HISTORY

OF THE

Auglaize Annual Conference

OF THE

UNITED BRETHREN CHURCH,

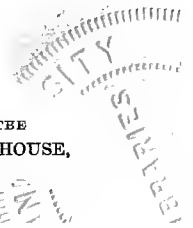
FROM 1853 TO 1891.

BY

REV. J. L. LUTTRELL,

A Member of the Conference for Thirty-five Years.

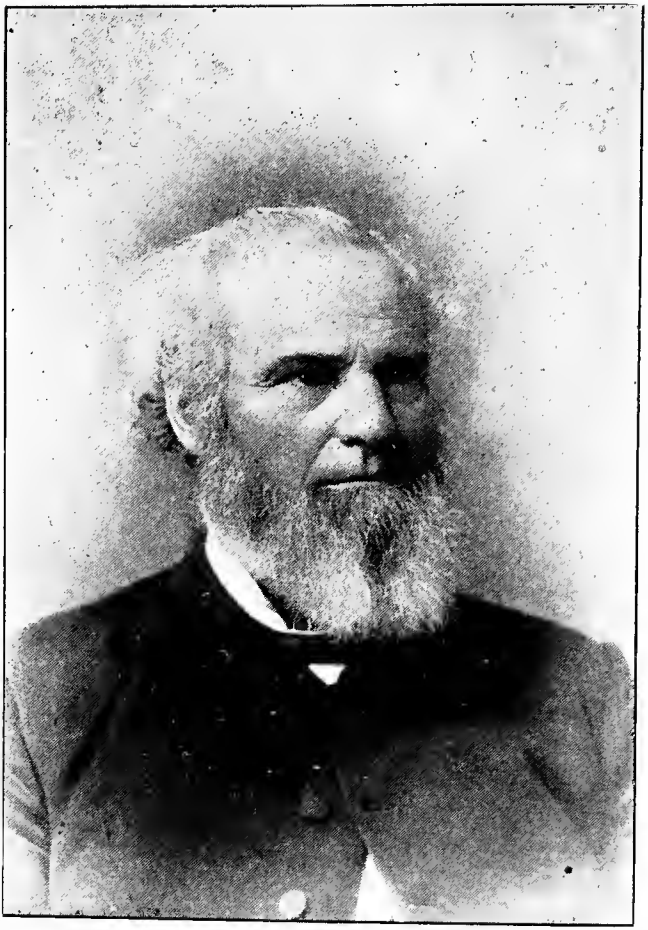
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1892.



Auglaize Conference

LUTTRELL.

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J. L. Luttrell.

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TO

Mrs. Lockey P. Luttrell,

My faithful wife and devoted helper in the ministry, is this volume

Dedicated.

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Dunkirk Ohio.

July 15th 1872.

Dear reader I address you this personal letter for the purpose of interesting you in the sale of the book you hold in your hand: if not for the merits it possesses, then for the object of its publication. The days of my strength have been spent in the ministry and I now offer this book to the Church in particular and the people in general, believing that it will be a blessing to all Will you not, dear friend, do me the favor of sending the names of any and all that will purchase a book? I will reward you for so doing

Kindly yours — J L Luttrell

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PREFACE.

For more than twenty years we have purposed writing a history of the Auglaize Annual Conference. Preparatory to this we have been carefully noting passing events and gathering matter as opportunity served. Our connection with, and service in, the Conference, dating back almost as far as to its organization, while it does not add anything to the literary merits of the work, should, nevertheless, commend it as a faithful record of the facts it chronicles. None but those who have experience in writing such a work know anything of the difficulties in its preparation. Believing that we had something to write about, we have sought to write something that the people would read. How well we have succeeded in our purpose the future will tell.

About everything is embraced in these outlines that falls to the make-up of the history of thirty-nine years of Church work. Perfection is claimed for nothing chronicled here but the truth these pages tell. We trust that none will find them "tame," but that all who may read them, whether for profit or for pleasure, will be abundantly rewarded for the time spent in their perusal. Particular care has been observed in all statistical matters, and we present them as being reliable just as far as the data from which they are made up is correct.

The plan of reviewing the work for each decade will be appreciated, we believe, by all who wish to study our rise and progress — victories and defeats.

The biographical sketches, while they may not meet the desire of every one, will, no doubt, commend the purpose of the writer, if indeed not his wisdom in the scope and character given to each. While it would have been a pleasure to have written more about some men, it became a duty to say less of all. This is true from the fact that the

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greater number of the ministers in the Conference at this time are young in years and experience, and their history is yet unmade.

It is believed that the manner of treating the work reviewed will be approved, as it gives each department under a special heading; as, the Sabbath School, Missionary, Moral Reform, etc.

Our ministerial class meetings will be a good place to go —especially for the preacher on "blue Monday."

The general ministerial roll will serve to answer about all the reader desires to know about the preachers of the Conference: as to when they joined, how old they were, how long they remained, when and how they got away, etc.

But we cannot give a complete analysis in the limited space of a preface, and so ask the reader to accept the work and peruse its pages carefully, and we doubt not that each will be amply rewarded for the time and care spent in doing it.

By the aid of the analytical index any matter can readily be found, as it is arranged in alphabetical order. For the convenience of those who wish to study the history from year to year we place a special index to the sessions of the Conference, which gives the time and place of holding each. Our object is to make the book both interesting and useful to all who may choose to look through it.

Respectfully,

JULY 1, 1892. THE AUTHOR.

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INTRODUCTION.

THE study of history and biography is interesting, instructive, and profitable. History, both sacred and profane, is a narration of the transactions, revolutions, and works of individuals, nations, and the church general. Ecclesiastical history will show us the amazing progress of Christianity, despite the powers of the world that opposed it. Aside from the Holy Scriptures, there is no more important study than ecclesiastical history. Concerning biography, Dr. Johnson says that "no species of writing seems more worthy of cultivation than biography, since none can be more delightful, or more useful; none can more certainly enchain the heart by irresistible interests, or more widely diffuse instruction to every diversity of condition." The history of a conference, while it narrates the transactions, revolutions, and operations in general, must also give the lives of individuals,—their labors, sacrifices, successes, failures, and victories,—especially those connected with the conference in its early history. Such a history, while it is local so far as boundary lines are concerned, is, in an important sense, general in its application. The history of one conference is, in some respects, the history of all other conferences. While the names of persons and particular incidents may be local, yet the facts narrated belong to a class, and are similar to those which have occurred in other conferences. The history of the growth and development of the Church in any one locality, furnishes information which cannot fail to be both interesting and profitable. All ecclesiastical history is made up of the incidents which occurred in certain localities. The history of the apostolic church is made up by narrating facts connected with each local church or congregation. That history, as it now appears to us, would be very incom-

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plete if the churches at Rome, Jerusalem, and Ephesus, were left out. The history of the church general, as it comes down to us through the ages, gives facts and incidents which occurred in certain localities. It also gives the names, lives, labors, and deaths of many who toiled and sacrificed to build up and sustain the various institutions of Christianity. In like manner the history of a particular denomination is written. The history of a conference, synod, presbytery, is a part of the history of the denomination to which they severally belong; and it is expected that many incidents will be given that could not be given in a general history.

The history of Auglaize Conference, as given in this book, is full of interest, not only to those who are now members in the Conference, but to those who have been members and have gone elsewhere to labor. It will be interesting and profitable to ministers and members throughout the Church, to read of the struggles, toils, sacrifices, progress, and victories of the Church in a single Conference. It will also be interesting and helpful to those, who, in after years, may become members in the Conference, both ministers and laymen.

The author of this book is in every way fitted to write the history of Auglaize Conference. He is gifted with the pen; has been a member of the Conference for many years; knows every inch of its territory; has been pastor, presiding elder, and has represented the Conference a number of times in the General Conference. He is familiar with its early history, being himself one of the pioneers. He understands the meaning of the words, "an unreserved itinerant." It is a faithful and reliable history, and gives many incidents and practical suggestions which will be helpful to those now in the active work. Incidents connected with pioneer itinerant life are given, which every young minister ought to read, especially those who think their lot to-day is very hard.

All who read this book will see what struggles and sacrifices were necessary to plant and sustain the Church in an early day. If it had not been for men of rugged courage

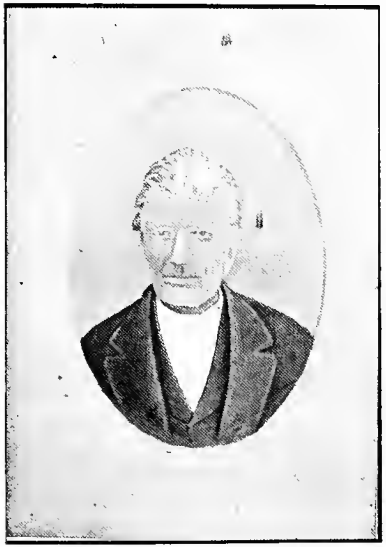
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and mighty faith in God to lay the foundation of the Church in those earlier times, we never would have succeeded. It was no dress parade to penetrate those forests and plant the Church in log cabins and log schoolhouses. Those early missionaries went out, scarcely knowing where they went, sometimes on horseback, but often on foot; and lodged wherever night overtook them, thankful for any sort of shelter. They counted not their own lives dear unto them, only so they might win souls to Christ. As for salary, that was next to nothing. But some of them have gone to their reward, and are at home resting, while their works are following them. I bespeak for this book a wide circulation and general reading. As visitors do not like to be kept waiting at the door for admission, I will throw it wide open at once and invite you into the parlor, where you will find everything in the very best of order.

J. WEAVER.

DAYTON, OHIO.

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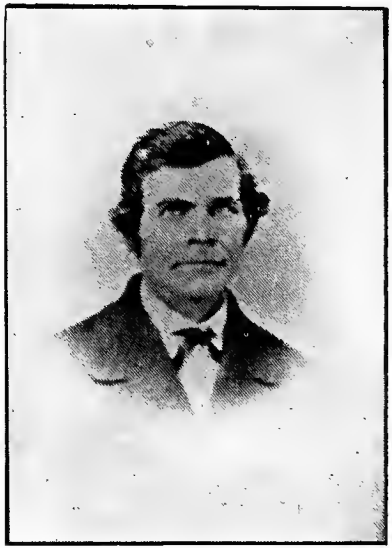


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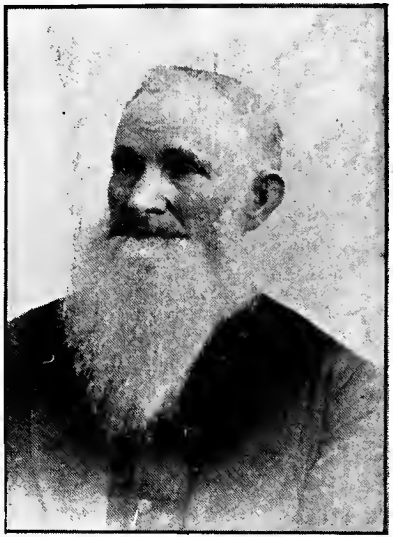


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CHAPTER I.

FIRST TO FOURTH YEAR.

Organization—Log Church where the First Conference was Held in 1853 — Anecdote of the Dog-Leg Tobacco — Rev. A. Shindledecker — John Hill — F. B. Hendrix — The Way We Used to Make Roads.

Up to the General Conference of 1853, which was held at Miltonville, Butler County, Ohio, there were but thirteen organized Conferences in the Church, as follows: Pennsylvania, East Pennsylvania, Miami, Scioto, Allegheny, White River, Iowa, Muskingum, Sandusky, Illinois, Wabash, St. Joseph, and Indiana. It was at this session that the fourteenth satellite, with her twenty-two (suns) sons, appeared above the horizon of the moral heavens of the Church of the United Brethren in Christ. This star was not called "Wormwood," though some of its (suns) sons turned away to serve other gods, and demonstrated that the root was there which bore "gall and wormwood." (Compare Deut. 29 : 18 with Rev. 8 : 11.)

In two particular instances the "waters have been made bitter and many have died by reason of the bitter waters." But, while the waters were

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so bitter, in the first instance, Moses broke a branch from a sweet tree that God showed him and cast it into the stream, and the waters were made sweet." And in the second case, Elisha took a new cruse and filled it with salt from the Lord's salt-barrel and threw it into the waters and they were healed.

But to return: This star was called, at the first, "Maumee," and for the first four years was known as the Maumee Annual Conference, when its name was changed to that of Auglaize. Of these first four years this chapter will treat.

The ninth item of the report on boundaries, as adopted by the General Conference of 1853, and an addendum later in the session, is the ecclesiastical authority by which the Auglaize Conference exists, as a distinct body. Our first geographical lines were located thus: "The Miami Conference to be divided by a line as straight as practicable from the Scioto line by Urbana, Piqua, Greenville, Winchester, to former line; the boundaries to remain as they now are; the south part of said Conference to retain the former name, and the north part to be called Maumee Conference; Piqua to belong to the south." By the addendum, the Miller, Wright, Keller, and Spracklin classes, from Sandusky Conference, were given to the Maumee.

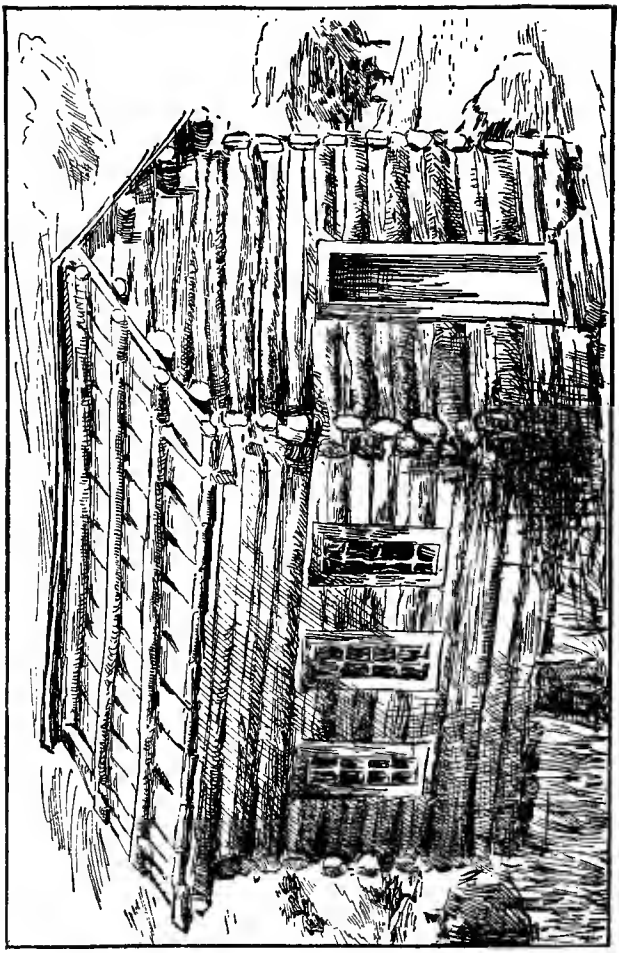
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First Year.

The first session of this young Conference was held in Pleasant Hill Chapel, Mercer County, Ohio, convening on the 9th of September, A. D. 1853. Dr. L. Davis, late of Union Biblical Seminary, Dayton, Ohio, was the presiding bishop. The following-named preachers composed the Conference at that time: A. Shindledecker, John Hill, James Spray, George Davis, David Davis, William Miller, Henry Snell, Ira Thompson, L. S. Farber, C. B. Whitley, William Siberry, James Lea, A. F. Miller, Thomas Reed, James Wilkinson, William Milligan, J. Eby, William J. Burtch, P. B. Holden, F. B. Hendrix, H. R. Tobey, and D. Bolbp. To this number were added, on recommendation from quarterly conference, A. W. Holden, E. M. Brown, S. Downey, G. S. Gibbons; and T. J. Babcoke on anticipated transfer from Scioto Conference. The salaries of the preachers averaged about $132.

The accompanying engraving shows the Old Pleasant Hill Chapel, where the first session of the Conference was held. The house was built of hewn logs, and had a cabin roof, covered with clapboards. It stood on a rise of ground, not a hill, but sufficiently elevated to suggest its name. It was in the woods, with little or no clearing around it. It was located in the neighborhood of

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PLEASANT HILL CHURCH.

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A. Shindledecker, who was one of the first settlers in that place, and among the first to plant the church in this wilderness of Northwestern Ohio.

Old Pleasant Hill Chapel has a history which is one of both honor and shame. She witnessed the effort both to build and to destroy. In 1853 sixteen men crossed the threshold of this rural house of God with hearts full of devotion for the cause of truth and righteousness, as outlined by the humble Church of the United Brethren in Christ. They were then—

> "Free from envy, scorn, and pride,"
> And lived alone for Jesus crucified.

But, alas! eleven years later we find two of those who helped launch our ship, namely, P. B. Holden and A. Shindledecker, assembled in this same church with a few others, organizing a new Church, which they were pleased to call the "Evangelical United Brethren Association." This was a child of the slaveholders' rebellion, of which we will speak more at length in its appropriate place.

Second Year.

The second annual meeting of the Maumee Conference was held at Union Bethel Chapel, in Auglaize County, Ohio, convening October 14, 1854. Seventeen members out of twenty-seven

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were present and ready for duty. Eight more were admitted to membership at this session, namely, G. C. Warvel, on transfer from Miami Conference, and John Biddle, from Muskingum; and from the quarterly conference, Samuel Patterson, Michael Johnston, J. C. McConehey, John Frisinger, A. Schoub, and J. Marker.

At this session Brothers Whitley, Tobey, and Bolbp were ordained.

We remember that there was some lively talking done on rules of order at this meeting. The eighth item read: "No member shall be permitted to indulge in the use of tobacco in the Conference room during session hours." This called out some very heavy opposition, in which one member declared that the rule infringed personal rights and liberties. He said he was God's free man, and allowed no man or body of men to deprive him of his liberties. All the while he was making his speech he was rolling a quid of what was called, in those days, "dog-leg" tobacco in his mouth, and spitting saliva all around in a way which at least convinced all who were present that he was in earnest about the matter. This was the brother who, in the year 1843, paid the presiding elder, H. Kumler, Jr., with a small twist of tobacco, the value of which, at that day, was one cent. Though no

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part of our history proper, yet we give the matter entire as we find it in the minutes of Miami Conference, as it serves to show our antecedents. Thus reads the item: "Henry Kumler, Jr., received from John Hill $18; the several circuits, $11.80; Thomas Reed, small twist of tobacco. Total, $222." That is to say, twenty-one preachers received that amount, Kumler getting $29.82, while the twenty get an average of $9.60.

But to return: The work of the year shows that progress had been made, there having been collected nearly $160 more for missions than the previous year; and the preachers' salaries had reached an average of about $160, or 70 cents a day for actual time employed.

But the best feature of the work was the success in garnering sheaves. This equaled nearly seventy to the field. The lowest number received was twenty-five on the Mississinawa Mission, E. M. Brown in charge, and the highest number was one hundred and fifty-eight, on Allentown Circuit, J. M. Lea in charge. Forty years ago there was not quite as much difference in salaries as at the present time. Then a bishop received thirty to fifty dollars for holding an Annual Conference. This, we suppose, served to make them feel that, when measured by the

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money standard, at least, a bishop was no greater man than the poor missionary, who ofttimes did not receive much more, and not unfrequently no more, for a whole year's toil and sacrifice. The work of ingathering this year was very satisfactory, indeed, the net increase being about seven hundred.

Third Year.

Another year of toil and conflict, of hope and fear, of defeat and victory, is past, and twenty-three battle-scarred soldiers of Christ have turned into ecclesiastical camp for a few days for the purpose of reviewing the work of the year and planning for a future campaign. The place of this encampment is Salem Church, Champaign County, Ohio, and the time September 5, 1855. The whole amount paid preachers, including $178 paid missionaries from the mission fund, was $1,942.47, which was equal to $114.32 each, and meant just 77 cents per member. Surely, if the people were paying their way through to the celestial city, they could not ask for lower rates. Just to think! a man could travel for twenty-five years at these rates, and it would only cost him $19.25.

It is cheering to know, however, that the sacrifices made by those men of God won an average of fifty-four souls for the Master. There

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were two more members admitted at this session, J. W. Hill and T. J. Downey, neither of whom staid very long. Downey joined the Masons and went to the Presbyterians, and Hill transferred to Sandusky Conference, and finally joined the Methodist Episcopal Church. It was about this time that the following anecdote obtained regarding Mr. A. Shindledecker. In those days the people lived on corn bread, and this did not agree with Mr. Shindledecker, and, accordingly, the long tours on mission fields which kept him out for many weeks, subsisting on "johnnycake," generally "used him up," and he would get very hungry for wheat bread.

But, before we go further, we must tell our readers what we mean by "johnnycake," as there are but few now living who understand it. "Johnnycake" was corn meal mixed with water and salt, and perhaps a little lard for shortening, though dry snow was much better when it could be obtained, and was used by those who knew the secret. The dough thus prepared was spread out in a thin cake about one inch thick, six inches wide, and eighteen to twenty-four inches long, and placed on the "johnnycake board," and propped up before the fire and baked. In those days the "johnnycake board" was indispensable to good housekeeping. Well, our missionary had

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been out for some three or four weeks, and was nearly starved; but he knew of one place where he was sure to get wheat bread. One Brother Brown, near Bluffton, Indiana, had gotten on so that he was raising some wheat, and could afford wheat bread when the preacher came, and, knowing Mr. Shindledecker's trouble and his taste as well, both Brother and Sister Brown could cater to his wish in the matter of viands. Accordingly, when the preacher arrived, Brother Brown had on his part secured a nice venison from the woods, and Sister Brown had prepared wheat bread and crull cake and nice venison, and everything so tempting that it would have provoked an appetite in a well-fed man. They are seated at the table, and Mr. Shindledecker is asked to say grace, and thus he does it: "O Lord! we thank thee for this buck and twister. Amen." His explanation for the seeming irreverence was, that he was so hungry that he could not help it.

Father Shindledecker, as he was familiarly called, was very eccentric. Later in life he built a barn, and very soon that almost omnipresent nuisance, the lightning-rod peddler, called and proposed to put up the needful, when he received this reply: "Go about your business; Jesus Christ is my lightning-rod." This alarmed the fellow, and he put whip to his horses and was

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soon out of the reach of him whom he thought to be crazy.

On another occasion, while occupying the stand with a brother who was preaching, Mr. Shindledecker kept praying: "Send the power! O Lord, send the power! Send down the power, Lord!" when, all at once, he fell back from his seat, threw up his hands, and cried out with stentorian voice: "Stay thy hand, Lord! O Lord, stay thy hand!" When asked why he wanted the Lord to stay His hand, he said it was because he believed that he would have "busted" if He had poured out any more upon him.

It was he who, when organizing the new Church in the interests of the slaveholders' rebellion, preached from this peculiar text: "Every tub shall stand on its own bottom." He told his hearers that his text was found in the lids of the Bible.

Abraham Shindledecker was about six feet in height and of slender build, light complexion, sharp nose, high cheek-bones, eye keen and sparkling, and inclined to be in every place. His prototype would most likely be traced to the sons of America. We are able to trace his ministerial relation to the Church as far back as the year 1832.

Fourth Year.

The fourth session of the Maumee Conference was held at Union Chapel, three miles north of

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Decatur, Indiana. This was in the neighborhood of Father Martin, the sweet singer of Israel, and a pioneer of the church in that place.

Nothing of unusual interest occurred during the year, nor yet at the session, all things moving on in the ordinary way. We note the following: There were thirty-three ministers in the Conference at this time, to which number were added William McKee, J. S. Hickman, and A. McDannel, from quarterly conference; A. Konklin, on transfer from Scioto Conference, and J. S. Wright, by boundary line between Sandusky and Auglaize Conferences. A. W. Holden and W. Milligan were ordained, the ordination being performed on Monday morning. J. Eby was dismissed, possibly for non-attendance, and E. M. Brown returned his license.

The average amount paid for missions was $8\frac{1}{3}$ cents per member, and the average salary of preachers for the year was $143.19.

It is pleasing to know that the Conference was not indifferent to the Sabbath-school work, even at this early date in her history. During the year seven new schools were organized, making fifty-two in all. There were gathered into these schools one thousand seven hundred, old and young, for the study of God's Word; not as now, however; none of the modern facilities and helps

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as we now have; a small Testament, hymn book, and, perchance, a question book being all-sufficient.

Rev. John Hill, one of the charter members of our Conference, was a man of commanding appearance, about six feet in height, and two hundred pounds in weight; complexion light, impulsive in nature, a little on the defensive, and seldom caught off his guard; kind and true to a friend, but severe on an enemy; a fine preacher, and a most genial fireside companion. Such was the man who served the Church for many years, and fell asleep at his home in Monmouth, Adams County, Indiana, in the year 1872. Brother Hill received Annual Conference license in 1842, eleven years before the Auglaize Conference was organized, making his ministerial years just thirty in number.

F. B. Hendrix was a large man, strongly built, dark complexion, hair and eyes black, lips thin, and nose aquiline. Father Hendrix was born in Washington, D. C., in the year 1805; was converted in Knox County, Ohio, in the twenty-first year of his age, and was licensed to preach by Bishop Kumler in 1839. He served the Church actively over forty years, and for ten years prior to his death he sustained a superannuated relation to the Conference, making the time of his ministry fifty years. He died at Liberty Center, Wells

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County, Indiana, March 14, 1888. Father Hendrix was ordained at a Conference held at Lewisburg, Preble County, Ohio, in the year 1841. Beginning his ministry more than a half century ago, he was truly a pioneer. As such he learned much of the ways and means of that early day. To be an itinerant preacher then meant something. Everything was full of meaning—nothing blank but the preacher's support, which often did not amount to as much for the year as the monthly pension now paid many ex-soldiers. During the first four years' work of Mr. Hendrix, he received only about seventy-eight dollars a year, and did not travel less than about ten thousand miles. All this was done on horseback, or on foot, as there was nothing much then that would be called roads now; for the most part they were simply bridle-paths through the dense forests.

It will doubtless be of interest to know something of our roadmaking in those days, and since the writer is himself a pioneer, we will tell the reader how it was done. In the wild woods, where we lived as far back as 1835, when a road was wanted the few neighbors who were interested in it agreed upon a time when the work of procuring the road should be done. The surveying was the novel part of the whole business. A long tin

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horn, say anywhere in length from three feet to six, or a gun, was always substituted for the surveyor's compass. Either was unerring in a calm day; and this is the way they were used: Neighbor A would fire a gun or blow the bugle; Neighbor B would take the bearings from the sound, and then they blazed through and bushed out until such a way was improvised leading to every cabin home throughout the settlement. For many years the country afforded no better roads than these.

Pardon the seeming digression; for we want to say that much of the life of Father Hendrix was spent in the interest of the Church, at a time when what we have here noted was the rule rather than the exception. While Father Hendrix may not have excelled as a text preacher, he did excel as an exhorter, and at the fireside he had but few equals, and no superiors. Never shall we forget the methods of this man of God, which were used by him to lead us to Christ, when we were sinking down, down to night, hopeless, and filled with despair. So simple, and yet so full of thought, so full of reason, so full of Christ. Blessed be the day that brought that faithful servant of God to my humble cabin home. Peace to his memory.

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CHAPTER II.

FIFTH TO EIGHTH YEAR.

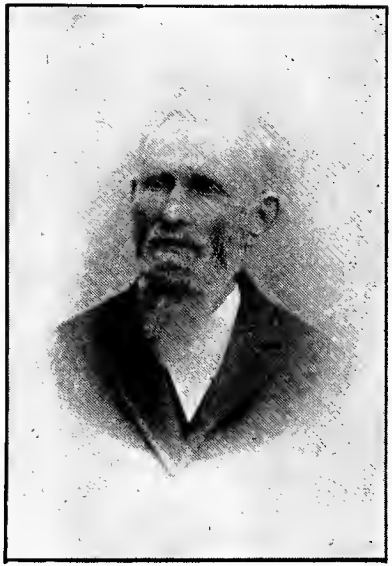
Rev. L. Hall — J. Spray — Passing Tollgate — Carrying Chairs on Horse — Special Remarks on the Sacrifices of Preachers — The Wonderful Sermon of Bishop Edwards.

THE fifth session of the Auglaize (formerly Maumee) Conference convened in Olive Branch Church, Auglaize County, Ohio, on the 11th day of September, 1857; Bishop Edwards presiding, and William McKee acting as secretary.

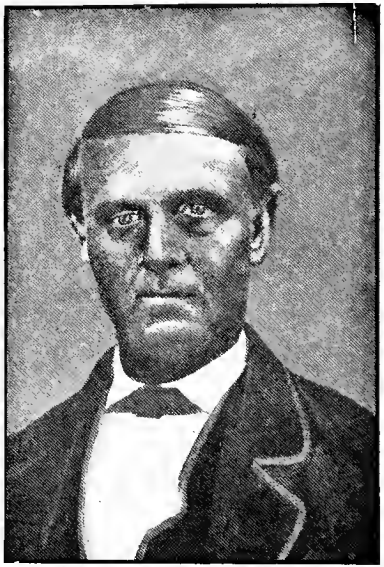
As we have a new name, we deem it proper to give the names of all members in the Conference at this time. They are as follows:

A. Shindledecker, William Miller, James Wilkinson, A. W. Holden, J. M. Lea, F. B. Hendrix, C. B. Whitley, Michael Johnston, John Frysinger, A. Konklin, A. Shoub, A. McDannel, H. Snell, Ira Thompson, James Spray, P. B. Holden, J. Marker, J. McConehey, H. R. Tobey, D. Bolbp, J. S. Hickman, William McKee, John Hill, John W. Hill, L. S. Farber, T. Reed, A. Miller. These were present at the session. The following were absent: William Siberry, D. Davis, William Milligan, W. J. Burtch, G. C. Warvel,

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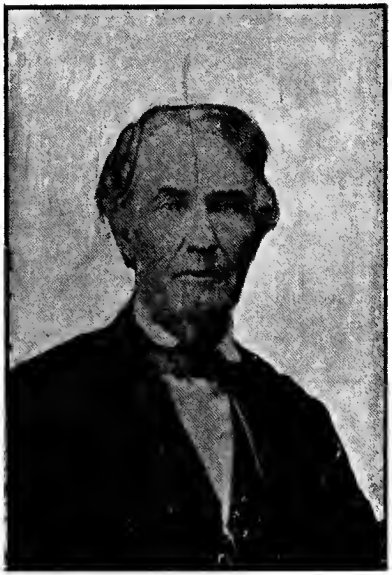


REV. H. S. THOMAS. Page 194.



REV. WILLIAM LOWER. Page 147.

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REV. L. S. FARBER. Page 51.



REV. A. W. HOLDEN. Page 145.

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John Biddle, T. J. Downey, T. J. Babcoke, S. Patterson, and G. S. Gibbons. Total number, thirty-seven. This is a net gain to the Conference, after deducting losses, of fifteen members. Up to this time there have been no deaths among the ministers, but from one cause and another there are four less than would have been warranted by uprightness of life and character.

It was at this session that the writer, in connection with six others, joined the ministerial army. They were as follows: Leonard Hall, C. W. Miller, S. S. Holden, William Lower, J. W. Bartmess, H. S. Thomas. This made just twenty-six additions to the Conference to this date.

At this session J. S. Wright transferred to Scioto Conference, and T. J. Babcoke's and J. Biddle's names were erased for irregularities in conduct and character; thus leaving exactly forty-one members on roll at the close of the session.

By reference to the reports on finance we are able to note improvements. There was paid for the support of the ministry 88 cents per member, which gave an average salary to those employed of $145.55; and 8 cents per member was paid for missions. The presiding elders received a better support this year than at any previous

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time. William Miller, on the West District, received $213.82, and J. Wilkinson, on the East, $266.66, which was $94.69 better than what the preachers on charges received.

The difference between the salaries was not dependent upon the amount of work done, but was doubtless the result, largely, of the methods employed in securing both. The preacher, standing between the presiding elder and the people, is far better than the ordinary class steward, who stands between the preacher and the people. The reason is obvious. The minister has more heart in it. He better understands the necessity of the work; and the conditions under which his efforts are made, at least in those days, were more favorable to success. His appeals were made direct to the whole congregation, and at a time when their hearts were warm under the sermon, and before they had time for criticism to set in action on the truths they had heard.

It was at this session that M. Johnston, J. McConehey, John Frysinger, A. Shoub, J. Marker, and Ira Thompson were ordained. Of the seven who joined the Conference at this session, but two are now in it, viz., H. S. Thomas and the writer. Brother Hall soon left the church militant and joined the church triumphant, he "falling asleep in Jesus" in the quiet precincts of his Christian

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home, in the year 1861. Brother Hall tarried with us but a little while, yet long enough to draw to himself a large circle of friends, in whose memories he still lives, after a lapse of more than thirty years.

Mr. Hall was a man about five feet eight inches in height, and stoutly built; round head and face; dark skin; and eyes and hair black; the vital temperament predominating.

The class of this year will never forget an episode in connection with this session.

The Rev. James Spray invited us to take dinner at his house on Sabbath, telling us that he wanted to initiate us into the itinerancy. We must be pardoned for giving the reader a full benefit here. We do so that those who live now may know how some, yea many, lived in the earlier history of our Conference life; and especially do we record it that young men who enter the ministry now may see something of what it cost some one before them to break ground to their hand.

"Services are out" — that's the way we used to say it — and we hear a stentorian voice calling, "Come on, Boys," and we follow. That voice belongs to our host. Now we are at his home, just a few rods from the church. The house was after the fashion of that day, at least in part. It

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was built of large logs hewn on both sides, and was two stories high. It had a large fireplace in one end, with a stick and mud chimney on the outside, which acted as though it had been built the wrong end up, as the entire building was painted a beautiful black by the friendly smoke which persisted in claiming its place within the building, rather than out and above it. Windows were not necessary, as light had free course through the cracks between the logs.

Well, in due time dinner was served—not such as now; no napkins, no silverware, no dessert dishes, no pie and cake plates—did not need them. Again that voice which called us to dine, called us to a leafy shade, and our host leads the way, and soon, by his direction, we are all seated on the ground, with the master of ceremonies, James Spray, in the center of the circle; and then follows a scene worthy of the painter's skill.

The dinner itself, not yet digested, was an old-fashioned one, after the manner of rural life, and was so well spiced with the touches of sparkling wit and clerical good humor from the head of the house that we were in fine condition to receive what awaited us on the green sward. I think that all that were present can say that one hour spent in hearing that man of God relate his experience in the work of the ministry, and the

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incidents of his life, was the one hour of all others in which they were made wiser, happier, sadder, and better. To the writer the picture of that hour hangs in memory's hall as brilliant in all its colors as when it was painted thirty-five years ago.

James Spray was about six feet in height and well built; his skin was fair; his hair was light, almost red, and his eyes blue. His cheek bones were prominent and the nose sharp, which indicated a quick, clear, penetrating mind.

Brother Spray was given to eccentricities, as the following incidents will show. Riding through a long lane one day, a large porker jumped up before him, and in his fright took down the lane, with the preacher after him hollowing "Boh, boh," imitating the hog, when suddenly he came upon two or three men, which put an end to his fun.

On another occasion he staid over night at a hotel in Indiana, and the landlord feigned great piety, but Brother Spray suspected the fraud and so contrived a test. His horse was trained to bite when punched behind the shoulder, so, while the landlord is assisting him to mount he gives the horse a punch and the horse gives the pious landlord a bite, which causes him, with an oath, to cry out, "You'll bite, will you?" This satisfied the

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REV. JAMES SPRAY PASSING THE TOLLGATE.

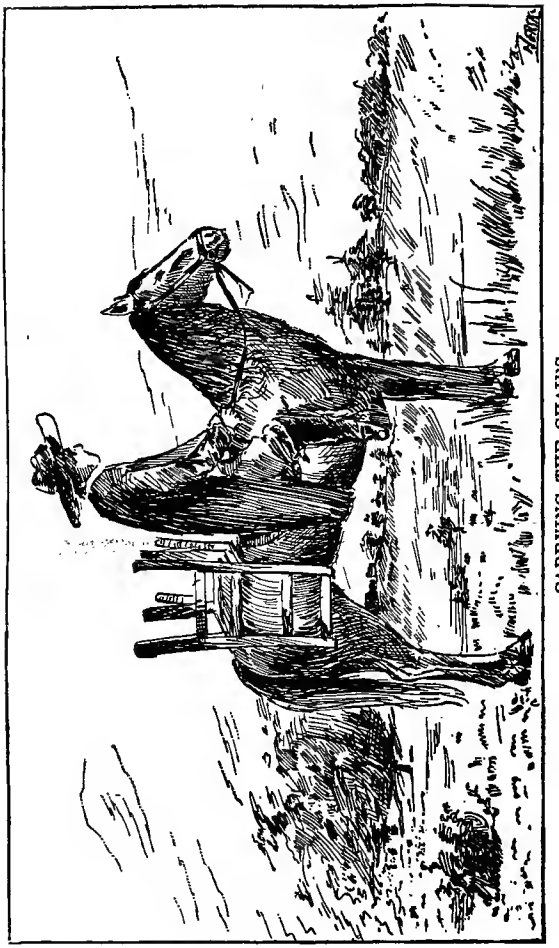
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preacher, who rode off, laughing at the discomfiture of his pious (?) host.

Another time he purchased a horse out on his field, and not having saddle or bridle he peeled bark and constructed a bridle out of that and started for home. All went well enough until he came to the tollgate west of St. Mary's, Ohio, when he was suddenly put to grief, if indeed not to shame. On riding up to the gate he was confronted by a woman who demanded the fee. Money he did not have, and to say that he was a minister seemed hardly the thing to do at that time, and pass he could not unless he paid. Well, he summons the courage and asks the lady if the clergy did not go free, and receives the reply, "Yes, sir," and looking him full in the face, she said, "Are you a preacher?"

