mind enabled him to search out and expose all the lurking forms of error, and he was often called to defend the truth against the advocates of heterodoxy. Two of his discussions with Universalists were published. He also printed a work on Domestic Piety, and another on the Bible and Slavery. With a clear and pleasant voice, an agreeable manner, and a power of reasoning hard to excel, he was popular as a public speaker, and his words, backed with earnestness and evident confidence in the right, were always calculated to carry conviction to the hearer. A lover of his country, and true to the old flag, he was a firm friend of the Union soldier and a hearty supporter of the government. Altogether he was a great man, and ranked with the foremost in his church and conference. In 1860 and 1868, he represented the conference in the General Conference.

ANTHONY ROBINSON was by birth a North Carolinian, but when he was about six, the family moved to Indiana. At eighteen, he came into the church. Called to the ministry, he was licensed to first exhort and then to preach. At the age of twenty-six, he was received on trial in the Indiana Conference, where he remained for twenty-one years a diligent, faithful, and effective member. While there, he filled a term on the

Bloomington district. In 1857, he transferred to the Iowa Conference. For four years, he served on the Burlington district. In 1883, after forty-three years of itinerant work, he superannuated, and thenceforth made his home in Ottumwa. His life was prolonged until nearly ninety, when he departed to be with Christ, February 26th, 1900. He was a man large and well proportioned, his heart was full of kindness, his sympathies were easily aroused, and he seldom preached that his eyes were not suffused with tears, and he had the gift of holy song. Occasionally, his tenderness ran away with his judgment, but on the whole, he was a wise administrator. But the best of all, over his whole life was shed the beautiful halo of the grace of perfect love.

RICHARD S. ROBINSON was a Pennsylvanian, born in 1807, but the family removed to Ohio, and there in 1827, he was converted and united with the church. In 1828, he was given license to preach, and he entered the Indiana Conference in 1829. There, he met with all the hardships of a new country. He preached at Ft. Wayne when it was a trading post, and often held services in the fort. In 1854, he transferred to Iowa. In 1858, he was placed on the Chariton district, and in 1860, fell into the Western Iowa Conference, but in 1863, he returned to the Iowa Conference. His last effective work was at Knoxville in 1872. The next year, he superannuated, and after some years of failing health, he died at Oskaloosa, May 6th, 1884. He was retiring in his disposition, diffident and distrustful of his own abilities, and seemed to lack that healthful self-assertion necessary to vigorous action. But his want of confidence in himself was compensated for by his strong faith in the Word and its divine Author, and his preaching was spiritual and helpful. He was tender in his sensibilities, true in his friendships, and no one ever doubted his piety. And certainly, "after life's fitful fever, he sleeps well."

JOHN T. SIMMONS hailed from Delaware, where he was born January 11th, 1829. His father dying early, he was committed to the care of grandparents, and with them, he removed in 1837, to Ohio. There, he was converted and joined the church at the age of fourteen. He had only the advantage of a common school training, but by diligent application and careful study, he became well informed, and attained a broad general culture. In 1854, he began preaching, and the following year came to Iowa. In 1856, he was admitted on trial in the Iowa Conference, continuing in the ministry as an efficient worker for thirty-four years. He was a man endowed with good natural powers, and was a strong and earnest preacher. He was social in his disposition, kind and helpful to all; a man of faith and good will, whose practical life justified his Christian

profession. He was also an earnest lover of his country, and deeply sympathized with her in the days of trial and darkness. This was shown by the fact that he acted, with great acceptability, as chaplain of the 28th Iowa Infantry. He also acted, with great success, as an agent of the Iowa Wesleyan University, and for four years presided over the Newton district. In 1872, he served as a delegate to the General Conference. He retired from active service in 1889, and made his home in Ottumwa, where he died in the peace of God, March 8th, 1904, aged seventy-five.

WILLIAM SIMPSON was born in Pennsylvania in 1812. In 1832, he united with the church. The next year, he went to Michigan, and in 1836, to Illinois. Having been licensed to exhort, he was employed by the presiding elder as a supply in 1837. The same year, he was admitted on trial in the Illinois Conference. In 1838, he had his first appointment in Iowa at Bellevue. In 1840, he fell, by division, into the Rock Rivre Conference, and in 1844, became an original member of the Iowa Conference. In those early years, he endured all the hardships of the pioneer life. In 1850, as we have seen, he offered himself for the work at Council Bluffs, and where, in the region around, he laid permanently the foundations of the church. His closing years of labor were spent in the eastern part of the conference. In 1854, he was appointed to the Montezuma district, and in 1855-1858, he was on the Oskaloosa district. His last work was on the Marshall circuit, where he closed his labors, February 22nd, 1864. He was a man of one work, having for his motto, "this one thing I do," and he performed his appointed task with faith, zeal, courage, and success.

WESLEY J. SPAULDING, D. D., was born in Newark, N. J., April 18th, 1827, and died, February 22nd, 1909. Early in his life, he removed to LaGrange, Illinois, from which place he went to the Indiana Asbury University, where he graduated with honor, in 1854. When twenty, he had a clear conversion, and with it there came a call to the ministry. In 1853, he was licensed to preach, and the next year went into the Indiana Conference on trial, where he spent two years on large circuits. In 1856, he transferred to the Iowa Conference, and was appointed Professor of the Greek language and literature in the University. At that work, he remained until the fall of 1861, when he went to Ottumwa as pastor. In 1862, he resumed his labors at the college, continuing there until 1865. That year, he transferred to the Indiana Conference, where he remained until 1870, when he returned to the Iowa Conference, serving as pastor until 1875, when he again took work in the University. In 1876, he was elected President of the College, and served until 1884. And he deserves great credit for bringing

the institution safely through a period of great trial on account of inadequate financial support. From his retirement from the college until his death, he made his home in Mt. Pleasant, except for a period when he assisted Dr. H. W. Thomas in some sort of Institutional work in Chicago, and the last two years of his life, which were spent at the home of a daughter in Denver. Brother Spaulding was no common man. He was a fine scholar, especially well up in Greek learning. His mind had a metaphysical cast, which sometimes tinged his pulpit efforts, and probably rendered him less acceptable to those unused to abstract or speculative thought. But he was possessed of a firm faith and a living experience, and his social nature secured to him many warm and devoted friends.

ISAAC I. STEWART was a native of New Jersey, born August 4th, 1806. When twelve, he moved with the family to Illinois. There, he was converted and joined the church at fifteen. In 1836, he was licensed to preach, and the same year entered the Illinois Conference. Down to 1839, his work was in Illinois and Wisconsin, but in 1840, he was appointed to a charge in Iowa, then in the Rock River Conference. In 1847 and 1848, he traveled the Des Moines circuit, an immense field, reaching from Keokuk to and above the city of Des Moines. In 1859, he was placed on the Council Bluffs district, which put him, by division, in 1860, in the Western Iowa Conference. But he immediately transferred back to the Iowa Conference. In 1862, he was made Post Chaplain of the U. S. Hospitals at Keokuk, where he did faithful service, and fell at his post, August 15th, 1864. He was social in his disposition and sound in his convictions. His preaching was direct and practical; his piety firm and abiding; and his death was but the crowning of a consistent and godly life.

ISAAC PEARL TETER was born in what is now West Virginia, May 11th, 1829, and died at New Sharon, Iowa, March 6th, 1900, aged nearly seventy-one. In his sixteenth year, he was converted and united with the church. At twenty-two, he was commissioned to preach. In 1853, he was admitted on trial in the Iowa Conference, and he graduated to full orders in 1857. During his long career of forty-seven years as a minister of the conference, he served in many important stations, and a term each on the Burlington and Ottumwa districts. During the Civil war, he was commissioned as chaplain of the 7th Iowa Infantry. There, his loyal and careful attention to the wants of his comrades won him their confidence and esteem. But in 1864, circumstances occurred requiring his presence at home, and he resigned. But a vacancy occurring in the Post Chaplaincy of the U. S. Hospitals at Keokuk, Iowa, he made application, and was appointed by President Lincoln to the place.

There, he gave himself up entirely to the duties of the position. In the fall of 1861, when pastor at Sigourney, the Union men of Keokuk county, wanting a man of experience and ability to represent them in the State Senate, nominated and elected him to that body. In 1896, he represented the conference in the General Conference. He was a man of superior natural and acquired ability, and in the true sense an orator. His preaching was scriptural, sound, convincing, and delivered with force and unction. His voice was clear and musical, his enunciation distinct, and his manner pleasing. He was much sought for on public occasions, and he never failed to hold and entertain the crowd. He had a wonderfully retentive memory, and seemed to be able to recognize anyone he had ever met, and to call them by name. During several of the later years of his ministry, he worked against difficulties that would have overwhelmed anyone with less pluck and ability than he possessed, but to the last, he maintained himself with dignity, and he carried with him to the grave the confidence of the many who knew him. And of him, it may truly be said that, if he had had the advantage of a thorough classical, literary, and theological training, he would have made as deep an impression on the church at large as he was successful in making in his own conference and state. In the end, there came to him sudden death and sudden glory.

JOHN WHEELER was born in England in 1815. With his family, he came to America in 1820, and settled at Bellefontaine, Ohio. In 1824, he was converted and united with the church. His education was had at Norwalk Seminary and Alleghany College, and was completed under Matthew Simpson at the Indiana Asbury University. In 1840, he was elected Principal of the Franklin Institute, Indianapolis, where he spent two years. In 1842, he was chosen Professor of Latin at the Indiana Asbury University, and in 1855, he became President of the Baldwin Institute, at Berea, Ohio. While there, he became impressed with the conviction that something ought to be done in the matter of education for our German Methodist people, and soon the German Wallace College became the exponent of his plans. In 1870, he was elected President of the Iowa Wesleyan University. There, he did much valuable work, making large additions in the departments of chemistry, natural history, and other branches. He was also largely instrumental in the establishment of the German College, in connection with the University. After five years of labor in that post, he retired. He then took charge, in succession, of the Keokuk and Mt. Pleasant districts. He also did much work lecturing in Normal Institutes and other gatherings. He was also interested in a plan to unify the Methodist schools

of the state. But his health gave way, and he passed away, June 18th, 1881. Doctor Wheeler was a mature scholar and a Christian gentleman, faithful and true as a friend, zealous and able as a minister, and prudent and competent as an educator.

DAVID WORTHINGTON was a Vermonter, born in 1815. At fifteen, he sought and found the pearl of great price. In 1835, he came west, and settled in the wilds of Wisconsin. There, he made himself useful, and began to visit the people in their cabins and to hold prayer meetings among them. In 1839, he received authority to preach, and joined the Rock River Conference in 1840. His first work in Iowa was at Davenport, in 1842. In 1844, he became a charter member of the Iowa Conference. Here, his active service as a pastor, presiding elder, and college agent continued for seventeen years. In 1856, he represented the conference in the General Conference of that year. And during all the time that the first charter of the Iowa Wesleyan University was in force, he was the president of the Board of Corporators. "Nature had endowed him with a keen perception, a sound judgment, and a strong will; but grace had created him anew, and had infused into each faculty of his soul the life and spirit of the Christ." And he filled every position to which he was called, with honor to himself, and usefulness to the church. His death resulted from an accident, in being thrown from his buggy and seriously injured. But he said, "My work is done, and I am ready to go at any time the Lord shall call me." His death occurred March 1st, 1865, his last words being, "Down in the valley."

X

MISCELLANEOUS ITEMS

1—THE CONFERENCE SESSION AND OFFICERS

NO.	TIME	YEAR	PLACE	BISHOP	SECRETARY
1	August 14-18.....	1844	Iowa City.....	Morris.....	H. W. Reed.....
2	September 3-8.....	1845	Burlington....	Morris.....	"
3	September 2-7....	1846	Bloomington..	Hamline....	"
4	September 1-7....	1847	Mt. Pleasant	Waugh.....	Joseph Brooks
5	August 23-28.....	1848	Dubuque.....	Morris.....	H. W. Reed.....
6	August 8-13.....	1849	Ft. Madison..	Janes.....	Landon Taylor...
7	August 7-12.....	1850	Fairfield.....	Hamline....	J. G. Dimmitt....
8	August 6-11.....	1851	Davenport....	Waugh.....	M. H. Hare.....
9	Sept. 29 to Oct. 4.	1852	Burlington....	Ames.....	Joseph Brooks....
10	Sept. 28 to Oct. 4.	1853	Oskaloosa....	Scott.....	"
11	Sept. 27 to Oct. 4.	1854	Dubuque.....	Morris.....	H. W. Reed.....
12	Sept. 26 to Oct. 3.	1855	Keokuk.....	Simpson....	Joseph Brooks....
13	September 24-30	1856	Mt. Pleasant	Janes.....	"
14	September 24-29	1857	Des Moines....	Ames.....	"
15	September 8-14 .	1858	Fairfield.....	Morris.....	E. L. Briggs.....
16	September 7-12 ..	1859	Muscatine....	Simpson....	E. H. Waring....
17	Aug. 29 to Sept. 3	1860	Oskaloosa....	Janes.....	"
18	August 21-26.....	1861	Burlington....	Scott.....	"
19	September 10-15 .	1862	Washington..	Baker.....	"
20	September 9-14 .	1863	Newton.....	Ames.....	"
21	September 14-19 .	1864	Keokuk.....	Janes.....	"
22	Sept. 27 to Oct. 2.	1865	Mt. Pleasant	Janes.....	"
23	Sept. 26 to Oct. 1.	1866	Knoxville....	Ames.....	"
24	September 18-23 .	1867	Ottumwa.....	Scott.....	"
25	September 3-7 ...	1868	Burlington....	Janes.....	"
26	September 1-6....	1869	Muscatine....	Thomson....	"
27	Sept. 28 to Oct. 3.	1870	Albia.....	Ames.....	"
28	October 4-9.....	1871	Mt. Pleasant	Ames.....	"
29	October 9-14.....	1872	Oskaloosa....	Andrews....	"
30	September 17-21 .	1873	Washington..	Bowman....	"
31	September 16-21..	1874	Bloomfield...	Haven.....	"
32	September 15-21..	1875	Keokuk.....	Merrill....	"
33	September 6-12...	1876	Ottumwa.....	Wiley.....	Geo. N. Power....
34	September 5-10...	1877	Fairfield.....	Ames.....	"
35	September 4-10...	1878	Brooklyn.....	Foster.....	"
36	September 3-9....	1879	Burlington....	Harris.....	"
37	September 8-13...	1880	Centerville...	Hurst.....	"
38	Aug. 31 to Sept. 5	1881	Knoxville....	Merrill....	"
39	September 6-11...	1882	Muscatine....	Wiley.....	"
40	September 5-10...	1883	Burlington....	Simpson....	"
41	September 3-9....	1884	Ottumwa.....	Foster.....	"
42	September 10-15..	1885	Mt. Pleasant.	Ninde.....	"
43	September 2-7....	1886	Washington..	Bowman....	"
44	September 7-12...	1887	Newton.....	Merrill....	"
45	September 5-10...	1888	Oskaloosa....	Goodsell...	"
46	September 4-9....	1889	Burlington....	Warren....	"
47	September 4-8....	1890	Grinnell.....	Joyce.....	"

48	September 2-7...	1891	Muscatine....	Foss.....	“
49	September 7-12...	1892	Washington...	Andrews...	“
50	September 6-11...	1893	Mt. Pleasant..	Mallalieu... C. L. Stafford....	“
51	September 12-16..	1894	Fairfield.....	Fowler.....	“
52	September 11-16..	1895	Ottumwa.....	Foster.....	“
53	September 9-14...	1896	Knoxville....	Newman...	“
54	September 8-13...	1897	Oskaloosa....	Fitzgerald..	“
55	Sept. 28 to Oct. 3.	1898	Montezuma...	Vincent....	“
56	Sept. 27 to Oct. 2.	1899	Mt. Pleasant..	McCabe....	“
57	September 14-24..	1900	Bloomfield...	Walden.... J. C. Willits.....	“
58	September 18-23..	1901	Newton.....	Merrill....	“
59	September 17-22..	1902	Keokuk.....	Hamilton...	“
60	September 9-14...	1903	Muscatine....	Mallalieu... J. W. Potter.....	“
61	September 7-11...	1904	Sigourney....	McDowell...	“
62	September 6-11...	1905	Albia.....	Warren....	“
63	September 5-10...	1906	Grinnell.....	Goodsell...	“
64	September 4-9....	1907	1st Church...	Cranston...	“
	.....		Burlington.....	.....	“
65	September 2-7....	1908	1st Church...	Quayle.....	“
	.....		Ottumwa.....	.....	“
66	September 8-13...	1909	Winfield.....	Spellmeyer..	“

2—THE CONFERENCE SCHOOLS

THE MT. PLEASANT COLLEGIATE INSTITUTE

[“Through desire a man having separated himself, seeketh and intermeddeth with all wisdom.” PROVERBS 18:1.]

VERY early in the history of Iowa Methodism, the subject of a provision for the education of its youth was a matter of concern. Among the early settlers in and around the village of Mt. Pleasant were a number of intelligent persons, Methodists and others, who began to discuss the question. Doctor Hancher, in his “Sketch of the Iowa Wesleyan University,” says, “In 1841, when Mt. Pleasant was but a hamlet of a few humble cottages, such men as I. I. Stewart, Peter Smith, E. Kilpatrick, J. C. Hall, P. C. Tiffany, Samuel Nelson, Nelson Lathrop, J. P. Grantham, and a score of others, whose names are as ‘ointment poured forth’, in the memory of those days, were suggesting, counselling, planning, hoping, daring, and in 1842, meeting with the people en mass to discuss the relation of the hopes and future prosperity of the young territory as to higher education.” As a result, an invitation was extended to Rev. Aristides J. Heustis to take charge of the proposed institution and accepted by him. The earliest record relating to the matter is dated March 8th, 1843. The next one filed in Henry county, is dated March 11th of that year. The original Articles of Association entered into “for the purpose of erecting a conference school at Mt. Pleasant,” to which they gave the name of “The

Mt. Pleasant Collegiate Institute," is preserved, but is not dated. It was signed by twenty parties as trustees. That the association was formed not later than 1843, is evident from the fact that the articles provided that "said trustees shall hold their power and appointment until the first of January, 1844, and until their appointments are revoked by the appointment of successors." The said articles provided further that "This institution shall be placed under the patronage and control of the Methodist Episcopal Church in the bounds of which it is located, said conference, or the president thereof, having the power to appoint the professors and a board of visitors."

Prior to this, on March 8th, 1843, the parties entered into a contract, under which the first president began his work, first directing his attention to securing a site for the institute, and the erection of a building for the school. The man chosen to take this work upon himself was Rev. Aristides J. Huestis, an alumnus of Wilbraham University. The promoters of the new school could not have made a happier selection.

They also took steps to obtain from the territorial legislature a charter, a bill for which was passed and approved February 15th, 1844. This charter authorized the former trustees to convey to the new incorporation such real and personal property as had been vested in them, and conferred ample power "for the purpose of establishing and carrying forward the said Institute." It illustrates the political prejudice of those days, in that the charter provided that the school should be "designed and kept open for the education of all denominations of *white* citizens." Native Indians, Chinese, Japs, and Africans, or any not of Anglo Saxon lineage, were not to be permitted to avail themselves of its advantages.

Next, the brethren turned to an attempt to secure the patronage of the conference. Accordingly, there was presented at the first session of the Iowa Conference, in August, 1844, a memorial from the trustees asking its recognition and patronage for the institute. President Huestis and Rev. I. I. Stewart were appointed to bring the matter before that body. The memorial was read in conference, and referred to a committee for consideration. But difficulties were in the way. Already there had been started at the new capital three schools; a "Mechanics' Institute," a "Methodist Protestant Seminary," and "The Iowa City College," under the auspices of the Methodist Episcopal Church. This latter was not yet beyond the embryo stage. "A small school" had been started the year previous, taught by Rev. J. T. Lewis, a young man from Cincinnati, and was kept in the basement of the Methodist church. Against the tempting bait of "twenty acres of ground, situated half a mile from the square, in the town of Mt. Pleasant, with a good

brick building, twenty-eight by fifty-four feet, two stories high, to be erected thereon, the whole valued at \$5000.00, free from embarrassment, and to be ready by the 11th of March, 1846," they set a block of ground, donated by the government, in Iowa City, conditioned upon the erection thereon of a college building, and with \$1600 raised on subscription toward the project. They also pleaded some sort of a promise in their favor made by the Rock River Conference, which they claimed was still binding. And it is said that the ladies of the city showed themselves to be excellent lobbyists in the interest of the Iowa City project. If anything was done at that time, it seemed it must be done for the Iowa City school; and worse than that, "in view of the want of funds and the embarrassed state of the finances, and in the present infant state of the conference," the committee could recommend no "extra effort," much less "adopt another institution of learning." Their report was adopted, and so the friends of the Mt. Pleasant school returned disappointed, but not really defeated. The grounds of the institute—twenty acres—were donated by John and Rachel Jones, J. C. and Achash Hall, Samuel and Sarah Brazelton, and Peter and Juline E. Smith. The contract of donation was made March 11th, 1843, and the conveyances are of date of July 17th, 1844. The original trustees were P. C. Tiffany, J. P. Grantham, Nelson Lathrop, J. C. Hall, Eph. Kilpatrick, H. M. Snyder, T. J. Coulter, Robert Trimble, Chas. Stoddard, Thos. Nelson, Geo. Moore, Abraham Johnson, and G. W. Teas. The grants were conditioned upon "the trustees erecting upon some part of said land a substantial building, to be used and appropriated forever for an Institution of Learning, within three years from the date of the original contract"; otherwise the grants were to be "inoperative and void".