The people he served were poor, and few in number, and could not pay much for the support of the gospel, and Brother Spray would take anything they would give him and pack it home a hundred and more miles on horseback—coonskins, a piece of meat, a little corn, no difference what. At one time, someone who made a kind of chair, or substitute for it, proposed that he would make him two for quarterage, if he could get them home any way. He was told to make them, which he did, and the preacher carried them home on the horse.

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CARRYING THE CHAINS.

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In many respects James Spray was a remarkable man. Careless as to dress, and indifferent to censure or praise, he could be himself and suffer no loss of independence. At times he excelled, in oratory, many of his day. His perceptibilities were keen, and on questions of church law he had no peers. When he rose in the Conference room to speak on questions of law, all wanted to hear; and when he died the question was asked, "Who will fill his place?" He died in great peace at his home in Auglaize County, Ohio, in the year 1861.

It was at this sitting that the plan of assessing the fields of labor for the support of the presiding elders was inaugurated; and the salaries were fixed at three hundred dollars. There was also an advance step taken in the cause of missions. A resolution was adopted requiring preachers to take subscriptions for that purpose. Up to this time collections only had been the order. During the year the membership had been strengthened by the addition of nearly nine hundred new names. Twenty ministers went out from this meeting full of hope for the future, and as it seemed to us, with a determination to win.

Now, after a lapse of only about thirty-five years, there is not one of that twenty regularly in the work of the Conference, and but two who are

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members even, the writer and H. S. Thomas. Eight are dead, five of them transferred, and three of them seceded, while the remainder dropped out along the way.

Sixth Session.

We have now reached the sixth annual session of the Conference, and are assembled at Mt. Victory, Ohio, and the time is August 27, 1858. There were just forty-four members at the opening of the session, showing that our membership had doubled itself in six years. To this number were added three more on recommendation from quarterly conference, namely, William E. Bay, Reuben Moore, and J. C. McBride.

The names of J. McConehey and William J. Burtch were erased from the journal; and G. C. Warvel and A. W. Holden transferred to the Miami Conference, leaving forty-three members on the Conference roll.

The reports show commendable progress in many things. The baptismal fire seems to have fallen on the Conference from east to west and from north to south.

Preachers are better paid than in any time before, they receiving an average amount of $160.27 to the man, or in the aggregate $3,205.47; the highest salary paid being $327.51, on Miami Circuit, and the lowest on Van Wert Circuit—$28.95.

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Then there was paid for missions $330.36. These sums amounted to $1.06 per member for the traveling minister, and ten cents for the cause of missions. But, better still, there was a net increase in the membership of six hundred and sixty-two, after deducting all losses. The whole number received was one thousand, four hundred and fifty-four, the highest being two hundred and twenty-five, on St. Mary's Circuit, and the lowest, twelve, on Lockington Circuit. Truly the Lord must have favored his people. It could not be otherwise when twenty reapers gather an average of more than seventy sheaves each.

It will be remembered that these were the days when men were seriously considering the question of American slavery, and the agitation of that question reached to all classes, and in no small degree did it affect the churches and political parties. A resolution passed at this session serves to show the attitude of the United Brethren Church to that "sum of all villainies."

"*Whereas*, The United Brethren Church, *as a Church*, stands opposed to the institution of American slavery, considering it a *sin* and *curse* to our country, and her civil and religious institutions; therefore—

"*Resolved*, That we consider it inconsistent for

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any of the ministers of our Church to lend aid and comfort to the institution of American slavery, by supporting pro-slavery men for office, or giving any countenance to the institution, either directly or indirectly."

Of course there were a few brethren who did not harmonize so fully with the resolution, yet they claimed to be opposed to the vile curse of slavery. But the time came which lifted the mask and revealed the true standing of all on the great question which so nearly proved the overthrow of our government.

Of those who entered the Conference at this session there are none with us now.

Seventh Session.

Another year of labor for the Master has been performed, and again thirty-two of his servants answer to the annual roll call. This time we are assembled at Stringtown, Mercer County, Ohio, about four miles from where the first session of this Conference was held.

The time is August 25, 1859.

The following names were added to the Conference roll at this session: On recommendation from quarterly conference, G. W. Holden, Hiram Davis, and J. G. Wilkinson — half-brother of James Wilkinson; on transfer, H. Beber from Muskingum Conference, William Longacre from

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Miami, and D. Strayer from the Methodist Episcopal Church, not one of whom is with us now. William McKee and G. S. Gibbons were ordained to the office of elder, and A. Shoub was transferred to the Erie Conference.

To the writer this session was a remarkable one—one never to be forgotten while memory can recall the past. Things transpired there, either through design or ignorance, perhaps both, which very nearly wrought our ruin, as they came very near turning us away from the ministry, the brethren, and the Church. But God be praised that mercy and good men turned back the uprising tide which threatened our overthrow and helped us rise above it all; and time and space have wrought changes, and distance lends enchantment even to the sadness of that great trial hour.

Finances for the year, from some cause, show a falling off in ministerial support, the average salary being only about $135. But there is an increase in contributions to missions, which shows that our people are waking up to that interest. It is a little remarkable, however, that they should drop off twenty-three cents per member for the support of the home ministry and add about three for missions. Nevertheless, this is just what was done this year, and, so far

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as the writer knows, they were all happy over it. And why not be happy? They have paid their preachers about 37½ cents a day. No matter; God remembered his faithful servants and blessed their labors with a good harvest of golden sheaves, and thus are added over nine hundred members to his church.

We have now come to the

Eighth Session

Of the Conference, and are assembled in Allentown, Allen County, Ohio, for the yearly reckoning. It is August 23, 1860, and Bishop Edwards again gives direction to our movements, and William McKee notes our doings.

Twenty-eight men, chosen of God and appointed to do his work, answer to the call of their names, while nine of our number are absent. To this number there were added the names of J. Waggoner, D. R. Miller, and J. Weagly, from quarterly conference; William Jones, from the Methodist Episcopal Church, and J. Park, from the Methodist Protestant Church, making forty-two members in the Conference, including Brother H. R. Tobey, who died during the year.

It was at this conference that the following licentiates were ordained: S. S. Holden, C. W. Miller, H. S. Thomas, J. W. Bartmess, L. Hall, J. S. Hickman, W. Longacre, and J. L. Luttrell.

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The work and rewards of the year are as follows: Twenty-three laborers were employed, whose aggregate pay was $2,983.37, a sum less than $130 each, or about $10.80 per month. To pay this amount it cost our people about eighty-seven cents *per capita*. These figures show how cheaply the Church could be run in those days. We hazard no truth when we say that the members of the Church, in this self-same year, did not spend less than $10,000 for tobacco. We do not believe that they spent anything for drinks, for our people are a strictly temperate and sober people.

If men preached well in those days, it was by special divine favor, rather than from any special preparation. Aside from the Bible and hymn book, there were but few helps of any kind in hand; and little matter, for no difference how desirable it may have been to have used helps, as now it is done, no preacher had the means to procure the books, and if he should, there was no time for study except at hours which should have been occupied in resting the body and recuperating the energies of nature, that he might endure the double strain necessitated by having to earn, in large measure, at least, the living for his family.

Men sometimes complain of the great sacrifices they have to make at the present day. Just how

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well such would have managed thirty or forty years ago we do not pretend to know, but suppose their counterpart would be found in the son whose father had entered the forest at an early day, when the country was in a state of nature, and cleared up a farm, put up the needed buildings, blasted and removed the stumps, and turned it all over to him, made ready to his hand, and the son would say, "O what sacrifices I do have to make in taking care of my farm. I have so much ground to plow, so much seed to sow, so much reaping to do, so much gathering into barn." But is this the way to measure sacrifice? Does not the son virtually enter into the labors of the father? Is it not as though he sowed not, and yet reaps? as though he scattered not abroad, and yet gathered into barn? In short, can there be a real sacrifice in that which returns an equivalent?

Be this as it may, experience and observation have taught us that to be an itinerant minister in those days meant much more than it now does. That our readers may get a better idea of the magnitude of the work done at this time, we need only tell them that there were no less than two hundred and fourteen preaching places in the Conference, or over ten for each man. Add to this the fact that these appointments, as a rule, were scattered over a large territory, requiring, in

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some cases, from two to three hundred miles' travel through swamps and mud, and you will get some idea of what it cost to lay the foundation of our Zion and plant the "Rose of Sharon" in the wilderness. The opening of this year found three thousand, four hundred and twenty-two members on the church records, to which the year's work added one thousand and four hundred more.

This history would fail in its object were we to pass, without notice, the Sabbath services of this session. None who were present that day will ever forget the scenes and solemnities of the hour. Bishop Edwards was going to preach a Conference sermon—not a sermon at Conference, as is more frequently done of late years, and he was evidently in his best mood. The text chosen was, "Open thy mouth wide, and I will fill it." This was a sermon every sentence of which was thought on fire.

If ever a preacher opened his mouth wide, Bishop Edwards opened his wide that day, and if ever God verified his promise to fill an open mouth he did it on that occasion, for smoke descended and filled the house while he poured forth volumes of truth in single sentences, and kindled fires with thoughts that fell from his lips which God touched with living coals from his own altar.

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CHAPTER III.

BIOGRAPHICAL.

Rev. George Davis — L. S. Farber — Thomas Reed — H. R. Tobey.

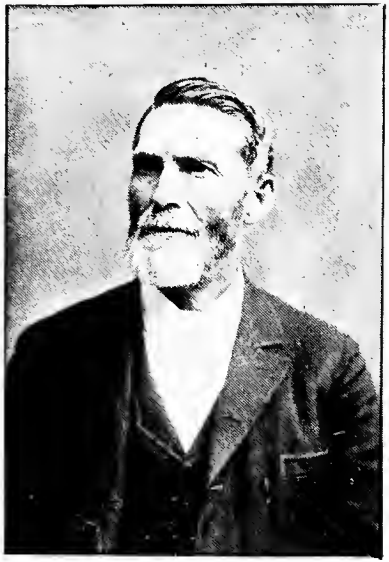
Rev. George Davis, a charter member of the Conference, and who transferred at the third session to any Conference he might choose to enter, was a small, squarely built man, about five feet eight inches in height, and weighed about one hundred and forty pounds. He had a round head and face, and a short, thick nose. His hair was auburn in color, and his eyes grey. He was one in which we would expect the perceptive and reflective faculties to predominate under the direction of the vital temperament.

Rev. H. Snell, whose name was associated with the Conference at the beginning, and, as we think, still should be, is a small man possessing rather sharp features; a genial companion at your fireside, and a good entertainer at his own; a good preacher, when so engaged, and if grace had triumphed rather than man, we could record what we cannot now do, viz., that there yet lived among us one who was first in the organization of our Conference.

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REV. D. R. MILLER. Page 176.

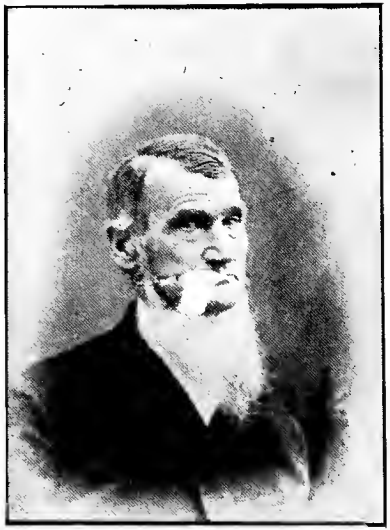


REV. C. W. MILLER. Page 175.

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REV. WILLIAM MCKEE. Page 171.



REV. MICHAEL JOHNSTON. Page 166.

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Rev. L. S. Farber, another charter member, and whose portrait we present, was born in the State of New York, April 30, 1813. Mr. Farber had no advantages for acquiring an education more than what was furnished by the public schools.

How he was employed in the days of his youth we do not know, but he settled in Indiana, March 17, 1834, where in the fall of that same year, namely, December 11, 1834, he was married to Miss Mary Ann Mays. In January, 1839, in Jay County, Indiana, he was converted, and in July, 1843, he was licensed by the quarterly conference to preach, and in 1850 he was received into the Miami Conference, and as he was transferred to the St. Joseph Conference in 1876, he was, therefore, a member of the Auglaize Conference for twenty-three years.

Mr. Farber contracted a second marriage with Martha Clark, which was consummated on the 12th of August, 1840. For more than fifty years these servants of the Master have journeyed on peacefully toward the spiritual Canaan, and now, far advanced in life and natural vision almost gone, they tell of their bright and well-grounded hope of reaching home in a few days more.

Rev. William Siberry was a good man and peculiar; a good farmer and Christian neighbor,

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and would have been a good preacher and useful minister if he had applied himself in that way. He died in peace, at his home in Indiana, in the year 1866, and was gathered to his people as Aaron was to his.

Thomas Reed, the indomitable Irishman who could talk Dutch, was one of the charter members who was enrolled among the immortal twenty-two. This brother stood full six feet without shoes, was strongly built from the ground up, had a short round head and broad face, dark skin and eyes, black hair, stiff and very curly and never allowed to grow long; his mouth was not large but his lips were thin, and his nose belonged to the class which might be called "pug," did they belong to a lower order of God's creatures. Altogether, Brother Reed was a man one would have feared to meet if provoked to wrath, had it not been for the grace of God, which he surely possessed. As it was, he was a kind, tender-hearted, good man, just such as one would be glad to fall in with, who was seeking for genial companionship. The men of his day were certainly few who could preach a better sermon than he.

He was very peculiar, indeed, and his eccentric nature sometimes made him the subject of very severe criticism. One of his peculiarities was

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that he always declared that he "never would take a dose of doctor's medicine while he had his senses." This resolution he kept to the very letter, and when on his death-bed, no entreaty of wife, children, or friends could avail to make him yield his purpose until he became insensible of what was going on. A physician was then called and medicine was given him; and after some time he rallied and became conscious, and learning that they had taken advantage of his helplessness, he chided them and forbade the physician entering his house again. He died in great peace, at his home in Auglaize County, Ohio, in the year 1872. He joined the Miami Conference in the year 1841, and so was in the ministry thirty-one years.

Rev. H. R. Tobey, the subject of this sketch, was born in the State of New York, in the year 1811. As to the early life of Mr. Tobey we know nothing. What his advantages for acquiring an education were, is merely a conjecture, and most likely were only such as were furnished by the common schools at that time. Whether Mr. Tobey was converted before or after his marriage we are not advised, but presume it was after. He was married to Miss Samantha Dowse in the year 1832, February 9, and it was not until the year 1852 that he became a

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member of the Conference, which was twenty years later. By what is noted here we conclude that his conversion took place in middle life.

Mr. Tobey was one of the charter members of our Conference, having joined the Miami Conference the year before the organization of the Auglaize. So long as he lived, he honored his calling, and endeared to himself about all with whom he came in contact. His ministry was short—only about nine years, as he died on the 2d of June, 1861.

Called to the work of the Lord,
  Brief indeed was thy stay
In which to preach his faithful Word,
  And point sinners the Living Way.
Now, rest from thy loved employ,
  The toils of life are all o'er;
Enter thou thy Master's joy,
  Safe on the evergreen shore.

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CHAPTER IV.

NINTH AND TENTH YEARS.

Resolutions on the State of the Country — Recapitulation.

Ninth Session.

THE ninth session was held at Zanesville, Indiana, commencing August 22, 1861.

At this session Bishop Markwood visits us for the first time.

There are forty-seven ministers on the roll, thirty-nine of whom are present and ready for duty. Three of our number died during the Conference year; namely, A. Konklin, J. Spray, and L. Hall. Of the lives of Brothers Spray and Hall we have already spoken, and of Brother Konklin we shall speak in this chapter.

The following named brethren were admitted to membership on recommendation from quarterly conference: D. Bender, T. B. Miller, P. B. Moreley, D. F. Thomas, J. Buxton, J. Bortlemay, and J. Heistand; and by transfer, J. Downing and W. R. Hardwick, from Sandusky Conference. William E. Bay and J. C. McBride were ordained, and the name of I. Thompson was erased from the Conference journal, leaving fifty-three names

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on the Conference roll. There were one thousand and forty-three members added to the Church during the year, but the losses, from one cause and another, left the net increase only three hundred and four.

Finances.

There is a falling off of nearly one hundred dollars in the contributions for missions, while the salaries of preachers average $129.76, just five cents more than the former year. Ten dollars and eighty cents per month was the goodly price at which the people valued their ministers in those days. Well do we remember them. It may be that they acted on the principle of "poor preach, poor pay."

It must not be forgotten that we are now entering upon a second revolution on the American continent — a revolution by the side of which the first pales into insignificance in many things, if indeed not in all.

And the very fact that the United Brethren Church stood fairly and squarely against American slavery—the accursed "upas" tree, whose deadly poison was carried and blown by the foul breath of political demagogism into the quiet precincts of every hovel, hut, or home on the continent—was all that was necessary to make her the target at which should be hurled all the death-

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dealing shafts of the would-be Southern aristocracy and their minions in the North. But more of this further on, as developments shall open the way.

We shall here present the reader with the action of the Conference, at this time, on the opening crisis.

WHEREAS, Much difference of opinion exists as to the cause of the Rebellion and the War; therefore,

Resolved, 1. That it is the opinion of this Conference that American slavery is the one only originating cause of the rebellion, and consequently of the war, and that any attempt to fasten the blame of this rebellion on those who are opposed to the further extension of slavery, or on those who favor the abolition of slavery, or on both, is equivalent to an attempt to fasten on Jesus Christ the blame of all the conflicts that have been carried on between right and wrong since the advent of the Prince of Peace.

2. That, though we deprecate war, yet, as the Bible does give the people the right to, and expresses its approval of, civil governments for the punishment of evildoers and the praise of them that do well, it consequently grants them the right to preserve themselves alike from foes without and traitors within.

3. That we would feel ourselves recreant to our duty, to ourselves, our children, our country, our holy religion, and our God, if we did not labor and pray for the success of our army and the perpetuity of our government.

4. That to sympathize with the rebellion now going on in various States against the government, is, in our estimation, equivalent to an actual effort to overthrow it on the part of those who do so, whatever their pretensions to the contrary notwithstanding.

5. That we will pray for those who have gone to fight our battles for us; that God would preserve them alike from the enemies of their and our country, and from the enemy

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of souls, and bring them finally to the inheritance of saints in light.

6. That we hope and pray that this war may lead to the final extinction of slavery in America, and to the time when master and slave shall be heard of no more, and all men in the United States, North and South, East and West, shall enjoy the inalienable rights set forth in the Declaration of Independence; namely, life, liberty, and pursuit of happiness.

Upon the call for the yeas and nays on these resolutions, there was but one dissenting voice. By the foregoing it will be seen how pronounced the Conference was, and as we go forward it will become more and more apparent that these resolutions were not the ebullitions of a frenzied zeal, but that they were the expression of thoughts emanating from minds and hearts touched by the magic wand of divine truth and that humane feeling which recognizes the universal brotherhood of man.

Tenth Year.

The tenth annual gathering of this Conference convened in Dunkirk, Ohio, August 25, 1862. Forty-two out of fifty-six members responded to roll call. None died during the year.

Members received at this session were S. Fairfield, C. B. Stemen, J. Norris, and Tobias Heistand. W. Milligan and W. R. Hardwick were expelled, leaving just fifty-eight members in the Conference at the close of the decade, which was an increase of

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thirty-six since the Conference was organized. Hiram Davis, A. McDannel, and R. Moore were ordained.

Finances.

There was collected for missions $575.24, about 13½ cents per member. The preachers received the pitiful sum of $195.93 as an average amount for their work during the year. This sum equaled about 73 cents to the member. Numerically, to the four thousand, two hundred and sixty-two members at the opening of the year, there were added nine hundred and fifty-three more; but, after deducting losses from all sources, we had two hundred and thirty-three members less than at the beginning of the year.

On the state of our country, the Conference again goes to the record in a way not to be misunderstood. Following the preamble, the resolutions declare our principles and our purposes as a part of the commonwealth, as follows:

First, That the enslavement of our fellow-man is the sin for which the nation suffers. Secondly, That the removal of the evil would successfully terminate the war. Thirdly, That we sympathize with the Government, its chief magistrate, and our Union Army, and pray that under God they may be successful in crushing the Rebellion, and preserving the country from disgrace and destruction.

The last resolution, which we give entire, reads:

That we regard a minister of the gospel who shrinks from exerting his influence in word and deed in behalf

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of the country and government which give such ample facilities for the propagation of our holy religion and the building up of our Master's Kingdom, as a wolf in sheep's clothing, and only wanting an opportunity, Judas-like, to sell his Master covetously or maliciously, as opportunity may serve.

These resolutions called out spirited and spicy speeches, without the inspiration which is born of opposition; not that the opposition was not there, for it was but it was as the dried and withered germ in the acorn, and only needed a little more of the warming rays of political prejudice, and a few more showers distilled from political fogs, to cause it to germinate. These came, and in due time the withered germ developed into a full-grown shrub, a complete bramble-bush, the history of which appears in its appropriate place in these chronicles.

Recapitulation.

The Conference organized with twenty-two ministers, to which have been added on recommendation from quarterly conference, forty-one; by transfer from other Conferences in the Church, eight; and by accessions from the Methodist Episcopal Church, two, and from the Methodist Protestant Church, one—making fifty-two, which added to the twenty-two enrolled at the beginning of our organic life gives us a running roll of seventy-four. Now, as but four have

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died, and as there are but fifty-eight names on roll at the present time (1862), it will be seen that twelve have been lost to us from other causes.

Membership in the Laity.

Here we cannot be so accurate, as there are no reliable *data* from which to start; but from the second year on, we are prepared to state correctly all the facts which are of interest. We shall of necessity begin with the number of members received during the decade. These amounted to the handsome number of ten thousand, two hundred and twenty. Supposing that there were two thousand at the beginning, which is not far wrong, we would then have at the end of ten years just twelve thousand, two hundred and twenty members; but as there are but four thousand and twenty-nine, we have suffered a loss of eight thousand, one hundred and ninety-one, far the larger part of which was due to the advantages taken by the abuse of the drop-column in our charts.

Finances.

The aggregate amount paid for the support of the ministry in these ten years was $29,528.04, while the whole number of years' work done was two hundred and twenty-three. This showing gives an average salary, to each minister employed, of a trifle over $132.50 a year. For the same

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period there is given to the cause of missions, home and abroad, the sum of $3,477.71—$2,499.97 being applied in the Conference, and $977.74 to the foreign field.

No doubt but some, on first reading of these statements, will feel inclined to call them in question; if so, we reply, the figures are before you—put them to test. We do not wonder that any should be surprised at this showing; but it will be a surprise if any Christian, any member of the Church, should read them and not be lifted into new and higher thoughts for the future well-being of the Church and the cause of our divine Master. It is for this purpose these lines are written, and we trust they shall not have been written in vain.

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CHAPTER V.

PERSONAL REMINISCENCES OF THE FIRST DECADE

Why and How We Entered the Ministry — How We Traveled — Our Poverty — Assailed for It by a Sister — Our Predicament with the Torn Pantaloons — The Conversion of Her who was Ashamed of Us, and Her After Life.

WE have sought for anecdotes and incidents in the lives of our ministers, but have, for the most part, sought in vain; and if we are asked for an apology for appearing in this role, this is all we have to make.

As early as the year 1856 we started out as an itinerant preacher. About everything we had that we could call our own was an invalid companion, three little boys, and the all-powerful and irresistible conviction that we must go. Our purposes were all broken off, for we had planned otherwise, and thus it was again that we had to learn what by experience we had learned before—that "man might propose, but that God would dispose." Sick or well, rich or poor, learned or illiterate, there was but one thing to do, and that was to go. We went; no money nor scrip; no horse, bridle, nor saddle; and fully obeying the

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THE WAY WE CLEARED THE LAND FORTY YEARS AGO.

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THE WAY WE CULTIVATE THE FIELD NOW

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divine injunction not to take "two coats." We did, however, get together money enough to buy a dollar Bible and a fifty-cent hymn book. Our first engraving shows how we traveled in the beginning of our ministry, and as we did in later years, the largest fields in the Conference not being able to own a horse. We could have purchased one on credit, but our religion forbade us contracting debts we were unable to pay, and we dared not trust the people we served to the extent of risking our honor on any promises they might make.

This may seem harsh, and we are humiliated by the statement; not that it is not true, but that the truth itself demands that it should be made. While it may have been all right for us to travel as we have done, the necessity certainly did not exist from any other cause than the unwillingness upon the part of the people to do what they were required of the Lord to do, and our unwillingness to contract debts without the means to pay. This, then, is the reason why we "cooned logs," and waded mud from place to place, and from year to year, or many years, in our ministerial life.

But worse than this, as it seems to us now as we look back to those days, was the fact that we did not have respectable clothes for a minister to wear, much less to keep a man comfortable.

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During the first winter of our regular work, we went until January without either dress or overcoat, except a summer coat made of "farmer's satin." This was all we had to wear in that line of clothing. And, to add insult to injury, while going to a dear brother's house after services one day, his wife said to me:

"Brother Luttrell, I am ashamed of you; you are a disgrace to our pulpit."

This cut to the heart, as we were not conscious of having done anything disgraceful. However, we recovered from the shock, and asked in what way we had disgraced their pulpit and put them to shame. She replied:

"Why, the way you dress; we are ashamed of you."

Thus it was that my sin lay in the fact of my poverty. On learning the point of assault, we were ready for the defense, and replied: "My dear sister, never say again, while you live, that you are ashamed of your minister because of his poor clothes when his hard-earned wages are in your pockets, kept back by fraud."

The parties were worth about ten thousand dollars, and the class to which they belonged was estimated to be worth over one hundred thousand dollars, and they would agree to pay only forty dollars for the support of the preacher, and then

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after agreeing to pay forty dollars defrauded us out of six dollars and seventy-eight cents of the amount and continued to sing,

"O how happy are they
Who their Savior obey."

Well, after this little bout regarding our appearance we managed to get together about seventy-five cents, which we invested in a knit jacket, or "roundabout," and laid aside the old summer coat and appeared the next time, in their pulpit, in a garment which, if it was not so long in the skirts, certainly fit more closely in the body. This was all the dress, or under coat, we had that winter. And for an earnest man, one who could not stand in a half-bushel measure and preach a gospel sermon, and who had other and better use for his hands than to encase them in his breeches' pockets while delivering the message of salvation to lost sinners, this was the best clerical coat we ever wore, if comfort and convenience is to be considered in making up our judgment in the matter.

Once more and we will close this chapter. We had been the recipient of a pair of pantaloons, the gift of a poor widow. These had, for want of a better place, hung upon her cabin wall from the death of her husband several years before. They were black cloth and supposed to be good. They proved to be otherwise—perfectly worthless.

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We had procured a horse and an old saddle, and were going to this appointment to preach, and we wore our nice cloth pantaloons, supposing them to be all right. In this we were doomed to the greatest disappointment, and narrowly escaped everlasting disgrace, for, as we were crossing a stream, a little improper move upon the old saddle produced an ugly rent in the flimsy material of the garment. How to help ourself out of the dilemma was the question just then which was paramount to every other. We hit upon the plan. We pinned and thorned up the rent as best we could, and headed for our good friend's house. We knew that our brother had a good supply of pantaloons. We slipped to him and revealed our trouble and asked for the loan of a pair, but in our heart we meant that he should donate them. He took us to a room, and here, after looking over five pairs of good pantaloons, he selected the poorest in the lot and loaned them to us on our promise to return them at a given time, a thing that we did. All the comfort and sympathy we got from these dear people was what we could gather from their animadversions on the mishap.

However, we got even with them when the Lord brought salvation to their house. Our revenge was not only sweet, but complete as well.

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It was this way: Our dear sister, who was ashamed of us because we were poor, had set herself that none of her poor neighbors should become members of the church in that place. We had held two special meetings there, with no better results than large attendance, deep interest, and strong convictions. Every time we began a protracted meeting at that place our sister read us the law, which was that we were not to receive A, B, C, D, nor E into the church. These were people, not of bad character, but poor as to this world's goods. This gave us great trouble, and we knew that she was the real cause of our defeat. The people who would have come into the church dare not venture because of this. We hesitated, we wept, and we prayed for strength to do our duty. We got it, and went forth to win or die, not caring very much just then how it might result. Sitting with the family before the log fire which burned upon the hearth, we opened the question thus:

"We have a duty to do in this house, the doing of which may turn us out into the cold, for all we know." Strangely enough, our sister was the first to speak, and she said:

"No, Brother Luttrell, whatever the Lord directs you to do in our home, you do it, and you shall never be turned out of doors for it."

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To me it seemed that while the Lord was preparing me for this great responsibility, he was also preparing this woman's heart for the ordeal. Encouraged by what she said, and the willing assent of her husband, and on her challenge that if it related to her to speak plainly just what was on my mind, I turned to her and said, "My dear sister B., you are unsaved, you have no religion, and are on your way to hell."

This fell on her ears like a clap of thunder from a clear sky, which in reality it was. She at once asked my reason for thinking so, which was readily and easily given. It was enough. Her heart was touched. Her proud and haughty spirit was humbled, and she, with tear-bedewed cheeks, fell upon her knees and asked us to pray for her that God would forgive her sins. We did pray; and all present that could, prayed; and God heard and answered her prayers; and when she received the blessing of salvation, she said, "O, Brother Luttrell, I am so glad that God sent you into our house to tell me that I was lost. Oh! what would have become of me if you had not done your duty? Now I see it all; I have been in the way of others. Now I will help you to bring my neighbors to the Savior."

We commenced a meeting, and the work went

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gloriously out and on from the beginning. That sister and brother have long ago gone to heaven, and she will have many sheaves to show which were won from among her poor neighbors. She did not live long enough to forget her gratitude to the writer for having dealt so plainly with her soul.

She was never again ashamed of us for our poverty, nor yet felt that we disgraced their pulpit or their home.

If there was but one instance in our life work to which we could point with the positive assurance of having done God's will, this would be the one. But we are thankful to know that we are not shut in to this as a lone star sent forward in advance of coronation day.

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REV. L. T. JOHNSON. Page 192.

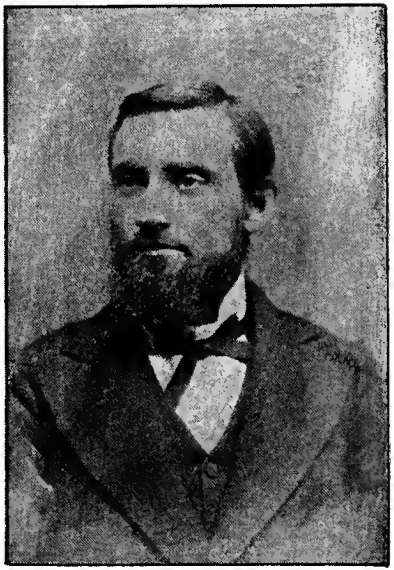


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REV. GEORGE MILLER. Page 178.



REV. J. P. STEWART. Page 299.

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CHAPTER VI.

REMINISCENCES IN THE LIFE OF REV. H. S. THOMAS.

His First Protracted Meeting — The Old Man Who was Killed — Shortest Sermon — Longest Sermon — Corn Sermon.

Mr. Thomas says: "At the first protracted meeting I ever held, many sought the Lord. One evening I was wonderfully impressed to speak to an old gentleman in the congregation, but lacked the courage to do so.

"The day following was one of distress to me. I prayed for grace to do my duty. That night I went to him and said, 'Father C., will you not come forward and seek religion?' To this he made no answer, and we repeated the question, changing the form somewhat, but elicited no response. We then laid our hand upon his gray hairs and said, 'Jesus, Jesus wants to save you. He died to save you. Will you not come and ask his pardoning grace?' At this the tears started down his cheeks, his whole frame shook, and he said, 'Not now.' The meeting closed and he was not saved. The next time I saw him he was a bleeding corpse, killed by an accident

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not more than three days after the last invitation to come to Christ."

A Short Sermon.

Mr. Thomas says: "My shortest sermon was at Brother Waltman's, in Mercer County, Ohio. In those times we preached every day. That day the men came in from the harvest field; I got brushed, and closed in fifteen minutes. Couldn't preach. Oh! how my back ached! However, three persons were stricken with conviction, and were afterward converted. The Lord did the work."

A Long Sermon.

"My longest sermon was preached in Adams County, Indiana, during the war upon 'The Evils of African Slavery in America.' This was arranged for by the class leader and a pro-slavery man. I had studied my subject well for three weeks, and my prayers and tears were many. At the opening prayer I felt that God would give me the victory, and he did. The people were there from near and far, and for want of seating room many had to stand. For three hours and ten minutes they gave attention; and if ever the windows of heaven were opened, and showers of grace and glory came upon this poor mortal, when preaching, it was then and there at Thomas Chapel, East Liberty Circuit, March 6, 1864."

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The Corn Sermon.

The first circuit Mr. Thomas traveled was called Mt. Pleasant. It was located in a part of four counties in the State of Indiana, and had seventeen appointments. To reach this work Mr. Thomas had to travel a distance of forty miles, so that at the end of the year he had traveled two thousand miles, and was rewarded with one hundred and twenty-eight dollars compensation, so far as this life was concerned. The first installment paid was fifteen dollars, Father Whetsel, then called Uncle Billy, paying five dollars of that. P. B. Holden, the presiding elder, got happy over the great liberality of the people, assuring them that a revival would certainly follow such liberal giving.

The following year our brother was returned to this same work, and by reason of a very wet and backward spring, the people raised but little. There were but two farmers in the country that had corn to sell, and they refused to sell for less than one dollar a bushel, cash in hand. The people were suffering for daily bread, and these men refusing to sell corn out of which to make it, Brother T. took the matter to the Lord, and so was impressed to preach what has ever since been called the "corn sermon." His text was, "He that withholdeth corn, the people shall

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curse him; but blessing shall be upon the head of him that selleth it" (Prov. 11 : 26).

The sermon had the desired effect, as one of the men was present and acknowledged that he was the man. At the close of the service he took twenty-five or thirty persons to his house and gave them their dinners, and then told them that on Monday he would sell corn. Thus the Lord honored his word.

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CHAPTER VII.

BIOGRAPHICAL SKETCHES.

Rev. J. M. Lea — A. Konklin — A. F. Miller — David Davis.

THE subject of this sketch, and he whose portrait is before you, the Rev. J. M. Lea, one of the charter members of our Conference, was born, if our date is reliable, in the State of Pennsylvania, November 5, 1808. While but a small boy his mother died, and left him, and his chances from that on were such as fall to the lot of motherless boys. Up to the age of eighteen we know nothing of the poor orphan boy; but our Heavenly Father, who cares for such, had his eye upon him, and at the age of eighteen we find him in Hardin County, Ohio. He is again lost to us until about twenty-one years of age, when we find him consummating a marriage contract with Miss Villetta Richea. Some time after this he and his companion were converted in a log schoolhouse, near Kenton, Hardin County, Ohio, and united with the Methodist Episcopal Church.

As early as 1841 we have the following paper:

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The license of James Lea, a local preacher of the M. E. Church, is hereby renewed. Done by order of the quarterly-meeting conference of Kenton Circuit, Bellefontaine District, North Ohio Conference, November 5, 1841.

Enos H. Holmes, P. E.

By this it is evident that Mr. Lea had a standing as a minister much earlier yet than 1841, as this only certifies a renewal of license. We are advised that he was at first a licensed exhorter for a few years before the license to preach was granted him. In the meantime, however, Mr. Lea learned of the United Brethren people, and sought them out; and on becoming acquainted with them and their church polity, he thought it more in harmony with his views than that of the M. E. Church, and so cast his lot with that people, with whom he lived, suffered, and died. He received his first license from the United Brethren Church at a quarterly conference held at the Ford schoolhouse, on what was then called Round Head Mission.

This paper bears date of September 20, 1847. This was six years before the organization of the Auglaize Conference; and as there is no record showing his ordination after the organization of the Auglaize Conference, and as at least three years would be required in the course of study, his membership in the Annual Conference must date back as early as the year 1848 or 1849, most

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likely 1848, the fall following the issuing of the quarterly-conference license. Allowing that we are correct in this, he was a minister in the Church of the United Brethren in Christ about twenty-four years, all of which time, until his health failed him, engaged in the active work Mr. Lea was not what the world's people call a great preacher, but he was one of God's greatest preachers — he preached the preaching that God bade him. Christ, repentance, faith, and regeneration were the themes that burned upon his heart and dwelt upon his lips. As we knew him, he was slow to anger and full of mercy, a congenial and cheerful fireside companion, and could preach as loud around the hearthstone as on the rostrum. His was a life of humility and devotion, and many a golden sheaf did he gather for the Master's garner. When nearing the end of his life he, like the patriarch of old, blessed his household. To his wife he said, "God bless you and the children; teach them the true principles of Christianity." And then laying his hands upon the two little fellows so soon to be left without an earthly father, he pronounced a father's dying blessing upon each; and then to his wife (his second) he said, "Tell my other children to meet me in heaven"; and thus, on the 13th day of September, 1872, in the town of Middle-

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point, Van Wert County, Ohio, died the Rev. J. M. Lea.

Alexander Konklin.—When or where this good man of God was born we do not know; when and where he was converted we do not know; when and where he became a minister we cannot tell. This much, however, we do know: that at a Conference held at Union Chapel, Indiana, in 1856, he presented a transfer from Scioto Conference and was received into the Auglaize; consequently he was a member among us for about nine years. What his age was we cannot tell, but it is of little consequence, since we can record that he died—no, but "fell asleep in Jesus"—at his humble home in Mercer County, Ohio, in the year 1861.

Father K. was a man of average size; dark skin, and black hair; a short face and broad, round head; keen black eyes, set well back under a closely knit brow; thin lips, which, when closed, simply said, "It is so and must be done." Evidently the motive temperament prevailed with him. His was an indomitable spirit. He was a terror to evildoers, and while we do not believe that he hated an enemy, we are sure he did not fear one. As a preacher, he was a "son of thunder," and no sin ever dodged the keen edge of the divine sword when wielded by his

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hand. Under his preaching sinners trembled and saints rejoiced.