A sort of daybook was kept by President Huestis, which showed that, like Paul, he was not above working with his own hands. Nor was he the only preacher who helped in the labor, for Rev. G. W. Teas is credited with "hauling lime and sand for the Institute, \$5.25." March 22nd, 1845, Heustis made this entry, "by one full day of perplexity on the Institute business, \$2.00." Two other Heustises, Geo. D. and F. A., also appear in the accounts.

The original building was commenced in 1844, but I have not been able to find the exact date of its completion. It would appear, however, from the entries in the account book, to have been some time in the spring or summer of 1846. It is a matter of regret that the list of subscribers to that building has not been preserved, nor its cost given.

Another effort to secure the recognition of the conference was made in 1845. At that time, by a vote, President Heustis

was granted the privilege of presenting the interest of the institute before the conference, and the matter was committed to Andrew Coleman, G. B. Bowman, and Joel Arrington, the first two of whom were evidently committed to the Iowa City project, in favor of which they reported, because in their opinion, the trustees of the school "had not presented such documents as would place the institution entirely under the control of the conference." But by some strategic move, final action was defeated, and the whole subject laid over until the next session.

At a later period, however, Andrew Coleman and William Simpson were appointed a committee to confer during the year with the trustees at Mt. Pleasant, and report to the next conference. For his part in these negotiations, we find in the president's account book this entry, "Sep. 9, 1845, By four days at conference in the Institute business, \$8.00."

In 1846, the importunate trustees were again knocking at the door of the conference. This time, they presented a most elaborate paper from the board in the shape of an agreement between the trustees and the conference committee, in which all of the alleged defects of the former year were done away. But the committee on education, while expressing sympathy with the movement, thought that the "existing situation of the conference made it inexpedient that the Institute should be taken under its immediate patronage." And so there was a third failure. In the paper sent up by the trustees, there is an interesting description of the old building. It was "a substantial brick edifice, of academic dimensions, well built, and furnished with desks for the students in the male and female departments, rooms for library and apparatus, and four residence rooms, forming a very comfortable residence for the President of the Institution, or for such other purposes as the trustees may direct." It appears too, that part of the time while the school was located down stairs, the second story was occupied by the families of the president and the presiding elder.

By 1849, a change in the surroundings had occurred. The ephemeral Iowa City college was then out of the way, and the coast being clear, the Committee on Education recommended the conference to "gratefully accept the proposition of the Mt. Pleasant Institute." A Board of Control, consisting of I. I. Stewart, Alcinous Young, Joseph McDowell, D. N. Smith, and E. Lathrop were appointed, with due cautions as to contracting debts, and with the direction to consummate the agreement with the trustees as soon as possible. There is no record of the final passage of the report, but its adoption is clearly implied in the subsequent action of the conference. However, the final arrangements were not completed until the conference of 1850,

Three Presidents of the Institute



Elias Williamson Gray, 1852
Joseph McDowell, 1849-50 Alexander Nelson, 1850-51

after six years of patient effort. In 1851, the unfinished condition of the property is seen in the fact that the conference recommended that "no effort should be made to sustain the school until such arrangements were made as would render it practicable to continue the school at all seasons of the year." At that time it stood on the prairie, without fence or sidewalk, and unsheltered by tree or shrub.

The Presidents or Principals from 1842 to the close of the institute were:

1842-1849—Rev. A. J. Huestis.

1849-1850—Rev. Joseph McDowell.

1850-1851—Rev. Alex. Nelson.

1852—Rev. E. W. Gray (six months).

1852-1853—Rev. James M. McDonald.

1853-1855—James Harlan.

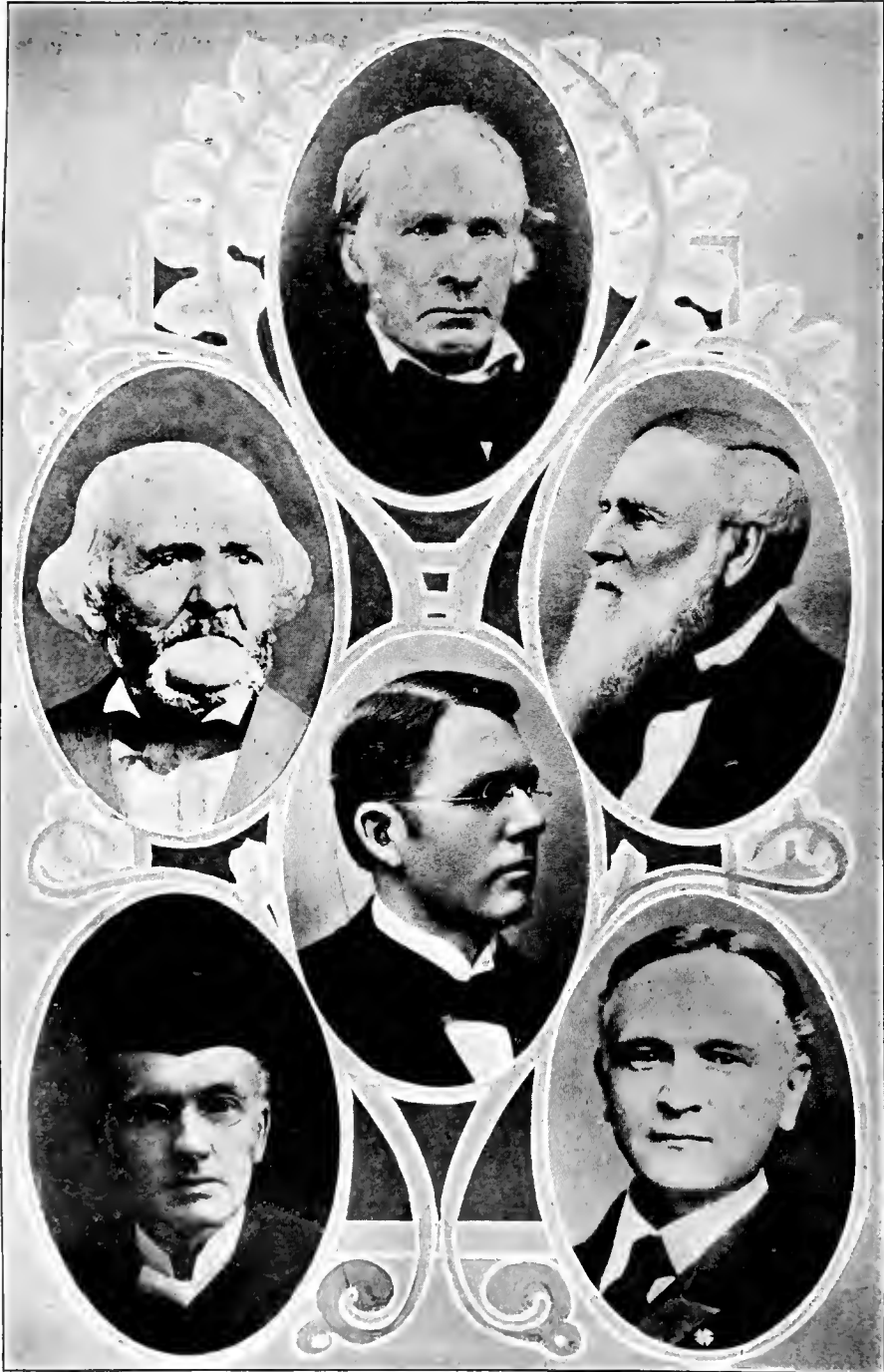
It thus appears that Brother Huestis gave nearly seven years to the work of the school. Joseph McDowell had only a supervisory connection with it, and at the same time that he was serving as president of the institute, he was also engaged as pastor of the New London Circuit.

The institute by this time, especially during the administrations of Brothers McDonald and Harlan, had taken on a healthy growth. In 1853, they reported about one hundred students, and in 1854, two hundred eighteen, twenty-five of them regulars. In 1853, the assets amounted to \$10,432 and the disbursements to \$9,183.25. The trustees then announced their purpose to erect, as soon as the money could be obtained, "a grand college edifice—a center shaft—at a cost of not less than \$10,000," \$4,000 of which was already subscribed in Mt. Pleasant and vicinity, conditioned on raising the whole amount. The "center shaft" was then actually under contract for \$15,000, \$5,000 more than the value stated in the report. They also asked permission to issue scholarships, then the pet plan of raising an endowment in the sum of \$200,000, and called for a university charter, suggesting as the new name of the converted school, "The Olin University," after the celebrated educator and orator, Dr. Stephen Olin. The conference, upon its part, approved of the action of the trustees, in "placing the Institute on a regular college basis," and "in the erection of suitable buildings for the purpose of making it an institution of learning of the highest grade," and Dr. T. E. Corkhill was appointed agent for that year. Here the record of the old institute closes.

THE IOWA WESLEYAN UNIVERSITY

In accordance with the action of 1854, the trustees, through the agency of Doctor Corkhill, proceeded to secure from the state legislature a college charter. The bill passed that body,

Six Presidents of the Iowa Wesleyan University



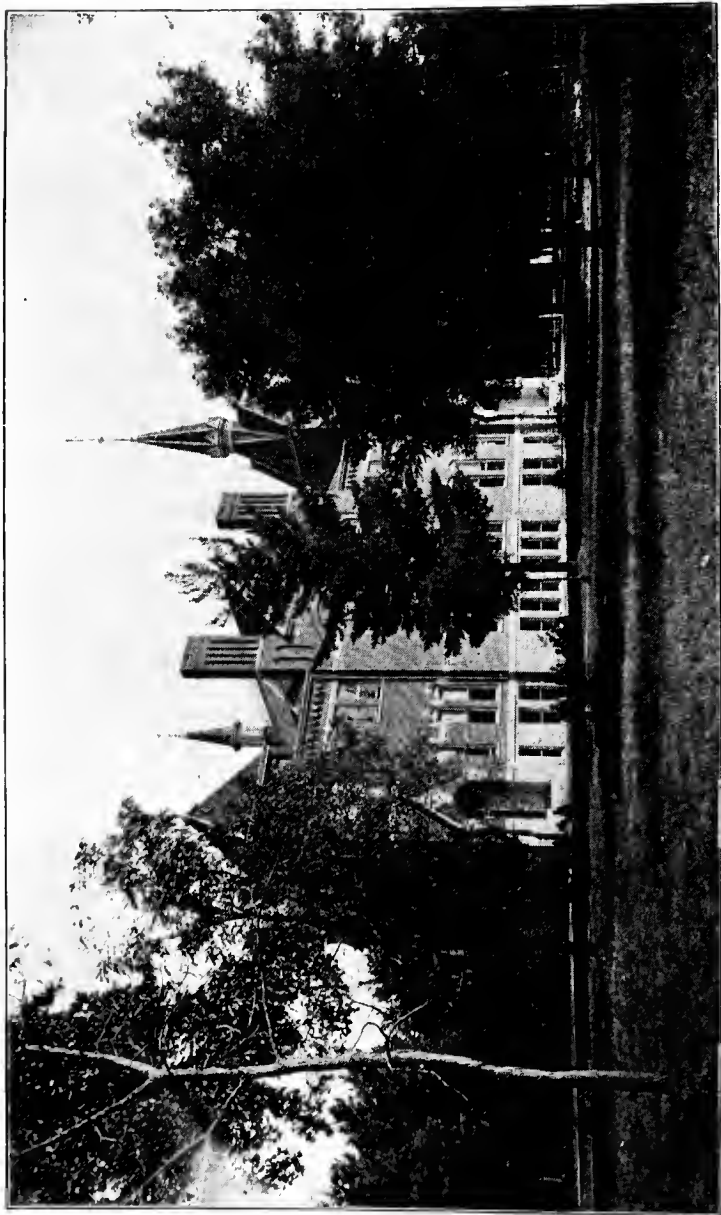
Charles Elliott, 1857-1861; 1863-1866
Aristides Joel Huestis, 1842-1849
John W Hancher, 1901-1908
C. L. Stafford, 1891-1899
James Harlan, 1855; 1869-1870
Edwin A. Schell, 1908-

and was approved January 25th, 1855. It was in the form of an amendment to the charter of the old institute. It continued "all the powers, privileges, and immunities" before possessed, and added such other provisions as were necessary to constitute the school a university. They changed the name, not to the one originally suggested, but the "The Iowa Wesleyan University" conforming thereby to the example first set by the Ohio Wesleyan. It set aside the exclusive feature of the first charter, and provided "that said University shall be forever open on equal terms to all who may wish to avail themselves of its advantages, irrespective of their religious opinions," and of course of the color of their skin.

A peculiarity of the charter was that it did not make the conference, as such, nor yet the trustees, the corporate body, but it constituted the members of the conference into a Board of Corporators, with their own officers, so that when the college business came up at the annual conference session, the conference resolved itself into a corporate board, the bishop retiring from the chair, and the conference secretary from his table, and the president of the board and its secretary taking their places. Under this arrangement, if the action of the conference, as a conference, was desired upon any question relating to the college, it had to be reported back from the board to the conference, or from the conference to the board, for separate action, both bodies being composed of the same parties. Indeed, we have an instance of this kind of double action in the proceedings of the conference in 1854, when it appeared that, in advance of the charter, the members sat as a board of corporators. For we read in the minutes as follows:

"The committee (on education) would also recommend to the members of this conference, in their capacity as corporators, the adoption of resolutions hereto appended. They herewith report back to this conference (or board) the report of the conference, and recommend its adoption."

But this double-barreled arrangement met with serious objection, and repeated efforts were made to secure a change. Doctor Hancher is not correct, however, in saying that a "revised charter was sought through E. L. Briggs, Anthony Robinson, Henry Ambler, and Thomas E. Corkhill." Doctor Corkhill was especially strenuous in his opposition to any change. It was Dr. J. H. Power who was prominent first in seeking the revision, but he, becoming discouraged by the opposition manifested, others, including the writer, stepped to the front, and in 1863, carried a vote for the change. However, afterward, on an examination of the Code of the state, it was found that it then provided a different plan for the control of such institutions, that did not at all meet the wants of the university



University Chapel—One of the Six Buildings of Iowa Wesleyan

Thus the movement had to wait until an amendment to the law could be procured, which was secured at the next session of the legislature. The bill was approved February 11th, 1864. The legal objection being now removed, at the June session of the board of trustees of that year, the revised charter was approved, although from various causes, the consummation of the change was considerably delayed. At length, however, on the 30th day of September, 1865, at a meeting of the corporators, the trustees were, with the consent of the annual conference, authorized to proceed with the new incorporation, and the revised charter was duly acknowledged and filed in the offices of the recorder of deeds of Henry county, and of the secretary of state. This charter, while it preserves inviolate all the rights and franchises of the former charters, obviated all the objections previously made, and placed the university under the direct control of the Iowa Annual Conference. It remained in force until 1874, when another further revision was made. The principal change at that time was the addition of four additional members to the board of trustees, and making the bishop or bishops resident in Iowa, and the president of the college ex-officio, members. In 1906, a more radical change was effected. The charter then adopted, upon the recommendation of the conference, provided for the election of twelve trustees by the annual conference, eight by the alumni, and eight by the trustees, twenty-eight in all, the said trustees being arranged in four classes holding their offices for four years, one-fourth of the whole number being elected annually. Whether or not it was policy for the conference to thus divest itself of its controlling influence in the management of the school, by the election of a majority of the board, remains to be determined by events. Thus far it seems evident that the plan has worked all right.

The Woman's Guild of the university was formed in 1899, with the intention of uniting the ladies of the conference in the support of the college. It is directed by a corps of officers and managers, of which Mrs. L. G. Murphy has been the president. It holds regular annual meetings, and its efficiency is shown by the fact that it has raised more than \$3000 on the debt and endowment, and has had upon interest \$1700 to apply upon the endowment of a Woman's Chair, and to be credited upon the \$160,000.

The \$75,000 needed to secure the \$25,000 donated by Mr Carnegie to the university, has been secured, under the earnest and successful work of President Schell, which with other subscriptions, adds \$160,000 to the resources of the college, the total sum raised for educational purposes in the Conference, and the total amount contributed for all purposes therein.

We have seen that the erection of the main building was begun in 1853. In 1854, when the walls had been carried nearly to the square, a heavy storm blew down much of the upper story, causing great damage and loss. The building, when finished, cost about \$20,000, but it is not known how much of this was provided for at the time, but there was left the beginning of a debt, which was afterward increased, and which hindered the progress of the school through many years. During the presidency of Doctor McFarland, a building for a chapel and science hall was undertaken. Subscriptions were solicited, and the foundation put up in 1888. But, for want of means, nothing further was done in the matter, until, in 1892, under Dr. C. L. Stafford, further subscriptions were secured, and the building was completed. It is a structure of excellent design, and, besides the chapel, furnishes suitable rooms for the laboratories, library, offices, etc. Its cost is given at \$45,000. During the same administration, through the liberality of Mrs. Elizabeth Hershey, of Muscatine, who gave \$10,000 toward it, a fine building was erected for a young ladies' home. It was finished in 1897, and cost \$22,500. It is adapted to the accommodation of seventy ladies, and, including a ladies' gymnasium, it contains all the improvements and appliances necessary for its purpose. These, with some buildings designed for a mechanical department, put up during Doctor Wheeler's, administration are all the structures upon the ground, up to the present time, furnished directly by the friends of the university.

Under the direction and influence of Doctor Wheeler, there was erected on the east five acres of the campus, a substantial structure for the use of the Mt. Pleasant German College, maintained by the German Methodists, and under the patronage of the German Methodist Conference.

The cost of this building was some \$16,000, which was provided for by the trustees of the Iowa Wesleyan University, upon the condition that the Germans should raise an endowment of \$20,000, which was done, with the help of a subscription of \$8,000, furnished by the patrons of the university. Under the arrangement, which provided free tuition in each institution to the students of each, there was great mutual advantage to both schools. In 1901, in addition to the college, the Germans erected a neat chapel, for the use of the German students and congregation, at a cost of \$8,000. To secure the establishment of the German college, the east five acres of the campus was conveyed to the German trustees, but the arrangement made with the Germans provided that in case of their failure to maintain the new college, as agreed upon, then the buildings and property should revert to the university. By the merger of the German college of Mt. Pleasant with the

Central Wesleyan (German) College, at Warrenton, Missouri, in 1908, and its removal to that place, by the terms of the contract between the German college and the university, the buildings and grounds have been reverted to the university, with the exception that the German Methodist Society in the town still has the use of the chapel, and will retain it so long as they retain their services in it. The value of the real estate so transferred is not less than \$25,000. And the question as to the division of the endowment is now reported as being satisfactorily settled.

It is now impossible to ascertain how much money has been raised, from the first, toward the establishment and maintenance of the institute and university. The conference records show more than \$200,000 collected in the form of subscriptions. \$40,000 was reported at one time as secured in this way for scholarships, and nearly \$40,000 more as Centennial subscriptions, only a part of which, however, was to go to the college. But from these and other subscriptions, for buildings, endowment, and debt, from the manner of keeping the accounts, it cannot be told how much was actually realized in money, or other material help. But we have the plant, the buildings, library, apparatus, and endowment to show for the total outlay. They amount, on a reasonable estimate, as elsewhere shown, to \$343,000.

The presidents of the university, from its establishment have been:

- 1855; 1869-1870—Hon. James Harlan.
- 1855-1857—Dr. Lucien W. Berry.
- 1857-1861 and 1863-1866—Dr. Charles Elliott.
- 1861-1862—Dr. George B. Jocelyn.
- 1866-1869—Dr. Charles A. Holmes
- 1870-1875—Dr. John Wheeler.
- 1875-1884—Dr. W. J. Spaulding.
- 1884-1891—Dr. J. T. McFarland.
- 1891-1899—Dr. Charles L. Stafford.
- 1899-1900—Dr. F. D. Blakeslee.
- 1901-1907—Dr. J. W. Hancher.
- 1908—Dr. E. A. Schell.

These eleven men compare favorably, as scholars and administrators, with any other similar body in the country, and some of them excel. They were assisted, for the most part, with subordinates worthy of the highest commendation, for their work's sake. It might seem invidious to repeat names, yet I cannot forbear mentioning Prof. Johnson Pierson, G. C. Whitlock, Mrs. M. J. Kelly, Thomas Audas, Wray Beattie, and Dean Piersell.

In the line of patronage, the school has made a good showing. In 1856, there were in the college classes, twenty-one students, one of whom graduated. The total that year was two hundred seventy-four. In the last decade, the list is as follows:

	College of Liberal Arts	Academy	Music	Art	Commercial	Total
1859	58	128	30			216
1869	94	103	104	11		262
1879	103	52	56	12	(Oratory 56)	245
1889	95	203	137	16		363
1899	67	229	116	39	38	341
1909	166	145	121	21	35	411

The student body have, as a whole, been worthy of their alma mater. Of course, the conditions of marked success are such that it is impossible for all to attain a like degree. Native endowment, pluck, perseverance, health, environment, means, and opportunities must all be taken into the account. But a number of the young men and women trained in the institute and university, have gone forth into active life, who by their attainments and accomplishments, have reflected great honor on the school. They have done good work, each in his or her chosen field. They have been found in the ministry of the church, in distant mission fields, in statesmanship, and in positions of public trust, in business, and in the quieter, but no less useful engagements of the home.

The school has demonstrated the practicability and success of the practice of co-education. Of course, the university, in the reservation of the rights of the institute, retained that of admitting females to the same advantages available to the males. Under Doctor Elliott, this right was put, for the first time, to actual use. In 1859, Miss Lucy W. Kilpatrick, who had been admitted as a student in equal standing with all others, attained to the Baccalaureate degree; a lady who, as the wife of Rev. George W. Byrkit, is well known and is still among us.

Since that date, many others of the gentler sex have won the honors of the school for faithful study.¹ It is also evident that, as the university is legally the continuation of the Collegiate Institute, inheriting all its rights and privileges, and dating from 1842, it is the oldest college in the state.