Father Konklin was one who knew well how to manage a bad case, and his eccentric nature enabled him to both select and apply the right means in all emergencies, as the following incidents will illustrate: Once, while holding a meeting, and when well advanced in his discourse, with the congregation deeply interested, suddenly there came in a lot of sleigh-riders, who at once took up their stand around the stove and engaged in all manner of conversation, to the utter confusion of preacher and people, having no more regard for the place they were in than if it had been a low-down ballroom. Father Konklin made several mild efforts to secure order, but all failed. He became satisfied as to the character of the party, and so resolved upon a regular "allopathic" dose, and administered the following. Said he: "I once heard a preacher say that none but thieves, gamblers, drunkards, and bad women would ever disturb religious worship." This had the desired effect, and the room was quickly restored to quiet.

At another time while preaching at Honey Run, on Allentown Circuit, a young schoolmiss persisted in annoying the preacher and those near her by continual talking and laughing. Several

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efforts of a mild character were made to silence her, but all failed, whereupon Father Konklin fixed his sharp eyes upon her, and pointing his finger directly at her, said: "Madam, I never have been beaten, and by the grace of God I will not be now. I advise you to put a plaster of lobelia upon the top of your head and draw your brains to the right place." This "eclectic" dose did the work effectually, and all the "patient" could do was simply to say, "The old fool; everybody knows that lobelia isn't a drawing plaster."

The closing scenes of this good man's life were of a character never to be forgotten by those who knew them. Well do we remember when Father Konklin stood upon the Conference floor for the last time, and told us that he felt that his work was done; and after referring to his life work as a minister of the gospel, he said: "Brethren, I am getting homesick, and feel that it would be far better to depart and be with Christ. And now," said he, "I am only waiting and desiring to go and see how it looks on the other side of the river." His last, and to the Conference his dying, benediction was, "Brethren, stand up for Jesus; I shall meet you no more in an Annual Conference, but I will meet you in heaven." His prediction came true. As he

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went home from the Conference he took his bed, and in a short time crossed the river and went to see how it looked in heaven.

Father Konklin is "not dead, but sleepeth." Awhile before he went to sleep Brother H. S. Thomas visited him with a view to learning how he viewed matters, seeing that he was so near the day of accounts. He was such a very close character-searching and heart-trying preacher, that the brother wished to know how that appeared to him as he viewed it from a deathbed. His reply was that if he had his life to live over, he would deal more plainly than ever he had done.

If Brother Konklin could say this on the very verge of the tomb, what must the world-loving and self-seeking preacher say? *Echo:* What will they say? Oh that the mantle of this dear one might fall on the ministry of our Conference and Church to-day!

Rev. Abraham F. Miller, who was one of the immortal twenty-two whose ministerial life began before the Auglaize Conference was organized, was truly a pioneer in all the meaning of that word. We have tried hard to gather something of his life from a son of his, but have been unable to do it; so that we cannot say what

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we might otherwise have done. We regret this very much; however, by the assistance of a friend, we have succeeded in placing before the reader a fairly good engraving of the man; and those who have a good knowledge of human nature our portrait will impress quite favorably, no doubt. We do not think that Mr. Miller had any chance for acquiring an education beyond what was furnished by the common schools of his youthful days. We are inclined to the opinion that he applied himself quite vigorously, and that by so doing he obtained what is termed a common-school education.

Mr. Miller was not a polished preacher in the modern acceptation of that term, but "he was a good man and full of the Holy Ghost," which went further with the people of the rural districts, in the swamps and mud of Van Wert, Mercer, and Paulding Counties, Ohio, and Allen, Adams, and Wells Counties, Indiana, at that day than all the culture and refinement which packs and crowds the pulpits of to-day. To preach the gospel simply as a child would talk, was the business of him whom everybody called "Uncle Abe." And forty years ago there was not a preacher in the land better known or more popular for the most part in the territory we have named than "Uncle Abe Miller." His name was

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a household word, throughout Paulding County especially, and even now we can meet many there who speak of him in terms of highest respect and grateful remembrance.

As a man Mr. Miller was tender-hearted, kind, and sympathetic. These characteristics, sanctified by the grace of God, made him what he was as a preacher. There was but one Abraham F. Miller. He came on time; had his day; filled his place in the wisdom and economy of grace—a place which none other could have filled. Mr. Miller's ministry began in the Miami Conference some time before the organization of the Auglaize—how long we do not know, but more than likely about three years. If so, he was in the ministry about twenty-four years, as he died in 1874, which gave him twenty-one years in the Auglaize Conference. His warfare is ended, and his life had a golden sunset.

Rev. David Davis, the subject of this sketch, was born in Washington County, Pennsylvania, February 4, 1794. Of his early life we know nothing, but suppose his youthful days to have been spent about as those of boys in common. What his opportunities for education were we are not advised, but from what we know by contact with Mr. Davis, we conclude that they were not

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greater than what the common or public schools of that day afforded. When he moved to Ohio we do not know, nor do we know to whom or when he was married. However, this much we have been able to gather; namely, that in the year 1823, when he was about twenty-nine years of age, he was hopefully converted to God; and in 1846 he was licensed to preach. This was about seven years before the organization of the Auglaize Annual Conference, so it will be observed that he was one of the charter members—one of the immortal twenty-two. Mr. Davis traveled as circuit preacher and missionary for a number of years, but when the supply of preachers began to exceed the demand, he located and gave attention to his farm and the rearing of his household. However, his zeal in the cause of Christ never waned. He was no less a preacher because of his local relation to the church. His daily walk and conversation were a constant admonition, exhortation, warning, and invitation to those around him to follow Christ.

We are sorry that we cannot present the reader with the portrait of Mr. Davis, and so must content ourselves with what the pen presents. From what we remember of his physiognomy, we feel safe in saying that vital and mental temperaments combined to make the man what he was as far as

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the endowments of nature were concerned. If we are correct we would expect to find a fairly well rounded form in the body, with smoothness of muscle, hair inclined to be light, eyes blue or gray, skin rather fine, and at least in his young manhood what would be called a fair and ruddy complexion. With such a one we would expect to find both physical and mental activity, with a good share of the sunshine of wit and humor, which, when sanctified by divine grace, gives to its possessor a strong hold upon others, and often enables him to do good where another would fail. A man possessing these endowments of nature, if he is ambitious, can excel as a student, a thinker, and a speaker. He may possess them and be neither. It was our privilege to be pastor to this good man when he was well advanced in years, and he certainly was one of God's noblemen. After this father in Israel, this pioneer in our Conference, had served his Lord for fifty-five long years, he fell asleep in Jesus at his home in Union County, Ohio, on the 16th day of July, 1878, and his body sleeps in the tomb at York Center, Ohio, from whence it will come forth at the last day, shouting victory over death, hell, and the grave. The resurrection was a theme of which Father Davis never tired. To him it was always new. He believed fully in

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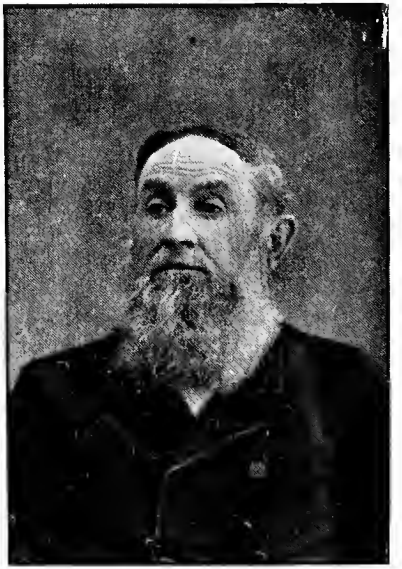
the doctrine of the resurrection and identity of the human body, and so we say of him:

Peace to thy sleeping dust,
Thou faithful man of God:
Rest till the rising of the just,
And then ascend to His abode.

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REV. MERRITT MILLER. Page 248.



REV. WILLIAM KIRACOFE. Page 249.

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REV. S. H. KIRACOFE. Page 250.



REV. T. HEISTAND. Page 237.

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CHAPTER VIII.

SLAVEHOLDERS' CHURCH ORGANIZED.

Parties to It — Rev. D. Bender at the Political Meeting — Makes a Speech — A Mob Resists Him — The Writer Mobbed, etc.

As THERE are thousands living to-day who know nothing of what transpired during the last war in the United States only as it is learned by tradition or read in print, and as not one in ten of the members of the church to-day were living then, we believe it to be our duty to give a faithful statement, at this time and place, of what the war cost us in the Auglaize Conference, just as fully as our limits will allow. We have, in a former chapter, referred to the fact that a number of our ministers were found in sympathy with the slaveholders' rebellion.

Now we will give the list of those who felt themselves compelled to take the step they did, and this we do without any malice or ill will.

These are the men: George W. Holden, P. B. Holden, John Frysinger, J. S. Hickman, and A. Shindledecker.

On the 10th day of December, 1863, at the home of P. B. Holden, in Jackson Township,

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Putnam County, Ohio, assembled G. W. Holden, son of P. B. Holden, John Frysinger, and A. Shindledecker, four in all, and proceeded to organize what they were pleased to call the "Reformed United Brethren Church."

As is always the case with reformers, those from whom they come out are of all men most sinful, so with these devotees of the proposed Southern oligarchy. They say:

The ministers of the church have polluted the pulpit and disgraced themselves by preaching politics.

They mean by politics any prayer, song, exhortation, or sermon that contained a single sentence in favor of the poor slave. In support of their claim, they cite the following, which they say was gotten up and passed by one of our conferences.

***Resolved,* That we will neither fellowship anyone as a member of our society, nor receive anyone into membership, who sympathizes in any manner with the so-called Peace Party, which is supporting C. L. Vallandigham for Governor of the State of Ohio.**

You will observe that this is capable of two constructions. The term, "one of our conferences," while it was beyond doubt intended to be understood as meaning the Auglaize, still might mean any other conference in the Church, as the term, "one of our conferences," would embrace the Church at large. Now, since no

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resolution was ever gotten up and passed by the Auglaize Conference, nor yet by any other, so far as we could ever learn,—and we made a special effort to find out the facts in the case, but could never trace it to any other source than that of the minutes of the meeting in Putnam County,—we leave the child to the tender mercies of just criticism.

Fifteen days later, December 25, 1863, these four men meet at the house of A. Shindledecker, in Mercer County, Ohio, and it appears that they have been busy, as they are strengthened by the addition of the following members: J. W. Summers, J. Cremean, and J. S. Hickman, making seven in all.

The third meeting of the reformers was held in Old Pleasant Hill Chapel, commencing on the 10th of June, 1864. The members present at the beginning of the session were Shindledecker, Frysinger, Summers, and Hickman. The king's commandment being urgent, H. Waggoner and J. P. Jones joined their conference at this time and were ordained elders before the session closed. It was at this meeting that what was called the "Republican United Brethren" and the "Reformed United Brethren" consolidated, and took upon themselves the name of "Evangelical United Brethren Association."

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A word about the "Republican United Brethren" will be in place here, as it was so utterly insignificant as never to be known beyond the reach of its own voice. The "thing" was born during the Mexican War. Some two or three preachers, having enlisted contrary to the laws and doctrines of the Church, which forbade its members' engaging in aggressive warfare, were disciplined for so doing, and so went out to build up a new church in which they could be free from the restraints of government not dictated by themselves. So paradoxical was this union, that the fact thereof itself seems an absurdity. On the one hand they are opposed to war, and on the other hand they are in favor of war. What the Republican United Brethren could hope to gain by joining themselves to the anti-republican United Brethren, we do not pretend to know, unless it was that they might have better opportunities for avenging themselves.

Attention will now be called to a remarkable report—it is that of the committee on grievances, and is, in effect, as follows:

They propose to clear and vindicate the character of P. B. Holden, A. Shindledecker, John Frysinger, and J. S. Hickman, who, they say, were slanderously reported by the Auglaize Conference. The slander to which they refer was

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the action of the Conference in the disposition of their names. At the twelfth session there were committees appointed to inquire into the nature of the complaints urged against these parties, and before the committees could investigate matters, they met and organized as already seen.

Now observe: first, these are the men who were complained of as being in sympathy with human slavery and the slaveholders' rebellion and war; seecond, they dodge the committees which were appointed to investigate those complaints, by meeting and organizing a new church; third, in this new church they assail the Conference and vindicate the character of one another.

Now, in all kindness and candor we ask, What class of criminals could you name which could not do as well under like circumstances? And is it not strange that the very actions of these men who claim to be vindicating each other's character by clearing them, as they say, from the charges alleged against them—we repeat, is it not strange that they do not know that their own conduct is the best proof of their guilt, and that they, by doing as they do, vindicate the Conference in what she thought to do when the investigation was proposed?

But to return to the report of this grievance committee. They say:

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We have examined the evidence in reference to the slanderous report of the A. A. C. of the U. B. C. against some of our ministers, and submit the following report:

1. That in our opinion the resolutions in the minutes of 1863 and 1864 of said Conference are not explicit enough in their expression to justify a legal process or action in law:

2. That said resolutions are confounded and false in their expressions, and are proved to be such by comparing a report of a committee that investigated said charges brought against one of our preachers with the resolution.

It is just to the cause of truthful history, and due to our people, that the plain facts be sifted out of the rubbish of falsehood and thrown into the even balance of truth and justice, as between man and man. This we now propose to do in this case. You will observe that they say: "The resolutions are confounded and false." Now, whether the reformers understood the import of the language they used or not, we do not pretend to know. If they did, then the following conclusion must be reached:

They, if they understood the term used, intended to say that the resolutions were so mixed and blended with something else as to be indefinite — not understood. We place them before you:

Resolved, That P. B. Holden, A. Shindledecker, John Frysinger, and J. S. Hickman have withdrawn from the Church of the United Brethren in Christ, because they were not permitted to advocate slavery and treason in her communion.

What is confounded here?

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They say the resolutions are false.

In what are they false?

The charges here specified were the only ones preferred by the Conference, and these only as complaints at the first; and when those men had the opportunity to clear themselves according to the laws and usages of the Church, they did it by "clearing out," and organizing a church of their own.

Another of those resolutions says:

> That we exceedingly regret that these brethren, after occupying honorable positions in the United Brethren Church for a series of years, should now bend the knee to the god of slavery, and attempt to build up a church on the foundation of human bondage — a foundation accursed of God and good men, and fast falling into ruins.

This resolution is clearly defined and certainly unmixed with anything other than the matter dealt with, and we ask, in all candor, In what respect is it false?

These men had already organized and called themselves a church, and all that was alleged against them, and for which they left the United Brethren Church, was just what the resolutions say. The truth of the whole matter is, they were guilty and resorted to the folly and the sin of seeking to cover up their tracks by a subterfuge.

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CHAPTER IX.

THE NEW CHURCH ORGANIZATION—CONTINUED.

Up to the time of the close of the previous chapter, our new would-be church founders are still going under the compromise name, "Evangelical United Brethren Association."

But simultaneous with this bubble, there is fermentation elsewhere in the land. A certain proslavery preacher by the name of Erastes, whose home was entirely too far North at that time, preached an anti-war sermon in which denunciations of "Abolitionists" and "Lincoln hirelings" and loyal churches and faithful ministers, were as thick as the "flies in Egypt." In his tirade he called upon all who, he said, were proscribed, to come out from among the "wolves in sheep's clothing," and form a "Christian Union." About this time the fermentation of the malcontented had worked its way throughout the mass until the whole lump was leavened.

Accordingly there was held in Lancaster, Ohio, on the 14th of January, 1864, a meeting in the interests of Northern secessionists from the Christian churches whose sympathy was with the

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slave and our bleeding country. This meeting was presided over by one, Dr. Olds, of the Methodist Episcopal Church, and was called for the purpose of organizing a new church.

At this meeting it was arranged to hold a kind of a general convention in which all malcontents from all over the country could participate by appointed or self-constituted delegation as emergencies might require. Mr. Olds was appointed a delegate by this meeting at Lancaster, Ohio, and the time and place for holding the general convention was fixed for Columbus, Ohio, February 3, 1864, just twenty-seven days after the one at Lancaster, Ohio.

The reasons Mr. Olds gave for withdrawing from the Methodist Episcopal Church were

1. That the Conference of the said Church had the United States flag hanging out of a church window; and that another flag was wrapped around the pulpit.

2. That they denounced those who did not agree with them and the State in the means to suppress or put down the rebellion.

We quote from our files of that time (*Christian Witness*, March 18, 1869, Vol. IV., No. 46), referring to the death of Dr. Olds, which took place about five years after the great convention was held at Columbus, Ohio.

It was at the convention in Columbus, Ohio, that this proslavery organization dropped all

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former names, as "Reformed United Brethren," "Republican United Brethren," and "Evangelical United Brethren Association," and came out under the name, "Christian Union," by which they are known to-day; though there are but few organizations extant at this time, and doubtless would be still fewer did the good people but know and understand their origin.

So far as the Auglaize Conference is concerned, we know of but one feeble congregation at this time. This was at one time the strongest point occupied by them, and is memorable because of the havoc wrought in the church at that place. The leader at that point "worked the ropes," and took from the class book twenty-one names at one time, and placed them upon the book of the seceders, and with them founded the organization. They were then ready for every evil work, and so proceeded to claim and take to themselves the church house at that point; but they were told by lawyers that they could not do so—that they had gone out of the Church and organized another, and therefore could carry nothing away with them. So far as the success of those men in building up an organization is concerned, it was truthfully foreshadowed in one of the resolutions which was promulgated by the Conference of 1864. It reads:

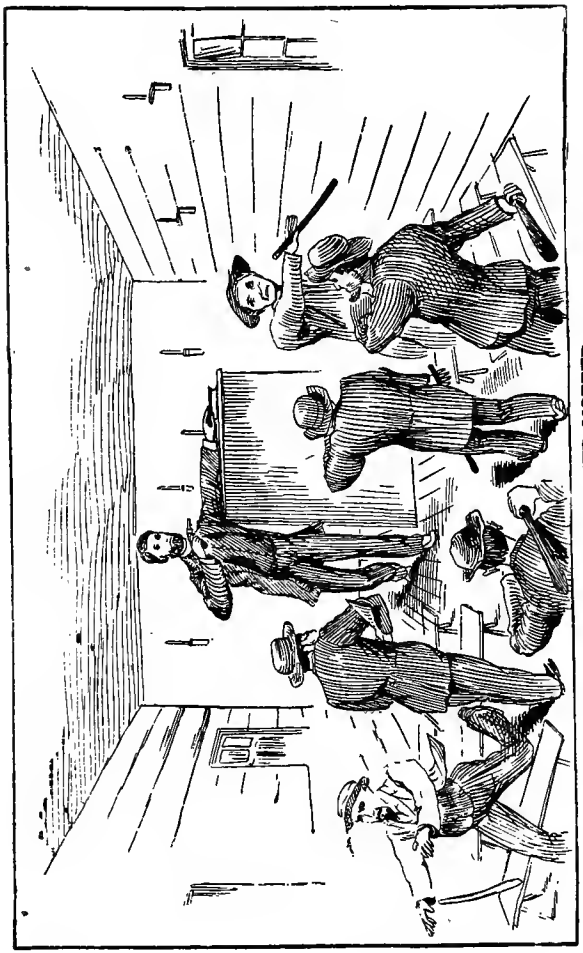
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That we have no fears that they will succeed to any considerable extent in building up a separate denomination, believing that the people who support slavery and a rebellion in its interest in the nineteenth century, are as warmly attached to their master, the Devil, as they are to his children, and consequently do not care to connect themselves with any church, their design being not to tear down one religion and build up another, but to destroy all religion, virtue, and morality.

In these days of peace and good will among the people of all political parties and all Christian churches, such chronicles as are here written seem more like romance than truth. To say that the Church within the bounds of the Auglaize Conference suffered greatly in consequence of this rebellion is drawing it very mildly. There was scarcely a neighborhood anywhere but what was in an "uproar." Neighbors who all their life long had lived in peace, were now arrayed against each other; brethren in the Church were at swords' points, and seldom did they meet at the house of prayer, in many places at least, that they did not cut each other with bitter words; and so hot did it become sometimes that more than words were used.

On one occasion of a quarterly meeting which we now think of, a "Northern rebel" attacked an old man on Sabbath morning just about the time that services were to open; but the old brother brought his man, and did it so thoroughly

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REV. D. BENDER MOBBED.

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that it became necessary to improvise an ambulance to carry him to his home. Moreover, mobs were thought to be in perfect accord with the demands of the time.

By these it was proposed to subdue the "black abolition preachers," as all were called who dared preach a whole gospel, as the following incidents will show:

In those days we had an indomitable little preacher among us, whose name was Daniel Bender. To say that he was loyal to his country but poorly expresses his zeal for the rights he claimed under the flag and Constitution of the United States. Now, it came about that this preacher attended a Democratic meeting near Mendon, Mercer County, Ohio, and listened to the speeches made on the occasion—a thing which was very hard for a loyal citizen to do. However, Daniel kept quiet until his time came, which finally did on this wise: Parties who knew him, on seeing him there, supposed that he belonged to that side of the question; and so, just as soon as the speaker had closed his tirade against the government and the administration, there were loud and prolonged calls for "Bender! Bender! Bender!" until, amid shouts and cheers, Bender wended his way to the stand, and boldly opened fire upon the enemy. Then,

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as if "pandemonium" had let loose, the hisses and shouts of "Take him down!" "Shoot him!" together with the nice (?) "pet" names so common to the vocabulary of that day, were almost deafening.

But Bender had been called out, and by all the laws of courtesy and parliamentary usage he should be heard, and he was not the man to yield the ground until he was through. Thus far all was well, but when he announced that he would preach in the schoolhouse near the place at a given time, he was notified not to come, for he would not be permitted to preach. Well, the time came, and the preacher came also; but, as Providence would have it, as we believe, Brother Bender put up with a soldier who was at home on a sick furlough. This soldier, knowing the men composing the mob—for there was one organized—better than Brother Bender did, finally prevailed on him to take his revolver, which the soldier cleaned and charged for him. He reached the schoolhouse, and the congregation was gathered, and services had progressed somewhat, when all at once some five or six men walked squarely down to the front and demanded that the preacher stop, telling him that he could not preach there that night. Brother Bender told them plainly that he had announced to

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preach, and that by the grace of God he should do so. Upon this they moved forward to lay hold upon him, when he whipped out the revolver, and presenting it at the breast of the leader, said, "Stop, and do not advance another inch, or I will blow your heart out"; and, strange to say, so far as we know, that would-be assassin, in all these twenty-seven years, has never got any closer to D. Bender than he was when, at the muzzle of that revolver, he stood terrified almost to death. Nor did he leave the place half so quickly as he desired to do, for he was compelled to keep order by the force of circumstances, and hear a spirited lecture on the situation, which must have been very tiresome indeed, as they did not even have the privilege of sitting down, it being so much better to have them stand close to the preacher until they had received his benediction (?).

In the fall of 1862 the writer was mobbed, or an attempt was made to do so. It was on this wise: At one point on the charge we then served, the entire community, except about four families, were proslavery and anti-war people, amplified to the fullest extent of what these terms expressed in those days.

Well, it came to pass that these good (?) men decided that no "Abolitionist" could preach again

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in that community; and accordingly they called a special meeting for the purpose of devising means to put a stop to it. The conclusions of the council were that it could be best done by a mob; and on numbering they found eleven who were courageous and patriotic enough to pledge themselves to the undertaking. They must have been sworn to the profoundest secrecy. One of their number in council, when he saw what was decreed against us, turned traitor and reported the matter to one of our brethren, solemnly enjoining him never to report him, declaring that if the matter was brought to their ears they would kill him. This friend, for such we esteem him, vehemently urged the brother not to permit us to go to the church, declaring that if we did they would surely kill us.

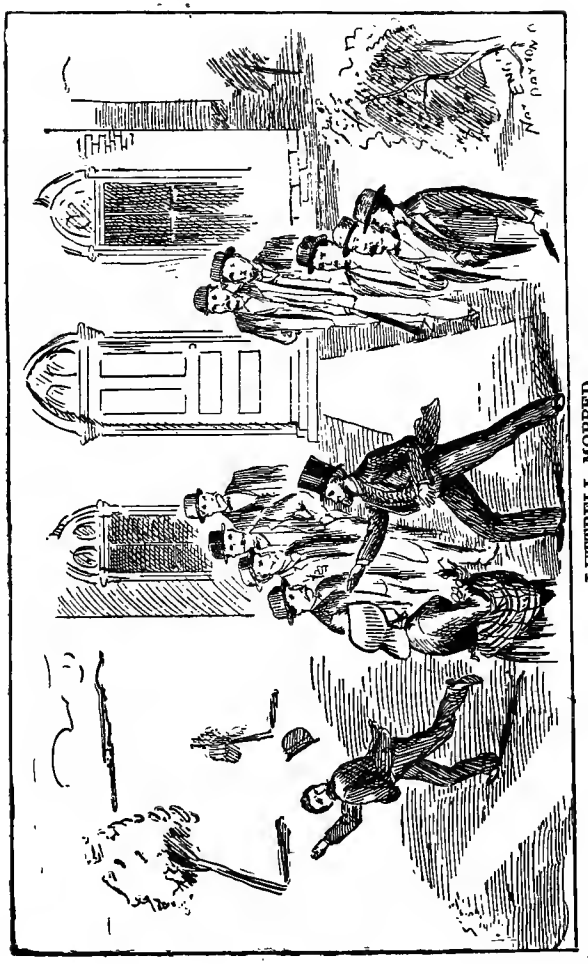
Notwithstanding, we went agreeably to appointment; our usual congregation was there, which, strange to say, was always a full house. The mob were there also, and so well did they play the roll of innocence that the few who knew their purpose were led to think that they had abandoned it; for up to a given signal their preconcerted plans were all, evidently, carried out to the very letter. They formed two lines, one on either side of the walk from the church

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door to the road, the purpose being that we should run the gantlet, while they would inflict the punishment due to a "black-hearted abolitionist" preacher.

We did not run the gantlet, however, but we did walk it firmly, steadily, and decidedly, looking both right and left as we did so, to about as good advantage as if we had been cross-eyed. They allowed us to pass to the end of the line before they lifted a hand; then a young man about twenty two or three years of age, and over six feet in height, and resembling somewhat the "sons of old Anak," opened fire on us and ran; and whether we appeared to the mob as a "grasshopper" or not, their actions must determine. One thing, however, is certain, they did not appear as giants to us; for in the name of the Lord we joined the battle, determined to win or die. Suffice it, we won, and are yet living to record the truth, which should crimson the blackest cheek of the lowest criminal that ever received justice under sanction of divine law. The truth, that, in the United States of Christian America, and under the floating banner of red, white, and blue, the emblem of the nation's life and the symbol of her perpetuity and the guarantee of the rights and liberties of all her people, there should be found as late

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as 1861 to 1865, anywhere in all the land, those who, for no cause under all the heavens above us save that a man was true to his God, his calling, and the people, would attempt by arbitrary measures to deter another from the righteous pursuits and callings of life as imposed by the Almighty and guaranteed by both the organic and local laws of the land, is indeed strange. But truth sometimes is stranger than fiction, and so the incidents here recorded may seem more romantic than real to such as were either not living then or were not permitted to witness them.

Our list of such scenes is not exhausted, but these are enough to show in what light we were viewed by a class of men who, while claiming to be friends of the government, were ever ready to do the bidding of the slave oligarchy. Our limits will not permit a more extended review of the lawlessness of those times, beyond the mention that men were driven from the pulpit under drawn revolvers, deadly missiles hurled through windows, church houses burned, ministers assaulted on the highway between appointments, etc.

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CHAPTER X.

REVIEW OF THE WORK OF THE ELEVENTH, TWELFTH, AND THIRTEENTH YEARS.

The Expulsion of Those who were in Sympathy with the Slaveholders' Rebellion — Ministerial Support — The Writer Censured for Leaving a Circuit — Comment upon the Action — Sad Death of a Preacher and His Wife — Happy Death of Rev. McBride — General Observations — Ministerial Associations — Educational — Publishing and Sunday-School Interests.

Eleventh Session.

It is now 9:00 A. M., September 18, 1863, and we are assembled in Bokes' Creek Chapel, Union County, Ohio. About two-thirds of the preachers are present to answer to their names.

The fight is fully on now, and all who are present have been in the crucible of proslavery prejudice and political hate until there is no longer any doubt as to where every man stands on the great question of the war; though a few who were absent sought to conceal their sympathy with the South and their hatred of the Abolitionists, as every Union man was called at that time.

It did not require as much time in those days to dispose of a bad case as it does at others, as

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the following demonstrates. Reports being in circulation that certain of our members were in sympathy with the slaveholders' rebellion, a committee of three was appointed to inquire into the matter; and the following report was made by that committee to the Conference:

WHEREAS, Reports are in circulation calculated to produce the conviction that P. B. Holden, G. W. Holden, J. S. Hickman, J. Frysinger, and D. Bolbp are favoring slavery, and warmly attached to the slaveholders' rebellion against the United States; and,

WHEREAS, The Bible, the Discipline of our Church, and the dictates of reason and humanity, all concur in condemning both slavery and the rebellion; therefore,

Resolved, 1. That while we would not desire to interfere with men's consciences in politics, we are nevertheless *one* with all men of all parties who are in favor of putting down the rebellion immediately, effectually, and overwhelmingly; and have determined, in the strength of grace, to have no fellowship with those rebels and traitors, open or concealed, in the pulpit or out of it, who are seeking to destroy the fair temple of liberty bequeathed to us by our fathers.

2. That this Conference appoint as many committees, consisting of one each, as there are brethren complained of, whose duty it shall be to visit the brethren complained of, and all others necessary to obtain the requisite information, and ascertain whether these reports are founded in fact.

3. If the committees find the reports are well founded, they are hereby instructed to bring to trial all such ministers, the same as in other cases of immorality. If the reports prove to be unfounded, they will report accordingly.

4. If any are brought to trial, the following charges should be specified:

(1.) For supporting the system of human bondage.

(2.) For supporting the rebellion.

(3.) For violation of ordination vows, or vows made when received into Conference.

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As there are thousands living now who know little or nothing of what the Church passed through during the slaveholders' war, and as there are barely two ministers in the Conference to-day who were in it then, we deem it all important that the facts should be plainly stated, that all who come after us may know the truth.

But to return. Of the brethren complained of, one, G. W. Holden, arrived before the session closed and demanded an immediate trial, received it and was expelled. Of the rest we shall speak later; but we want the reader to keep in mind the fact that we are now passing through deep waters, and that the waves of opposition and persecution are rolling high, and it is about all we can do to keep our feet, and, in fact, many fail and slide away back from the Church and from God. Notwithstanding all this, the Lord has his eye upon his people and regard for his faithful ministers, as the reports show. In spite of all the confusion and strife, opposition to, and persecution of, the Church, nine hundred and thirty-four men and women joined with us in Christian fellowship. Then, again, our people paid more money for the support of the cause than at any time previous, their contributions to missions being $894.88,—$319.64 more than the former year,—while the aggregate amount paid as

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salary exceeded the previous year $1,841.90, which was equal to about $171.71 to each minister employed. This increase was not altogether the result of a forward movement upon the part of our own people—though we know that many of them did better than at other times—but it was the result of a responsive feeling of loyal hearts toward the men and the cause which proposed the vindication and maintenance of human rights at all hazards. This was natural.

One incident, among many we might name, will illustrate this fact. At a certain point where we were preaching at the time, an old brother refused to support us because we were not of his persuasion politically. An old gentleman hearing this fact sent us word to go on and preach Jesus to the people and he would pay us more than the brother withheld from us.

The expression of the Conference on the state of the country was such as had been obtained at previous sessions, with such variations and additions as the development of the times and war necessitated. At this time we say:

We believe that it is the duty of every Christian to give his unqualified support to the government while passing through the fiery ordeal; that the present administration is the people's chosen representative of the government, and is proving itself worthy of the confidence reposed in, and the responsibilities devolving on it; that the emancipation

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of the slaves of rebels, and the arming and protecting of colored troops, meet our hearty approval.

A word more, and we close this section. We began this decade with three thousand, eight hundred and fifty-four members, and fifty-seven preachers. Two entered the Conference at this time; viz., William A. Kindel, from quarterly conference, and T. S. McWilliams, by transfer from Illinois Conference. G. W. Holden was expelled, and William Lower returned his license. Brother D. R. Miller, being sick, was solemnly ordained at the home of Brother Amon Davis.

Twelfth Year.

After another year of toil and conflict, of fightings without and fears within, of hope and despondency, of victory and defeat, of joy and sadness, laughing and madness, battle-scarred and careworn, we go into ecclesiastical camp at Monmouth, Adams County, Indiana, on the 26th day of August, 1864. Here we lift up our standard and float our colors to the breeze, throw out our pickets, and taking refuge behind bulwarks of truth and righteousness, we brighten our armor, review the past, and plan the campaign for another year. On calling the roll, we found thirty-two members present, while the examination revealed the fact that four of our number had deserted the old flag and gone over to the

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enemy, and that they had gone into an organization, and were trying to recruit an army of such as were in sympathy with the slaveholders' rebellion and in opposition to the war which was waged for its suppression. This being true, there remained but one thing for the Conference to do if she would maintain her principles and vindicate her rights and authority. She must court-martial the deserters; not shoot them, but cut them off from the regular army. What now follows shows how this was done.

WHEREAS, At the last annual session of this Conference, reports were in circulation, that P. B. Holden, A. Shindledecker, John Frysinger, and J. S. Hickman were in full sympathy with the institution of slavery, and the slaveholders' rebellion against the United States; and

WHEREAS, Four separate committees, consisting of one each, were appointed to visit and confer with said brethren on the subject, with instructions to proceed according to the laws and forms of the Church, to make such inquiries and obtain such information touching the reports in mention as to satisfy themselves whether it was, or was not, necessary to bring said brethren to trial, and to report to this Annual Conference; and

WHEREAS, All these brethren, before the committees had even waited on them, formed themselves into a separate body, known first as the "Reformed United Brethren Church," and subsequently as the "Evangelical United Brethren Association," and thereby virtually acknowledging that they are the firm supporters of slavery and the slaveholders' rebellion; therefore,

Resolved, 1. That the said P. B. Holden, A. Shindledecker, John Frysinger, and John S. Hickman have withdrawn from the Church of the United Brethren in Christ, because

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they were not permitted to advocate *slavery* and *treason* in her communion.

2. That the secretaries be instructed to erase their names from the Conference journal.

3. That we exceedingly regret that these brethren, after occupying honorable positions in the United Brethren Church for a series of years, should now bend the knee to the god of slavery, and attempt to build up a church on the foundation of human bondage—a foundation accursed of God and good men, and fast falling into ruins.

4. That we have no fears that they will succeed to any considerable extent in building up a separate denomination, believing that the people who support slavery and a rebellion in its interest in the nineteenth century, are as warmly attached to their master, the Devil, as they are to his children, and consequently do not care to connect themselves with any church, their design being not to tear down one religion and build up another, but to destroy all religion, virtue, and morality.

5. That this Conference make, through the presiding elders of the districts on which they reside, a demand of the credentials which they may have received at different times and places from the Church of the United Brethren in Christ.

Additional to the above, there was a loss of four more from our number: T. S. McWilliams, transferred, H. Snell, for obstinacy, and P. B. Moreley, for non-attendance, and J. S. Buxton returned his license, making eight in all. To fill up the depleted ranks, the following recruits were enlisted: D. McConehey and S. S. Walls, from quarterly conference; H. Benton on transfer from Scioto Conference; A. Douglas, from the Methodist Church; and W. Z. Manning from the Adventist Church; while D. F. Thomas and J. W. Waggoner were ordained.

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Membership.

Here we suffered loss, there being a decrease of one hundred and eighty-three, notwithstanding there were six hundred and eighty-four new recruits during the year.

Finances.

The preachers received on an average about $147, the lowest amount being $16.80, and the highest $300. But while the salaries of the laborers were so deficient, there was a marked improvement in missionary contributions, there being $937.98 collected for that purpose.

On Ministerial Support.

From what follows it will be seen that the Conference is beginning to wake up, but it will also be seen, we think, that her vision was not quite clear, or that she was cross-eyed. Be this as it may, there is evident lack of harmony in that thing. The following address was promulgated at this session:

To the Estimating Committees of the Quarterly Conferences of Auglaize Conference:

DEAR BRETHREN: The necessities of the times make it proper that we address you directly on the subject of ministerial support. We respectfully submit for your consideration the following facts:

1. Within the last two years the expense of living has increased at least *one hundred per cent*, and the tendency of prices is still upward—three hundred dollars being as good then as six hundred are now.

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2. The Discipline requires that you estimate a comfortable support for your preacher, and should there not be a proper advance in allowances, many of our preachers will be compelled to leave their fields of labor for other employment or their families will suffer.

In view of these facts, we earnestly request that you make your estimates to correspond with the advance of prices; and when they are made, we recommend that the classes adopt the plan laid down in the Discipline, or some other financial plan, and then work by it faithfully.

Presenting these facts, with compassionate appeals in behalf of our good religious and social privileges, which must cease if the ministry are starved out. By adopting these suggestions, we doubt not but that you will succeed in the support of your preachers, and the blessing of God will rest on their charges.

Now we wish to underwrite this with another action, which was simultaneous with the above.

J. L. Luttrell having left St. Mary's Circuit for the reason that he thought they did not properly support him, after ascertaining the facts in the case, Conference resolved that Brother J. L. Luttrell, in its opinion, was not justifiable in leaving the circuit under the circumstances.

We hazard no truth when we say that the Auglaize Conference has suffered more on the salary question than from any other one cause; and now, as we are at that point, we call attention to this action in particular, as it so clearly defines the principle contained in the old saying, "One step forward and two steps backward." They say, "After ascertaining the facts in the case," which means that the facts so learned formed the ground of the censure

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placed upon the preacher for leaving the circuit. Now, the facts of the case were these: First, St. Mary's Circuit had fourteen organized classes and two hundred and ninety-seven members. Secondly, in the financial meeting the committee beat the preacher down to four hundred dollars, though he told them again and again, with tears, that he could not possibly keep his family on less than six hundred dollars, but to no purpose. They finally agreed,—and it went to the record, or at least was so ordered,—that we should have four hundred dollars promptly paid in installments of one hundred dollars each, and that we should be allowed the privilege of making up the balance needed for the support of the family in any lawful way we might choose; and it was, moreover, agreed that if they failed at any quarterly meeting to report the one hundred dollars in full it should be optional with us to continue longer or resign the work. Thirdly, at the first quarterly meeting we received about sixty dollars, and at the second, instead of one hundred and forty, as it should have been, we received about thirty-seven.