OTHER SCHOOLS—ELLIOTT SEMINARY

Early in the sixties, a benevolent brother, John Pearson, of Burlington, offered a liberal donation of money for the pur-

¹The Index of the Alumni Record, published in 1905, shows the names of 413 males, and 497 females, an excess of females of 84.

pose of establishing a Methodist Seminary in that city. Accordingly, a corporation was formed, trustees appointed, and steps were taken toward opening the seminary, which was named after Dr. Charles Elliott. A lot was bought on the south hill, the foundation placed, and the joists stretched for the first floor. In 1861, the conference accepted the seminary under its articles of incorporation. In 1862, the services of Rev. Emory Miller were secured and the school opened in the basement of the Ebenezer Church. In 1863, the trustees reported that "during the past year the seminary has been under the charge of Rev. Emory Miller, A. M., and Mrs. M. J. Hagar, A. M., and has steadily increased in interest and patronage, and has growing favor in this community."

Some difficulty occurred at this point in reference to the finances of the school, and nothing further was done with the building. Nor is there any further reference to it in the conference minutes. Thus the school record is closed. Eventually, by some agreement, the lot was disposed of to meet the liabilities, and the balance of the donation applied to church improvement in the city.

The conference records show that, at different times, boards of trustees were appointed, with a view to the erection of seminaries under the patronage of the conference, at Keosauqua and Oskaloosa, but these projects never materialized.

3—THE WOMAN'S FOREIGN MISSIONARY SOCIETY

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church, was founded in 1869. It was designed to meet the difficulty encountered by the Missionary workers in reaching the females in those lands where women are kept, more or less, in seclusion, and the male workers have only the opportunity to reach the men. At the conference session of 1870, Miss Belle Leonard was present, and presented the claims of the new society, but no action was taken in the matter until the session of 1873. Then Miss Leonard was again present, and in response to her call, the conference appointed a committee, which reported favorably; the report was adopted, and the society made a regular beneficiary of the conference. Its interests were at first cared for by a conference secretary, and Miss Jennie Beck, now Mrs. D. C. Smith, was selected for the position, and did excellent work for the cause, visiting the local churches and organizing auxiliary societies throughout the conference. Later, branch organizations were formed by the parent society, embracing several conferences, under the supervision of a branch president, and the Iowa Conference fell into the

Des Moines Branch. The local interests were then placed in the hands of a conference secretary, acting under the direction of the officers of the branch. Miss Jennie Beck (1875-1882), Mrs. M. B. Power (1882-1890), Mrs. Mary P. Kemble (1890-1891), Mrs. L. W. Byrkit (1891-1900), and Mrs. Ella Pichereau have successively occupied that post in the Iowa Conference. The latter is serving her eleventh year. The reports of 1909 show in the conference eighty-six auxiliaries, with two thousand, five hundred twenty-three members; fourteen young women's societies, with four hundred three members; twenty-seven children's bands, with five hundred ninety-three members, and four hundred forty-six life members.

Officers Woman's Foreign Missionary Society, Iowa Conference



Mrs. Mattie B. Power, Ex-Conf. Sec'y

Mrs. Mary S. Huston, Ex-Pres. Des Moines Branch

Mrs. Jennie Beck Smith, Ex-Conf. Sec'y. Miss Elizabeth Pearson, Pres. Des Moines Branch

The following persons from the Iowa Conference have been sent into the missionary field by the Des Moines Branch:

1885, Anna E. Lawson; 1887 Mary A. Vance; 1888, Martha E. Day (Abbott); 1891, Kate Ogburn; 1894, Anna R. Elicker; 1899, Mary Eva Gregg; 1902, Susanna Stumpf; 1903, Lydia S. Pool; 1904, Alma H. Holland; 1905, Frances H. Hitchcock, Alta Newby. Of these, all went to India, except Miss Ogburn and Miss Hitchcock. Later, in 1908, Miss Hitchcock was married to Rev. Mr. Ritter, and is still in China. Miss Stumpf died in India in 1907.

Mrs. Mary S. Huston, who was recently called to her heavenly home, and who was the daughter of the late Rev. O. C. Shelton, of the Iowa Conference, was the first president of the Des Moines Branch. (1884-1887) and afterward served as corresponding secretary of the parent society. She was a lady of fine culture, superior talent, and full consecration. She attested her interest in the helpful work by leaving to the society a bequest of \$1000.

Miss Elizabeth Pearson, who is the present president, entered the work in 1880, and is now serving as president, her twentieth year. She is deservedly esteemed, as well for her own, as for her work's sake, and a fitting honor has been con-

Missionaries from Iowa Conference



Miss Annie E. Lawson

Miss Alma R. Elicker

Miss Susie Stumpf

Miss Lydia A. Pool

ferred upon her in the establishment of the Elizabeth Pearson Orphanage and Industrial School at Thandaung, Burmah. The government provided the site, in an elevated and healthful position about one hundred sixty miles north of Rangoon. The building cost about \$17,000.00, of which \$8666.00 came from the government; the balance being provided by the Des Moines Branch. To this object, the thank offering of the Iowa Conference for 1905, amounting to \$2071.91, was applied. The branch has also built the Sigler Boarding School at Buduan, India, and the Elizabeth K. Stanley School, and the Mary S.

Huston School, at Hyderabad, India, and the Emma Fuller Memorial School, at Yemping, China. All these institutions are doing excellent work in their several fields. The parent society now sustains missions in Mexico, South America, and thirteen other countries. In 1908, it raised and applied \$673,400.00. In the forty years of its history, its receipts have amounted to nearly ten millions of dollars. Of this sum, the Iowa Conference has contributed \$143,364. This includes several gifts not included in the conference reports. Among them a bequest of \$3000.00, by Mrs. Eliza Dee, of Burlington, and \$500.00 from a bequest of Mrs. Mary S. Huston. Besides other gifts made



Mrs. Mary P. Kemble, Ex-Conf. Secy. Miss Kate L. Ogburn, Missionary
Mrs. Ella Picherau, Conf. Sec'y Mrs. L. W. Byrkit, Ex-Conf. Sec'y

during her lifetime, Mrs. Judith Earl, of Keokuk left to the society \$895.00, "all the living that she had." This lady made her living by straw and other work as it came to her hand. "Poor", she was, "yet making many rich; having nothing, yet possessing all things." One hundred dollars was a donation from a Brother Gilson, of Newton, in memory of his wife. The whole sum raised for the society in the Iowa Conference in 1908-1909 was conference collections, \$7485.00; special gift, \$1221.00; total, \$8706.00.

The annual meetings of the Branch are occasions of great interest. Five of them have met within the conference bounds viz., 1884 at Burlington; 1890 at Muscatine; 1897, at Ft. Madison; 1902, at Ottumwa; 1908, at Oskaloosa.

4—WOMAN'S HOME MISSIONARY

THE Woman's Home Missionary Society, of the Methodist Episcopal Church, was organized at Cincinnati, Ohio, in 1880, and incorporated in 1884. Its objects, as defined by the General Conference, are "to collect and disburse money, employ missionaries, and do work among neglected populations in the home field." In 1883, Mrs. R. S. Rust, the general secretary, visited the Iowa Conference, and presented the aims of the society. A conference auxiliary was appointed, and Miss Phebe Elliott made the conference secretary. The following ladies have served in succession as presidents of the conference society:

Officers Woman's Home Missionary Society, Iowa Conference



Mrs. Martha B. Cowles Mrs. L. F. Owens Mrs. Naomi Day
 Mrs. Lavanda G. Murphy

Mrs. Doctor Thrall, Mrs. Mary P. Kemble, Mrs. Lavanda G. Murphy, Mrs. C. L. Stafford, and Mrs. Murphy for a second term. The corresponding secretaries have been, Mrs. E. J. Wright, Mrs. Martha B. Cowles, and Mrs. Naomi Day. The returns show that during the whole period of its existence the auxiliary has raised and disbursed, or paid over to the parent society, nearly \$60,000.00. The work of the society is maintained by local branches, which exist in most of the pastoral charges, and by annual district conventions, which are occa-

sions of much interest and profit. The work has done very much "to broaden the outlook, and to inspire effort and self-sacrifice in the Master's cause." It is the ambition of these consecrated women to "help save America," and thus to hasten the salvation of the world.

Missionaries from Iowa Conference (of the W. F. M. S.)



Miss Mary Eva Gregg
Mrs. Frances Hitchcock Ritter

Miss Alma H. Holland
Miss Alta Newby

5—THE EPWORTH LEAGUE

["Remember now thy creator in the days of thy youth." ECCLESIASTES 12:1.]

TOWARD the close of the last century the need of some better organization of the youth of the church, for training and service, impressed itself upon many thoughtful minds. The result was the formation of the Young People's Society of Christian Endeavor. That society was designed to be interdenominational, but the Baptists and Methodists, when they took up the matter, concluded that the better way was for each denomination to organize their own young people in societies under their own direction, thereby securing their training and labor along the lines of teaching and service under which they were reared, and to which they were accustomed.

In the Methodist Episcopal Church, by a union of several societies previously formed, the young people were enrolled into the Epworth League, a name commemorating that of the place of John Wesley's nativity and rescue from the burning parsonage, the dwelling place of his father's family.

The organization of the society was effected at a convention called to meet at Cleveland, Ohio, May 15th, 1889. The *Epworth Herald*, the official organ of the League, was authorized in 1890, and the institution was recognized by the General Conference of 1892, which formulated a constitution for its government. Its growth has been phenomenal. It is to be regretted that in the early years, no steps were taken to preserve the statistics of the League, but the year book of 1899 reported nineteen thousand regular chapters, and six thousand, five hundred juniors, with a total membership of one million, seven hundred fifty thousand. Besides this, it has extended to the Methodist Episcopal Church, South, and the Methodist Church of Canada. Too, it has spread to all our mission fields throughout the world. Its purpose is to "promote intelligent and vital piety among the young people of our church and congregations, and to train them in works of mercy and help." The League is under the general supervision of a Board of Control, appointed by the General Conference. The spirit of general effort and co-operation have been promoted by district, conference, state, and inter-state assemblies. The Iowa Conference appointed a committee to consider the subject in 1889, but they appear not to have made a report. In 1890, however, the conference adopted a report giving its unqualified approval to the League, which has been doing a great work among our youth in the senior, intermediate, and junior leagues of the churches. For the same reason that the class system has failed in many places—the want of proper leaders—difficulty has been experienced in sustaining the local societies. It should be understood that these auxiliaries can only be successfully maintained, by keeping alive the religious zeal and work belonging to the organization. Otherwise, the services are liable to fall into the ruts of formality and indifference. With that spirit kept alive and active, there can be no doubt but that the League will attain in the future a much larger degree of efficiency and usefulness.

In 1909, we get the first view of the statistics of the Epworth League in the Iowa Conference. viz., Adults, chapters, one hundred twenty-four; members, three thousand, nine hundred fifty-nine; Juniors, chapters, forty; members, one thousand, eight hundred thirty-eight.

6—THE PERMANENT FUND

The Iowa Annual Conference was legally incorporated in 1874, the Board of Stewards being made the trustees. From that date, the organization has been kept up, and the officers duly appointed. No financial report was made by the treasurer until 1877, when George Haw, treasurer, reported \$16.00 cash in hand, and five notes of \$5.00 each as the first working capital of the corporation. For several years of its early history, it seems to have been regarded as a sort of catch-all for little sums, such as balances from the sale of abandoned churches, and in 1887, it had only increased to \$214.65. In 1897, it had grown to a total of cash, notes, and subscriptions of \$989.35.

\$500.00 of this amount was from a bequest of Mrs. Esther A. Rose. The title "Permanent Fund" first appears in the record in 1891. In 1895, the conference determined to do something to build up the fund, and secure a better support for the conference claimants, and Rev. C. W. Shepherd was appointed agent. He was continued in the work until his death in 1898. By that time, the fund had increased to \$1029.30. In 1903, the matter was again taken up, and Rev. J. C. W. Coxe, D. D., appointed agent. The next year, he reported having raised in cash and subscriptions \$3895.05. That year, the conference adopted a set of by-laws, directing and governing the action of the trustees and agents, and designed to safeguard the fund and secure it for the purpose for which it is raised. Rev. R. L. Patterson took the position of agent and remained at the post until the conference session of 1908. His last report showed: subscriptions, \$16,091.42; bequests, \$6,500.00; cash and securities, \$9,359.99, total, \$31,951.41. To which is added subscriptions considered doubtful of \$790.00. In 1908, Rev. J. C. Kendrick was made agent, and in 1909, his report placed the existing state of the fund at: productive funds, \$14,985.51; unpaid subscriptions, \$13,666.10; total, \$28,651.61. And, besides collections on old subscriptions, he had secured during the year \$7,214.00 of new subscriptions and the donation of a house and lot in Fairfield valued at \$1500.00. The payments during the whole term were \$5,993.02. This sum added to the receipts as stated, makes the whole sum raised to date, \$37,944.43. Certainly, the importance of the undertaking should urge the speedy placing of the \$50,000.00 contemplated in the productive list, nor should the conference rest short of at least a round \$100,000.00 for this most worthy purpose.

7—THE HOSPITAL

WE have noticed that the conference at first extended its patronage to the Wesley Hospital, Chicago, Illinois. This institution has grown into a great establishment, and has done a great work in the relief of human suffering. But it soon became apparent that it was too remote from the greater part of Iowa to answer the wants of the people of the state, and men began to cast about for the establishment of local institutions, better located as to the state, and adequate to the wants of those in Iowa needing such assistance, and since then two hospitals, under the patronage of the church, have been provided, and both share the support of the ministers and members of the church and the general public, within our bounds.

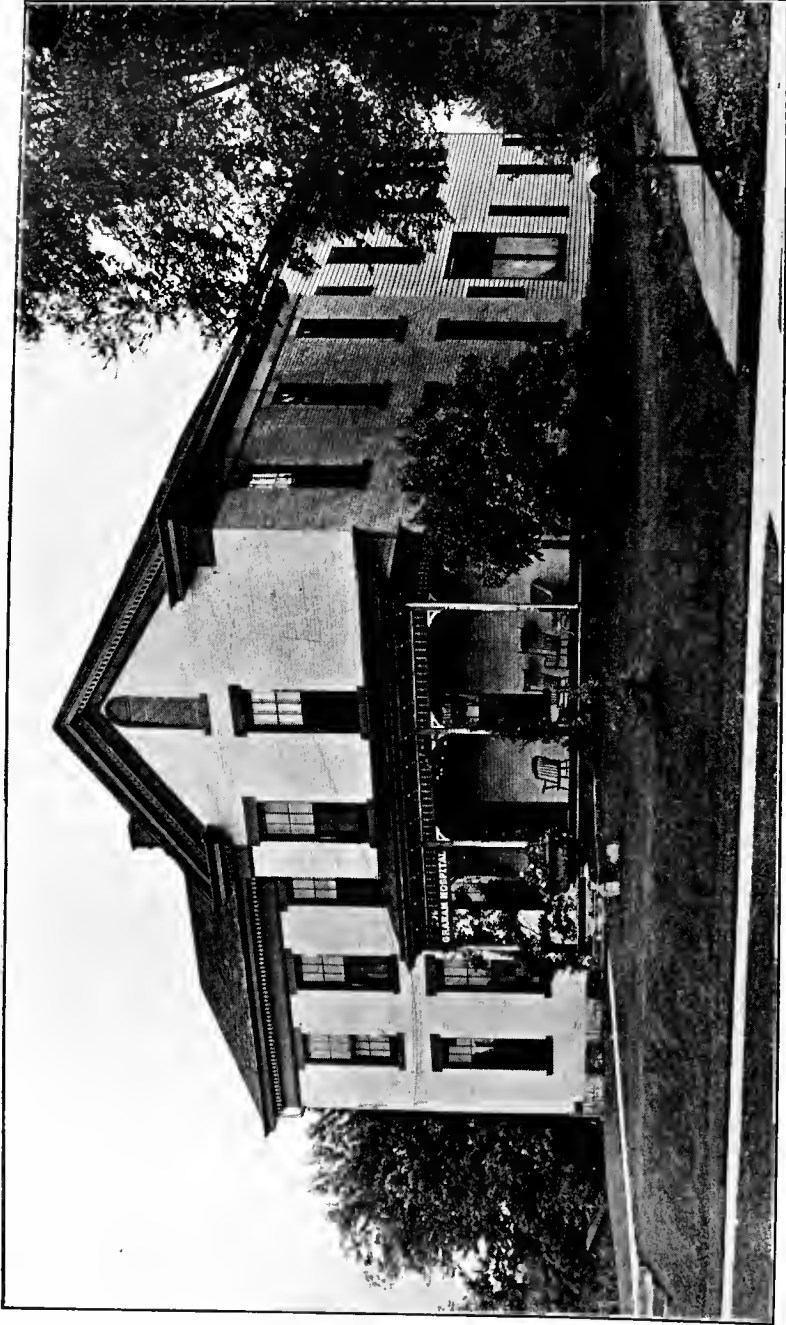
W. C. GRAHAM HOSPITAL, KEOKUK, IOWA

This hospital, named after Bro. W. C. Graham, a leading Methodist of Keokuk, was established through the liberality of his daughter, Mrs. Helen Comstock, others assisting in the



Nurses' Home, Graham Hospital, Keokuk, Iowa

enterprise, and from the first, it was placed under the charge of a Methodist deaconess, a Miss Johnson being the first superintendent. In 1901, it was turned over to the Woman's Home Missionary Society of the Methodist Episcopal Church, and they have since controlled it with marked success. In addition,



Graham Hospital, Keokuk, Iowa

in 1905, Mrs. Comstock purchased a suitable home for the nurses of the hospital. The plant is situated in an elevated and healthful locality, and near the city car line. Its benefits are open to all classes, without regard to religious affiliation, except to those afflicted with contagious disease. The hospital had accommodations at first for about twenty patients, and was fully occupied most of the time. But inasmuch as it was suffering for want of room, so that sometimes persons needing treatment had to be turned away, plans were formed for enlargement, and a field agent was appointed for it by the Iowa Conference. And there is now under way a substantial addition, that will more than double its capacity, and greatly increase the possibilities of its usefulness. The original plant was of the estimated value of \$18,000.00; the addition will cost ten thousand dollars unfurnished. With the furnishings, the whole plant, when completed, will be worth more than \$30,000.00.

The hospital is well equipped with all the facilities required in medical and surgical practice, and the treatment is by surgeons and physicians of wide experience and practice. From the first, as compared with other hospitals, the death rate has been very low, and reasonable help is always cheerfully given to those unfortunate enough not to be able to pay for the care and attention bestowed upon them. Certainly, there is no institution, connected in any way with the church, more worthy of the patronage and support of the public than the Graham Hospital.

THE IOWA METHODIST HOSPITAL

The Iowa Methodist Hospital is a charitable, Christian institution, located in Des Moines, the capital of the state, and is owned and controlled by the Methodist Episcopal Church. It proffers its service to all who may need and desire the same, without regard to race, nationality, color, or creed, charging those for service and care, who are able to pay, only a reasonable price, never exorbitant, and offering free care and service to such as need it but are unable to pay for it.

Its surgical and medical staff is composed of seventeen members, who are recognized as among the very best and most skillful practitioners in the city, and some of whom are well known throughout and beyond the borders of the state. The very low death rate that has been maintained in this hospital is one of the most convincing arguments and evidences of the unusual efficiency of the staff and its corps of nurses. Two internes—graduate physicians—give their whole time and thought to the care of our sick, and stand ready at any hour of the day or night, to answer immediately any calls for help. These men are qualified to set up for themselves in any part



Iowa Methodist Hospital, Des Moines, Iowa

of the state as practitioners of medicine. About fifty nurses—graduate and student—give their entire time and service in the care of the sick. These are all Christian young women and manifest the Christian spirit in their service and behavior.

The hospital opened its doors for its first patient January 16th, 1901. We then had about thirty beds, and the first year cared for something more than three hundred patients. During 1904 and 1905, the west wing was built at a cost of about \$50,000.00, enlarging the capacity to more than one hundred beds. During the past two years, there have been one hundred ten beds in actual use caring for the sick. The growth of the institution is seen in the following figures:—In 1906, one thousand, three hundred twenty-one patients were cared for; in 1907, one thousand, five hundred fifty-nine; in 1908, one thousand, nine hundred thirty-five, and, in the twelve months closing July 1st, 1909, more than two thousand.

A new building, costing above \$150,000.00 (estimated), fifty by one hundred ninety feet, six stories, and fire-proof, is now well on the way, more than half of the walls being up. This will add about one hundred twenty-five beds, and will provide adequate facilities for caring for upwards of four thousand patients annually, exclusive of dispensary work.

In 1908, a separate home for nurses was built at a cost of about \$30,000.00, with equipment. This provides a comfortable home for the nurses, apart from the hospital atmosphere and environment, and is convenient and modern in all its appointments. It has accommodations for about seventy-five.

When the hospital first opened, its property was valued at about \$35,000; the present reasonable value of its properties above all liabilities is not less than \$200,000.00. It is safe to say that no other hospital in all Methodism can show such a remarkable growth in work and development. Its brief history gives promise and prophecy of a wonderful future. The Iowa Methodist Hospital is Methodism's answer in Iowa to the command of the Master, "Heal the sick."

This institution most thankfully receives bequests of lands, moneys, or other property, to be used in carrying forward its beneficent work for the sick poor. Its corporate name is Iowa Methodist Hospital.

The Iowa Conference approved of this enterprise, and extended to it its patronage in 1902.

8—THE STATE METHODIST CONVENTIONS, AND THE SEMI-CENTENNIAL OF THE CONFERENCE

THE State Methodist Conventions claim notice here, for the reason that the first call for them came from the Iowa Conference, and in each one the mother conference has been accorded a very honorable place.