Now, if the records tell the truth, these are the facts which the Conference acted upon, since they are the only facts in the case; unless, indeed, it is that other fact, that I was unable to preach for a few weeks during the first quarter and em-

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ployed Brother T. Heistand, who traveled with me in our conveyance and preached for me while I visited and did pastoral work, and to whom I paid eighteen dollars out of the first sixty paid me, for the service he rendered the charge. It will be seen that there was not a shadow of a showing that there was the least neglect upon the part of the preacher, but contrariwise, an earnest, honest effort to do all that the contract required, and with this the circuit was perfectly satisfied.

We refer to this not by way of complaint, for when the action was challenged by men and ministers of other churches at the time, and when it was proposed to call the matter up again and rescind the action, we took a stand against it, and it was not done. One word, and we dismiss the case for the present. The leading brethren on the circuit, to a man, as far as we could learn, condemned the course of the Conference in the matter; and the reader will see the inconsistency when he compares what is here presented. Even Annual Conferences are not infallible, good as they are supposed. The matter here outlined will be treated in another place, as we believe it deserves to be.

Thirteenth Year.

The thirteenth annual meeting of the Conference was held at Zion Chapel, Allen County, Ohio, commencing August 24, 1865.

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Changes in the ministerial roll were as follows: J. Smith, J. Watters, Wm. McGinnis, S. T. Mahan, T. W. Hughes, and A. Sherrick we received on recommendation from quarterly conference, and D. Ziegler on transfer from Sandusky, and Levi Johnson from Scioto. During the year J. C. McBride and J. Downing went from labor to reward. Wm. Longacre was expelled, and D. Bender and C. B. Stemen were ordained.

There were twenty fields worked during the year, not including the two districts; and there were one thousand, two hundred and seventeen members added to the class rolls, which was an average of about sixty-one members to the charge. This gave us a net increase in membership, after deducting all losses, of five hundred and sixty-one.

The preachers receive a little better support than at any time before, the average amount being $280.58. There is also a handsome advance on missions, there being $1,008.38 collected for that purpose.

It will be remembered that we are now passing the reconstructive period. Our country has just emerged from an internal commotion, such as is seldom known among nations; and the church has had her full share in the responsibilities of maintaining her honor at home and

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credit abroad. Her prayers have ascended; her tears have fallen; her money has been given; and her members have been sacrificed. Nothing was thought too dear to lay upon our bleeding country's altar. Well do we remember the devotion of many of our dear brethren to the blessed old flag — a devotion which is born alone of true patriotism, and which threw off the shackles of political prejudice and flew to the rescue of the nation at the country's call. These were the true sons of America; men whom the church was proud to have called by her name.

One such was our dear Brother Downing, deceased. This brother was with us about four years when the sad end came. We say sad, because of the manner of his taking off. Brother Downing was truly and devotedly a Christian. He was one of those men, no difference where he was, who could always find something to do for the Master. It did not matter what it was, when it was, or where it was, he was not one to stand on conventionalities. This brother enlisted in the defense of his country—the exact time we do not know; this, however, we do know, that he fell in the defense of that flag under whose protection he enjoyed the rights and blessings of God's freeman. He was pierced by a rebel bullet and taken to the hospital to die. His dear wife

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was sent for, and arrived at his side in time to receive the benediction of his undying love as her husband and the father of her seven dear children, and to press the last kiss of a devoted wife upon his fevered brow. When dead, the heart-broken wife returned to their humble home in the North, bringing the precious remains of that dear husband with her that she might give him Christian burial in the quiet churchyard, far away from rebel hate and the scenes of blood and carnage consequent upon the cruelties and fortunes of war. This, however, she never did; the shock was too great, and nerves and heart failed. Sister Downing could not endure; she reached her home; she fell sick; she died; and kind friends laid her and him she loved so dearly, side by side in the same grave. Thus it was, as in thousands of instances, "the faithful failed from among the children of men." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," we shall meet them "over the river."

Brother McBride, who died during this year, was certainly one of God's "noblemen." Full of faith and zeal for Christ, he was always ready for every good word and work.

This brother did not enjoy good health, and his zeal led him to undertake more than he

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could do. The last work he received at the hand of the Conference was Dunkirk Mission Station, the place where these lines are written.

His failing health forced his resignation, and he went to his father-in-law's near Springfield, Ohio. He sank fast, but ere he died he sent for a brother minister of the Conference, through whom he wished to communicate to the brethren his dying evidence in the interest of religion. We give this in his words as they were reported to us. "Tell the brethren of Auglaize Annual Conference that the same gospel that I preached to others now cheers me in a dying hour. Tell them that Jesus is with me, and that I have no fears of death."

He then said to Brother Wilkinson, "Come a little nearer; although I can say but little now, I want to look at you as I pass over the river."

Brethren in the ministry, toil on; your Divine Lord has his eye upon you. We know that you do not always fare the best; your trials and deprivations are ofttimes almost more than you can bear: but the Master knows it all; he sees it all. The light may "not be clear nor dark," but the Lord knows the day, and "at evening time it shall be light." Twenty-seven years have passed since these brethren were laid away, yet do they linger in our memory still as vividly as though it were but yesterday they bade us farewell.

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We have now reached a point in these chronicles which is fraught with interest of greater magnitude to our people than at any time past. Not that the Conference has been wholly indifferent to the general interests of the Church, by any means. But when it is remembered that we are only about thirteen years old, and that we were cast off by our mother—the Miami Conference—just as soon as we were born, and that all our first lessons in theology—and human-ology, too, for that matter—were taken amid the environments of hooting owls, howling wolves, croaking frogs, and hissing serpents, which inhabited the "jungles" of northwestern Ohio and northeastern Indiana, it will be no surprise if we should have been a little slow in our growth.

Think it not strange when we tell you that the writer was in his twelfth year before ever he saw the inside of a building that was called a schoolhouse, even after the fashion of that day; moreover, that he was a married man before there was a schoolhouse built in the district where we then lived, though we had some kind of school before this time taught in an old cooper shop, which did not know the advantage of anything better than a mud floor. And when you are reminded again that these were the days—the good old days which some would like to see

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come again, if the old adage be true, that "actions speak louder than words,"— when the greatest man in the country was twin brother to "Nimrod," and when to refuse a quid of "dog-leg tobacco," or a whiff from the friendly pipe was to be called nice pet names, and when to wear "store clothes"—that's the way they used to say it—was to be "proud and stuck up"; and certain of these days would go to church barefooted, with breeches rolled up to the knees, and sit before the minister while he was preaching the word, and press the mud between their toes, and thank God that they were not proud.

We repeat, when all these things are taken into the account, the reader will make all due allowance for any seeming tardiness in our growth, and will certainly commend us for the progress made; especially when it is seen that we are not indifferent to the situation, as the following will show:

On Ministerial Associations.

WHEREAS, We, the ministers of the Auglaize Annual Conference, feel that we, in point of acquired abilities, are inferior to what it is our privilege and duty to be, and believing that we should avail ourselves of every honorable facility for mental and moral improvement; and,

WHEREAS, We believe the association of ministers and exchange of thought on the various questions of our holy religion will have a tendency to unite them on a fixed principle of faith and action; and,

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WHEREAS, The wants of our people, the demands of the world, and the commands of God call for greater efforts upon the part of the ministry; therefore,

Resolved, 1. That we, the ministers of the Auglaize Annual Conference, enter upon the organization of ministerial associations in our respective presiding-elder districts, and that we pledge ourselves to a hearty support of the same.

2. That these associations shall be under the immediate supervision of the presiding elders of the respective districts, and that they shall be amenable to the Annual Conference for any neglect of duty touching the same.

3. That these meetings shall be held semi-annually on each district.

4. That each member of this Conference be required to attend the association at all its meetings on their respective districts, when not unavoidably detained. Any member failing to attend, shall be accountable to Annual Conference, as in case of neglect of duty of any kind.

On Education.

The Conference has acted in perfect harmony, in a limited way of course, so far as giving is concerned, and still the showing would compare favorably with other conferences. Many good things and favorable resolutions have been expressed previous to this time, and again the Conference goes to the record thus:

1. We recommend the collection by the itinerants, by the second quarterly conference of the coming Conference year, of the remainder of the amount assumed by this Conference for Otterbein University on the thirty-thousand-dollar plan adopted at its last session.

2. That we concur heartily in the plan adopted by the Board of Trustees at their last session for the endowment of said college, and recommend to the people of this Conference to be diligent "in season, out of season" in aiding this

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institution in its struggle to secure an endowment that will place it upon a permanent basis.

3. That the presiding elders be required to collect, at as early a day as possible, the three thousand dollars of the ten thousand dollars asked of the Sandusky and Auglaize Conferences, to endow a chair.

On Publishing Interests, we say:

That the religious press is one of the greatest auxiliaries of the Church in promoting the great and blessed work of Christianizing the world, in bringing many from the darkness of sin into "His marvelous light"; and that we will use every honorable means within our power to promote the success of our Printing Establishment at Dayton, Ohio.

On the cause of Christian Missions, the Conference has never faltered; and the same is also true with regard to Sabbath Schools, as the following utterances will demonstrate:

Resolved, That we hail with joy the action of our last General Conference in giving to the Church of our choice a permanent basis upon which to organize the Sabbath schools under our supervision, and heartily endorse the constitution given to us in our Book of Discipline.

By this last showing it will be seen that up to the General Conference next preceding this session of our Conference, the Church did not have any direct methods of working Sabbath-school interests; and while this was the case, we evidently and of necessity did a great amount of work from which the Church reaped no real benefit. It was many years after this before we could bring our people to realize that it was right to organize a Sunday school in the name

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of the Church, and, strange to say, even yet there are a few places to be found where the same is true. The United Brethren are a very liberal people, but we have observed that the less interest they have in their own communion, the more willing they are that others should do the work which by choice they themselves should do. Our people, while they may be sufficiently sectarian, never have been churchly enough in a general way to make full proof of the opportunities afforded them by the Church for aggressive and permanent denominational life. This may be considered a grave statement, by such as have not been observing at least; but we know whereof we affirm, and therefore state the facts for the consideration of those who know them not.

We close this chapter by citing the action of the Conference on the state of the country. We say:

WHEREAS, For the past four years a rebellion, inaugurated by Southern hate and treason, and *upheld*, *strengthened*, and *prolonged* by Northern sympathizers—men who have conspired under cover of darkness, and known as members of the "Knights of the Golden Circle," and "Sons of Liberty"; who have combined for the purpose of arming themselves, joining the rebels, and inaugurating war with all its desolating horrors in our midst; and,

WHEREAS, Peace, *blessed* and *honorable peace*, has again returned to bless our hitherto distracted country; therefore,

Resolved, 1. That we recognize the hand of God in leading us through this mighty struggle.

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2. That we see the divine goodness, wisdom, and power of God in preserving our nation in peaceful relations with nations abroad; in overruling the conduct of infatuated rebels for the overthrow of slavery, thereby liberating four million slaves from the galling yoke of oppression, and giving freedom and manhood to the thousands of poor whites in the South.

3. That we extend the hand of greeting to our returning soldiers, and hail them as the heroes of American liberty and the saviors of our glorious Union, and bid them a hearty welcome to all the blessings connected with our benign government.

4. That we tenderly condole with all who have lost friends in the struggle for liberty, and extend to them the hand of sympathy.

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Rev. R. W. Wilgus. Page 246.

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REV. ISAIAH IMLER. Page 301.

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CHAPTER XI.

REVIEW OF THE WORK OF THE FOURTEENTH, FIFTEENTH, SIXTEENTH AND SEVENTEENTH YEARS.

Comment upon Resolutions—Their Nature and Force—Self-seeking Rebuked—Novel Roll Call.

Fourteenth Year.

It is now August 23, 1866, and forty-two men who claim to be the ambassadors of Christ, after another year's toil in the Master's vineyard, are assembled in Old Union Chapel, Champaign County, Ohio, for the purpose of comparing notes, passing resolutions, and counting votes. These annual gatherings are a kind of oasis, provided one has not got too much work on hands.

That these chronicles may not become dry and tasteless to our readers, we shall place the work of this year before them in a somewhat different way from what we have done before. The three former chapters have discovered the truth that our troubles from opposition and rebellion were simply great and hard to bear. As a result of the efforts of those who went out from us and undertook to build up a church of their own, our membership was reduced, in 1864, to 2,948. During the following year we recovered some-

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what, so that at the beginning of 1866 we numbered 3,509 members, to which were added that year 1,217 more. These facts were very encouraging, as they were evidence that our bearings during the war had been wisely taken, and that in consequence thereof God's blessing was upon us while we were reconstructing. Not only did men and women come in to fill up our depleted ranks in the membership, but as God always keeps his eye upon the harvest and furnishes the reapers, so did he in this instance, for there were received at this session four new men, as follows: D. J. Schenck, E. Counseller, George Miller, and J. W. Wentz. True, we have a loss from the roll of the same number, as follows: transferred, L. Johnston, W. Jones; died, T. S. McWilliams and William Siberry. William A. Kindel was ordained.

This year marked a period in the history of the writer never to be forgotten. The year had been one of great responsibility and painful anxiety. The labor and care of a district weighing heavily upon the mind, together with the opposition of evil-disposed brethren, and serious afflictions in the home, which came so nearly dissolving it by death, and which kept me from Conference the only time in my life since belonging to it, made this session memorable indeed;

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especially because we were not present to defend ourselves against the assault made by a designing man.

We have already referred to the fact that the success of our work for the year was very encouraging; and we will now present some figures which go to show that our people are waking up somewhat on the matter of sustaining the Church with their means.

There was paid into the missionary treasury the sum of $1,008.38, a fraction over thirty-eight cents to the member, while the preachers received an average salary of $280.68. These amounts, together with what was paid out for other church purposes during the year, make about three dollars and twenty-five cents to the member. Now, when we take a retrospect of the three or four former years' conflict, and contrast the victories with the defeats, the lights with the shadows, the peace with the war, the hope with the despondency, and the joy with the sorrow, we feel like singing, "Praise God from whom all blessings flow," and then, catching the symphony of the far away victors' song, we key to Miriam's harp and sing:

"The horse and his rider are thrown into the sea";
Even so, Amen, shall the right ever prevail;
Since it is that right is might, as all must see,
And sin the wrong, which all the good bewail.

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Fifteenth Year.

About two years have passed since peace was declared in our land, and another year of church work has been done—how well, eternity alone will tell. As ministers of Christ, as true evangelists of the gospel, as ambassadors of peace, forty-nine men, every one of them about as poor as the "Galilean fishermen," and not one of them possessing faith enough to walk upon the water, though willing to try if the Master bade them, are assembled with the church at Mount Zion Chapel, Van Wert County, Ohio, on August 22, 1867.

> **And as we view their cheerful faces,**
> **We think of them, how hard 'twould be,**
> **If they were dead, to fill their places.**

The Conference roll was changed in the following manner: Transferred, J. W. Hill and D. R. Miller to Sandusky, and D. Bender to any conference he might choose to join. A. T. South received from quarterly conference, and D. A. Johnston by transfer from Scioto, and R. Ross from Miami Conference.. L. Johnston returned his transfer, and J. G. Wilkinson was expelled. Tobias and Jonas Heistand were ordained. Change in the membership in the laity was very marked indeed. To the number at the beginning of the year were added one thousand, two

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hundred and forty-five more, or an average of about fifty-six to the charge. This gave us a net increase of over four hundred members. This showing, on one hand, was very encouraging, but on the other, not so much so. The difference between the number of one thousand, two hundred and forty-five received, and a gain of only about four hundred, is too great. It shows entirely too much loss, but as we shall give this matter attention elsewhere, we pass from it now and present a view of our finances at this time. There were twenty-three men employed during the year, whose salaries amounted in the aggregate to $6,172.94, which was equal to about $268 each, had it been so distributed. We have a somewhat better showing in our mission work, the whole amount collected for this purpose being equal to twenty cents per member, or a total amount of $945.65. It is sometimes said that statistics are dry and unsavory, but we cannot make profitable history without them. They are to history what the bones are to the animal—no bones, no meat. We will serve both.

And now that you tire of bones, we will set before you a few slices of meat cut to order. They may chance of fish, or fowl, or some other kind. No difference; they will show the moral status of the Conference in 1867, which said:

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WHEREAS, Sin abounds in high and low places; and,

WHEREAS, Many of the most soul-damning evils of our land are becoming popular, bidding defiance to the combined appeals of heaven and earth; and,

WHEREAS, There seems to be an increasing tendency by Christians and churches to indulge in various popular evils, such as intemperance, Sabbath-breaking, profanity, covetousness, pride, attending places of amusement—theaters, shows, etc.,—and the use of tobacco, which is a filthy, useless, expensive, and debasing practice; and,

WHEREAS, The success of the church and of Christianity depends upon the purity of her membership, and especially her ministers, in life and practice; therefore,

Resolved, 1. That we, as members of the Auglaize Annual Conference, will use every means which God has placed in our power, to combat sin in whatsoever shape it may appear; and trusting in the Lord, we will work and pray and teach and live so that we may be successful in doing some good in the great moral reformation going on in the world.

2. That we believe in the enfranchisement and equality of all men before the law, regardless of race or color.

Comment upon Resolutions.

It is said that resolutions are cheap; that it is an easy matter to make them, and not so easy to keep or enforce them. In many respects this is true, though not in all. If a resolution contains that which is in harmony with the views of the majority, it may go through with little or no real opposition; but if the body should be pretty equally divided in sentiment, then it will be otherwise. Whenever it so happens that a deliberative body handles a question whose supporters and opposers are about equally divided,

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there is then an open field for discussion; not that this is not true when smaller minorities are known to exist, but it is preëminently so when the negative of a question more nearly approximates the affirmative. Under such circumstances discussion obtains for the purpose of making converts; it may be for or against the measure proposed. When this is the case all argument becomes affirmative; and disputants, ere they are aware, change places, and the affirmative of a proposition not infrequently finds that it is involved in the perplexing duty of simply denying what is affirmed of the negative. Not many men can handle advantageously both the affirmative and negative of a question, and the effort to do so usually confuses the hearers, and is sure to dissipate rather than collate strength.

If our reasoning is correct, and we think it certainly is, it will account often for what prevails at one time and fails at another. If men were infallible, it would be otherwise; but since they are not, immutability cannot be recorded of anything they do. Nor does it necessarily follow because any measure has obtained that it is therefore right, *per se*. It may be right in its relation to some antecedent standard of measurement. But the standard itself may be liable to

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the same objections; hence, the act could not be said to be right, even in itself, when the standard of its measurement was liable to the same imperfections urged against the measure adopted.

Pardon the seeming digression; we may have occasion to call up this matter under a different head.

It would be utterly impossible to chronicle the work and doings of a living body of men without some such outlinings as indicated above; and it would be equally impossible to write a truthful history and not present at least a summary of the resolutions passed from time to time. These serve to show the intellectual, the moral, and the religious tone and character of the body. And any seeming difference in opinion upon any given question from time to time, as such question relates to either the intellectual, the moral, or the religious development of the ministers and of the members of the Church, must be attributed to nothing more nor less than want of discernment as to what would best promote the end desired. And surely, among good men, with the fear of God before the mind, and desiring only the greatest good for the greatest number, the charge of intentional wrong would not only not be just, but would be wanting in the elements of truth which would make it worthy of belief.

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One thing more should be noted regarding the passing of resolutions, their import, and the relation of men to them. When this is disregarded, a resolution, however good it may be, will be against, rather than in favor of, the object or end it is intended to reach. With our observation and experience of a third of a century or more, we are quite certain that many good resolutions passed by annual conferences have been poorly observed, and not a few not so good have been observed to the detriment of the general cause. They are not such, however, as stand at the head of these remarks, nor yet such as require publication in these pages. Suffice it that the object of any resolution passed by a religious body is that of good in some form, measured by no difference what standard of supposed right. And the obligation of obedience depends not upon individual election in the matter, but upon devotion to the standard under which the resolution obtained. We do not think that any member of a deliberative body should feel at liberty to violate any resolution passed by such body in harmony with its laws, usages, and purposes, simply because such resolution is not in the line of his thinking. If the laws are wrong, he has a right to seek a change; if the usages are wrong, he has a right to seek their

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reform; and if the purposes fall below the objective end, then he has a right to seek their revision. With these thoughts before us we shall always be better prepared to receive, and to act upon, what is presented in the form of a resolution.

Two forms of resolutions prevail. The one resolves what we believe, and the other what we will do. The first has to do directly with the individual conscience, and is answerable to self. The second has to do with individual actions in their relations to another, and has to do with the body passing the same. The body politic has a conscience in the concrete, as well as in the individual form; and when men come to see and understand that, on entering into alliance with any associated body, they lay individual conscience upon the altar built of concrete material, there will then be greater loyalty to measures proposed from time to time in the interests of the cause for which the body exists.

Sixteenth Year.

Sixteen years have passed since the Auglaize Conference was organized, and at the close of another year's work we are assembled at White River Chapel, Randolph County, Indiana, for the purpose of looking one another over, and reviewing our work, and planning for the next year to come. The time is August 13, 1868. And—

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Three times nineteen our number doth make,
All ministers of God for Jesus' sake;
The number present is thirty and eight,
And one has entered the pearly gate.

Nothing of unusual interest transpired during the year; and the work has been that which falls to the lot of all itinerant ministers in common, differing only in point of time as to when it is done.

The faithful toilers in the Master's vineyard, during this year, reaped a golden harvest of one thousand, two hundred and fifty-five sheaves—a number equal to nearly sixty to the laborer. For their toil and deprivations in gathering for the Lord, they receive carnal blessing to the value of $7,303.59 in the aggregate. Salaries range from $80.00 to $700.00. The sum collected for missions was $1,179.22. This was $333.57 more than what was paid the year before. This year the increase in membership was over four hundred, after deducting all losses. But we lose one by death from the ministerial roll,—Rev. I. Smith,—and by transfer two; namely, Rev. Wm. McKee to Miami, and Rev. G. S. Gibbons to Scioto Conference. To offset this loss there were two new men received; namely, Rev. J. H. Drake on transfer from Scioto Conference, and T. Coats from quarterly conference. It was at this session that W. McGinnis, S. T. Mahan, and S. S. Walls received ordination.

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The Conference and its work as seen by the writer a quarter of a century ago, may not be out of place here. Two things in making history are always necessary—facts and observation; and since both are at hand, we will state that from our seat, which was favorable for our purpose, we observed upon the countenances of those toilers in the vineyard of the Lord what indicated to us contentment with their lot, and as far as we could see they appeared to be happy and full of inspiration and hope for the future. For the most part they seemed to be well pleased, if indeed not satisfied, with the work of the year; at least no one accused himself for any want of zeal or faithfulness, and as we now remember, none accused his fellow. If other annual sessions have been good, this one was faultless in that which makes for the pleasantness and good cheer of all. We do not remember to have ever attended a more peaceable and harmonious session of Conference since we became a member. And as we look back to that time, it seems to us that if ever men were of one mind and one heart, it was so then. We are not claiming absolute perfection for anyone, but we do claim that, all things considered, the conduct of brethren during this session approximated that attainment as nearly as we ever

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expect to see it where thirty-eight men—not angels—are met in council, each possessing the same rights and privileges.

With the exception of a little outcropping in some directions, we were free from the mildewing and blighting curse of self-seeking and wire pulling. As a Conference we had not learned that at that time we lacked leadership on that line. Would God that it had always been so, but among mortal men it is otherwise. We give it as our candid opinion, based upon observation of many years, that the grace of God never develops self-seeking in any heart, but just the reverse. We shall never forget a remark of Bishop D. Edwards on this thought. Said he: "Promotion will come just as soon as men can bear it."

If ministers would only bear in mind the great truth that "the race is not to the swift, nor the battle to the strong," what a blessed thing it would be! Alas for that man who will throw a brother from the track and beat him back, that he himself may win the goal which rightfully belongs to another!

Blessed is the man unto whom promotion cometh in the name of the Lord. Happy, indeed, will that man be, and thrice blessed will be his reward.

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Seventeenth Session.

Mount Pleasant Chapel, Union County, Ohio, August 19, 1869. We are now assembled in the neighborhood of Rev. David Davis, of precious memory, and—

The number present is thirty and three;
Bay, Benton, and Counseller we see,
And Coats and Davis, D., and Douglas, A.,
But Bortlemay and Bolbp are away.

Farber, Fairfield, and Johnston, D. A.,
While absent are Hughes, Hendrix, and Lea;
There's A. W. Holden, and Heistand, T.,
But Bartmess and Marker we do not see.

Holden, S. S., and Waggoner, J. W.,
Who, many years past, bade us adieu;
And Heistand J., and Mahan, S. T.,
While absent is South and Steman, C. B.

Here is Johnson, M., and Miller, W.,
But Weagly something else has to do.
There is G. Miller, and Schenck, D. A.,
But still J. W. Norris is away.

D. F. Thomas and Thomas, H. S.,
One the greater, the other the less.
McGinnis and S. Patterson, too,
But we see not Drake while we look through.

Next is Wentz and Watters, if you will,
But absent are Davis, H., and John Hill;
Then S. S. Walls and Wilkinson, we see,
Beber, Ziegler, and Whitley, C. B.

Present, Kindal's the last on the list,
While three by death from our roll are missed,
Strayer, Johnson, and Sherrick, A.,
Having gone to their home far away.

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In this novel roll call we have sought to break the monotony which comes of repetition, and to arouse new interest in the reading of these faithful records, by which we hope to inspire greater hope and activity among our people. As we view it, none can afford to be without the knowledge these pages bring, provided they care to be able to speak intelligently concerning the Church in our bounds.

We now lay before you the work and results of another year of our Church life. Member received at this session: L. T. Johnson, from quarterly conference. Transferred away: A. W. Holden to the Sandusky, S. S. Holden to the Miami, A. Douglas to the St. Joseph, W. Z. Manning to the White River Conference, and S. S. Walls to any conference he might wish to join. D. J. Schenck, George Miller, John Watters, E. Counseller, and S. Fairfield were ordained. Again there is added to the membership more than one thousand, two hundred members. Notwithstanding this, the net increase was only four hundred and forty-seven. This showed a dead loss of more than seven hundred members for the year. In matters of finance reports showed the following results: Preachers' salaries ranged from $64 to $576, while the average struck at $320, and the aggregate at $7,381.45. The gain in mis-

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sionary collections was commendable indeed, as there was an increase over the previous year of over three hundred dollars, making the total amount paid, $1,512.79.

We are careful in noting these matters that we may know just what progress we are making from year to year, and we ask the reader's indulgence while we do so.

This session, in many respects, was equaled by few, and excelled by none, which preceded it, for the peace and harmony that characterized it throughout. True, there were some who seemed cast down and sad, but not more so than is common among so many.

Peculiar, indeed, are the trials of some of God's ministers. Some, it would seem, have to suffer more than others for the cause of Christ, and may it not be that such win more? On the principle that the blessing is consequent upon the sacrifice made, this would be true.

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CHAPTER XII.

BIOGRAPHICAL SKETCHES.

Rev. A. W. Holden—Rev. William Lower—Rev. S. T. Mahan.

Rev. A. W. Holden was born in Cortland County, New York, October 29, 1825. At the age of eight years he came with his parents to Crawford County, Ohio, where, by close application, he obtained a fair education—such as the common schools would afford. On the 23d of November, 1843, Mr. Holden was married to Miss Lucy A. Cole, who was also a native of New York State. He was converted in Crawford County, Ohio, in the year 1842, but fell away from his first love; but in 1850, in Union County, Ohio, he was renewed. In 1853 Mr. Holden joined the Conference, and had the honor of being the first to place his name upon the new roll. He spent about thirty-five years in the itinerant work, partly in the Auglaize Conference, but from 1869 until 1890 he belonged to the Sandusky Conference. It was then that the Master said, "Well done, good and faithful servant." Beginning his ministry in the pioneer days of

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the Conference, it is but reasonable to suppose that his, in connection with others', was a life of great toil and sacrifice. By referring to our engraving—the log church—the reader will see the humble starting point of this man's ministry; for it was in this house where he was granted license to preach the gospel of Christ. Few men ever served the Church amid greater tribulations than he, and fewer yet ever bore themselves more Christlike.

It was the good fortune of Mr. Holden to make to himself friends wherever he lived, labored, and suffered in the Master's vineyard. He was considered a good preacher and pastor, and filled the office of presiding elder well. He was successful in the promotion of good revivals of religion. Mr. Holden had studied medicine, and for several years had a good practice, which enabled him to support his household, as it made up what the ministry failed to supply. Not many men can endure the strain of carrying two professions, yet this man did it, and did well. How much it had to do in breaking down his constitution, we do not know. One thing, however, we do know: no man that God has called and commissioned to preach his gospel should ever be required to secure food and raiment by pursuing other callings. The ministry is enough

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for any man—intellect, talents, physical powers, time, and all—and for all time; and where one succeeds who undertakes more than this, ten fail who do. Mr. Holden was strictly loyal to his Church, and always maintained that anyone whom God accepted was worthy of membership in the United Brethren Church, a truth which he lived long enough to see the Church itself embrace. Mr. Holden had succeeded in collecting a library, medical, theological, and miscellaneous, of about two hundred volumes, which he valued at three hundred dollars. He died poor as to this world's goods, but he was rich toward God. The writer visited him only a day or so before he went home, and we found him "watching and waiting." He told us all was well. We bade him good-by. We saw him again; he was in the casket then. We shall see him again in the "sweet by and by."

Rev. Wm. Lower.—Our engraving, while it is not the best in the production of the art, is the best that could be procured from the copy furnished us. It, however, brings before the reader's mind one of whom we are glad to present a pen portrait, which we trust will be as faithful in its delineations of the inner life—the mind or soul life—of Rev. William Lower as our engraving is of the outer or physical contour. Mr. Lower was born

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in Brook County, West Virginia, in the year 1814. When about ten years of age, his father moved to Ohio, settling in Coshocton County, and a few years later, in Tuscarawas County of the same State. What Mr. Lower's advantages for securing an education were, we do not know, but suppose them to have been such as the common schools of that time afforded. When he was married we do not know; but at the age of twenty-six he was converted and joined the United Brethren Church, in which he lived an honored Christian life for thirty-seven years. Presently after his conversion he was elected class leader, in which capacity his services were acceptable to the church and a blessing to the people.

In the year 1852 Mr. Lower moved with his family to Adams County, Indiana, and as the country was not only new then but exceedingly wild and forbidding, he grappled with the ague and disadvantages of a new country for some three years, when he became somewhat discouraged and returned to the country from whence he came out. But in a short time he resolved to go back to Indiana again, which he did; and there he remained, and cleared up a good farm, and reared his household of five sons and five daughters around as cheerful a hearthstone as ever kneeled consecrated parents and obedient

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sons and daughters. Mr. Lower received quarterly-conference license to preacn perhaps as early as 1850. In the absence of morc reliable data we find the record of his membership in the Auglaize Annual Conference as early as 1861, but in 1863 he returned his license, which was accepted, and he went back to sustain a quarterly-conference relation to the Church the remainder of his life. Mr. Lower, not being a man of great physical force, and being greatly attached to his family and his home, was not the man in whom we would expect to find an itinerant minister, in the fullest meaning of that word. Nor yet was he best adapted to that kind of work, being of a very timid and bashful nature; self-esteem having hardly done enough for him to lift him above the embarrassment of the association of his most intimate and familiar friends, scarcely that of his own home circle even.

We should say the vital temperament marked the character of Mr. Lower; and if he could have thrown off his timidity, and had a little more self-confidence, and a little more faith in his brethren, there certainly is no good reason why he should not have become a flaming minister of the gospel of Christ.

As it was, he chose to do his work for the Master in the more retired and private fields and

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walks of life, rather than take the higher and greater responsibilities of which his friends believed him capable. In the home and in the community he did his work, and did it well. And while he was called peculiar by some, he was believed to be good by all.

We shall never forget one exhibition of his eccentric nature. He had moved into another neighborhood, and he conceived the idea that the brethren in that place were proud and did not care to associate with him. We were having a good revival in the place, but our good brother did not feel very welcome and only came occasionally. However, he came in one day, and carefully and quietly seated himself in the rear seat of the church. The meeting progressed finely, and as it warmed up it was plain to be seen that he was warming up too. Finally, when he could hold his peace no longer, he sprang to his feet, and in a high key and with strong emphasis he cried out: "Ladies and gentlemen! I am happy and have no apologies to make," and took his seat again. We went home with him that day, and he felt better after that. He had "broke the ice," as we used to say in "olden times," and thence on he felt better reconciled to the place and the people. Of him it can be truthfully said: "He was a good man and

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full of the Holy Ghost"; and now that he is gone, "his children rise up and call him blessed."

Mr. Lower closed up his useful life at his home in Adams County, Indiana, on the 10th of September, 1877, with these last words, spoken to Rev. D. J. Schenck, who was at that time his pastor: "If I die and you see any of my brethren, tell them that I have gone to rest." True to the recollections of this humble saint of God, we record that—

> His was the heart to feel for another,
> And his the hand to do them good,
> And his the mind to help his brother,
> Oft as was needful and he could.

Rev. S. T. Mahan. We now have the pleasure of introducing to our readers a man who joined the Conference in 1865. Of his origin we know nothing save that he is in the line of Adam's race, and came to us by the way of the Emerald Isle. Mr. Mahan is not a large man, nor is he small. His head is large, short, and round; and he is, intellectually, capable of much more than he ever acquired. Had he been ambitious and studious, he certainly would have achieved great things. As we knew him once he was a genial companion and full of sunshine, and many pleasant hours did we enjoy together. But when "there arose up a new king who knew not Joseph," there came a change. Mr. Mahan was always a

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stanch temperance man, and was never backward in opposing the drink curse. He is no longer with the Church, having felt impelled to cast his lot with the seceders; if for no better reason, then for the reason that others did. This brother possessed the rare faculty of preaching a fresh sermon from old manuscripts and sketches made venerable by age and popular by use. He could also fit an excellent sermon to different texts, and his zeal, at times, knew no bounds. His native ability was equaled by few and excelled by none. He is now well advanced in years, and if he had not ignored us we might have been able to place him in a somewhat better light before the mind; not different from what is here noted, but more extensively.

We have heard him called "the wild Irishman," but we call him the eccentric Irishman, and the following will illustrate that fact:

We were once sent to a charge where he had preached the former year, and we visited his home before he moved away; and naturally enough the conversation turned upon the changes to take place, Mr. Mahan greatly lamenting that he must leave the good people with whom he had labored the past year, and go out to form new acquaintances. To all of which we replied that it was no more than we had to do.

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"Ah, yes!" said he, "that reminds me of a story. An old man said to his son, 'You must get married, you are old enough now.' The son, being bashful and afraid to approach the fair sex, said: 'Father, I can't, I don't know anybody.' Said the father: 'You fool, you can. Didn't I get married?' The boy, with a pitiful whine, said, 'Yes; but you married mamma, and I would have to marry a stranger.'"

"That," said Mr. Mahan, "is the difference between us. You are marrying mamma and I have to marry a stranger."

On another occasion during a ministerial association, he slept while we were reading an essay, and at the close of the reading, of which he perhaps had not heard a single page, a brother at his side woke him up and said: "Pitch into him"; whereupon he sprang to his feet and delivered himself in the following manner by hastily blurting out: "They once passed a law in Ireland forbidding a man to drink buttermilk after it was a year old." This had the desired effect, the Irishman had made a point, and amidst the uproar of laughter he sat down well satisfied with his effort.

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CHAPTER XIII.

REVIEW OF THE WORK OF THE EIGHTEENTH, NINETEENTH, AND TWENTIETH YEARS.

Eighteenth Year.

We have now reached the year of our Lord 1870; and on the 31st day of August, at 7:30 P. M., the twenty-three ministers of the Conference who are present, and the brethren and people round about, are sitting in the church at the foot of the hill, in Lockington, Shelby County, Ohio, listening to a sermon on "Church Prosperity," as it falls from the lips of the now sainted Bishop Glossbrenner. The usual routine of business was transacted with the following results: C. B. Stemen having informally withdrawn from the Church, his name was erased from the records. Jacob Weagly having failed to comply with the request of the former session, his name was taken from the roll also, and S. S. Walls was expelled for gross immorality. The following brethren were received into Conference on recommendation from quarterly conference: R. W. Wilgus, S. L. Livingston, C. A. Fields, and D. W. Carr. Members received into the Church

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during the year amounted to one thousand, one hundred and ten, a number equal to fifty to each charge. The salary paid was equal to $314.46 to the man, or an aggregate of $8,176.01, while the missionary collections amounted to $1,716.75. This was equal to about thirty-six cents to the member. These figures, while they are much below what they should be, nevertheless are encouraging from the consideration that they show an upward tendency in our work as to the results. This, with that other fact that there is a steady increase in our membership, that of the present year being two hundred and eighty-six after deducting all losses, which amounted to no less than eight hundred and fifty-six. The usual resolutions on Education, Missions, Publishing Interests, Moral Reform, etc., were passed, and likely had some influence in their bearing upon the work of the following year.

Our observations have been that while there are a few men who will regard any good resolutions passed by an annual conference, there are many more who seem not to think any one binding upon them to observe. Still we believe in resolutions and would by no means dispense with them; but think it well to resolve only upon what is wise and good, and even in doing that, to divest all resolutions, as nearly as can be done,

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of every objectionable feature, especially if they should pertain to any new measures with which all are not in sympathy. Better not pass a resolution at all than to crowd it through under heavy protest of a large minority. See this matter more fully discussed elsewhere.