The first of these gatherings was at Iowa City, July 11–13, 1871. It included a large representation of the active workers, lay and ministerial, in the three conferences then in the state, and also delegates from the German societies in Iowa. Hon. William Mills, of Epworth, was the president, supported by a full detail of vice-presidents and secretaries. A stirring address of welcome was made by Bro. Anson Hart, of Iowa City, which was responded to by Dr. T. E. Corkhill, of the Iowa Conference. The history of Methodism in the state was presented informingly by Dr. U. P. Golliday, of the Des Moines Conference, Dr. R. W. Keeler, of the Upper Iowa Conference, and E. H. Waring, of the Iowa Conference. Masterly addresses were made on the temperance and prohibition questions by Hon. G. G. Wright and Hon. Hiram Price. The matter of a more extended episcopal supervision in the west was discussed by H. W. Reed, F. W. Evans, and Dr. A. J. Kynett. Gen. J. B. Weaver spoke on the Iowa pulpit. Drs. John Wheeler, Alex. Burns, and W. F. King presented the subject of higher education. Rev. A. B. Kendig treated of evangelism. Emory Miller and Dr. J. H. Power called attention to church literature, and Hon. James Harlan talked about capital and labor, in their relation to Christianity. All of these subjects were handled with rare ability. One wise thing, that ought to have been made practical, was the adoption of a resolution in favor of the publication at the capital of the state, of a Methodist paper. On the whole, the convention was highly enjoyed, and was a pronounced success.

The second convention was held in the city of Des Moines, commencing May 31st, 1881. To it there came numerous delegations from the four American conferences in Iowa, and from the German work in the state. Bishop John F. Hurst, then residing in the city, was elected president, and Dr. J. C. W. Coxe, secretary. A brilliant address of welcome was made by Hon. C. F. Clarkson, of the *State Register*, which was felicitously responded to by Bishop Hurst. At this gathering, all the great subjects involved in the work of the church were ably presented, including the history of the church in the state, temperance, education, the press, the Sabbath and Sabbath Schools, revival methods, the local ministry, class meetings, the pastoral office, and missions. These agencies that call out the energies

of the ladies of the church were ably represented by Mrs. J. Ellen Foster, Mrs. R. C. Glass, Mrs. L. G. Murphy, and Mrs. W. P. Hepburn. The influence of the convention upon the united Methodism of the state could not be anything but helpful.

The third of these great conventions was appointed to be held at Cedar Rapids, August 14th, 1894, commencing on the fiftieth anniversary of the formation of the Iowa Conference. Owing to the time of year when it was held, so close to the opening of the approaching annual conferences, the attendance was less general than at the former meetings. Yet, the gathering was both inspiring and profitable. At this meeting, the presence of Bishop S. M. Merrill added interest to the occasion. The same general lines of discussion were pursued; the educational interests of the church in the state being the matter of the chiefest interest. A very interesting episode was an excursion to Cornell College, including a plentiful entertainment and speechmaking by several of the leaders present.

We have already noticed the arrangement for a semi-centennial celebration at the fiftieth session of the Iowa Conference. This occurred September 9th, 1893. In the forenoon the addresses were, "Recollections of the Conference of 1844," by J. B. Hardy; "A Half Century of Progress," by E. H. Waring; "The Overflow in Iowa and beyond," by Morris Bamford; and "The Iowa Conference and the Union," by W. G. Wilson. During the services the following thanksgiving hymn, by Rev. W. P. Stoddard, was sung:

Eternal God, in every clime,
Men praise, o'er all, Thy name sublime;
Today for mercies rich and free,
We too would render thanks to Thee.
Through half a hundred glorious years,
In holy feasts and joyous tears,
We've seen Thy blessed face to shine,
And know Thy power and love divine.

This day Thy praise in chapel walls,
Thy grace and power in college halls,
We raptured sing, O, Holy One,
For blessings to our fathers shown.
O may Thy mercies, ever new,
Our love inspire, our hearts renew,
Till daily growing in Thy grace,
We stand approved before thy face.

In the afternoon, the subjects were, "The Woman Graduates of the Iowa Wesleyan University," by Mrs. G. W. Byrkit; "The Alumni of the University," by Mrs. Belle Mansfield; "The Conference and Moral Reform," by Rev. E. L. Schreiner; "The Women of the Conference," by Mrs. Dennis Murphy; and "Our

Honored Dead," by Rev. I. P. Teter. In the evening, Dr. J. C. W. Coxe spoke on "The Work among the Children and Youth." "The Church Finances" were discussed by Rev. C. W. Shepherd, and "The Work before Us" by Rev. W. R. Stryker. In the statistical review, by Rev. E. H. Waring, it was shown that in the lay membership, in 1844, including sixty local preachers and twelve colored, there were five thousand, four hundred sixty-three members in Iowa; that in 1855, there were twenty-two thousand, nine hundred eighty-seven members; that of these, there were set off, in 1856, to the Upper Iowa and Kansas and Nebraska Conferences, eight thousand, six hundred seventy-seven, leaving fourteen thousand, four hundred twelve; that by 1859, these had grown to twenty-five thousand, three hundred nineteen; that of this number, the Western Iowa and Des Moines Conferences took in all eight thousand, one hundred seventy, leaving fifteen thousand, eight hundred ninety-five; that under the divine blessing, these had multiplied again until, in 1892, the report reached a total of twenty-six thousand, seven hundred thirty-three; and that in the then territory of the Iowa Conference the increase from 1844 to 1872 was three districts, one hundred eight pastoral charges, one hundred forty traveling and eighty-two local preachers, and twenty-two thousand, six hundred ninety-six members. Again has the word been fulfilled, "A little one shall become a thousand, and a small one a strong nation." Isa. 60:22.

Plate VIII. Unclassified



J. E. Newsom
 J. W. Lewis
 William Crosson
 R. Vernon Pike

J. W. Stine
 T. J. Pettit
 F. E. Pfouts
 W. S. Moore

O. J. Fix
 C. E. Pettit
 Americus V. Kendrick
 J. E. Corley

C. R. Zimmerman
 W. J. Hamilton
 C. M. Baumgarten
 H. A. Ingham

9—STATE WIDE METHODISM

IT may be well, as in proof of the results that have come from the introduction of Methodism in Iowa, to bring the general summing up down to the present time. We will, therefore, make, from the latest available sources, a showing, first, of the present standing of the Methodist Episcopal Church in the state; second, a comparative showing of its position with reference to the other leading Protestant denominations in the commonwealth; and third, a similar showing with regard to the distribution of the Iowa churches as to their peculiarities of doctrine or organization.

STATISTICAL VIEW OF THE METHODIST EPISCOPAL CHURCH OF IOWA
1909

AMERICAN							
Conference	Districts	Pastorates	Effective Preachers	Total Membership	Church Property		
					Churches	Parson-ages	Total Value
Iowa.....	4	138	138	35,666	330	134	\$1,573,681
Upper Iowa.....	6	190	194	38,123	316	171	2,390,645
Des Moines.....	6	225	215	55,067	460	205	2,111,800
N. W. Iowa.....	5	202	179	24,865	277	170	1,543,916
Central Mo., Colored	..	2	2	100	2	2	8,200
Total.....	21	757	728	153,821	1385	682	7,628,242
FOREIGN SPEAKING							
N. W. German.....	1	24	26	4,680	70	44	\$263,075
St. Louis German ..	1	11	11	1,217	13	10	96,000
Western Swedish....	1	18	18	1,014	17	12	90,900
Norwegian & Danish..	..	5	5	335	4	1	26,300
Total.....	3	58	60	7,426	104	67	476,275
Grand Total.....	24	815	788	161,247	1489	749	\$8,104,517

THE PRINCIPAL PROTESTANT CHURCHES IN IOWA

The figures here used are from the Bulletin of the Religious Bodies, issued by the census board, 1906, and while not accurate for 1909, they presumably show very nearly the existing comparative standing of the churches of the state, as to membership, at this date.

Methodist Episcopal Church, total membership, one hundred fifty-six thousand, five hundred seventy-six; Lutherans, one hundred seventeen thousand, six hundred sixty-eight; Christians, fifty-seven thousand, four hundred twenty-five; Presbyterians, forty-eight thousand, three hundred twenty-

eight; Regular Baptists, thirty-nine thousand, three hundred ninety-three; Congregationalists, thirty-seven thousand, thirty-one; Protestant Episcopalians, eight thousand, nine hundred ninety; United Presbyterians, eight thousand, eight hundred ninety.

The Roman Catholics claim two hundred seven thousand, six hundred seven. But there is no proper point of comparison between them and the Protestant bodies, since they count all baptized persons, old and young, as members, and that, apparently with little reference to their religious state or moral life.

1. The Methodists, including the Evangelical Association and United Brethren, which though not such in name, agree in doctrine and general polity	Membership 186,002
2. The Lutheran Churches	117,668
3. The Baptists, including Christians and all immersionists	102,970
4. The Presbyterians, including the Congregationalists, who hold substantially the same doctrines	97,142
5. The Reformed Churches	11,517
6. The Friends	10,977
7. The Episcopalians	8,900

THE METHODIST EPISCOPAL SCHOOLS IN IOWA

The church is at this time the patron of six institutions of higher learning in the state, viz., the Iowa Wesleyan University, at Mt. Pleasant, Edwin A. Schell, D. D., president; Cornell College, Mt. Vernon, James E. Harlan, LL. D., president; The Upper Iowa University, Fayette, B. Watson Cooper, D. D., president; Simpson College, Indianola, Charles E. Shelton, D. D., president; Morningside College, Sioux City, Luther Freeman, D. D., president; Charles City College (German), Charles City, Frank E. Hirsch, D. D., president; The Epworth Seminary, Epworth, P. S. Slocum, D. D., principal. Their respective standing is shown in the following table:

IOWA METHODIST EPISCOPAL SCHOOLS, 1909

Name of College	Building and Grounds	Productive Endowment		Students Enrolled	Volumes in Library
Iowa Wesleyan Univ'y	\$343,000	\$61,000	22	369	\$10,000
Cornell College.....	343,553	344,257	40	698	31,700
Upper Iowa Univ'y.....	175,000	197,910	24	455	14,000
Simpson College.....	108,000	76,000	34	889	5,000
Morningside College....	250,000	400,000	35	530	5,500
Charles City College....	65,000	130,000	18	225	2,000
Epworth Seminary.....	50,000	10,000	10	166	2,100
Total.....	1,334,553	\$1,219,167	183	3332	70,300