Nineteenth Year.

We shall now pass on to notice the work of another year, which will bring us forward to the Conference of 1871, which was held at Auglaize Chapel, Allen County, Ohio, beginning on the 30th of August of that year. At the opening of this session there were fifty-one members on the Conference roll, but the work of the session made the following changes, which left one less. Four members were transferred to other conferences, as follows: George Miller, S. Fairfield, D. A. Johnston, and A. Halterman. H. Benton's name was erased from the journal. Members received were William Kiracoffe, J. H. Kiracoffe, William H. Ogle, and A. Halterman. In the membership we suffered some loss this year, being the first for a number of years. From some cause it was a kind of an "off year" in the matter of ingathering, yet we were enabled to enroll nearly nine hundred new recruits. In finance there is a marked advance over former years; the amount paid preachers reached $8,973.24, or $797.23

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more than what was paid the previous year, while the collections for missions reached $2,000.65, which exceeded the former year $283.90.

As we look in upon this Conference we plainly see that good cheer and hope are characteristic of many of the faithful toilers in the Master's cause. Not all, however; for some have been sorely pressed for daily bread. Only think of two hundred dollars, and even no more than seventy-five dollars, as one dear brother received during the year, for the support of a family. True, a man under such circumstances might hope for something better in the future, but as to the good cheer from past considerations, we know no law warranting it, either for the life that now is, or that which is to come.

Twentieth Year.

With this session we have reached the twentieth year of our Conference life; and we have come together at Union Chapel, Allen County, Ohio, on the 28th day of August, 1872, for the annual review. We must not be understood as meaning that the preachers are on dress parade, for the bounty paid by the cause they serve will not warrant that; but they are here for a more ennobling purpose—that of righting wrongs, correcting mistakes, mending up breaches in Zion's walls, straightening out the things that are

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crooked, leveling down places that are too high, smoothing off that which is too rough, and taking up the stones of stumbling from the King's road. If we are not mistaken, this is the purpose for which these men have assembled.

How well they did their work during the year, and how they were remunerated therefor, the records will show. As we glance over the account we see that there is a net gain in membership of four hundred and thirty-nine. This, while it is encouraging, is not what it should be by any means, since we see that no less than one thousand, two hundred and sixty-seven new names were added to the Church roll during the year. Some little change was made in the membership of the Conference. J. W. Waggoner transferred to the Sandusky Conference and William McGinnis to the Lower Wabash Conference. J. Bortlemay was ordained; and J. Cost, Merritt Miller, and James Nicodemus were received into Conference on recommendation from quarterly conference.

There is some improvement in the matter of ministerial support this year. The lowest salary paid was $142, the highest being $600, by two charges; namely, Zanesville and Miami Circuits. D. J. Schenck was in charge of the former and E. Counseller of the latter. The districts paid this year respectively, the East, W. E.

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Bay, presiding elder, $604, and the West, J. L. Luttrell, presiding elder, $645.98. The grand total on districts and fields of labor amounted to $9,715.33. This was a gain over the last year of $842.09. But the good work did not stop at this, for we find that there was a handsome increase in the collections for missions, there being $2,130.15 reported to the Conference. This was $129.50 more than what was paid the year before. This year the preachers received the best salary the Conference paid in the twenty years. The amount paid was equal to $404.80 for each preacher employed.

How well the ministers have wrought, how well the people have behaved in the house of the Lord, and how abundantly the Lord has blessed the work, will be seen in the next chapter, which reviews the second ten years of our Conference life.

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CHAPTER XIV.

RECAPITULATION.

Review of the Second Ten Years' Work — Remarks on the "Drop" Column — General Observations, etc.

We opened this decade with fifty-seven preachers in the Conference. To this list was added, by transfer from other conferences, seven; from other churches, two; and from quarterly conferences, twenty-eight—making the total number received thirty-seven. This gave the Conference a running roll of an aggregate membership of ninety-four. We closed the decade with only forty-eight, nine less than we began with. This means an actual loss of forty-six, twenty of whom were transferred to other conferences, four died, and the balance dropped out along the way from various causes such as frail mortals are liable to.

Secondly, we opened the ten years' campaign with an enrollment of four thousand and twenty-nine members. To this list were added ten thousand and seven more, which made an aggregate membership of fourteen thousand and thirty-six. Strange to say, the close of the decade finds no more than five thousand, one hundred

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and twenty-four names on our Church books. This, while it shows a gain of one thousand and ninety-five for the ten years' work, shows at the same time an actual loss of more than eight thousand, nine hundred members. Such a showing speaks in language not to be misunderstood, and tells of abuses not to be tolerated, and which, if indulged, must work the utter ruin of the Church sooner or later.

We refer to the "drop" column in our Conference charts, a column which was swallowed up in 1872 by throwing it into the column of "expelled," and again in 1873 into the column of "expelled and withdrawn." Up to the time of the ninth year of this decade, however, this open, loose, privilege-giving column was in full force, and to our certain knowledge every advantage was taken to distort its meaning. We have known it to be so construed as to drop out whole classes, and in one instance we knew a preacher to drop an entire work and then require those who considered themselves members to join again. With many this column seems to take the place of prayer, visitation, exhortation, and discipline; or, more fittingly still, the place of an editor's waste-basket, into which everything not in exact accord with their views finds a peaceful resting-place until it goes to the mill again. This column took

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from our roll in these ten years the shameful number of three thousand, six hundred and fifty-six, a little less than four hundred a year. If we allow that one-half of those lost to the Church by the abuse of this privileged column should have been saved,—and we doubt not that they could have been if the proper Christian effort had been made,—instead of there being but five thousand, one hundred and twenty-four names upon the Church books at the close of the decade, there would have been six thousand, nine hundred and fifty-two.

We now pass to notice another feature of our work—the financial interests. There was two hundred and forty-five years' work done during the decade, for which the Church paid the laborers an average salary of $265.09 a year, which aggregated $64,958.26. This sum means the equivalent of $2,650.90 for ten years' hard toil and deprivation, persecution and opposition. It means more: it is poverty that makes others rich; it means sorrow that makes others glad; it means want to faithful men when they can no longer be efficient in the open field. But while this is all true, it is blessed to contemplate the fact that during these years the average number of souls brought into the Church was more than forty-five to the man. This thought inspired the

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hearts of the true evangelists of the Lord, and so helped them to stand. Now, when it is remembered that we closed the first decade with an average salary of only a trifle over one hundred and thirty-two dollars, and the present one with a little over two hundred and sixty-five dollars, we certainly have reason to rejoice and be glad. It will be observed that the amount was just doubled, or within a fraction of it. In missionary collections we make fully as good a showing, there having been collected the sum of $11,179.98 for this purpose, which was a gain of $7,702.27 over the amount collected the first ten years, which was only $3,477.71.

At the close of this decade we had seventy-nine church houses and six parsonages. At the opening we had but sixty-seven churches.

We seem not to have reached a period at that time of any very great enthusiasm in matters of church building. Indeed, we had not gotten away from the idea that log cabins and eight-by-ten schoolhouses were about all that was necessary for God's "dwelling place." But in later years a more progressive spirit prevailed, and respectable church houses began more rapidly to take the place of the schoolhouses and private dwellings.

At the close of this decade there were over eighty congregations worshiping in schoolhouses,

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dwellings, and barns, and often in the "bush," many of these because they were not able to build churches, and others again who could have done so, but were too close-fisted to do it. And in more instances than one we have known the church to lose the ground by this very thing. They have allowed others to step in and build, and then, when it was too late to make amends for the folly, have been pushed aside to their confusion and shame.

It is worthy of remark that while we seem to have moved slowly and accomplished but little in these twenty years, nevertheless, when viewed from the right standpoint, we have kept time quite well with the onward tramp of the country's progress. And while we may not be able to write "perfection" upon anything done in all these twenty years, we can thank God that he has not written "Ichabod" upon our sanctuaries; and that an open door and effectual is still before us, and that new fields are being opened up into which we may enter for another decade.

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CHAPTER XV.

BIOGRAPHICAL SKETCHES.

D. F. Thomas — M. Johnston — William McKee — C. W. Miller — D. R. Miller — George Miller — S. S. Holden — William E. Bay — D. N. Howe.

In the absence of anything better we must content ourselves with a pen portrait of Rev. David F. Thomas, who became a member of the Conference in 1861. From whence he came, when he was born, when he was converted, and when he joined the United Brethren Church, we do not know, though we sought to obtain that knowledge. One thing, however, we do know, that Mr. Thomas is an old man and full of years, and possesses an iron constitution, and just such a will as we would expect to find in connection therewith. A strongly built muscular frame, large Roman nose, high cheek bones, stiff, bushy hair, sharply outlined general features, and distinctly marked muscles and blood vessels, together with a deep, grum, bass voice, presided over by the genius which is his by right of nature's endowments, make the man. In him the motive temperament predominates, and had the grace of God passed him by, he not only would not have

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been saved himself, but would be in the way of others' being saved. Of such a one, where grace is absent, it would be just as easy to break the back as to break the will. But notwithstanding this, God's love and truth can so transform and assimilate as to make the rough exterior the dwelling place of the meek and lamblike spirit of Christ. Mr. Thomas came into the world and into the Church for a purpose, and we suppose he has filled his place correspondingly well in common with others. In the many years of our acquaintance we have walked together unto the house of God in company, and often did we take sweet counsel together, without a thought, so far as we know, that ever the storm cloud of discontent and disaffection should fall upon us as we journeyed homeward. But it came to pass that the wrath of man came between the hearts of John[athan] and David, and without any other cause "David" went away, feeling himself impelled to identify himself with the seceders.

Rev. M. Johnston. He of whom we now speak is before you in our engraving, and while he is not "hydra-headed," he is many-named. We remember that many years ago he was called "singe-cat." Now, the definition of that term at that time meant "better than he appeared." Then again he was called the "smoking preacher."

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That meant that he was a great slave to his pipe. But this brother finally took the king by the throat and crushed him to death; just the thing for all to do, especially God's ministers. Sometimes he was known as the "silent preacher." This was because he never talked much. He seemed to act on the principle, "Let your yea be yea; and your nay, nay." This, of course, was better than to be a busybody in other men's matters. While traveling upon the charge where we lived, the people complained that the preacher would not talk to them, and that he was no company for them; so we took it upon us to speak to him about it, and we received the answer: "Well, the reason I don't talk more is because they won't talk about what I want to." He was called the "whistling preacher," and we venture that no man ever yet used that peculiar talent to better advantage than he. With that gift he could answer a question, discuss a problem, umpire a case. This we have known him to do. During the war he was asked if he believed that a negro was the equal of a white man. He curled his lip, set his mouth a-going, and words strangely blending with escaping air, whistled: "I believe a white man is just as good as a negro if he behaves himself." Yea, more; by the use of that talent he could whistle a rebuke to an

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enemy, an approval of a friend, the sanction of a sermon, a response to a prayer, and an amen to a benediction. He has sat with us in the pulpit and whistled while we preached; and we have sat behind him when he was preaching, and at the close, and before had reached his seat, we have heard him whistle. We have heard him whistle in our home; we have heard him whistle in the pulpit, and on the highway; and we have heard him whistle when most preachers would have cried. Whistling seems to have been a means of grace peculiarly adapted to the man.

We never heard Mr. Johnston laugh audibly, but we have seen him smile; we never knew him to jest in any way, nor relate an anecdote, though he may have done so at times. We never knew him to thank anyone for a gift, and we knew him to have been the recipient of many. We once gave him a dollar during the late unpleasantness, and a tear took the place of a word and made us feel that he was thankful. He asked but few questions and returned fewer answers, and when he did they were not generally very satisfactory. As for instance, when a brother asked him what a certain thing meant, he whistled for a moment, and then said, "What do you think it means?" and resumed the whistling again. Few men have suffered more for their Master's cause than this

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man. Entering the ministry while the Conference was yet in its infancy, and before the wilderness had blossomed as the rose in our territorial bounds, it could not be otherwise. His peculiarities were against him, but they were his by the endowments of nature, and were a kind of immutable inheritance. He filled a place in the divine economy which no other man ever could have done; he had a place, and he filled it. The accompanying cut illustrates an imaginary scene growing out of the eccentricities of Mr. Johnston. During the war a "Jeff Davis mob," at one point where he was preaching, shaved the mane and tail of his horse, and at the Conference following, during the experience meeting on Sabbath morning, and while our brother warmed up to a "white heat," this circumstance came up before him, whereupon he delivered himself in the following manner: "The rebels shaved my horse's mane and tail; and if I believed in the resurrection of beasts, I would ride that horse in the judgment against them." We have never forgotten the impressions made upon our mind at that time, and have waited patiently our opportunity to put them in the form we now do, that others may catch the inspiration.

It is fitting to say that those who knew Mr. Johnston best loved him most, and we regret that

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REV. MICHAEL JOHNSTON GOING TO JUDGMENT.

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so good a man as he should have felt himself impelled to secede from the Church, for no better reason than that all her actions were not in harmony with his thinking. One thing is certain, however, he turned his back upon more friends in his transit than he met in the landing. Had this brother died at home, and in the Lord, we would then have recorded, "The Church's loss is his gain." As it is, we cannot do so, since we know so well that he has lost much and gained nothing by the transaction.

Rev. William McKee. The subject of this sketch, at one time a member of the Auglaize Annual Conference, but in later years of the Miami, was born in Fairfield County, Ohio, February 20, 1831. When twelve years of age his father moved to Blackford County, Indiana, where the young Mr. McKee learned the art of felling timber, clearing ground, making rails, building fence, ditching, and plowing and harrowing the soil. Nine years of such manual training developed a physical frame and muscular body equal to the demands of physical endurance required of an itinerant minister in the rural districts thirty and forty years ago. Up to the time of young Mr. McKee's leaving Ohio he had acquired as good an education as opportunity, ambition, and the common schools would afford a boy of twelve

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years of age; and the nine years spent in opening out a farm, as we have seen, instead of blunting his sensibilities and dwarfing his body, served the better purpose of quickening and sharpening the former, and developing and strengthening the latter. Nor does his ambition for an education wane in the least, but seems to have been intensified by the suspense, as appears from the fact that we soon find him in attendance at the seminary in Marion, Indiana, where at the age of twenty-two he completes his education as far as the schools could furnish him in harmony with his plans at that time. The knowledge gained in the schools, seconded by a righteous ambition, constituted the antechamber to his future glory.

Mr. McKee was brought up under the influence of the Regular Baptists' faith, his parents being members of that communion; but when he was converted, being about twenty-three years of age, he, for reasons satisfactory to himself, adopted the United Brethren Church as his Christian home; since when he has remained one of its honored and useful members until to-day. At the age of twenty-four he was married, and for a time engaged in teaching school. In 1855 he received quarterly-conference license to preach; and in 1856 he entered the Auglaize Annual Conference, in which he held membership until the

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year 1868, when he was transferred to the Miami Annual Conference, in which he has sustained himself as one of its most worthy and useful members until the present time. Beginning his itinerant labors in 1857, Mr. McKee spent eleven years of earnest toil and care in the Auglaize Conference, a part of which time he had charge of a district, in which capacity his labors were no less abundant than when he traveled a circuit. He was one of the men who could be promoted without vanity, and reduced to ranks without feeling humiliated. In 1863–64 he was employed as missionary to the freedmen, where at Vicksburg and Davis's Bend, Mississippi, the scenes of his operations, he was eminently successful, both as teacher and preacher. In 1865 he was elected missionary treasurer, in which position his services were very satisfactory to the Church, and so far as we know, the only reason why he was not continued in the office was because he was thought to be too liberal in his views on the secrecy question.

We think it is due to all concerned to say at this time and place that for six years of the eight mentioned above Mr. McKee traveled fields of labor because of the heavy debt upon the missionary treasury, which would not permit the payment of a reasonable salary from that

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fund. This he did that the cause should not suffer, and that his family might be supported; but for opinion's sake the General Conference relieved him of the burden—with what advantage to the general cause we shall not say. However, a better spirit prevailed when in 1885 and 1889 he was returned again to that responsible position, which he has managed to the perfect satisfaction of all who care to know the truth. In the management of the missionary debt of sixty thousand dollars, which was passed over to him when entering upon his duties in 1885, the raising of fifty thousand or more dollars in the first four years, and that, too, just at a time when the Church was passing through the hottest fires kindled in the interests of malcontents, shows foresight and financial ability not found in the ordinary walks of life.

Mr. McKee has represented his conference in six General Conferences, which serves to show that his work in that body was in harmony with their wishes. He has served a number of years as trustee of the Printing Establishment and Otterbein University. He is an able debater and good writer; a stanch friend and ready defender of the Church of his adoption. He is bold in his defense of what he believes to be right, and his arguments in support of his positions are often

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more severe than pathetic. To a friend he is devoted, and to an enemy he can be generous. Not being of a suspicious nature, he is not easily offended, hence his friends multiply and his enemies decrease. Mr. McKee has been twice married, and is the father of four living children. For nearly forty years we have been personally acquainted with the man whom we delight to call brother. In these years it has been our privilege to work side by side in the log cabin, in the church house, in board meetings, and in General Conferences; and while we have not always agreed in our views of church polity, we have never broken friendship as Christian men, nor yet fallen below the dignity of Christian ministers in our disputations; and it is blessed to know that—

> There's a land where all things seem as they are,
> And we hope some day in that land to meet,
> When we have seen an end of the war,
> "And heaven comes down our souls to greet."

Rev. C. W. Miller, the subject of this sketch, was born in Pickaway County, Ohio, July 23, 1833. When he was but two years old, his father moved to Auglaize County, Ohio; and when Mr. Miller was about fourteen years of age, he was converted in a private house near Uniopolis, Ohio. He was first licensed as an exhorter in 1856, and in October of the same year he was licensed to preach by the quarterly conference. In 1857

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he was received into the Annual Conference. His ordination parchment was given under the hand of Bishop D. Edwards in the year 1860, August 25. Mr. Miller worked faithfully in the Auglaize Conference for six years after uniting therewith, going anywhere that the Conference directed, and accepting such pay as was common in that day—receiving in one year only $69.50 for his support. In 1863 he transferred to the Miami Conference, where he traveled as an itinerant preacher for ten years, three of which were on a district as presiding elder. Two of those years Mr. Miller attended the Union Biblical Seminary. He was then elected agent for Otterbein University, in which position he served eleven years, and then resigned, and spent seven months in securing funds for the Missionary and Church-Erection societies, during which time he made for those institutions $30,000. From these callings Mr. Miller went to the presidency of the People's Mutual Benefit Association, of Westerville, Ohio, which he finds more remunerative than traveling through the mud and swamps for $60 a year.

Rev. D. R. Miller was born in Fairfield County, Ohio, June 13, 1835. When about fourteen years of age he was converted in or near Wapakoneta, Ohio, and in 1860 he was licensed by

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the Annual Conference to preach the gospel, being at that time about twenty-five years of age. We shall never forget his ordination, which took place at the house of Brother Amon Davis, in Union County, Ohio, September 21, 1863, Bishop Markwood officiating. Mr. Miller stayed with the Auglaize Conference for seven years, doing good and faithful work, and in 1867 he transferred to Sandusky Conference. Since entering the ministry Mr. Miller has been employed, aside from the regular itinerant work, in other occupations, as follows: one year as druggist in Piqua, Ohio; endowment agent of Otterbein University for five years; chaplain of the Ohio penitentiary for two years; superintendent of the Girls' Reform School of Ohio for three years; and since 1885 he has been general financial manager of Union Biblical Seminary, at Dayton, Ohio. In all these positions Mr. Miller has shown himself competent and worthy of the confidence placed in him. Mr. Miller has been connected with Otterbein University as trustee and agent for about twenty-eight years. He has also served on the General Sunday-school Board some eight years, and four years as trustee of the United Brethren Publishing House; and he has been elected five different times as delegate to the General Conference.

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Rev. William E. Bay united with the Auglaize Conference in 1858; and in 1861 he was solemnly ordained, and went out as a missionary to Kentucky. In 1873 Mr. Bay transferred to Lower Wabash Conference. He must have returned to the Auglaize again in 1875 or 1876, according to our data. Mr. Bay spent some time in Canada Mission Conference, but as to when we have no reliable data. He finally transferred again in 1891. We could obtain nothing from Mr. Bay in any way, though we sought to do so almost with tears, but when we had made three or four fruitless efforts we dropped the matter. This statement is made here because the reader will wonder at the incompleteness of the sketch.

Rev. George Miller. George Miller was born in Auglaize County, Ohio, July 10, 1837, and in the year 1857 he was converted. In 1866 he entered the Auglaize Conference, where he worked for five years, doing good service for the Master. In 1871 he transferred to Des Moines Conference, where he has since labored faithfully and acceptably to the present time, traveling a district for the greater part of these years.

Of late Mr. Miller's name has become somewhat extended by the affix D. D. He is, at this time, the president of the "St. Stephen's Brother-

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hood," of Des Moines, Iowa; he is also a trustee of the United Brethren Publishing House, Dayton, Ohio, and has been sent a number of times from his conference as a delegate to the General Conference.

Rev. S. S. Holden, who joined the Auglaize Annual Conference in 1857, and transferred to the Miami Conference in 1869, was a Virginian by birth. He was converted in Putnam County, Ohio, in the year 1850. His ordination papers were issued under the hand of Bishop D. Edwards in 1860.

Mr. Holden has been engaged in the active work of the ministry for about thirty years, twelve years of which time he spent in the Auglaize Conference. The off time in these years he has been engaged in the mercantile and farming business. At the present time Mr. Holden is a resident of the State of Tennessee, having moved there a few years ago.

Rev. D. N. Howe, who became a member of the Auglaize Conference in 1874, and transferred to Miami in 1880, was born in Wayne County, Ohio, January 15, 1848, and was converted at Montezuma, Mercer County, Ohio, in 1866. Mr. Howe did not spend much time in the Auglaize Conference, as he was ambitious in seeking an education, and the opportunities for so doing lay

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beyond our bounds. As he had a family, the necessity was upon him which required that he move. Mr. Howe has been constantly employed either as preacher or teacher, or both, all these years. His forte seems to be, however, the school-room. To this end he came into the world, and we doubt not the world will be the better for his having passed through it. Mr. Howe had control of Roanoke Seminary, Indiana, for a number of years. Here he did good work, and popularized himself to the extent that he was wanted higher up, and accordingly he has taken charge of North Manchester College and Normal School, at North Manchester, Indiana, where he is succeeding well in his profession. We had hoped to be able to give a more extended notice of Mr. Howe in these pages, but failed in our effort to secure reliable data.

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CHAPTER XVI.

REVIEW OF THE WORK FOR THE TWENTY-FIRST, TWENTY-SECOND, AND TWENTY-THIRD YEARS.

An Appeal to the People by the Writer — An Address by the Writer — An Exhibit on Finance.

Twenty-First Year.

THE twenty-first session of the Conference was held with the people of Jay City, Indiana. The Conference convened on the 20th of August, 1873. This session opened with a good degree of sunshine. The brethren all seemed to feel as though a brighter day was dawning for the Conference. One encouraging feature of the session was the large turnout of preachers, there being but six absent. We opened this third decade of our Conference life and work with forty-five preachers, and at this first meeting we were strengthened by the addition of eight more, as follows: Willis Skinner, G. H. Bonnell, D. W. Abbott, D. B. Cain, J. P. Stewart, Christian Bodey, from quarterly conference, and W. Fisher and S. Fairfield on transfer. During the year Rev. J. M. Lea died, and W. E. Bay was transferred to Lower Wabash Conference. L. T. Johnson, J. W. Wentz, and R. W. Wilgus were ordained.

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The devotional part of this session was rather an exception to previous rules, and we would be recreant to duty were we to pass unnoticed the Sabbath services on this occasion. At 9:00 A. M. the people began to assemble in Dr. Weist's grove for the services of the day, and by the time the hour for preaching had arrived there were nearly three thousand people on the ground. As we looked over that vast assemblage we could but think of the great conference of the world, when all will meet not to prepare for judgment, but to receive sentence and to go to their place. The people were orderly and attentive, and for the most part were there for the better purpose of hearing the gospel preached, than of seeing and being seen. The sermon they had the privilege of hearing, fell like living coals of fire from the lips of the tallest cedar of Lebanon, Bishop J. Weaver. Many things said that day by him will never be forgotten by the ministers who heard them. We select this one as a sample: he told us that as itinerant ministers in the United Brethren Church, we might as well make up our minds to remain poor as long as we lived. And now, at the age of sixty-two, and having spent considerably more than half our time and all the days of our strength in that work, and now when the bloom of youth has faded from

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the cheek, and time has plowed its furrows on the brow, and the locks have turned gray, and we are turned out to shift as best we can for a morsel of bread, we know, for one, that truer words never fell from an angel's lips than fell from those of Bishop Weaver that day. All the business belonging to the work of the Conference received proper attention, and the session closed up without any friction, and all went to their homes hopeful for the future.

We confess that along about these years our heart was touched with something akin to the fire that burned upon that of the prophets of old, when they looked out upon the unsaved world about them. Our ministers were for the most part poor men, and it seemed to us that our people loved to have it so. Accordingly we took it upon us to speak to them; but it is not likely that one in ten ever heard or saw what we said; and so it is placed here as being living matter still, and as serving to show that there has been at least one who was willing to risk himself in the arena.

An Appeal—A Donation to the People We Love.

"Silver and gold have I none; but such as I have, give I thee; in the name of Jesus Christ of Nazareth rise up and walk." We can but hope that many dear brethren of this Church have just as good hearts in them as any others, but from some cause very many of them seem not to know or

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understand just how to perform what they do know in sustaining the cause they profess to love. Many there are who do well, it is true; but very many could do better,—much better, indeed,—if they would. Now, it is possible that such are not altogether to blame for this want of zeal. May we not allow that the preachers are somewhat at fault? Possibly we have not been as faithful in instructing our people in this as we should have been. Our people talk well, and sing and pray well, and there is no good reason why they should not pay well, if they were as well informed in this matter as they are in other things. I dare not believe, yea, I will not believe, that they are more covetous and avaricious than members of other Christian bodies. Therefore, for one, I must take this opportunity to clear my skirts of their blood.

We all certainly love the Church too well to see it fail. It is doing a good work and must be sustained. The following explains what we have done and can do. Let all study the facts well before deciding what they will do this year. All you have, dear brother, dear sister, you have by the blessing of God. "You are not your own," if so be that you are a Christian—*not merely a professor.* Are you on God's altar? Then are you his; and all you have, and all you can reasonably and justly hope to have, belongs to him. The following exhibit shows exactly what portion of your goods were expended for the cause of Christ. For the support of your ministers you paid about one dollar and seventy-five cents per member, and for missions about thirty-six cents per capita, or two dollars and eleven cents all told. Now, the ministerial labor last year amounted to about twenty-five years' work. For their toil and deprivations you paid them on the average the pitiful sum of ninety-three cents per day, which equaled about fifteen cents a day to each member of their families. From this sum they must pay expenses of travel, buy meat and bread, clothing, books, and papers, and furnish themselves for your pulpits; and withal you expect them to be punctual in filling appointments and in paying debts, and to be able to preach the best sermons; and alas, poor men! if they look

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a little shabby in dress,—and heaven knows they can't help it,—then they fall into disrepute. These facts, it seems to me, should stir the hearts of our people to the very center. We are sure we state the truth when we say that no class of ministers are called to make greater sacrifices than the itinerants of this Church, especially in this Conference. Nor do we hesitate to say that we send out just as good talent as any other church, or any other conference in this Church.

How long, dear brethren, shall this state of affairs continue? Do you love your Church home? And can you allow it to fail when you have the means in your hands to make it a success? Will you not make *some sacrifice* for the principles by which you profess to live, and in which you hope to die?

It is not a question whether you can do more, but whether you will. The Church lives by the efforts of your ministers. Without your sympathy and complete coöperation they must quit the field; and you all know what the result will be if this should come to pass, but come it will, sooner or later, unless the people become more fully awake to the support of their ministers. Once more and we are done. Three dollars and ten cents per member would pay all the Conference assessments this year, and give to each traveling minister in the Conference a salary of six hundred dollars. Let each one ponder these thoughts in his heart, and carry them to the secret closet, and counsel our Heavenly Father in the matter, and then act as he may give light, and all will be well. J. L. LUTTRELL.

Twenty-Second Year.

Another year's hard toil is past, and forty-three, out of fifty-five, members of Conference have come together at Union Bethel, Auglaize County, Ohio, on the 2d of September, 1874, for the purpose of reviewing the work of the year and planning for the future.

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During the year death had again broken our ranks, by carrying away our dear Brothers A. F. Miller and S. Patterson, and a plague spot more terrible than death necessitated the erasing of the name of another, D. W. Carr. But while some have been thus removed others are raised up to take their places, so that the Lord's harvest is not left to fall to the ground for want of reapers; and accordingly there was granted license to the following brethren at this session: C. O. Robb, W. H. Taylor, W. S. Fields, D. N. Howe, and M. R. Geyer. William Kiracoffe, J. H. Kiracoffe, and W. Ogle were ordained.

We think the following appeal, which we sent out at the close of this session, will make good history, as it will indicate somewhat the status of things at that time.

To the Ministers and Members of Auglaize Annual Conference:

DEAR BRETHREN IN CHRIST: Now that another year of toil and conflict is past, and as we enter upon a new one, let us do so understandingly. As preachers, the most of us go to new fields of labor. All will find plenty to do, and some of us may think far more than we are able. Our work as ministers is arduous, and I suppose we shall never find time for rest until eternity brings us relief. As one of your number we certainly know that while we have very many difficulties to encounter, hard fields to travel, and in many instances poor compensation for our toils, yet, and in spite of all, God thinks upon, and cares for us. This should be our solace. Dear brethren, let us resolve that our next report to Annual Conference shall be an improvement in every respect upon the past one. If this is done, we

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feel sure that God will bless us abundantly, and that we shall make for the Conference such a record as never has been made in the past. Let us remember the public vow we took upon us on Sabbath in the presence of three thousand or more people. Better cut it from the minutes and paste it in our hats, so that it may remind us, wherever we go, of our duty to God and the people. We feel confident that if we carry out practically what we then and there pledged ourselves to do, our success will be without a parallel in this Conference. The following is the vow:

Resolved, That we, the ministers of this Conference who have charge of fields of labor, will, by the grace of God, do more pastoral work, if possible, the present year than ever before; and by every means consistent with the high calling of the Christian minister, seek to bring sinners to the cross of Christ, and indifferent professors nearer to the throne of heavenly grace.

And now, to our good brethren in the laity, let me say your coöperation must be secured or all will be in vain. We are not complaining, nor will we, unless you repudiate us in all our lawful undertakings to build up your charges and save your people. Some of you, perhaps, will feel inclined to complain of Conference for something it did. You may think the wrong man was sent to your work, or that certain changes in boundaries should not have been made. But hold, my dear brother, you must remember that all cannot have their way in these matters. The truth is, any spirit of rebellion is ruinous to the interests of the Church. Just complain a little when the preacher visits your work, and you will, by so doing, hedge up his way completely for the year. It is the sincere wish and prayer of your brother and fellow laborer that the present year shall be the most glorious year of our history. We can make it such if the ministers and people are agreed. Let us coöperate in all our work—in preaching, in praying, in giving, and in sympathizing one with another; and if we do this, great peace will be ours to enjoy, and great success will crown our labors. If the preacher and his people are agreed, if they are a unit in their work, the "powers of darkness cannot prevail against them." But if they disagree and cannot, or

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will not, come together, they had better dissolve at once, for they certainly will fail. Let us be plain in this matter. We speak advisedly when we say that there is too much of the spirit which we will call "*have our own way*," manifested among us; this is the cause of so many failures in our work. O that it were otherwise! One thing is needful, and once that is secured, all other things will adjust themselves to it. Greater consecration as ministers to our high calling, and greater consecration as a people to our work, more love to Christ and less of ease upon the part of all, will effectually cure the evil. May God grant this to us this year.

J. L. LUTTRELL.

The two letters given in connection with these two years' work have been placed here because they show, almost better than we could do now, about how matters stood with the Conference and the Church at that time. It will be observed that for three consecutive years we were losing between one and two hundred dollars a year in the contributions to the cause of missions. There was, too, little or no improvement in the support of the home work, and it seemed to the writer very important that some effort should be made to arouse our people from their stupidity. How much these appeals contributed to that end we shall not even venture to guess, but we did what we were compelled to do from the positive conviction that it was needful to be done.

Twenty-Third Year.

The twenty-third session of the Auglaize Annual Conference convened with the people at

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Bethel Chapel, Wells County, Indiana, on the 25th day of August, 1875. On calling the roll it was found that forty-six members were present and ready for duty. What oases these annual gatherings are! and how we have often wondered how any minister could absent himself from them, and how anyone who willfully does so could keep up his interest and inspiration in the church and his brethren! We never missed but one such meeting, and notwithstanding it was a case of positive necessity, yet we have never fully recovered from that one absence.

During the year the Lord did not call any of the laborers to their reward, nor did any fall from grace. We received two more members at this session; namely, W. E. Bay, on transfer from Lower Wabash Conference, and H. C. Wickersham, from quarterly conference. The latter never amounted to anything as a preacher in the Church, and finally helped break up the society where he lived. On Sabbath T. Coats and S. L. Livingston were ordained to the office of elder in the church of God. We herewith place before the reader a statement which we prepared at that time, and published in connection with the minutes. We do this because it is living history, which shows better than we can do in any other way just how things were done by our people at

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that time. And we sincerely pray that all will study this table, especially our ministers, with a view to correcting these evils, which must always be fraught with the elements of defeat, no difference when or where they may exist. We believed this to be true in those days, and we know it to be so now.

While we are unwilling to believe that United Brethren are intentionally dishonest, we are, nevertheless, at a loss to know just how to explain their conduct in some things—we are not speaking of individuals, but of the Church as a collective whole. We dare not apologize for wrong of any kind, and if it is wrong for a minister to violate his contracts and refuse to pay his honest debts, then we fail to see how that same thing can be right when done by the laity. We have placed this before you so that you may study it; and if you do, you will see that there was the shameful deficit of $1,670.88 in the salaries of the preachers. Only seven fields out of twenty-six paid what they agreed to pay, and the rest fell behind from twenty to over two hundred dollars. Such were the facts in the history of our work in 1875, and how well we have advanced since that time, will be developed as we go forward with these faithful chronicles. The following is the exhibit. It speaks for itself; heed its voice.

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East District.—Thirteen fields had 2,716 members, who assessed themselves a little over $2.17 pro rata for the support of the ministry. This made a sum total of $5,918. The salaries as agreed upon ranged from $300 on Dunkirk Charge, to $702 on Elida Circuit. The whole amount collected was $5,150.78, leaving unpaid the sum of $767.22. Elida, Olive Branch, West Newton, and Montezuma paid out, while the remaining nine fields failed to keep their contracts, in sums ranging anywhere from $163.40 on Dunkirk, to $14 on Quincy Charge.

West District.—Thirteen fields had a membership of 2,798, who assessed themselves $1.95 per capita for the support of their ministers, which sum aggregated $5,481, while the salaries agreed upon ranged from $140 on Rock Creek Charge, to $662 on Twelve-Mile. In payment of these obligations there was collected $4,577.34, less than the amount contracted for by $903.66. But three fields paid what they agreed to, leaving the other ten to violate their obligations in sums ranging anywhere from $21.01 on St. Mary's Circuit, to $201.72 cents on Wabash.

It is now seventeen years since this showing was made, and we blush to record that but little improvement has been made in many places yet. The main thing with many of our charges, even to-day, is to employ the minister at the very lowest salary possible, and then send him away at the end of the year with $50 or $100 due him, seeming to think that all is right.

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CHAPTER XVII.

BIOGRAPHICAL SKETCHES.

L. T. Johnson—H. S. Thomas—D. J. Schenck—T. Coats—C. A. Fields—W. Miller.

Rev. L. T. Johnson was born in Rushcreek Township, Fairfield County, Ohio, on the 30th of September, 1832.

When about seventeen years of age, young Mr. Johnson gave heed to the word of the Lord which says: "My son, give me thine heart"; and when the Lord said, "Seek ye my face," he said, "Thy face, Lord, will I seek." What a blessing it would be if all the youths of the land would imitate the example of this one. This happy event in the life of the young man, took place at Mount Pleasant, Hocking County, Ohio, on the 12th of March, 1848.

Mr. Johnson served in his country's defense during the late war in the United States, and in the year 1871 he was admitted to membership in the Auglaize Annual Conference, since when he has sustained an honorable, peaceable, and submissive relation to that body without murmur or complaint; always ready to comply

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with the conditions of the sacred and solemn covenant made on bended knee at the altar of his consecration to the office of elder in the church of God. He never but once failed to accept and travel the charge assigned him, and then it was for want of adequate provision for his support and the great distance of travel.

Mr. Johnson has always been considered an earnest preacher, and his zeal often knows no bounds, and at times he excels himself. Peculiarly disposed, he is numbered in that class of whom it may be said, a little praise "doeth good like a medicine," and a little censure breaketh the bones. Mr. Johnson, in the days of his strength, was a host in revival work. Indeed it would seem that his calling lay more in the line of evangelism than the regular pastorate. Not unlike many others, he could break more soil than he could cultivate. This appears to be the divine order,—"Some pastors, some teachers, and some evangelists." Mr. Johnson is not combative. Seldom have we ever known him to participate in discussions on the Conference floor. He acted upon the principle that a vote would count more than a speech, and loyalty to measures adopted would prove his fidelity to the right better than words could do. He has always acted on the principle that peace

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among brethren was more potent for good than contention and strife; and that, whatever the differences of opinion might be, peace was better than war, and harmony better than discord. Mr. Johnson has had a rather checkered life, his home having been broken up three different times by death's breaking the conjugal ties by which the ordinance of God makes "twain one flesh."

Rev. H. S. Thomas. The subject of this sketch, whose face appears in our engraving, and whose membership in the Auglaize Annual Conference dates from the year 1857, was born at Dyer's Creek, Cape May County, New Jersey, May 10, 1823. His mother died while he was but a boy, which left him homeless and turned him out upon the chilly world among strangers to shift for himself. He chose a seafaring life, in which he spent about nine years' service. Leaving the ocean, he came to Ohio and took up his abode in Cincinnati, where he served an apprenticeship of two years at the trade of carpenter and joiner. When Mr. Thomas was about twenty-six years of age, he was married to Miss Maria R. Royal, of Crawford County, Pennsylvania, April 2, 1849, with whom he lived a pleasant life for about five years, when she was called away by death. Some time after the death of this first companion, Mr. Thomas contracted a second marriage, with Miss

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Martha Jane Bennett, of Mercer County, Ohio, who was the wife and companion of his itinerant life of more than thirty years' service, always at his side, and never thinking any deprivation or hardship too great to endure while he went forth to dare and to do for the Master. Many were the happy hours spent by myself and my itinerant helper in the home of Sister Thomas; and be it said to the praise of her memory, that we never met a cloud in her home, save for a small moment when the Lord called little Emma to heaven. This broke her heart, but God loved the woman and so bound up the wound, and the sun rose again upon that home, and went not down again until Mrs. M. J. Thomas was laid in the cold grave, leaving a broken-down servant of God in poor health and with a crushed spirit to grapple, alone and unattended, with the realities of life. Ere long, however, Mr. Thomas found another helper in the person of Mrs. Amanda Macklin, of Van Wert County, Ohio, to whom he was married on the 23d of April, 1887, and with whom he is passing his last days happily as they journey to the tomb.

Mr. Thomas was converted when about thirty years of age, and united with the United Brethren Church, in which he has sustained, to this day, an honorable relationship, both as a private

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member and a minister of Jesus Christ. His conversion was just such as would warrant a faithful, true, and devoted Christian life. It was not the result of a "mighty, rushing wind," but the calm peace of the still, small voice which spake the troubled conscience to rest.

Entering upon the work of the ministry, Mr. Thomas holds authority as follows: first, a permit to exhort, dated February 24, 1855; second, license to exhort, dated May 25, 1855; third, license to preach, dated May 24, 1856, issued by the quarterly conference; and by the Annual Conference a license issued September 14, 1857, while his ordination parchment, given under the hand of Bishop D. Edwards, bears the date, August 25, 1860. Entering upon the life of an itinerant minister at the time when Mr. Thomas did, meant much more than it does now. While the qualifications, in an educational sense, were not so requisite then as now, we know that the sacrifices and deprivations of to-day hold no comparison with what had to be endured then; and the difference between the work of thirty or forty years ago and that of to-day, is like to that between opening out a farm in the dense forests of a new country and maintaining a family while doing so, and taking a farm made ready to hand, from which to secure a livelihood.

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Mr. Thoma's life and work in the ministry is too well known in our own Conference to require words of either recommendation or commendation from us, but as there comes a time in the future when the present will be a stranger, only as read in history, these sketches must tell the future what the past has been.

As the portrait of Mr. Thomas is before you, our pen forbears any delineation of character, beyond the hint that he possesses, in a marked degree, both faculties and graces peculiar to the Welsh blood from whence he comes, with the exception possibly that he hates flattery a little more than mortals usually do who are controlled by the simple endowments of nature. We venture that grace has wrought this exception. Mr. Thomas was always an acceptable preacher, and on his favorite themes he was the peer of the best; tender as a mother and simple as a child, his gospel appeals reached many a heart and lead many to the cross for salvation. Plain, practical, and forceful in the pulpit, he was just the man to meet opposition from the kingdom of darkness. Being a man of positive convictions, and uncompromising in his nature, he naturally kindled fires which burned deeply and were hard to put out; especially was this so during the slaveholders' rebellion and war in the United

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States. Mr. Thomas knows much of the sweets and bitters of an itinerant minister's life and work, as they are divided to circuit preacher, stationed preacher, and presiding elder, all of which places he has filled during these years. Mr. Thomas has represented his Conference in the General Conference of the Church. But his work in the active ranks of the ministry is done, and ere long the Master whom he has served these long and weary years will say:

> "Well done, good servant, faithful and true;
> Give me thy hand and I'll carry thee through,
> Over the river to heaven thy home,
> From whence again thou never shalt roam."

Rev. William Miller. Rev. William Miller, of whom we now write and whose portrait appears in connection with this sketch, was born in Pickaway County, Ohio, in the year 1825, and was converted in Allen County, Ohio, in the year 1839, being about fourteen years of age. When about twenty years of age he was licensed to preach the gospel. This initiatory step to Mr. Miller's future life took place in Warren County, Ohio, March 31, 1845, and his first annual-conference license was signed by Bishop Kumler. His ordination took place at an annual conference held at Miltonville, Butler County, Ohio, January 10, 1848 or 1849, if our data are not at fault.

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It will be observed that Mr. Miller's ministry antedates the organization of the Auglaize Annual Conference some eight years. This gives him an unbroken regular membership of about forty-four years of unceasing work in the ministry of the United Brethren in Christ.

Mr. Miller is not a poor man, nor is he rich; his real estate and appurtenances are probably worth between three and four thousand dollars. He has gathered together in these years quite a respectable library of books, which are valued at about $150. In the year 1887 we asked Mr. Miller this question, "Is it your purpose to vote on the issue now before the Church and abide by the decision?" His answer was: "There is no legitimate issue now before the Church to be voted upon."

We have been personally acquainted with Mr. Miller from the days of our boyhood, he having preached in my widowed mother's humble cabin home as early as 1845, and perhaps before he entered the annual conference. This we remember quite well, that the people used to call him the "beardless boy preacher." Often did we see him fall on his knees while preaching, and plead with the people to be good. We were young then, not over fifteen or sixteen years of age, and just why it was we do not know, but we were afraid of the

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man, and so continued to be for many years. Time and association, however, wrought a change in this matter, and better judgment prevailed.

Mr. Miller has enjoyed advantages in the Conference in many respects above all his brethren. To him many doors have been thrown wide open, when they were scarcely ajar to others. Being six or eight years older than the Conference, he had the preëminence among his brethren. Forty years ago he was a necessity. It was both natural and right that it should be so. There were two places where he was needed, one in the presiding eldership, and the other as a delegate to the General Conference. Both of these places he filled as honorably as any other could have done, which is proven to be true by the fact that for a number of years, in the earlier history of the Conference, he filled the office of presiding elder as often as any other man, and was elected to every General Conference up to that of 1885. Being a man of correct habits, he has enjoyed unusual health, which has been greatly in his favor; and besides this, he has never had to go down into the vale of poverty and contend with the discouragements that fall to the lot of those whose means of support for their families have been inadequate. His has never been the fortune to sing psalms over an empty flour barrel, nor

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prepare sermons with hatless and shoeless children hanging upon his knees. Others have gone this way. We do not envy anyone his good fortune in life, but commend the man who can feel for, and sympathize with, a "brother of lower degree."

As a preacher Mr. Miller was plain and practical without being pungent, his plan being the definition of a single proposition rather than the exegesis of the whole, and the enforcement of a single idea rather than the illustration of the entire plan. He seems to have acted upon the principle that a little well told is better than much badly spoken; and that one precept well substantiated is better than many truths poorly illustrated. We think it well certified when we say that more than any minister we ever knew, his ship breasted the lightest sea, and faced the fewest storms. If to number friends by hundreds and enemies by units is evidence of this fact, then no one can resist the logic of this statement. A man of such positive convictions as characterize Mr. Miller, if not well guarded and particularly cautious, would most likely be "dogmatical" and persistent, regardless of the opinions and judgment of others, no difference what the consequences might be. These observations apply only where nature's laws dominate the actions of men,

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and are alike applicable to all on general principles. But where the grace of God, and the love of right and the general good of mankind, prevail, it is different. We do not know that Mr. Miller ever made a confidant of any minister in the Conference, though he may have done so. We believe, however, that he desired the friendship of all; and, as far as we ever knew, he had the love and respect of all. Mr. Miller enjoyed a long and uninterrupted reign of popularity in the Church and in the Auglaize Conference, such as no other preacher among us ever attained to. By one class he was honored for his fidelity to truth, by another esteemed for his works' sake, and by all loved simply because he was "Little Billy Miller."

When the late unpleasantness arose in our Zion, Mr. Miller felt it to be his duty to break all former alliances and sever the bonds of fellowship which had existed for years between himself and his brethren, the only reason for so doing being that the Church and the General Conference thereof enacted laws not in harmony with his views of church polity. How he will fare in his new field of operations we do not know; but one thing we do know, that he left behind him in his farewell-taking ten friends for every one that greeted him in the outgoing. It may be the

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better way to end a long and peaceful life in contention and strife; but for one, we prefer to end our days close by the side of Him who so earnestly prayed his Father to keep those who loved him that they all might be one in him. If no two men ever lived in Christ nor he in them, until they agreed in all things, then there never would be more than one man in him at the same time. "Custom to whom custom; honor to whom honor." Let every one "go and learn what that meaneth."

Rev. John Watters was born in Columbiana County, Ohio, November 9, 1830, and was converted at Dunkirk, Ohio, in the year 1859. Mr. Watters was licensed to preach in 1865, and was ordained in 1869. He never entered fully upon the work of the ministry, but has sustained a local relation to the Conference and the Church until the present time. For a number of years Mr. Watters worked at the carpenter trade. He went out as a defender of his country's cause during the slaveholders' rebellion. He has been employed as express agent at Dunkirk, Ohio, and as justice of the peace, for a number of years.

Rev. D. J. Schenck was born in Frederick County, Maryland, on the 5th day of April, 1833. Mr. Schenck is of Tunker, or German Baptist, extraction, his father and mother belonging to

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that communion, and remaining devoted and faithful members thereof until their death. Quite early in life Mr. Schenck was taught to repeat the Lord's prayer in the German tongue. Mr. Schenck had poor opportunities for following up his ambition for an education, never having three months' uninterrupted schooling in his life. But as is generally the case with ambitious young men, he made of himself a man. From some cause Mr. Schenck was given to skepticism, which, doubtless, was in his way, and kept him out of the kingdom longer than he otherwise would have been. However, in the year 1858 he was converted, and for reasons satisfactory to himself, he adopted the United Brethren Church as his Christian home. Eight years after this happy event, that is, in the year 1866, Mr. Schenck became a member of Auglaize Conference, since when he has acquitted himself well, and is greatly esteemed for his nobility of character. He has labored faithfully as circuit preacher and presiding elder all these years. Mr. Schenck is a close text preacher, and has not learned the art of fitting many texts to the same sermon. He has an unusual share of good cheer in his nature, and by methods peculiar to himself, usually manages to break the monotonies of life and dissipate clouds by throwing sunbeams

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across the path. Mr. Schenck is a good debater, but never has much to say on the Conference floor. He seems to act on the principle that it is easier to submit to conclusions reached than to risk an argument in hope of changing decrees. Mr. Schenck is the father of Miss Ella Schenck, who is now in Africa as a missionary under appointment of the Woman's Missionary Association, and whose portrait appears in connection with that department in these pages. Brother Schenck has crossed the meridian, and will soon lay aside the hymn book and the Bible.

Then the Lord will say, Well done,
Faithful servant and true;
Thou hast finished the work begun,
As all my servants should do:
Come home and rest.

Rev. Thomas Coats. We know the man, but where and when he was born, or when and where he was converted, we cannot tell. We have sought in every kind and reasonable way to ascertain these facts, but from some cause, profoundly mysterious to us, we could not obtain the information. This much, however, we do know: that he joined the Auglaize Conference in 1868, in which he has held honorable membership until this time. Mr. Coats has always been a zealous worker and faithful minister, and has succeeded in winning very many souls for Christ.

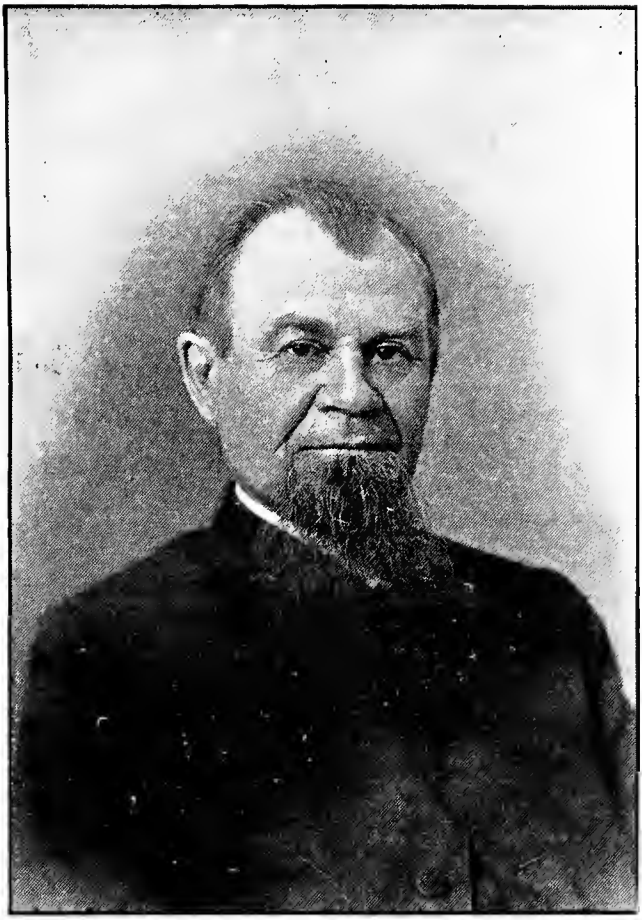
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We are very sorry that we are not at liberty to say more of the man in this place; yet it is in our heart to do so.

Rev. C. A. Fields was born in the State of Tennessee, December 2, 1830; and in the same year his father moved to Indiana, where he was reared to manhood, and where he has lived until the present time. At this early stage the opportunities for schooling in that part of the State where the family settled, were very unfavorable, and consequently young Mr. Fields, like hundreds of other pioneer boys, grew to manhood and entered upon life's duties but poorly equipped so far as letters were concerned.

At the age of thirteen he was converted and joined the Methodist Episcopal Church, where he lived until he was about thirty-one years of age, when he and his companion united with the United Brethren Church. Mr. Fields entered Auglaize Annual Conference in the year 1870, and has been among the most devoted of all during these years, though not all the time employed in the regular work of the itinerancy. He is a zealous and warm-hearted preacher of the gospel of Christ. His house has always been the welcome resting-place for God's ministers, and he and his now sainted companion always had good words for the ears of the weary pilgrim.

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REV. E. COUNSELLER. Page 244.

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Rev. W. Z. Roberts. Page 303.

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CHAPTER XVIII.

REVIEW OF THE WORK FOR THE TWENTY-FOURTH, TWENTY-FIFTH, TWENTY-SIXTH, AND TWENTY-SEVENTH YEARS.

Twenty-Fourth Year.

One more year's work for Christ and the salvation of men; one more year of hope and fear, of triumph and defeat, of joy and of sorrow. Work closed up, reports made out, and we are off to Conference again. How short a year seems to a man that is as full of everything as an itinerant preacher has to be, who is alive to the responsibilities of his calling. These annual gatherings furnish a kind of dumping ground where every fellow throws down his load into some kind of promiscuous heap, and from which again each picks up some burden to bear away. It beats any ordinary lottery ever invented, simply because there are fewer blanks drawn. But few ever put in, who do not draw something out. Not that all get the grand prize,—that could not be,—and once in awhile there will be a blank or two drawn out, but this only happens when there are no more prizes than tickets. We have seen

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many a poor fellow, and we among them, who had drawn out much more than he thought to be just right; and in some instances we have known them to actually refuse to accept the prize after they had drawn it. They seemed to think that the old itinerant wheel of transposition had stopped too soon, or traveled too far, in its rotary motion, to turn them up at the right place. We shall never forget that in 1890 that wheel which had brought us up for more than the third of a century, rotated until there was left only one poor little charge in the swamps and mud that was not supplied, and we were forgotten and left behind—out, is what we mean. Our sin was, so far as we know, that we had cut our wisdom teeth and allowed our hair to get silvery. Pardon the seeming digression. We do not want statistics to become monotonous, and hence the occasional diversion.

This twenty-fourth session was held at Mount Pleasant Chapel, Union County, Ohio, August 23, 1876. Thirty-nine, out of fifty-six, members answered to their names. Marshal Early was licensed to preach, and J. P. Stewart was ordained. L. S. Farber was transferred to the St. Joseph Conference, and W. Fisher withdrew. The year seems to have been wonderfully blessed in the matter of ingathering, as there were one

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thousand, seven hundred and sixty-six new names placed upon the Church record. But there was a lack from some cause in finance, there being over three hundred dollars less paid to preachers than the former year, and over three hundred and fifty dollars less missionary money collected. We cannot account for these discrepancies. We have always held it to be self-evident that a genuine revival of divine grace in the human heart was promotive of benevolence in the soul; and we dare call in question the religion of any man or woman who withholds his means from the support of the cause of Christ, or who gives less than what God requires in hope of easing a covetous and avaricious spirit, and quieting a conscience which cries out once and again: "Give! oh, give! *For Jesus' sake, give.*" Now, when a man's preaching costs him only about $1.66 a year, as it did our people this year, it must follow that one of three things is true. Either, first, the man is very poor and should be excused; second, very stingy and should be censured; or third, the preaching is very poor and therefore worth but little, in which case the preacher is largely at fault. Then again, when it appears, as it does this year, that our people pay only about twenty-seven cents each for the cause of missions, it "maketh the heart sick." Two dollars and

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forty-three cents as a total amount for the preaching of the Gospel at home and sending it abroad! Surely it is this kind of religion which closes the eyes while the baskets are being passed, and sings, "Oh, how happy are they who their Savior obey"; and then drops on bended knee and prays, "Thy kingdom come, thy will be done," etc. Not all, for there are very many good people who do all that is required of them, but there are so many more who do little or nothing, that the general cause is necessarily crippled. We cannot tarry to discuss this matter here, but shall do so at the proper time and place.

This session was very harmonious, not a jar or discord during the entire sitting so far as we now remember.

Twenty-Fifth Year.

How swiftly time flies; here a day and gone. But to mortal man no thought is so important as that which reminds him that time never returns. When past once it is gone forever. An awful thought: it has carried with it privileges, opportunities, and facilities for developing the mind, expanding the intellect, and training the spirit for the higher planes of Christian usefulness, which never offer again as once they did. But mourning the follies of the past will never correct its blunders, nor can it avail anything for

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the future except as the remembrance of them serves to inspire caution and prevent their repetition.

Well, twelve months have gone since we went forth under divine appointment,—well, by the appointment of men, if you prefer it that way,—and we are, in the providence of God, permitted to meet again in Annual Conference session. This time we have assembled with the church in Dunkirk, Ohio, and the time is August 29, 1877. The following named brethren were received at this session; namely, Isaiah Imler and J. Vian from quarterly conference, and A. Ruble from the Evangelical Association. A. Ruble, D. N. Howe, and J. Cost were ordained; and J. Bartmess and D. B. Cain were dismissed from the Annual Conference and replaced on the quarterly conference roll. C. O. Robb was transferred to the East Tennessee Conference. William Dillon and C. B. Beatty were received on transfers from Miami Conference. We would be recreant to our trust, did we pass unnoticed the shameful fact that there was $2,072.89 less support paid to the ministers this year than what was paid the year before. This meant an average salary of only $295.04, while the average amount paid is only $1.42 to the member, twenty-four cents less than the previous year. The collections for missions

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show about the same losses. To us it is painful to record these facts, and we only do so because faithfulness to the Church demands it. However, they serve to show how well grounded were our fears as indicated in our frequent appeals to the Church, as noted in previous chapters of this work.

Twenty-Sixth Year.

The twenty-sixth annual meeting of the Conference was held with the people at Pontiac, Shelby County, Ohio, convening August 28, 1878. Changes were made in the Conference roll as follows: P. B. Williams was received on transfer from Miami Conference, and C. O. Robb returned the transfer given him the last year. G. W. Staley and T. S. Walter from quarterly conference were licensed to preach. C. O. Robb and J. H. Drake were granted open transfers, and Merritt Miller and D. W. Abbott were ordained. W. H. Taylor was returned to the quarterly conference, and David Davis went to his reward in heaven.

The finances this year present a better showing than for the previous year, the net increase of preachers' salaries being $1,497.18, and for missions about $100. While the increase in members was not so great as in some other years, we are inclined to the opinion that a better con-

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dition of heart prevailed, and that a better state of things obtained in consequence of this. It would seem that our people were getting down to more solid work. The future will tell, however, whether this is true or not.

Twenty-Seventh Year.

Alas! alas! How swiftly time passes, and how brief our stay here. One of our number has passed from labor to reward since we began writing this history. We had recorded his name as among the living, and now must rewrite before this goes to the press; and how many more will have to be changed thus ere these pages are completed, no man can tell; but God knoweth. It may be the writer. We are content, if the will of the Lord be so.

Yes, another year has passed with all its cares and sorrows, and its bitter and its sweet; and a band of God's nobility have come together in annual council again, to review the work of the past and make plans for the future. For this purpose they have assembled this time with our people at Five Points, Liberty Chapel, Allen County, Indiana, August 27, 1879. Changes in membership of the Conference were material, and stand as follows: received on recommendation from quarterly conference, H. G. Stemen, J. W. Lower, S. D. Spees, J. D. Williams, Geo. A. Wood,

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T. M. Harvey, R. G. Montgomery, William Austin, and W. F. Smith; on transfer, D. A. Johnston from Central Ohio, H. J. Mulholland from Central Illinois, and C. R. Paddock from White River Conference. William Austin was granted an open transfer. M. R. Geyer, W. S. Fields, C. B. Beatty, P. B. Williams, and C. A. Fields were ordained. The name of James Wilkinson was erased from the journal, he having withdrawn from the Church under charges.

The matter of finance shows some little improvement in the way of salaries, but a little falling off in missionary interests. There is some decrease in the membership this year, and also the number received is far below that of any year of the last seven. Just why this is so we do not know, but we might assign reasons therefor, but think it not prudent to do so at this time and place. Only to-day we received a letter from a brother, saying to us regarding the history: "Put in plenty of salt and not too much pepper." This advice is good, and we had made up our mind from the beginning that since we were to prepare a kind of general "dish" we would put in salt, pepper, mustard, sugar, and milk. This done, every one, it is hoped, will find something which will do him good. We confess to no particular liking for the preparation of such a

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dessert; nor would we present it at all, did other materials for its preparation offer.

We think, however, a faithful record, guarding well the outposts and signal lights of our beloved Zion, is what our people and others desire. Truth clothed in the habiliments of virtue and moral honesty, is the queen whose scepter is held out to all, and which to approach is to be admitted to the royal banquet.

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A HORRIBLE NIGHT.

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CHAPTER XIX.

PERSONAL REMINISCENCES.

A Horrible Night—A Mob Defeated—A Big Collection.

A Horrible Night.

And do you wonder why, when you look closely at the scene before you? It is now thirty-six years since that never-to-be-forgotten night, represented by our engraving, was passed by us. The human parties so much interested in the matter then are, so far as we know, all dead except the writer; and so far as the other fellows, who were not so human, are concerned, it is to be hoped that they every one died childless. Think of a poor preacher, tired nearly to death with three services in the day, a night trip of three miles after the night meeting through mud enough to satisfy the reasonable demands of a thousand generations, and the thoughts of a forty- or fifty-mile ride for the morrow to reach the home of an invalid wife and little children, from whom he had been absent for two or three weeks; and then look at the scene before you, and ask yourself the question, whether by any known law of mercy, justice, equity, or revenge it could, under any

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provocation, no difference how aggravated it might be, ever be religious to place an innocent, unoffending, and unarmed man in mortal combat with such fearful odds against him. Well, we were in for it, and no means of escape offering, we made up our mind to kick and scratch it out until the morning. There was a little relief afforded us, however, in the kicking, snoring, and snorting of our host at our side. Our tormentors were not satisfied with our blood. They played shinny, football, hide-and-go-seek, and ran foot races, over our body until morning. We did our best, but could not hold the ground. We offered to compromise, and actually conceded to them half their claim by crawling up to the head of the bed, but it was no use. They persisted that we were intruders; that they were the rightful owners of the place, and were in peaceable possession when we entered the grounds; and that by an unalterable law, made in the Garden of Eden when Adam fell, and ratified in the days of Moses and Pharaoh, they had the absolute right to eat every man, lean or fleshy, that dared encroach upon their territory. The morning came at last, and if we ever quarreled with the sun for coming too soon, it was certainly not that morning. Well, our good brother brought out his bottle and asked us to have some before breakfast, but we could not drink.

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A Mob Defeated.

We were holding a meeting on the borderland of a modern Sodom of thirty-five years ago, when five young fellows—not men—conceived the idea that it would be a righteous thing to do to whip a preacher; and accordingly they arranged the time and order of attack, and poured down just enough liquid poison to fire their brains and make them courageous. We were preaching in a brick schoolhouse. The mob came, and their secret was unknown to everybody but themselves, so far as we ever learned. They had prepared a long pole, which they used after the fashion of a "battering ram." And ever and anon they applied it with such force that it seemed as though they would certainly make a breach through the wall. And all this time not a man dared go out to them, and we could not leave our sermon to do so until we got through; and to be plain and candid in the matter we did not care to do so anyhow. Moreover, we were not really sure it was we whom they wanted to see; nor did we have the most remote idea that if we went out we should be treated with respect. We suffered their conduct until the sermon was through, notwithstanding they would throw the door open as often as it was closed, and curse, and blaspheme, and damn the preacher. When they began to do this, then

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we concluded that we were the one they wanted to come out. And while a dear old brother was making the closing prayer, and while the congregation were all bowed with him,—for the people kneeled in those days,—the mob raved so "fiendishly" that we could not endure it longer, and accordingly we arose from our knees and slipped out of the house, unobserved by the congregation. It was a beautiful moonlight night, and we were no sooner out than we were made aware of the fact that we had a job on our hands which might tax both our tactics and our muscle. We had unexpectedly met the giant of the land, and his brain burning. He was of a good family, all of whom had been converted some time before and were in the church. He had been employed, and made drunk, by the others for this purpose. When we went out they all fled but him. We spoke kindly to him and said, "Why, John, is it possible you are in such a crowd as this?" He responded with an unlawful word and a proposition to shake with us in a way which we did not appreciate, and so we did as he told us to do, though we had not thought of doing otherwise at that time. He said, "Don't touch me or I'll knock you into"—well, that place that Dives went to and couldn't get out of; and as we didn't wish to go there, and the conditions for keeping

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out were so easy, we did not touch him then, nor would we ever have done so, could we have done otherwise just as well as not. He raved, and we let him; but finally one of his party came in to help him, and then trouble began in earnest. We then had to do something more than reason; and we made up our mind that if we had to be whipped, they should earn all the glory they would ever get out of it, and carry the certificates to show how they had won it. They got their glory, but not what they came for; it was the honor of a defeat which they had to endure, as it could not be enjoyed. And no wonder, for on the very spot where we gathered in the deadlock they asked our forgiveness, and solemnly pledged themselves not to interrupt any religious service again.

A Big Collection.

Thirty-four years ago a collection for a preacher that amounted to fifteen dollars or more, was simply wonderful, and indeed it is not less marvelous now, in the Auglaize Conference at least. Well, that thing actually happened to us once, and it was in the same place where we yoked the mob and conquered a victory for the right. We had closed up our year on the charge, and were going to this point for a Saturday and Sabbath farewell meeting, from which we should go to Conference. We had a dear sick brother

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on the work, who had fallen among thieves and had been robbed of all he possessed, and turned out to die. He was sick for about a year, and the Lord wanted him to preach. The result was, that his troubles were almost more than he could bear. We wanted to see this afflicted family before we left, and so made them a visit on our way to the meeting. We shall never forget that visit. There lay the brother prostrate, and helpless so far as being able to procure a morsel of bread for his family was concerned. And not ten miles from this house of want lived the oppressor who had taken the wheat from his bins, the corn from his cribs, and the pigs out of his pens, and left him to die of starvation. The oppressor was worth $75,000. The poor fellow had a great many unsettled accounts when he went to meet the God who is the friend of "all that are oppressed," and, as we believe God's Word, he lives in that country where the inhabitants never complain of being cold.

But to return. Our visit was a good one for us all. We talked and cried; we read the Word of the Lord and prayed; and we ate the frugal meal together. We were about two dollars and fifty cents ahead,—nothing more, nothing less,—and were on our way to Conference. We scarcely knew what to do. There was not money enough

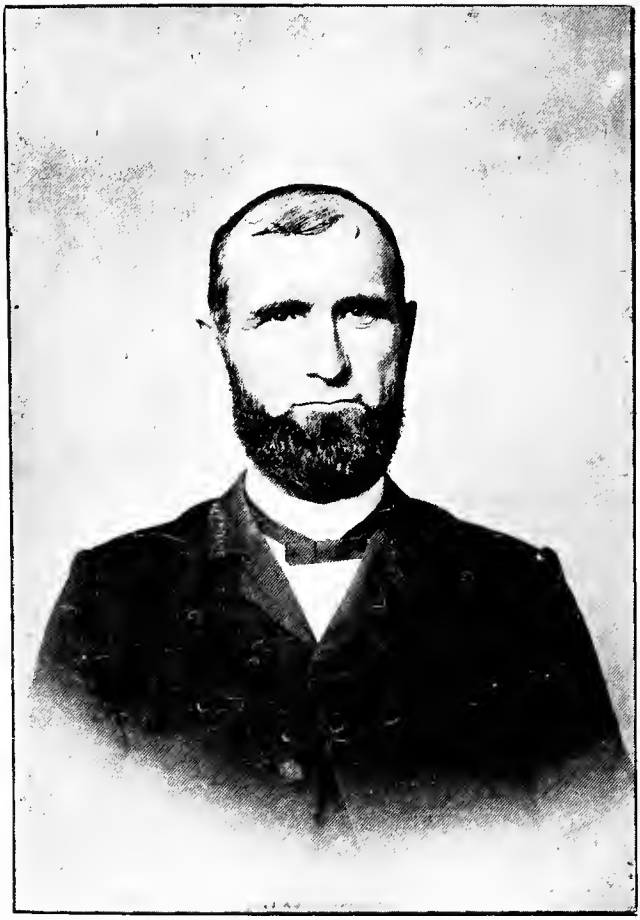
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to stand a division, and to give it all did not at first seem just the right thing to do. We were not long, however, in reaching a conclusion, and when we were ready for the farewell, duty was plain enough. The brother was sick; we were well, and could work for bread; he could not. He was penniless; we were not, though the two dollars and fifty cents we had, represented the two hundred and fifty dollars which we had justly and honorably earned, and which was then in the pockets of the people we had served, kept back by fraud. We took out our purse and poured its contents into the lap of the weeping wife, remarking that we could get along better than they could. We left that home with both a glad and a sad heart. We had not gone far until the Devil began to abuse us for what we had done. He said, "Why, you are poor; you have a poor afflicted family, who needed that money worse than they did, and besides this, the people are keeping them anyhow." And then, as if to clinch his arguments by subtlety, he said, "Now what will you do, going to a Conference without a cent of money?" We could only find comfort in the fact that we could better afford to go to Conference penniless, having done right before, than to go with a hundred dollars in our pockets, having done wrong. We went to the

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place where the meeting was to be held, and on Saturday afternoon an outsider came and asked me if it would be all right to take a collection for me, remarking at the same time that the church had failed to do what they ought to have done; and that there was a host of wicked people there who had waited on my ministry for over two years, and had never done anything for my support; and that he wanted the privilege to ask them for a collection, but he did not want the members of the church to have anything to do with it. He was granted the request, and on the Sabbath he took his collection and placed in our hands about fifteen dollars. We attributed the whole matter to the one simple fact that we had done God's will in giving all we had to a poor brother. We were better off in every way. "Go and do thou likewise."

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Rev. P. C. Bechdolt. Page 314.

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Rev. A. S. Whetsel. Page 315.

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CHAPTER XX.

REVIEW OF THE WORK FOR THE TWENTY-EIGHTH, TWENTY-NINTH, AND THIRTIETH YEARS.

Entertaining an Annual Conference, etc.

Twenty-Eighth Year.

TIME speeds away, away;
Another hour, another day,
Another month, another year,
Of weary toil and ceaseless care.

And we are again convened in annual session with the church of Christ at Olive Branch, Auglaize County, Ohio, August 25, 1880.

As we looked in upon the faces of the fifty-five men there assembled, it was plain to be seen that many of them had seen hard service during the year, and some were nearing their journey's end. Four who answered to roll call then, have gone to answer to their Judge since that time, and ere long others will be gone. As we now look back, some things come to our mind which transpired at this session which time or space cannot efface from memory. We mention the case of a brother who allowed himself to be expelled from the Church and the Conference

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through pure selfishness. We felt sad at the time, and even now, though so far removed from the scene. What a pity that a man should be such an enemy to himself. Another thing we cannot forget was the fact that Father Hendrix preached at that Conference the last time we ever heard him. He was very feeble at the time, though full of zeal for Christ. The sermon was not such as we usually hear in these latter days, but was one of the long-time-ago kind—such as God's ministers preached in the cabins and barns.

The following changes were made in the Conference roll: J. C. Montgomery and R. N. West were licensed to preach on recommendation from quarterly conference; M. Early, W. S. Fields, and S. D. Spees were granted open transfers; and D. N. Howe was transferred to Miami Conference. T. Carroll, T. S. Walters, and J. Heistand were expelled from the Conference, the former for insubordination, or, as he defined it, for refusing to violate his conscience. W. Skinner, G. H. Bonnell, M. Early, and C. Bodey were ordained. The finances show an encouraging gain over the previous year, both as to ministerial support and missions, while the membership is renewed by nearly twelve hundred additional names, and a handsome net increase to the general roll.

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Twenty-Ninth Year.

Again another twelve months have been added to the past, and thirty-two servants of the Lord who went forth from the session of the previous year, have returned wiser men for their experience, if not indeed better for their sufferings with and for the Master. Some who went forth fearful and almost unbelieving, came back rejoicing and full of hope, while others who joined the battle with gladness and strong courage, returned with sad countenances and heavy hearts. These things belong to the itinerant ministry, and happy will he be who can endure to the end. Well, no matter; they were in the contract, and so must be expected.

How mercifully a kind Providence has smiled upon us for another year; not one of our number has died during the year, and now at its close we are permitted to meet again as "brethren in Christ." What a thought is this! Surely if this was better understood, it would be better than the "precious ointment that ran down upon Aaron's beard"—at least it would help over much that is otherwise hard. But we have digressed again, and so now will return and tell the reader that this twenty-ninth meeting was held at Centenary Church, in Mercer County, Ohio, between the 7th and 10th of September,

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1881. This was in the land of flowing fountains of living water, one of which was in the churchyard, and seemed to say, "Come and drink."

The changes in the ministerial roll were not so great as at some other times. Two were admitted to membership on recommendation from quarterly conference, namely, Jacob Parthimer and William Browning; and J. D. Bottles on transfer from Miami Conference. I. Imler, J. Vian, G. W. Staley, and J. W. Nicodemus were ordained; and H. J. Mulholland was granted an open transfer. There was a marked improvement in ministerial support, and also in missionary contributions. Not so much excess to the field over other years, as there were two more charges worked than before; but the average salary paid was $366.45. The lowest amount paid was $109, and the highest $580.23. There were three districts this year, and the highest salary paid on a district was $507.50.

Thirtieth Year.

Another year's work is done, and at its close fifty toilers in the Master's vineyard have met at Elida, Allen County, Ohio, to compare notes, rejoice over their victories, and mourn their defeats. The time of this gathering was August 30, 1882. To the writer this was the best Annual Conference we ever attended. Mrs. Luttrell and

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myself had often talked about the great pleasure it would give us to help entertain an Annual Conference, and especially did she desire to do so, often saying she would love to cook for one Conference before she died. That wish was gratified at this session, and how well she catered to the tastes and appetites of her many guests we will let others tell. We know, however, that it gave us the greatest pleasure of our lives to feed our many friends and brethren in the Lord, at whose tables we had broken bread while going forth all over the Conference from year to year trying to preach the gospel of salvation to dying men.

The following changes were made in the Conference roll at this time: F. Spain, W. S. Sage, B. F. Sutton, and J. Q. Kline were licensed to preach on recommendation from quarterly conference; and W. Z. Roberts was received on transfer from Walla Walla Conference. R. N. West, T. M. Harvey, J. W. Lower, J. D. Williams, W. F. Smith, G. A. Wood, and R. G. Montgomery were ordained. H. C. Wickersham was returned back to the quarterly conference in consequence of his failing to complete the course of reading; and D. A. Johnston was granted a conditional transfer, that is, if he called for it during the year.

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CHAPTER XXI.

RECAPITULATION OF THE WORK FOR THE YEARS FALLING BETWEEN 1872 AND 1882.

We entered upon this decade with four thousand, nine hundred and eighty-seven members and forty-eight preachers. To the membership roll there were added about thirteen thousand more, or an average of over one thousand and three hundred a year. But while this is true, the leak column in our chart has drained, as usual, over seven thousand, or a yearly average of over seven hundred and eighteen, from our books, so that we close the decade with only one thousand, two hundred and twenty-two more than we began with; that is, we have at the end of ten years' work six thousand, two hundred and nine members, while we have suffered an actual loss of eleven thousand, nine hundred and twenty-four members. But as we have already referred to this elsewhere, we will pass it by for the present.