OTHER METHODIST EPISCOPAL INSTITUTIONS IN IOWA

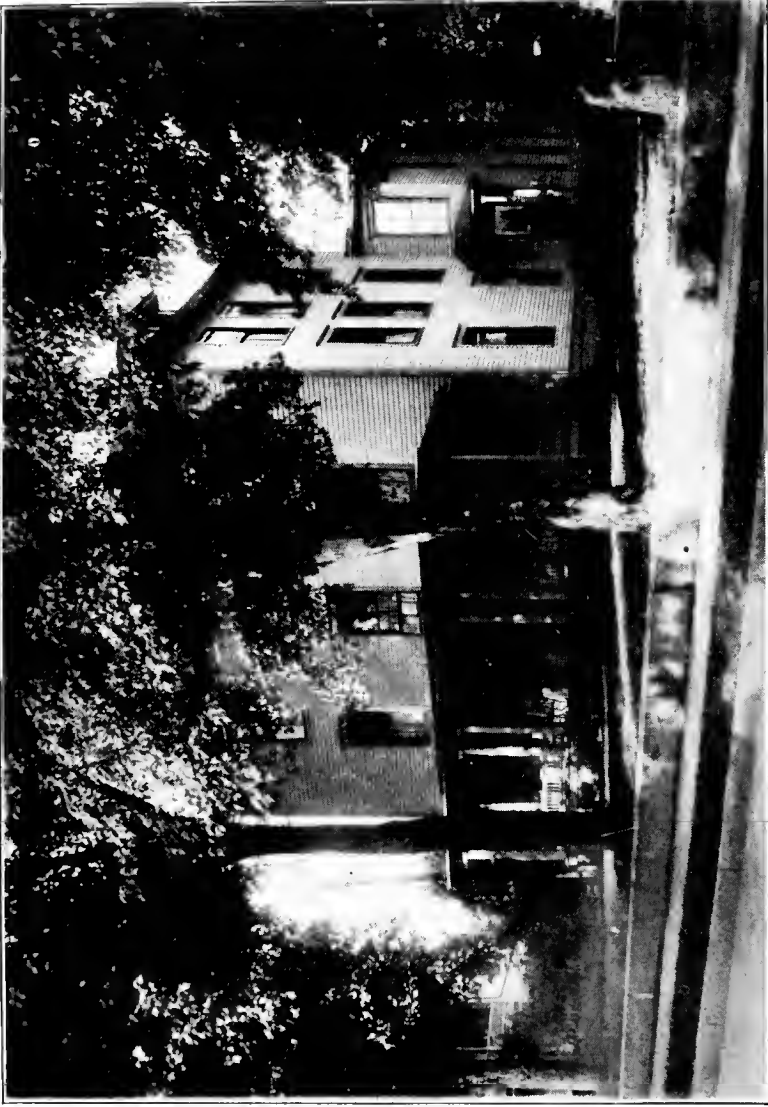
1. The Des Moines Conference has established at Indianola a home for the use of such of their conference claimants as need or desire such an advantage. It consists of a large substantial, and well finished house, which has been improved to adapt it more fully to its present purpose. The building has all the modern conveniences. It stands on fifteen acres of fine land, adjoining the town plat, with substantial out-buildings, orchard, garden, and pasture, and is fully worth \$15,000.



The Francis Home for Superannuated Preachers

It is already occupied by a number of contented and happy inmates. It is named after Mr. Daniel Francis, who left in his will a fund to be employed for the purpose.

2. The Northwest Iowa Conference has established a "Helping Hand Mission" in Sioux City. It is run on the institutional plan. It has before it a large field of usefulness, shown by the fact that the services the past year were attended by fourteen thousand people. A movement is now on foot for the erection of a substantial brick building of the estimated cost of \$18,000,



Bidwell Deaconess Home and Iowa Bible Training School

with a hall for nightly services, a ladies' rest room, a clothing supply room, laundry, bath rooms, and a free reading and rest room, and lodgings, if needed, for two hundred men. Connected with it will be a free employment bureau, a free dispensary, and a Rescue Department. Behind the project are a number of the business men of the city; and the mission, if successfully maintained, will facilitate the work of the church in the place in many ways. It should serve as an example to the church workers in the other large cities of the state.

The Methodist Episcopal Church in Iowa, through the agency of the Woman's Home Missionary Society, sustains two Deaconess Homes in the state.

3. The Deaconess Home and Bible Training School, Des Moines, Iowa.

In 1892, the Woman's Home Missionary Society of the First Church, Des Moines, sent to Washington City for a deaconess to labor in connection with that church. The movement meeting with large success, a Deaconess' Home Association of Des Moines was formed and a small house rented as the headquarters of the work. But larger room was soon required, and a way was providentially opened to secure it. Major A. C. Bidwell, a tried soldier of the Cross, left to the First Church \$2500 for Home Missionary work. This was turned over to the Deaconess Home Association, and with it the Ninth Street property was bought in 1896, and in his honor, the institution was named the Bidwell Deaconess Home. Finally in 1902, the property was conveyed to the Des Moines Conference Home Missionary Society. The Training School, which grew up in connection with the home, began with one student, and was temporarily accommodated in the Iowa Methodist Hospital. But the attendance having grown, in 1904, the home was enlarged by the addition of eleven rooms, at a cost of \$5,200. Still other additions have since been secured, amply sufficient for all present needs. And now (1909), the family numbers fifty, including the eight deaconesses, and the last year, the number in the training school was thirty-nine. It is the design of the school to fit the lady students for evangelistic and nurse work, and, if required, to serve as home and foreign missionaries, and as pastoral helpers. To this end, the training is Biblical and ecclesiastical, with such a knowledge of disease and medicine, as to fit the student for any department of female Christian work. The deaconesses, have been mainly employed in various lines of duty, religious and charitable, within the city. The institution relies for its maintenance upon the liberality of the Lord's people within the city and the patronizing territory, and thus far its wants have been cheerfully supplied.

Miss Lulu McMillen is superintendent of the home, and Mrs. A. E. Sanford is principal of the Training School. Both ladies are pre-eminently fitted for their duties. A well arranged plan of study is pursued in the school, taught by competent instructors, and a series of lectures on appropriate subjects is open to the students. They also publish a monthly paper, *The Iowa Deaconess*, of which Mrs. Sanford and Miss McMillen are the editors.

4. The Shessler Deaconess Home, Sioux City, Iowa.

The church owes the possession of this beautiful and well-appointed home largely to the forethought and generosity of Mrs. Johanna B. Shessler, the widow of Rev. A. A. Shessler of the Northwest Iowa Conference. The need of such an agency had been felt by the church at Sioux City, and the services of Miss Elizabeth Humphrey, then superintendent of the Des Moines home, was secured, an organization formed, and Miss Humphrey entered upon an active canvass of the Northwest Iowa Conference in the interest of the movement. She was followed in the work by Miss Lulu Johnson, who raised \$600 toward the project. Finally, Mrs. Shessler made the matter possible by offering to furnish the money for the building of the home, she to receive eight per cent interest upon her money during her life. With this help in view, a permanent association, in connection with the conference, was incorporated, and the property, now occupied by the home, purchased. It is a large two-story building, substantially constructed, with all necessary conveniences, with sufficient reception and other rooms, and protected on three sides by porches. The house has been well and attractively furnished by personal gifts, and donations from churches and Home Missionary Societies of the conference. The object sought is the carrying forward of the deaconess work within the Northwest Iowa Conference, but the home is strategically located to assist in the movement in Southeast South Dakota and Northeast Nebraska. At present, the home has eight deaconesses employed, including the superintendent, Miss Susie Morton. One of these gives her time to evangelical labor throughout the conference; the rest are assigned to labor in the city, and the record of their operations for the past year shows a large amount of consecrated service. The home is supported by the offerings from the churches of the conference, means obtained from the Woman's Home Missionary Society, and special gifts from individuals.

Mrs. Shessler, who may well be called the founder of the home, was a woman of large benevolence. After her husband's death, she furnished a room in the Jesse Lee Memorial Home, in Alaska, which bears the name of the Shessler Room, in memory of her husband. She also donated his clothing to the min-

isters of the frontier, and his gold watch went in the same direction. She passed to her reward, November 25th, 1908, having, by several years, more than filled out the appointed bounds of our human life. It is said of her that, though not so short in stature, she bore a marked resemblance to Queen Victoria, within whose dominions she was born, in the vicinity of Montreal, Canada.

XI

AN AFTERWORD

And now, on this 19th day of February, 1910, having completed my task, I desire to record my unfeigned thanks to Him who has preserved me, until now, in my eighty-third year, I lay aside the pen and dismiss the taxing labor imposed upon me. It has been an undertaking that has engaged my head, my hands, and my heart; and I only regret that it should have been accomplished so imperfectly. To select from the mass of matter before me that which could be used consistently with the necessary limitation of space, in the book, has been both delicate and difficult, and I cannot hope to have satisfied all parties in what I have done. But I have followed my best judgment in the matter. Certainly, I should have been pleased to speak more fully of the personal history and work of the dead, most of whom I have known, but, as to them, I found it possible merely to make a few passes with the brush upon the canvas, enough to furnish an outline of the man. And now I commit this work to the charitable and kindly reception of the public, trusting that "my service," which I have performed for the church, "may be accepted of the saints." And now "not unto us; not unto us;" but "unto the King eternal, immortal, invisible, the only wise God, be the honor and glory for ever and ever." Amen.

THE AUTHOR.

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ERRATA

Upon the suggestion of the author, the publication committee of "The History of the Iowa Conference" lists the following errata. No responsibility therefor rests upon the publishers of the book.

THE PUBLICATION COMMITTEE.

Page 7 line 3 of the text, read,	portrayed,	for "protrayed".
" 15 " 3	" "	Debuke, for "Debukue".
" 16 " 10	" "	feed him himself
" 52 " 19	" "	G. G. Worthington
" 60 " 19	" "	Canton circuit.
" 65 " 17	" "	Burlington circuit.
" 66 " 19	" "	Summers.
" 67 " 38	" "	Purchase.
" 85 " 24	" "	Ousconsin.
" 90 " 16	" "	unite, for "write".
" 98 " 9	" "	D. G. Cartwright
" 108 " 5	" "	John for "Jo".
" 125 " 10	" "	necessities, for "necessaries".
" 127 " 11	" "	John Harris, for "Norris".
" 135 " 28	" "	Barker, for "Baker".
" 136 " 15	" "	circuit, for "station".
" 137 " 25	" "	present site, for "same lot".
" 143 " 26	" "	brick, for "frame".
" 160 " 42	" "	1851
" 163 " 8	" "	structure for "structuer"
" 167 " 44	" "	pastoral, for "personal".
" 174 " 21	" "	to see that the influence of a church is
" 177 " 26	" "	"crying"
" 177 " 38	" "	three, for "two".
" 198 " 19	" "	has left me to realize
" 235 " 7	" "	qff to other conferences.
" 237 " 24	" "	without any special recompense.
" 258 " 20	" "	Achsah.
" 258 " 38	" "	Heustis.
" 263 " 6	" "	but to "The Iowa Wesleyan."
" 268 " 4	" "	whole term, for "last decade".
" 275 " 24	" "	co-operation has been.
" 277 " 1	caption	" Hospitals.
" 279 " 5	of the text	" contagious.
" 279 " 36	" "	twenty seven, for "seventeen".
" 279 " 42	" "	Four internes, for "Two".
" 281 " 1	" "	sixty nurses, for "fifty".
" 281 " 19	" "	is now completed.
" 282 last line	" "	Those, for "These".