To the ministerial roll of forty-eight were added forty-four more, thirty-five from quarterly conference and nine by transfer. This shows ninety-

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two preachers in the Conference during these ten years, but we close the decade with only sixty-four, which, while it gives an increase of sixteen, shows a loss of twenty-eight. Of this number, twelve were transferred to other conferences, and four went to their reward, while the balance were expelled or returned to quarterly conference. There were two hundred and ninety-six years of ministerial labor performed, for which the people paid $107,243.07. This sum represents an average annual salary of about $362.30, which is a very fair showing for our people after all, which fair showing means that they have enjoyed church privileges for about sixty cents a year from 1873 to 1882. This showing is, of course, just for the support of the ministry, but it must not be put aside by a simple toss of the head. Too much of that way of meeting responsibility has already been done. Somebody is guilty of a great wrong, because we do know hundreds who have done vastly better than this, but that very fact only serves to place the greater number at, and even below, the sixty cents. But enough of this now; we may refer to it again. The aggregate amount collected for missions during these ten years, was $18,778.41. This sum means less than eleven cents a year to each member enrolled, or, in plainer terms, ten cents and three mills per

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member for ten years. These figures may be relied upon as correct. We have no doubt but some will be inclined to call them in question, but we are responsible for their showing and hold ourselves ready for the demonstration when the curious challenge the facts they reveal. It was during this decade that we projected our work in the cities of Fort Wayne, Indiana, and Lima, Ohio. Of our work in these places we shall have something to say more at length elsewhere.

It was during this decade that the Preacher's Aid Society of the Auglaize Annual Conference was organized. This was done at the twenty-fifth session in 1877. Constitution and by-laws were adopted at this time, and the following officers were elected: president, D. F. Thomas; treasurer, William Miller; secretary, J. L. Luttrell. The two first named officers have seceded from the Church, and their places were filled by others. The secretaryship has never passed out of our hands. This society was organized for a noble purpose, and is capable of doing great good if properly managed.

We shall dismiss this review, and introduce a few personals as an interlude between this third and the last decade, which brings us to the year 1891.

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CHAPTER XXII.

BIOGRAPHICAL SKETCHES.

Our portrait is that of Rev. Cornelius Brown Whitley, who was born in Charleston, West Virginia, September 7, 1817, where he was reared until he was about fourteen years of age. Then he came with his father to Mercer County, Ohio, stopping for a short time at St. Mary's, which was then the county-seat of that county. Here the young Mr. Whitley was destined to meet the greatest trial to which a youth could be subjected, for in less than two weeks his father died, and he was left houseless, homeless, and friendless among strangers, not one of whom he had ever seen or heard of, save the few who administered to their comfort while the father lingered and when he was laid away in the cold tomb. Poor boy! with neither father nor mother, turning from the grave of the only one on earth who could direct his steps with the solicitude of a father's loving heart. Well do we remember when we too turned from the grave of our last earthly parent with the saddest heart that ever throbbed in human breast. Surely,

"God moves in a mysterious way,
His wonders to perform."

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But the poor orphan boy soon found a friend in the person of one Mr. Elliott, of that place, who took him in and did for him a father's part as far as a stranger could do, securing him a place as an apprentice with a blacksmith by the name of Majors, where he stayed until he was twenty-one years of age. Completing his apprenticeship with Mr. Majors, the young Mr. Whitley went to the town of Shanesville and started in business for himself. In February, 1839, he was married to Miss Rosanna Moore. From 1845 to 1847 Mr. Whitley was captain of a company known as the Ohio militia. In the year 1846 he was appointed postmaster, which office he held until 1857, when he resigned and entered the ministry of the United Brethren Church. He joined the Miami Annual Conference, perhaps as early as the year 1848, or 1849, and traveled as missionary and circuit preacher some five years, when he came into the organization of the Auglaize Conference as a charter member. The first work that Mr. Whitley received at the hands of the Auglaize Conference was called Auglaize Mission.

Mr. Whitley was truly a pioneer preacher, and in the days of his active life in the work that meant long, weary horseback rides through brush and mud, plenty of hard toil, and small pay.

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To do the work of an evangelist in those days, required deeper convictions than the schools could give, and profounder consecration than ever walked in silver slippers or pointed to the cross with a gloved hand. As we now remember, Mr. Whitley became very popular as a preacher of funerals. Two things contributed to this: first, the scarcity of preachers at that time; and second, the manner in which he did that kind of service. Being a kind, tender-hearted man, he went straight to the hearts of the stricken ones, and poured his love and sympathy into their wounded spirits, thus making them feel that one man, at least, was no stranger to their deep sorrow. It is said that he preached over five hundred funerals, and solemnized nearly three hundred marriages. His success in the ministry compares favorably with that of others with whom he had an equal chance while in the active work. During the late war, and at the call of Governor Dennison, Mr. Whitley organized a company of militia, and was commissioned captain of the same. He was a stanch Union man and a firm defender of our liberties. He served in the first council of the incorporated village of Shane's Crossing, and was mayor thereof for nearly fourteen years.

Mr. Whitley was the sworn foe of the rum

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curse, and at one time had succeeded in driving the demon from his adopted town. He was not dogmatical, but was sufficiently firm and pronounced to force conviction whenever and wherever he made issue on any question either in politics or religion. If he did not at all times bring men to see with his eyes, he at least did not put out theirs. Placid in nature, he seldom ruffled that of others. When the waters of Marah flowed by, he was the sugar tree that made them sweet. God appointed our brother a place and a work; he filled his place and did his work, and on the 29th day of November, 1891, he fell asleep in Jesus, and—

> Thus triumphing through grace,
> Our brother has gone to his place;
> And now waits, in the Eden of love,
> Our coming to meet him above.

Rev. Andrew Sherrick, who joined the Conference in the year 1865, was a low, heavy-set man, with very dark skin, black hair, and black eyes. His countenance was open as the sunlight of heaven, and his heart as free as the air we breathe. His devotion to God was perfect, and his zeal knew no bounds. He was a lover of the good, and hospitable to the poor. He acted on the principle that he was not his own, but that Christ had bought him with his own precious

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blood, and so required the best service of his life. His prayers were simply talks with the Lord, and often did they do us more good than many sermons we have heard. He could get more honey from the "carcass of a dead lion" without getting stung by the bees, than any man we ever knew or heard of, except perhaps Samson. With him "patience had her perfect work," and by it he possessed his soul. He esteemed himself little, and sought to be unknown. To him the approbation of God was more than all the encomiums that men could bestow. This good man did not live long to bless men in his calling to the ministry. He traveled awhile, but his health failing, he yielded to the inevitable, and in the year 1869, at his home in Mercer County, Ohio, he fell asleep in Jesus, and —

> We now truthfully record,
> Of all the men we ever knew,
> None were truer to their Lord
> Than was Brother Sherrick, Andrew.

Rev. Tobias Heistand, whose portrait we present to our readers by the aid of both our engraving and our pen, was the son of Bishop Samuel Heistand, who was the ninth bishop of the United Brethren Church, having been first elected to this office by the General Conference held in Pickaway County, Ohio, in the year 1833, and reëlected in 1837.

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Mr. Heistand was born in Fairfield County, Ohio, February 16, 1815. What his advantages for acquiring an education were we do not know, but we are sure, whatever they were, all were utilized, if not indeed mastered, by him with a view to that end. He was an enthusiast on the question of a Christian and sanctified education. How Mr. Heistand employed himself in his earlier life we are not advised. From the time of his birth until he is twenty-five years of age we know nothing of him whatever; but in the year 1840, and on the 20th day of September, we find him consummating a marriage contract with Miss Elizabeth Foltz. Mr. Heistand was licensed by the quarterly conference in 1859, and in the fall of 1862, was admitted to membership in the Annual Conference. His ordination parchment bears date of August 25, 1867.

It was our privilege to be pastor to Mr. Heistand in 1862, which gave us the opportunity of studying the man in all phases of his life. To such as are able to read human nature in physiognomy, the delineations of my pen will be useless; but to such as cannot, they will be helpful in bringing before the mind one with whom all could well afford to claim kinship. Mr. Heistand evidently belonged to that type of humanity of which, it may be said, wit, wisdom, humor, cheer-

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fulness, kindness, and firmness were the reigning characteristics. By his wit, wisdom, and humor he captivated; by his cheerfulness he lifted embarrassments, while by his kindness he won his way to the heart, and by his firmness, backed by a godly and upright life, he forced conviction, and reproduced his own likeness largely upon all with whom he came in familiar contact. We do not believe that any observing mind ever spent one hour in social converse with him without feeling the force of one or more of these influences.

As far as nature is concerned, in the product of this man she observed all laws perfectly, and left sin alone responsible for any defects. And whatever these may have been, divine grace overcame; and we here and now record that Mr. T. Heistand was a man with the fewest faults we ever knew. Yea, more, that if there ever was a perfect man,—and the Psalmist indicates that there are such, when he says, "Mark the perfect man and behold the upright,"—and had we been delegated to designate such a one, we should have placed the mark upon this man. Three things, neither of which could be overcome, militated against his greater usefulness. They were an impediment in speech, bashfulness or timidity, and want of self-esteem or self-confidence. It is not unlikely,

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however, that the defect in his speech was the cause, in large measure at least, of the others. But these things did not prevent his goodness, nor militate against his example as a Christian, which, in the home, in the community, and in the church, was above reproach. He evidently believed, and acted on, the principle that he was not his own, but that he was bought by the blood of Christ, and therefore belonged to him; and his one single aim of life seemed to be to live for Him who died for all. His benevolence was unlimited, and his duty to give was defined by the character of the claim presented. No man ever gave in the simplicity of the gospel more than he. "Let not thy left hand know what thy right hand doeth," was his motto.

Mr. Heistand, as a preacher of the gospel, was peculiarly himself. If he possessed the faculty or ability of aping or appropriating, he did neither; he was himself. He was a great student of the Bible, and a "thus saith the Lord" to him outweighed the opinions of commentators and exegetes a thousand-fold. These he did not discard, however, but viewed them as simple helps to aid in the better understanding of the divine Word; still, what he could not obtain from his German and English Bibles was of little account to him in the way of making up his

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decisions on the doctrines of Christ and salvation. As to the methods of his preaching he was confined to none in particular. He was neither expository, interrogatory, observational, propositional, nor topical. Bound by the laws of none, he was free in the use of all; and we have heard him in a single discourse embrace the whole. Such was the man. A liberal and broad thinker, he lived without himself and acted for others' good. If not eloquent in oratory,—impediment in speech preventing,—he was forceful in delivery. The grace of God covering the defects of nature, he arose to the higher plane of being tender without compromising, of encouraging without licensing to evil, of justice without vengeance, of indignation without abruptness, and direction without egotism. These were the pulpit graces that adorned this man as we never knew them to adorn any other. As a man, and as a preacher, he was most esteemed and loved where he was most familiarly known. A man of extraordinary cheerfulness, we never met him but once when there was a cloud upon his brow, and that was the result of another's sin.

He was not a buffoon, though he enjoyed an innocent or harmless joke as well as anyone living; and never shall we forget one he perpetrated upon us when we served him as pastor.

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Our appointment for the Heistand Society was at night, and the roads being intolerable and the nights very dark, the brethren concluded to change it to the afternoon,—it was a week-day appointment,—agreeing that if we got there, all right, and if not, they would have service, and we could fill the appointment at night. We arrived a little too late for the hour fixed by them, and when nearing the schoolhouse we saw horses and wagons all about, and supposed there was a funeral. We alighted and went in, looking for the corpse, but seeing none. We noticed Mr. Heistand sitting behind the desk with the Bible in his hand; he beckoned us forward, and we went, when the following conversation took place. Said we, "What does this mean?" He explained as above. It was then about one hour and a half after the time they had arranged for. We said, "Well, it is too late now, the people are weary, and we had no thought of preaching before night." "Oh," said he, "that's all right; we'll wait, and pray for you." We then asked him if he was going to preach, to which he replied, "Yes." Thinking that we should be of one mind regarding a text, we asked him what his text was, and he handed us the Bible and pointed to the verse; and without any further thought than what we could give the subject while they

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opened the services by song and prayer, we arose, announced the text, and preached as best we could, seemingly to the edification of all present. We noticed, however, something a little unusual among the people, but did not suspect what it was. When the services closed, however, we were overwhelmed by an outburst of laughter, accompanied by, "Well, you are the first preacher that ever dared preach my sermon over after me." That explained all. He had preached, and seeing me coming, he told the people to remain and not say anything, and they would have another sermon. This, like the allegory of the boys and the frogs, was "fun for them, but death to us." We never knew a man to enjoy anything so well as our old friend and brother did this little "ruse."

Mr. Heistand was a minister in the Church and Conference for twenty-six years; though not generally employed in the itinerancy, he was never really local. He was devoted, humble, and faithful to the end of life, which occurred at his home in Allen Township, Darke County, Ohio, December 6, 1888.

> And now this tribute of respect we pay
> Him, for the work so faithfully done;
> And with him hope to meet some day,
> When 'tis finished, what we've begun.

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CHAPTER XXIII.

BIOGRAPHICAL SKETCHES—CONTINUED.

REV. E. COUNSELLER was born in Salem County, New Jersey, March 15, 1834. He was the oldest son in the family. When he was only two years of age, or in 1836, his father moved to Ohio and settled in Auglaize County, where the young Mr. Counseller was reared and educated, his education being such as the schools of that day could give to an ambitious and studious youth. When the young Counseller was about sixteen years of age, he acted more wisely than young men usually do to-day. When the Lord said, "Son, give me thine heart," he passed all in the meaning of that word over to him, never to take it back again. This blessed work transpired in the month of February, 1850. In the year 1866 Mr. Counseller joined the Auglaize Annual Conference. For twenty-five years he has faithfully worked for the Lord and the Church, and his labors have been abundantly blessed of the Lord, and hundreds of precious souls have been won for Christ. Mr. Counseller enjoys the work of the ministry, while others simply endure it. He is a weeping

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Jeremiah, and cannot hold his peace day or night. Mr. Counseller was chosen by our people to represent their interests in the General Conference of 1889, and by his actions in that body he clearly demonstrated that they had made no mistake in their choice of him as one who should share the responsibility of that most memorable of all General Conferences of the Church.

Mr. Counseller, while he may not believe in disputation for the sake of argument, does believe in the argument for the sake of the matter in dispute; and well as he may love peace, he will not dodge a war of words for the sake of it. And while he might not hesitate to be first in war, when and where he believed duty required it, we are quite certain that he would not be last in peace. This brother has always been among the foremost in our Church and Conference enterprises, and is among the few men who have the courage of their convictions. He is both an able and a zealous defender of his Church, and is ready to make any sacrifice in its interest. His useful days will end by and by, and then the Master will say, "Come home and rest."

Rev. Jonathan Marker. This brother joined the Conference in the year 1854, that being the next year after its organization, and inasmuch as he died in 1889, he was a member thirty-five years;

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a small portion only of that time, however, was he employed in the regular work. He was among the most timid men we ever knew. He was a fairly good preacher in his young days, but was entirely too fearful to make a success of the ministry. His embarrassments, which he could not rise above, were his defeat.

Rev. J. C. Montgomery. This brother joined the Conference in 1880. He attended the Union Biblical Seminary for a while, and seemed ambitious to win laurels for himself and trophies for the Master. But he was cut off from the Church, and cut down by death, in the prime of life. We knew him from a small boy up to the time of his death; we loved him as a child and as a man. He was our son in the gospel; but he is gone from us now, and our heart is sad. He died in Ada, Ohio, in the embrace of his little family, in the year 1889, having been only nine years in the ministry.

Rev. R. W. Wilgus was born in Logan County, Ohio, January 29, 1843. In 1858 he was converted at West Mansfield, Ohio, but being peculiarly surrounded and only fifteen years of age and in want of proper instruction, he did not then unite with any church, and consequently wandered away. Still the eye of the Lord was upon the boy, and in a few years he was induced

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to place his name in the Baptist Church. However, in the year 1869 Mr. Wilgus joined the United Brethren Church, and in 1870 was granted Annual-Conference license, and became a member of that body, since when he has been employed faithfully, except perhaps one year. He was ordained at an Annual Conference held at Jay City, Indiana, in August, 1873. In traveling circuits and presiding on districts, Mr. Wilgus has been working for the salvation of men in the bounds of the Auglaize Conference for more than twenty years. His services have been eminently satisfactory, both as circuit preacher and presiding elder. Prepossessing and companionable in his nature, Mr. Wilgus often wins where others would fail. He is now in the zenith of his ministerial manhood, and if his life should be spared, has promise of a good day to come. Mr. Wilgus had the honor of being a delegate to the General Conference of 1889, and he so conducted himself in the deliberations of that body as to leave no doubt of his appreciation of the honor the Church had conferred upon him, and his worthiness of the responsibility thus bestowed. He is an earnest defender of his Church and a hard hitter, as some of her late enemies have learned, to their discomfiture.

Rev. Adam McDannel, who for thirty-two years

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was a minister in the Conference, having united with the body in 1856 and died in 1888, was a good man and a good preacher, though never traveling much as a regular itinerant minister. He was a good and safe counselor, always ready for every good word and work, and true to the Church in doctrine and polity. He was an honor to his calling in the medical profession, and would have succeeded grandly in the ministry, could he have given it his attention fully.

Rev. Merritt Miller, the fifth preacher in the family, was born in Auglaize County in 1845, if our data are correct. He was converted at Uniopolis, Ohio, in the year 1860, being about fifteen years of age at that time. He was admitted to membership in the Auglaize Annual Conference in 1872, and was ordained in 1878. Mr. M. Miller has remained in the Conference, working without any lying off, for twenty years. He is the only one out of the five brothers in the ministry, who is in the Conference to-day, though all started out here. So far as we know, this dear brother was never tempted to leave his mother Conference, but has been content to toil on and suffer with his brethren in the ministry all these years, seldom ever complaining of his lot, no difference what it has been. The history of this man is made, and while, doubtless, it is not

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in all respects what he would desire, it is what in most respects everyone can wish for. Having but small advantages, he has improved his opportunities well, better by far than many have done whose environments have been more favorable. Humble and unostentatious, Mr. Miller has busied himself about the King's business, and ere long he will have finished his work, and will "return and come to Zion with songs and everlasting joy upon his head." Then—

> The Master will say, "Come home and rest,
> Thou weary and patient son of God;
> Cradle thy sorrows upon my breast,
> And accept a crown in place of the rod."

Rev. W. Kiracoffe was born in Augusta County, Virginia, May 10, 1827, and in the year 1841, in the same county, he was converted. Mr. Kiracoffe did not unite with the United Brethren Church at that time, but on coming to Ohio in later years he did so; but it was not until 1871 that he entered the ministry, circumstances strangely combining to prevent his doing so at an earlier date. Notwithstanding he entered upon that work so late in life, he has done faithful, good work and service for the Master; and many precious souls will be saved in heaven, who, perhaps, would not have been, had he not given himself to the work. Mr. Kiracoffe is now what

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is called an old man, and soon his labors will have reached a close, and he will go home to reap his reward in heaven.

Rev. S. H. Kiracoffe. This brother was born in Allen County, Ohio, April 2, 1859. Well do we remember his conversion, and what we said to his father at the time; namely, "That fellow will be a preacher." He was one of seventy-three who were converted at that protracted effort of ten days' work. Out of this meeting came two ministers of Christ—our sons in the Gospel. Mr. Kiracoffe was licensed to preach in the year 1883. He had charge of three fields of labor, on all of which his labors were acceptable to the people and blessed of the Lord. He gave promise of great usefulness, but our hopes were cut off by his premature death. He was married to Miss Sarah E. Foster on the 22d of February, 1880, with whom he lived in love and peace until his death, which took place at Collett, Indiana, on the 26th of November, 1886.

Rev. S. Patterson. Of this brother we know nothing much beyond the fact that in the year 1854 he joined the Auglaize Annual Conference, in which he lived a consistent Christian life for twenty years, when in 1874 he went from labor to reward. Only a small part of these twenty years of Mr. Patterson's life was spent in the

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active itinerant work; but as a local preacher he was very active, and his services were always acceptable to the people. He was an earnest man and deeply spiritual in his ministrations. His house was the home of God's people, especially his ministers, and none were ever turned empty away. His end was peace, and we hope to meet him again.

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CHAPTER XXIV.

SOME OF THE PIONEER LAYMEN OF THE CONFERENCE.

Mr. and Mrs. Singleton Buxton — Mr. and Mrs. W. Whetsel — Mrs. James Luttrell, Mother of the Writer — Her Remarkable Death.

MR. AND MRS. S. BUXTON. In writing a history such as this, we would be reprehensible, did we not give place to some of our families who constituted the very foundation stones upon which our building rests. In doing this, however, the few introduced here will, of necessity, have to represent the many of whom we cannot speak.

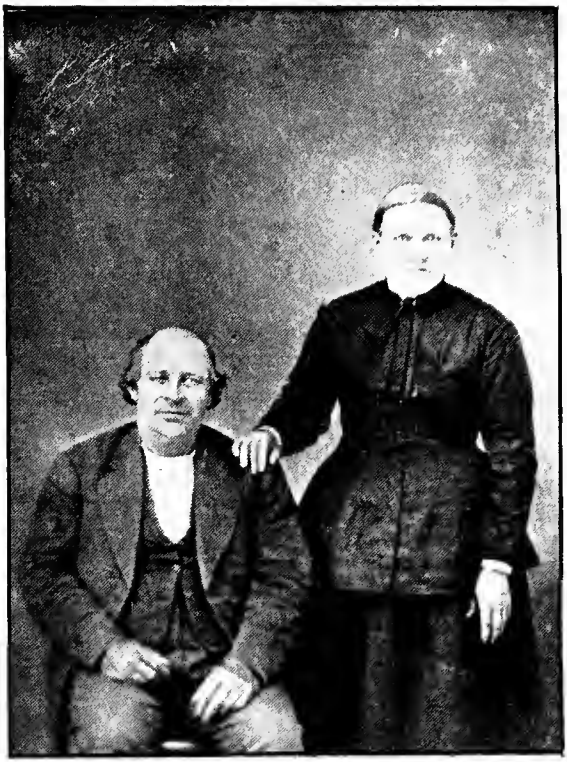
We shall present our readers first with the portraits of Mr. Singleton, and Mrs. Elizabeth, Buxton, who were among the earliest families of the Church in the bounds of our Conference. Singleton Buxton was born in Montgomery County, Ohio, in the year 1808. Miss Elizabeth Cox was born in Butler County, Ohio, in the year 1812. In the year 1830 Mr. Singleton Buxton and Miss Elizabeth Cox were united in the bonds of holy wedlock, which were kept in peace, virtue, and honor until death severed them. In 1840 Mr. Buxton, with his estimable companion, moved to Mercer County, Ohio, where he

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Mr. and Mrs. Singleton Buxton. Page 252.

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MR. AND MRS. WILLIAM WHETSEL. Page 256.

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entered one hundred and sixty acres of land. Here they settled down in the dense forest in a rural cabin home, where nature from time immemorial had held the scepter and ruled without a rival. But the ax of the woodsman, wielded by the brawny arm of an indomitable spirit, challenges her to the contest, and in the engagement the sturdy oaks and huge elms yield to the well-directed and oft-repeated blows of a man of spirit and resolution. In spite of protest and incompatibility, timbers are forced into heaps and fired, when they fizz and hiss and sputter as with the determination not to yield; but they are coaxed and persuaded until they are worn out and return to ashes. The earth yields to man's control, and receives the plowshare into her bosom, and brings forth "seed to the sower, and bread to the eater." Here Mr. and Mrs. Buxton lived until death cut the golden thread of their precious lives, and the gates of Heaven stood ajar and admitted them to its rest. Mother Buxton died on March 25, 1883, and Father Buxton on the 25th of February, 1884, their ages being respectively seventy-one and seventy-six.

Now, as to the lives of these pioneers, in speaking of them we shall follow the advice of the Savior, and so will say father and mother, sister and brother, which, while it is less modern,

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will be more religious. Mother Buxton was a Christian from her childhood, being converted at the family altar in her father's house at the age of eleven years. She was a stanch member of the United Brethren Church all her life long. Father Buxton was not converted until ten years after their settling in Mercer County, Ohio. He was at that time forty-two years of age, and the happy event took place in his own barn during a meeting which was held there. A class had been organized at their house by Rev. R. Gillem, of Miami Conference, in the year 1845, which was eight years before the organization of our Conference. John Slife followed as pastor, or rather missionary, but only visited them a few times during his appointment. The meetings for prayer and class were kept up, however, and every year there was held a big meeting in their house or barn. At these meetings, which never lasted more than two or three days, very many souls were converted. In those days people came together from a distance of twenty-five miles to worship. These big meetings were held after corn planting, when the weather was warm, so that the people could be accommodated with sleeping apartments. Our good Brother and Sister Buxton cared for all that came, and boarded and lodged them while the meeting lasted. The

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preparations made for the longed-for event, or the yearly religious feast,—which it was sure to be,—were the killing of a beef fatted for the altar, and the baking of bread and pastries. This required a barrel of flour, which, when it had taken proper shape for the table, was simply enormous. A barrel of cookies, crulls, etc., was always in order. This may seem untrue to some who live to-day, and who are so close and narrow as to feel injured when they are forced—such have to be forced—to give to a brother or sister a meal's victuals.

Now that you have seen the preparation in part, you may want to see the guests. Well, here they are, as many as fifty of them, all backwoodsmen, full of sunshine and good cheer, full of the love of Christ and brotherly love, and possessed of such appetite as comes of sound health and a good conscience. These will be fed for two or three days at the bountiful board of the Lord's hosts. This was not all the burden connected with these meetings, for it often occurred that as many as fifty horses were cared for. Do you say you could never have stood that? No, not likely you could with your present state of grace; but Father and Mother Buxton did, and grew in grace, and wealth also, and never lacked for any good thing while they were here, and gained

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every good thing when they left Mercer County, Ohio, and went to heaven, where they no longer need to entertain, but are entertained. For about seventeen years the church continued to worship in a private house, when in 1862 they built their first church house. In this they worshiped until the year 1879, when they replaced the first by the second, which was of course a better one. There were seven children born to Mr. and Mrs. Buxton, four sons and three daughters. Five are, and two are not for the Lord took them. One of the daughters is married to the Rev. S. S. Holden, now in Tennessee, but at one time a member of the Auglaize Conference. Mr. Jasper Buxton, who appears in connection with our Sabbath-school work, is a son of Mr. and Mrs. Buxton, but as we have other worthies of whom we wish to speak, we desist from further remarks concerning these royal ones.

Mr. and Mrs. William Whetsel. We shall now present you with the portraits of Father and Mother Whetsel, who were among the pioneers of our Conference. William J. Whetsel, the father of Rev. A. S. Whetsel, was born in Warren County, Ohio, April 12, 1820. In the year 1842 he consummated a marriage contract with one Miss Sarah Hartman, who was born in Har-

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rison County, West Virginia, August 1, 1822. Miss Hartman moved with her parents to Clinton County, Ohio, in the year 1828, where she was converted early in life, and united with the Methodist Episcopal Church. Four years after the marriage of Mr. Whetsel and Miss Hartman, they moved to Blackford County, Indiana. This was in the year 1846. Soon after settling in Blackford County, Indiana, Mr. Whetsel sought out a spiritual shepherd. Accordingly, Rev. L. S. Farber was engaged to preach in his house. Soon after the marriage of Mr. Whetsel and Miss Hartman, they together united with the United Brethren Church, which accounts for the calling of Rev. Farber to their house to preach the gospel to them and their few neighbors. In the fullest sense of the word the church of God was in their house; and this not alone in the spiritual sense, but in the literal as well. For many years this was the case, and around this home, which formed a nucleus for the collecting and building of a spiritual temple for the habitation of God, there cluster memories of sacred and hallowed associations never to be forgotten by those who were privileged to enter the precincts of that consecrated home. In this house, as in that of "Obed-edom," the ark of God had its place; and as in the case of our ancient brother the Lord

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blessed his house and all that he had, so was it with our Brother Whetsel and his house, the Lord blessed all.

Not unlike to the home and life of Father and Mother Buxton was that of Brother and Sister Whetsel. Both the "heat and burden" of that day rested upon them; and yet to them no burden ever came; for to them every duty done, no difference at what cost or sacrifice, was a pleasure to perform. Their hospitality was only limited by their inability to extend it farther. Their larder and their cribs were never locked against want. When their brethren came to worship with them, they were warmed and fed, and never turned hungry from their door. Truer and more devoted friends of Christ and the Church never builded in the temple of God than they of whom we pen these lines. Through their toils and sacrifices there stands to-day a respectable house of worship on the corner of the old homestead.

Father Whetsel made it a point in his life to be as just and honest with God as with man, a thing which very many fail to do. He was an exception to the rule of supporting the Church in this, that he always provided as carefully for his church dues as he did for his taxes. He was strictly loyal to both God and his country. Well

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do we remember that the salary of the preacher was never allowed to go unpaid in his class while he lived. And so deeply interested was he in the work of the Lord that he kept book for his ministers. In that book he kept the record of all the preachers and presiding elders whose good fortune it was to have the privilege of preaching in that place. The time when, and the text used, were carefully recorded. As a Christian, the Bible was Father Whetsel's first book; and as a churchman, the *Religious Telescope* was his first paper. This principle formed for him the motto, "The Bible first and the *Telescope* next." What a blessed example this. Would to God that these chronicles might induce thousands to imitate the blessed example of this good man of God. The eventful and useful life of Father Whetsel was cut off on June 27, 1885, and at the ripe age of sixty-five, he was gathered to his fathers as Aaron was. His aged companion and now widowed wife still lives on the old farm, and is happy in the prospect of meeting, at no far-away day, him upon whom she leaned in life for strength and counsel. Mother Whetsel has lived out her threescore and ten years, and if by reason of strength her life should be drawn out to fourscore years, we are sure she will never forsake the God who was with her household in the

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wilderness of Blackford County nearly fifty years ago.

Mrs. Elizabeth Luttrell, the mother of the writer, was born in Shelby County, Ohio, in the year 1803, and was converted in her sixteenth year. Her maiden name was Mellinger. She was married to one James Luttrell when she was about twenty one or two years of age. To this union there were born four children, two sons and two daughters, the writer being the firstborn, and the only now living member of the family. In the year 1834, or 1835, Mrs. Luttrell, with her husband and three children, moved to Allen County, Ohio, reaching the place on the 8th of March, as we remember by associating the date with the circumstances. An uncle had preceded us one year, and was located on the same stream or creek, a mile south of my father's land; and after landing our goods at what was to be our home in the future, we went to the uncle's to stay over night. So cold was it that we crossed the creek on the ice, all going well until my mother, who was a large woman, weighing about two hundred and thirty pounds, undertook to go over. When about the center or main channel of the stream, she broke through the ice. The water was quite deep, and since she was so large, it was some time before they could get her out, and this greatly alarmed me.

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Well, my father had gone out during the winter and put up a hewn log house, eighteen by twenty-four feet, and a story and a half high. It was roofed and chinked, and places for a door and fireplace were cut out, the cribbing for the latter being put up. This was the house without anything more; not a door, shutter, window, nor floor, backwall, chimney, hearth, nor jambs. As hundreds who will read this will not understand what we mean by this, we will tell them that in those days our chimneys were built of sticks and mud, and that the backwall and jambs of our fireplaces were built of dirt, as also was the hearth. This could not be done in the winter time. The reader is now reminded that we are talking of what was more than fifty years ago; for it is now fifty-seven years since our family settled in the dense forest of northwestern Ohio. These were days that tried men's hearts and proved women's devotion. True love never ran in smoother groove than in the life of Mr. and Mrs. James Luttrell; nor did truer devotion to the interest of home ever characterize the life of a father and a mother more fully than it did these. Fifty years have passed since that kind, tender-hearted, sweet-spirited, and loving father, on the 12th day of March, 1842, was laid in the cold grave, while the bleak, chilly winds moaned dismally as if to

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mock the sorrow of the broken-hearted wife and fatherless children. The husband is now gone; the country is still new; neighbors are few and far between, with scarcely anywhere two clearings meeting each other. Now what is to be done? A thousand things might serve to show the strength of manhood, but nothing has ever yet fallen to the lot of mortals which so fully tries a woman's heart and a mother's love, as to be left as was she whom we delight to call mother. We have already said that Mrs. Luttrell was converted when about sixteen years of age. To this fact, more than to anything else, the family was indebted for much that served to carry it through the afflictions and reverses which came to our humble cottage home in the wilderness.

Very early in the history of this new settlement, through the influence of Mrs. Luttrell, the gospel was brought to the people. This was about 1837 as nearly as we can now recollect. Her house became the church of God in the wilderness more than fifty years ago. What her religious influence was, eternity alone can tell. This we can faithfully record of her life. At the time of which we now write, we doubt not that she was the only real Christian within five miles of our rural home. There were two or three nominally such, and none who did not

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believe in Christianity. For many years we heard no prayers offered by any except our mother and the preacher, whose visits were much less frequent than angel visits were in our home. Mrs. Luttrell was a "widow indeed." Her Bible was her constant companion by day and by night. That identical Bible we inherited; it is all we have that was hers, except what we inherited of her nature, and so unworthily bear. That most blessed of all Bibles, because of its hallowed associations, lies on the table before me. It is a year older than I am. On the blank leaf I now read, "John Lewis Luttrell was born October 23, 1829," written by the lovely hand so long ago palsied by death.

Mrs. Luttrell, in a sense, was everything to everybody, which did not compromise her honor and Christian integrity. With the boldness of Paul, without the cowardice of Peter; with the justice of James, without the perfidy of Judas; and with the faith of John, without the doubts of Thomas, she was prepared for every good word and work in life. Were any sick, she was called, and was soon beside the sufferer, administering to his wants and giving counsel in ways ofttimes which none but her would have ventured to do. The interests of the soul always received the fullest practicable attention. Did any die, as they

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often did, she was the angel of mercy to bind up the broken-hearted mourner. Never shall we forget some of the solemn scenes witnessed in the cabin homes of some of our neighbors, when death came and broke the hearts of parents by carrying off some little tender one which nestled in the bosom of motherly devotion and a father's love. When it was convenient to do so, and arrangements could be made for the care of a sister and brother, we were taken along for company through the dense woods and darkness of the night. It was in this way that a son learned of a mother what could not have been learned simply at home.

Mrs. Luttrell was one of the sweet singers of that day; to have excelled her would have required an angel's harp. But as there were no angels in the country at that time, God substituted my mother, who was as nearly an angel as ever went from house to house, and from sad heart to broken spirit, bearing in the one hand the horn of anointing oil and in the other the chalice of mingled wine, with the former anointing the head and with the latter mollifying the crushed spirit. We sat by her while watching, alone except for her boy at her side, in the sad home where there was no hope lingering in the hearts of the stricken father and mother. Little

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"Birdy" had taken angel wings and gone over the line, and Father and Mother C. had no passport. They could not bring her back, and she had gone beyond their reach. All was dark.

In that cabin in the woods on that sad night, there was a light in one heart; in it the Lamp of Salvation shined with the effulgence of the sunbeam at the high noon of day. That heart throbbed in the breast of her whom we love to call mother. She sang, and oh, what strains of heavenly harmony rang out upon the stillness of that dark night. It seems to us now that like the wind the strains of music sought egress through every crack and crevice of that cabin, that they might be wafted heavenward and homeward. We wept and rejoiced; we were glad and we were sorry. We cried for our poor neighbors, but we rejoiced with our mother. We hear that song now, and we are again at mother's side and in the home of mourning, and the then familiar scenes of that night are all before us; but the tears which blind our eyes while penning these lines, are issuing from a heart which is not only itself much older than the boy's heart that wept and rejoiced then, but which has learned much by the sad experiences through which we have passed since that precious mother went to live with God. To her prayers, her counsel, and

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her discipline, more than to everything else, we owe, under the blessing of God, all we are that is worthy the name of man.

We have referred to the fact that we have her Bible, and now we will tell you something about that Bible. It was not only the first Bible we ever saw, but it is the first one we ever heard read, and the first one we ever learned to read, and the only one we ever had in the home after I was born. This Bible was, as few Bibles have perhaps ever been, strictly and truly a family Bible. It had one constant companion by its side, namely, the hymn book. With these, the Bible for the fulcrum and the hymn book for the lever, mother never found a load she could not lift. Oft have we known her to sit at her loom with this Bible by her side, and once and again to drop the shuttle and read a few verses from its sacred pages. And then again she would break forth in the sweet melody of some soul-inspiring song, until it would seem that the angels had come down to keep vigil while mother earned the bread to feed her orphan children. Many were the times when far into the lonely hours of night we were waked from sleep by the praises which went up from her heart and lips. We have known her to read and pray and sing until the sun arose in the morning and chased away

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the darkness of the night. These midnight and all-night watchings were occasioned by some affliction of mind arising from some unforeseen and uncontrollable circumstance.

But to the Bible again. There are leaves turned down in this book that her fingers turned. We have never turned them back, nor allowed it to be done. We think those turned-down leaves mark those places in the Bible where she received her greatest comfort and strength. We note a few of them, and then let the Christian reader judge the matter. The first is in Genesis, at the twenty-sixth chapter, which begins, "And there was a famine in the land," and tells how Isaac wanted to go down into Egypt. But God told him to stay where he was and he would give him that country. Now, when it is known that after the death of my father an uncle, a brother of my mother, prevailed on her to leave her home in the wilderness and go back to the settlements, and that she shortly returned to her home again, and that God did virtually give her that country, it will be difficult to explain matters in any other way than that which acknowledges the hand of God in leading her. The next place marked is in the twentieth chapter of Exodus,—the Ten Commandments. These we had to learn. At the place in Job where are recorded, in the fifth chap-

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ter, the benefits of divine correction; and in the seventh, where we read: "When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day." Well do we know that this was true in the case of mother. And again, at the opening of the twenty-fifth chapter of Isaiah: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things." And in chapter twenty-six: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The places most worn in the New Testament are in the beginning of Matthew and up to the sixth chapter, where is recorded the Lord's Prayer. From the fifth to the eleventh chapter of Luke, where we meet with the Lord's Prayer again, seems to have been most highly prized by her, as the pages are all well worn.

Now, dear reader, we have in as brief a manner as possible outlined somewhat the life of another one of the pioneers of our Conference, and in doing so have dropped a few hints which perhaps have turned your attention to the writer, but we hope not to the extent of your losing sight of his sainted mother. And now, in a word, we will tell you why we are a preacher. It is because God wanted us to be, and mother

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gave us to him for that end. Often did she tell us that when we were placed in her arms, and when she looked upon her firstborn son, then and there we were offered to God in a heart covenant to bring us up to that end. And when she was dying,—we were about sixteen then,—she laid her blessed hand on our head, and breathed in our behalf the last prayer we ever heard her utter; it was, "O Lord, I am now coming to thee; keep this, my eldest son, from the evils of the world, and make him a faithful minister of the New Testament of our Lord Jesus Christ. Amen, and amen." This was her dying benediction for one who was in a moment's time to be left without father, mother, or earthly home. In a few minutes her sanctified spirit winged its way to the heavenly portals.

We leaned upon the jamb of the old-fashioned fireplace and looked upon the bed where her lifeless body lay, with the saddest heart that ever throbbed in the breast of an orphan boy. We loved our mother, but she was gone, and we could not call her back again. Her eyes had been closed and the covers drawn over her face, and the cooling-board was being prepared. Something near a half hour had passed, in which time we had not stirred from our place or scarcely taken our eyes from the bed. While we stood

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thus gazing, suddenly she threw back the covering and spoke out with full strength of voice, as if in perfect health, and said, "Set me a chair before the fire," and began getting out of the bed, and actually did so before anyone could reach her. To tell the truth, all present came near fainting when they saw what had taken place. However, an aunt reached her side, to whom she said, "Go away; I do not need your help. I can walk all right, for I am now well."

She reached the chair, sat down upon it, and then bade all draw near, saying that she had something special to tell us. She began thus: "I have been in heaven, and oh, such a beautiful place it is; I can't describe it to you. I saw the Savior, and we shook hands and talked together. He is the most lovely being. I can't make you understand how he looks. I saw my sister, Catherine Davis." This was a pious Christian and a blood sister of hers, who had died about a year before. She went on in this strain of conversation, exhorting all to prepare for death, assuring them that the Bible was true. She did not refer to her children, except a word about my death and that of a cousin of mine, who long ago, in exact accord with her word, went to meet his aunt in heaven. When fully one half hour had passed, she said: "Now, I have fulfilled my

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mission. The Savior told me to come back and tell you these things, and then I should return and be with him forever, and now I am going home." With this she rose from the chair, walked deliberately to the bed, sat down upon the side, turned her feet in as any person would do who was retiring for a night's rest; and as she did this, she waved her hand and said, "Good by; I am going now, and will not come back again."

Such was the life, and such the death, of her whom we delight to honor as our mother. Thousands of times when we have felt that all the world was against us, have we also felt that her angel hand brushed away the briny tear from our cheek, and sanctified our sorrow by the faithful kiss of a mother. Believe as you please, dear reader, but do not deny us the comfort of the thought. If God ordains angels to help us,—and he does,—we can see no good reason why one of them should not be our mother. Can you?

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CHAPTER XXV.

REVIEW OF THE WORK FOR THE THIRTY-FIRST, THIRTY-SECOND, THIRTY-THIRD, THIRTY-FOURTH, AND THIRTY-FIFTH YEARS.

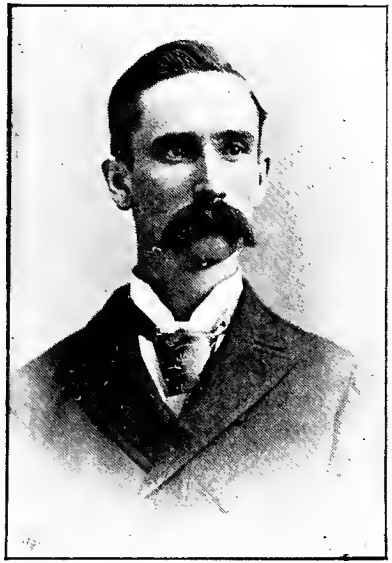
Thirty-First Year.

We open this fourth decade of our Conference life and Church work at Rose Hill, Darke County, Ohio, on the 29th of August, 1883.

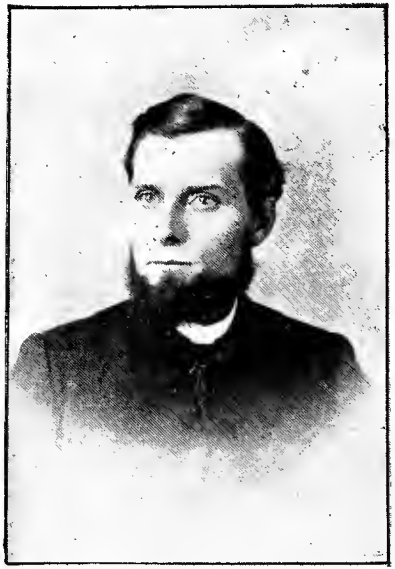
As already noted, we gained, in the last or third decade, sixteen preachers and one thousand, two hundred and twenty-two members; so we now enter upon a future campaign with sixty-four preachers in the Conference and six thousand, five hundred and eighteen members in the laity.

We deem it proper to place before the reader the names of all the preachers in the Conference at this time; and especially is it desirable to do so from the fact that we shall be called upon to chronicle the saddest part of our Conference history during these years. We refer to the secession which took place in consequence of the action of the General Conference of 1885, a true and faithful history of which we shall give in these pages hereafter. For the benefit of our readers we mark the names of all in this roll who afterward

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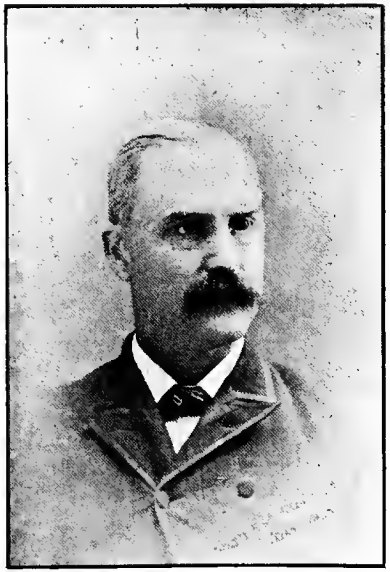


REV. W. L. WALDO. Page 317.

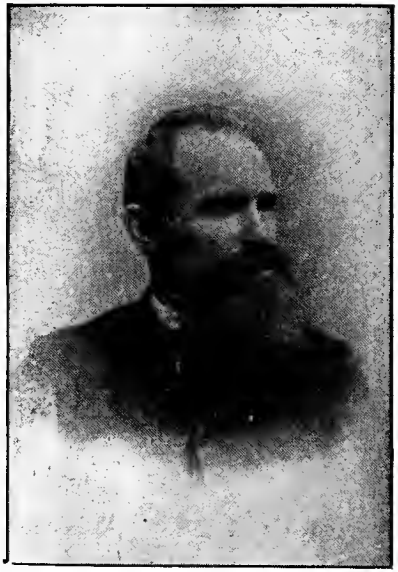


REV. J. W. LOWER. Page 301.

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REV. M. R. GEYER. Page 300.



REV. D. W. ABBOTT. Page 300.

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seceded from the Church, with asterisks. Abbott, Bay, Bodey, *Bonnell, *Cost, Counseller, Coats, *Dillon, Geyer, *Harvey, Imler, *M. Johnson, L. T. Johnson, *J. H. Kiracoffe, *Kindel, Luttrell, Kline, *Livingston, Lower, *W. Miller, Merritt Miller, *Moore, *Mahan, *R. G. Montgomery, *J. C. Montgomery, Ogle, *Park, Paddock, Parthemer, Roberts, Stewart, *Staley, Smith, Spain, Sutton, H. S. Thomas, *D. F. Thomas, *Vian, *Wentz, Wilgus, *P. B. Williams, J. D. Williams, Fields, Heistand, Hendrix, *Ruble, Whitley. These forty-seven were present, and the following seventeen were absent: Beatty, Bortlemay, Bottles, *Beber, Browning, Davis, W. Kiracoffe, *Marker, McDannel, *Nicodemus, Schenck, Stemen, *Skinner, Sage, Watters, West, *Ziegler.

The reader will observe that there are not "seven stars" simply, nor yet twelve, but twenty-five in the group. There were added to the roll at this session the names of E. M. Counseller and S. H. Kiracoffe from the quarterly conferences. J. Bortlemay, C. B. Beatty, J. Park, G. A. Wood, and W. S. Sage were transferred to other conferences; and R. Ross died during the year. J. C. Montgomery and W. Z. Roberts were ordained. The average salary of the preachers this year was $427.97, while the collections for missions reached the handsome sum of $2,848.16, which was about

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forty-four cents per capita, Miami circuit leading with $1.06 per member, and the next highest, Elida circuit, with seventy-five cents per member, while two circuits paid only about six cents to the member.

It would have been strange indeed, with the advance made in the work of this year, if there should not have been new hope inspired among the Master's vinedressers. What the past had been all knew, but what the future would bring none could tell. Every man to his post, was the motto, and to the field we went, trusting God for results.

Thirty-Second Year.

How long, sometimes, even a day appears;
Yet how swiftly pass the fleeting years,
And leave us filled with doubt and fear
As to what shall be, another year.

How true this sentiment is. What faithful minister yet lived and did not feel that the days grew long when his life was borne down under the heavy burdens that rested upon him? And then again when he looked upon the vastness and importance of the work he had to do, how oft has he felt that the years hastened too swiftly away and left him in doubt and fear as to what the future would bring. Another such year has just closed, and now, on the 3d of September, 1884, fifty ministers have met in annual session at Tawawa Church, Shelby County, Ohio.

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There was but little change made in the Conference roll at this meeting. Edmond Bolduc was granted license on recommendation from quarterly conference, and D. A. Johnston was received on transfer from Tennessee Conference. It was at this session that the Conference adopted lay representation. There was a strong effort made by certain of our number to prevent its being done. Some were uncertain as to its constitutionality, and argued that the people had not asked for it, though they would be willing to grant it if the people should request it; and so an effort was made by a certain would-be leader to refer the matter to the laity, urging that if they asked for it, it would be time to grant it. We were told by a brother who voted nay, that a certain party did all he could in a private way to persuade men not to vote for the measure, saying to them that he would not, etc. The yeas and nays were taken on the measure, and resulted in thirty-three for and eleven against it. Thus the measure was carried by the overwhelming majority of three to one. Pardon the personal reference, for we want to say that we have never yet had any occasion to regret the part we acted in securing lay representation in our Conference.

From some cause there was quite a falling off in ministerial salaries, and also in the contribu-

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tions to missions. It is most likely that the near approach of the General Conference of 1885 had some bearing on the matter, as our moral horizon was not altogether free from clouds even then. There were some straws floating in the air by which it was plain to be seen that all was not quiet in the breast of certain ones of our number, two of whom were kind enough to make us a friendly call, at which time we were plied with great and momentous questions. We were free to answer all of them without any mental reservation or equivocation whatever.

It might as well be said here and now, that future generations may know the truth, that the storm which burst upon the Church after the General Conference of 1885 was gathering in 1884, and that Auglaize Conference felt the force of it at that time.

Thirty-Third Year.

The thirty-third session of the Auglaize Conference was held at Dunkirk, Ohio, convening on the 16th of September, 1885. This was the first of four annual gatherings of this body which will never be forgotten so long as any live who witnessed them.

It is probably true that this session was regarded with greater solicitude upon the part of both members and preachers than any other one

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of the four; and hence it was that sixty preachers and twenty-three delegates were present to share in the responsible work of the session.

Changes of a very material nature were made in the Conference roll at this session. The following seven persons were granted license on recommendation from quarterly conference: A. W. Ballinger, *W. H. Conner, *C. H. Welch, A. Hawkins, J. Russel, L. K. Waldo, *C. Weyer, and D. A. Boyd. Hawkins came from the Christian Union Church. Bottles was expelled. J. Q. Kline, B. A. Sutton, and F. Spain were ordained. The asterisks mark those who afterward seceded. This matter will receive attention at length in its appropriate place in these pages, and so a mere reference to it will be made as we pass through with these reviews.

There was but little difference between the salaries of this and the former year, the difference being an average of about $1.81 in favor of the present; but there was a shameful falling off in missionary collections of nearly $400.

Thirty-Fourth Year.

Oh! what solicitude and anxious care
Has filled the breast of one and all,
As each has wondered how he'd fare,
When next the roll should call.

Nevertheless the Lord, who knows all things, and doeth the best for his people, helped us

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through the year without any serious mishap; and accordingly on the 20th of September, 1886, we met at Pleasant Valley Chapel, in Putnam County, Ohio, for the purpose of holding our thirty-fourth annual session. We draw it mildly when we say that these were stormy days. The bold effrontery and arrogance of some, and the clandestine trickery and intrigue of others, made it sorrowful for any and all who were otherwise disposed.

The following changes were made in the ministerial roll: *Jonah Baldwin and J. P. Chamness were granted license on recommendation from quarterly conference; and *C. H. Welch, *J. C. Montgomery, and *J. Cost were granted open transfers. There was paid as salary $12,-840.78—$524.69 more than was paid the year before; and for missions there was paid $1,988.62, which was a few dollars above the former year.

Thirty-Fifth Year.

Another year has come and gone,
The results of which we cannot know,
Until we account for what we've done,
In a world of bliss or woe.

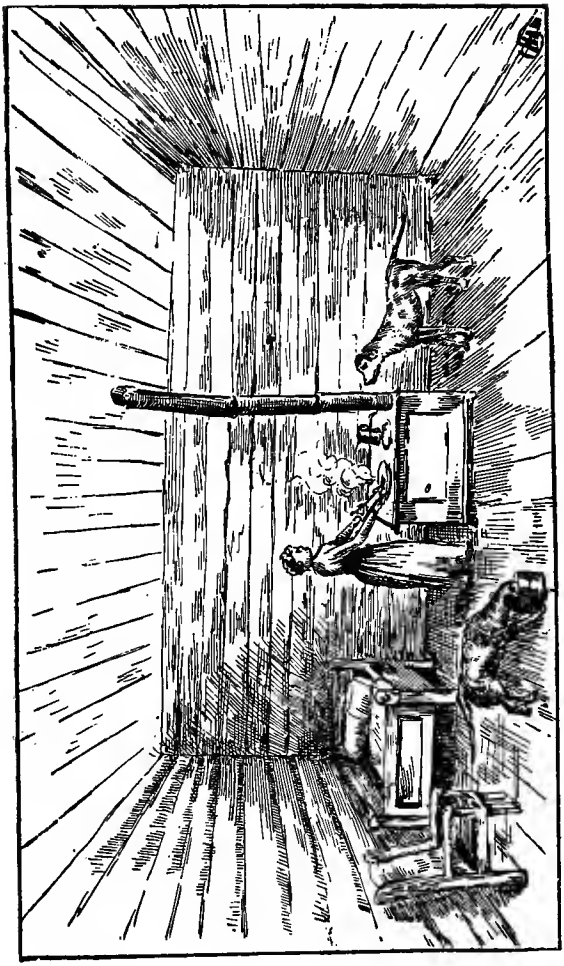
For the present, however, we are assembled at West Mansfield, Logan County, Ohio, where all wrongs can be righted if the disposition to do so should prevail. The time of convening was August 31, 1887. It is useless to try to disguise

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the fact that great commotion existed throughout our borders, and it is the greater wonder that we could accomplish any good at all. Still the Lord thought upon us, and our trembling bark. rode the breakers, and none were lost, save only those who jumped overboard.

The calling of the roll revealed the fact that two of our number had passed away during the year; namely, Hiram Davis and S. H. Kiracoffe. H. P. Bucher, P. C. Bechdolt, H. D. Meads, and A. S. Whetsel were licensed to preach on recommendation from quarterly conference. W. H. Ogle, C. R. Paddock, and B. A. Sutton were granted transfers, and E. M. Counseller, *C. Weyer, and *J. Baldwin were ordained. Again, there was a dropping down on preachers' salaries, as the aggregate amount paid was only $12,213.14. However, there was nearly one hundred dollars more paid for missions than the previous year. Unrest is on the increase, and the moral horizon is covered with thick darkness, with here and there a star of hope shining through.

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OH, BUT WE WERE SICK!

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CHAPTER XXVI.

MORE PERSONAL REMINISCENCES.

Oh, but We were Sick!

And now you want to know what made us sick. A thousand things might have done it, but two were enough at that time. Well, thirty or more years ago we were traveling,—no difference where,—and of course preachers must be pastors, and you know that in those days that meant to visit the people, especially the members of the Church. This is not done now as much as it used to be, and if things were now as they then were, we think there would be still less of it done. Well, no difference, we were doing that kind of work, and so dropped in for the night. Now, don't blame us for this. We could not help it, as we knew nothing about the matter when we promised the visit. Our word had to be kept, or an offense be given, which would have done harm.

Everybody knows that when the preacher comes—that is, it used to be that way—father and mother and children and dogs and every other living thing, except perhaps the chickens,

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are happy and glad. Well, that was the case on this occasion, as far, at least, as we could see. The house was after the fashion of the times, a large hewn log affair, divided into two rooms, one above the other. The one below was an all-purpose concern—sitting-room, parlor, bed-room, kitchen, dog kennel, and cat roost. We thought we were hungry when we went there, and perhaps would have been when supper was ready if we had been deaf and blind. But to sit there and see that supper prepared as we had to do, did the business for us. Our host was a mighty Nimrod, and kept three large hounds for the purpose of taking the game so common and plentiful in that day. Talk about your modern invention of dish-washing machines if you will; but we saw three of them in that Christian home more than thirty years ago, perhaps not just after the same patent as later machines, but we are sure that none ever did the work more completely than these did. The only trouble that we observed was the difference of opinion among them as to whose turn it was to do the work. We have heard girls wrangle often over the same thing, and so did not think much of the dispute among the hounds. Our good hostess seemed to understand them quite well, as an occasional kick or slap with the dish rag she held in her hand,

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usually sent them to their places. We could tell every time when she interfered, because of the peculiar noise the living machines made. It was actually interesting to see how quickly they could clean a dish, skillet, pot, or pan, when handed to them by our hostess. Each one had a large dish rag which he carried in his mouth, and in comparison with the one used by our sister they were a thousand times cleaner. Hers was an all-purpose affair; on it she blew her nose, with it she slapped the hounds, and dried the cooking utensils after they had licked them. All this we witnessed while our supper was being prepared. And now, do you wonder that we were sick and could not eat our supper?

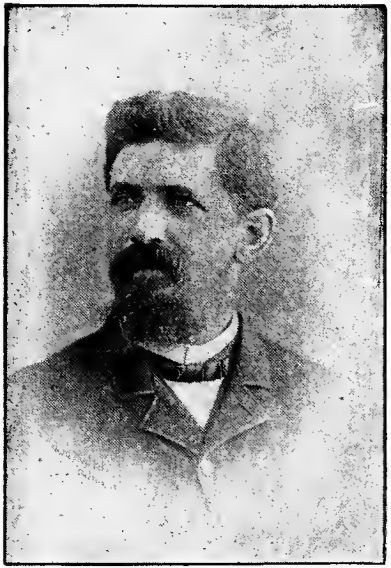
But the end had not yet come. We sought relief by going to bed. Now, please don't tease us too much about this bed matter, for there are some things connected with it which are not lawful for a man to utter here. You can guess them out if you choose to do so, while we tell you that which is proper. So far as we saw when approaching the bed, it had on it a brand-new white sheet. But alas! it was a "whited sepulcher," if not "full of dead men's bones," of that which was far worse. We had evidently got into the children's nest, where every one of the brood had been reared, from big Betsy down to little

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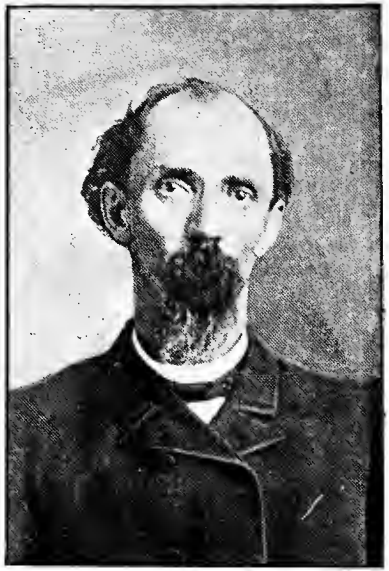
Danny; and beyond all question that thing called a bed had not seen, in ten years or more, a single ray of sunlight, breathed a breath of fresh air, or felt a drop of pure, clean water from brook or rill. There was one relief in the matter: there were no claimants in it to dispute our rights. We have heard it said that they would live ten years on nothing. We do not dispute that, but doubt whether they could have lived there ten minutes. Well, we got through the night, but did not feel very well in the morning; and when breakfast was ready,—prepared about as the supper had been,—and when our hostess turned our sheet into a table cloth, we were sick enough not to venture anything more than a cup of coffee.

Do any think these things out of place here? We reply that they are no small part of the history we write. They tell of what some have gone through with in planting, training, and preparing for the good days which our people and preachers now enjoy. Some may think our pictures overdrawn; but not so, they could not be. We place them here for your learning, and they reproach no one living. But we solemnly protest that there is no apology for such filth at any day or age of the world.

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REV. H. G. STEMEN. Page 302.

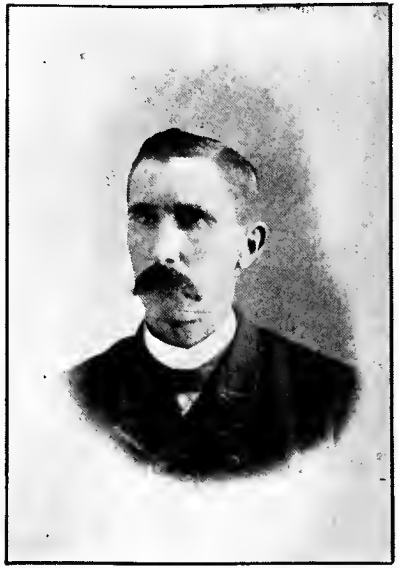


REV. J. Q. KLINE. Page 306.

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REV. C. A. FIELDS. Page 206.



REV. E. G. STOVER. Page 320.

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CHAPTER XXVII.

REVIEW OF THE WORK FOR THE THIRTY-SIXTH, THIRTY-SEVENTH, THIRTY-EIGHTH, AND THIRTY-NINTH YEARS.

Comment on the New Order of Things—Twenty-one Ministers Secede—Action of the Conference in the Matter—Falling off in Preachers' Salaries, etc.

Thirty-Sixth Year.

ALAS! the fear that met us by the way,
While the year was passing by;
Yet we could hope without dismay,
And on our Lord for grace rely

One more year's work for Jesus, one more for his Church; and by the blessings of divine Providence we are permitted to meet in annual session at Greenwood, Van Wert County, Ohio, August 29, 1888. This, more than any other session, was the test of our loyalty to the Church. This, as no other session ever did, tried the strength and moral nerve of every preacher and delegate in the body. But the right prevailed, and the Church triumphed.

There was some change made in the Conference roll at this season. Brothers F. B. Hendrix, one of the oldest ministers in the Conference, and A. McDannel died during the year; D. J. Schenck

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and P. B. Williams were granted transfers; and L. Rice, H. C. Smith, H. Good, A. L. Brokaw, W. L. Waldo, and Jacob Miller were granted license to preach the gospel. J. Russel, D. A. Boyd, and A. W. Ballinger were ordained. There was an aggregate increase in preachers' salaries of $2,371.51. The people paid this year somewhat after the manner that some men preached in Paul's day—at least some did we know. There was a falling off of $210.85 in the missionary collections, there being only $1,796.47 paid.

Thirty-Seventh Year.

The saddest year of all we tell,
Is that of thirty-seven,
In which more than twenty fell,
Because of selfish leaven.

It is now August 29, 1889, and we are congregated in Lima, Allen County, Ohio, as ministers and delegates of the regular Auglaize Annual Conference of the United Brethren Church, to hold our first session under the revised Confession of Faith and the amended Constitution of the Church. For thirty-six years we have lived under the old, and were true to all its requirements, always accepting as true the fact that loyalty was a part of obedience to the behests of our holy Christianity. And so we come together at this time as Christian ministers and laymen,

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with the purpose of being no less so than in the past.

There were very material changes made in the roll at this time. The examination showed that twenty-one of our number had seceded from the Church and gone into an organization of their own. W. Dillon and William Smith were expelled from the Conference and the Church. D. J. Schenck returned the transfer which he had taken out the year before, and L. C. Reed, W. H. Shepherd, A. M. Herrin, and J. Spray were received into Conference on recommendation from quarterly conference. E. Bolduc, W. Z. Parthemer, and J. P. Chamness were ordained. Tobias Heistand and J. Marker died during the year. By the showing here it will be seen that the Conference roll lost twenty-five names; but little matter, we lived right on through it all, and above it all, and came out with sixteen preachers more than were required to supply our charges.

There was a falling off in ministerial salaries, as reported to our chart, of $2,685.54. This is accounted for largely upon the fact that a number employed by the Conference the year before seceded and reported to another body. The collections for missions, as reported to our Conference, fell short of the former year $458.12. For all the facts relating to the unpleasantness

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with which we are now dealing, the reader is referred to the history of the secession found elsewhere in these pages.

Thirty-Eighth Year.

A year's experience in reconstruction
Has taught us much, 'tis sad to know,
How that, by intrigue and seduction,
Men have sought the right to overthrow.

Still it is gratifying to know that all things "work together for good to them . . . . who are the called according to His purpose." Believing this, we have gone forward both as preachers and people, trusting in Him who doeth all things well, and so have passed the year in comparative peace, and have held the field for the right; and at the close of the year we have assembled at Dunkirk, Ohio, on the 27th of August, 1890, for the purpose of looking over the work of the year under the regime of reconstruction; and we confess that there is—

More to be gained than at first we believed,
And less to be lost than what we had feared;
And so the results our minds have relieved,
And hearts that were faint are comforted and cheered.

The character of our Conference roll was changed as follows: J. Lusk, J. L. Holmes, E. G. Stover, J. C. James, and E. E. Davis were granted license on recommendation from quarterly conference; L. K. Waldo, H. D. Mead, H. P. Bucher,

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H. G. Stemen, P. C. Bechdolt, A. L. Brokaw, and A. S. Whetsel were ordained; B. A. Sutton was received on transfer from Miami Conference; and the names of Spain and Chamness were erased from the journal, they having informally withdrawn from the Church. This year there were thirty-one ministers employed, who received an average salary of about $336.93 each, and they collected about $32.30 each for missions. This was $237.10 less than what was collected the former year.

Thirty-Ninth Year.

Now we have reached the year thirty and nine,
Which closes the work of our historic review,
Which to submit we do not decline,
But ask one and all to read carefully through.

This thirty-ninth session was held with the church at Geneva, Indiana, opening on the 26th of August, 1891, and closing on the 30th. There were three new names added to the Conference roll; namely, Mrs. Alie Sipe and D. M. Luttrell, from the quarterly conference, and I. J. Bicknell from the Progressive Dunkard Church. Two were taken from the roll; namely, W. E. Bay, on open transfer, and A. L. Brokaw, honorable dismissal. W. L. Waldo was ordained on Sabbath in the grove in the presence of more than a thousand people.

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This year shows a handsome increase in finances. The preachers received a salary equal to $377.38 each, or an aggregate amount of about $500 more than what was paid the year before; and for missions we collected $280.59 more than what was paid the former year.

We have now passed through the work of the Conference for thirty-nine years, and in giving these statistical reviews we have studied brevity so as not to weary the patience of our readers, and still have sought to be sufficiently full and explicit so that the facts should be presented, without which this history would be useless to those who wish to know the truth and profit by that knowledge. Other matters of our Conference life and work will all be found under appropriate heads.

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CHAPTER XXVIII.

RECAPITULATION.

Review of the Nine Years Next Preceding the Session of 1891—Work and Reward, etc.

We opened this last decade, less one year, with sixty preachers in the Conference; to that list there was added, on recommendation from quarterly conference thirty-four, by transfer from other conferences four, and on credentials from another church one,—making a running roll of ninety-nine during the nine years. Of this number seven died, fifteen transferred, twenty-two seceded, and three were expelled,—making forty-seven, which left fifty-two in the Conference at the close of the thirty-ninth year. This is a decrease of eight and a loss of forty-seven. As to the general membership at large, we entered this fourth decade with six thousand, two hundred and nine, and came out with five thousand, six hundred and twenty.

Now, we want to tell the reader that to the 6,209 at the beginning of the decade there were added 10,956 more, making a total running membership of 17,165 for the nine years. From this

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list the "expelled, dropped, and withdrawn" column takes the shameful number of 8,870, which leaves for losses by death and removals, 2,675. These figures show an actual loss in members of just 11,545, and a decrease in the nine years of just 589 members. Of course it will be understood that the secession movement accounts in part for this great loss; but be it remembered that that loss was not nearly so great as it was claimed to be, as we shall demonstrate elsewhere, when we come to consider that matter.

Work and reward during these nine years stood thus: three hundred years' labor performed, for which the people paid an average salary of $369.21, which aggregated just $110,764.70, showing that the running membership paid for the preaching of the gospel at home the pitiful sum of about seventy-one cents a year. But there was paid during these nine years $16,374.01 for missions, not including what was paid by Sunday schools. Now, this sum represents about one cent and a half a year to the good people who enrolled with us, for the extension of the Redeemer's kingdom. Just how long it will require to evangelize the world at this rate of giving, we shall not undertake to say. One thing, however, is certain, and that is, somebody will have a fearful account to give in the judgment.

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CHAPTER XXIX.

BIOGRAPHICAL SKETCHES.

Rev. R. Ross—H. Davis, Anecdotes and Reminiscences of His Life.

Robert Ross, who joined the Conference in 1867, and died at his home, in Darke County, Ohio, in 1883, did not devote much of his time to the active work of the itinerant ministry, though he preached much and seemed to take delight in the work. He was a good and true man to the Church, and never occasioned shame by any irregularities of life not in harmony with the rectitude of ministerial character. The Conference memorial service records this of his death: "Robert Ross died March 13, 1883. His body sleeps in silence in the grave, and his redeemed spirit has gone to refuge and rest on the heavenly shore, where we hope to meet when we have accomplished our journey."

Rev. Hiram Davis. The subject of this sketch was received as a member of the Conference in the year 1859. We cannot present the reader with a portrait of this man of God, so our pen must supply the lack. Where Mr. Davis was born we do not know, nor can we tell when or

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where he was converted; yet we cannot deny the former, nor doubt the latter fact. That he was saved and kept by divine power can never be a question of doubt in the mind of any who knew the man and his environments in life. Mr. Davis traveled a number of years, and was an acceptable preacher, loved and esteemed by all who knew him. As the saying goes, "he was as sharp as a tack," and when an errorist sat down on him once, he did not repeat it.

We remember that a man came from Battle Creek, Michigan,—and who that is informed does not know the brand of divines sent out from that place? Well, a Mr. —— came into the bounds of our Conference and made his "plant" a few miles from the home of Mr. Davis; and in a few days the whole neighborhood was filled with the new and strange doctrine, and the faith of many believers was being shaken. Accordingly Mr. Davis was called for and so went over to hear the great man. He heard him through with his bombast and "great, swelling words." He listened to his challenge, and picked up the gauntlet the gentleman threw down, and out of the burlesque wove and plaited a scourge of not very small cords, with which he drove the fellow out of our pulpit and out of the country.

Mr. Davis knew but little of books in general,

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but much of the Bible in particular. He, beyond doubt, was the best Bible student in the bounds of our Conference. We never knew nor yet heard of his being caught napping. He had no "hobbies" to ride himself, but was a good driver for those who had. We saw him tried once. It was this way, and it was in our own society: he was our pastor at the time, and it was in the days of the rebellion and the war. A Mr. McD., through the intercession of a few whose sympathies were with the slaveholders' rebellion, gave an appointment to preach in our schoolhouse. Mr. Davis was stopping with us for the night and for the purpose of going to hear Mr. McD. During the afternoon an old brother called in for a social chat, and during the conversation he related a circumstance concerning the gentleman that was to preach that evening. The following was the story: The would-be preacher was buying cattle, and always carried on his saddle the old-fashioned itinerant saddle bags. So, while trying to drive some stubborn beasts one day, the Mr. Preacher's horse became a little unmanageable, and he ran against the corner of the fence and broke his jug. The saddle bags, being sewed tightly, held in the spilled liquor, and the old fellow rode briskly up to our good man's house, and in great haste inquired if they had a jug or a crock to

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spare, saying that he had some excellent spirits in his saddle bag which he would like to save, explaining at the same time the accident.

This story fitted us for the fray, and so armed therewith we sallied forth to meet the foe. We owed Mr. McD. a little on back account and wanted the privilege of paying it that night, but our friend Mr. Davis insisted that he should beard the lion that night, averring that we might be too severe upon him. We knew the man, he did not. We yielded and let him "take the palm." We schemed the plan of going late and slipping in during the opening exercises to avoid discovery. It worked well. I hid behind others, and my friend was a stranger; and the house being crowded, there was but one seat for Mr. Davis, and that was hard by the preacher. He took that seat and heard Mr. McD. deliver a most shameful burlesque on the Christian religion, at the close of which he invited anyone present to make remarks, who might feel disposed to do so. This was Mr. Davis's opportunity, and slowly rising from his seat, he opened his battery of well-aimed arguments against the sophisms of the gentleman in a way that made one feel how blessed it is to be on the side of truth and righteousness.

Mr. McD.'s text was, "They that are whole

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need not a physician, but they that are sick," and he expatiated upon the subject under the three following propositions:

1. The white man's right to hold the black man in bondage, if he had means to buy slaves and the disposition to do so.

2. Every man's right to drink whisky, if he wanted it and bought it with his own money. This argument the preacher clinched with the logic that "when old J—y wants a dram he buys it, pays for it, and drinks it, and it is nobody's business. My money is my own."

3. The "special or irresistible call."

These propositions Mr. Davis ventilated in a masterly way. When dealing with the second, or whisky, proposition, a dispute arose as to what the prophet Habakkuk, in the second chapter and fifteenth verse, said about the matter. Mr. Davis quoted, "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him," etc. The old gentleman couldn't stand that, and so sprang to his feet and cried out, "That isn't so! The prophet doesn't say bottle; he says cup!" For a few minutes the contention was hot, and their swords cut the air like the gladiators of old; but the fray ended with an inglorious defeat for the liquor defender, when Mr. Davis said, "Well, I do not know that it makes any difference whether

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he said bottle, cup, jug, or *crock*." That well-aimed stroke felled the foe, to his utter dismay and the discomfiture of his friends. Suffice it to say, Mr. McD. never came back to enlighten the dear people in that community, and we were saved from division and strife and every evil work. One victory well gained is worth a hundred battles poorly fought.

Mr. Davis was a good debater; calm and deliberate and not easily excited, he never failed to bring down the foe. He was a good man, and true, but never reached the altitude of what some call great men, nor yet what his natural gifts, with corresponding opportunities and encouragements, would have enabled him to do. Mr. Davis died at his humble home in Mercer County, Ohio, in the year 1886, and we record the truth,

Thus closed the life of one that was good,
Whose checkered scenes were known by few;
Yet he did the best he could,
And the Master carried him through.

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CHAPTER XXX.

BRIEF BIOGRAPHICAL SKETCHES.

Rev. Christian Bodey was born in Champaign County, Ohio, in the year 1844, if our data are not at fault. As to his early history we know nothing, but we have gathered the fact that he was converted in the year 1861 in the same county in which he was born, and where he still lives. In 1873 Mr. Bodey became a member of the Auglaize Conference, in which he has labored as the Conference has directed. He has not been employed all the time, however, but as the way opened up from time to time. Mr. Bodey is an earnest, tender-hearted preacher, and ought to succeed well in the work of the ministry.

Rev. J. P. Stewart was born in Shelby County, Ohio, October 11, 1848. Mr. Stewart possessed considerable ambition and would have, under more favorable circumstances, achieved much more than he has. As it was, he pressed his way through the common schools and partly through Otterbein University. He was converted at Hoffman Chapel, Logan County, Ohio, in 1863, being at that time about fifteen years of age.

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He was licensed to preach by the Annual Conference in 1873, and his ordination took place in 1876. Mr. Stewart has always been one of God's faithful workers, and few men have done better than he. He goes from us to end his days elsewhere, and we are sad at the parting.

Rev. D. W. Abbott was born September 19, 1841, and was converted in the year 1860, at the house of one Joseph Lambert, in Shelby County, Ohio. Mr. Abbott became a member of the Auglaize Conference in 1873, and was ordained in 1878. Few men are more zealous in their pulpit ministrations than is Mr. Abbott, and his success compares well with the best. He rejoices in the fact that he belongs to a Church where he has the privilege of voting for delegates to the General Conference. This is just what thinking and considerate men do generally. With proper consecration to the work to which, we doubt not, the Lord has called him, he will accomplish much for the Master.

Rev. M. R. Geyer was born in Marion County, Ohio, February 10, 1855, and was converted in the same place in the year 1870, being about fifteen years of age. The young Mr. Geyer united with the Methodist Protestant Church at that time; but on his removal to Paulding County, Ohio, in 1871, where he fell in with our people,

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and learned our doctrines and Church polity, and beheld the spiritual life of our people, he united with the United Brethren Church, and does not regret his choice. He became a member of the Annual Conference in 1874 and was ordained in 1879. Mr. Geyer, having obtained a good common-school education, has devoted a number of years to teaching in the common schools. He was somewhat devoted to the cause of the seceders in the beginning of our troubles; but being of that number who thought more of the cause of Christ and the general good of His Church, it was easy enough for him to gravitate to the right center, which he did

Rev. Isaiah Imler was born in Allen County, Ohio, March 22, 1853, and was converted at the Honey Run Church, Allen County, Ohio, at the age of sixteen. Mr. Imler availed himself of such educational facilities as were furnished by the common schools, the Lima (Ohio) schools, and the normal school at Lebanon, Ohio. Mr. Imler became a member of the Annual Conference in 1877, and received ordination in 1881. He has not been regularly in the work, being influenced in large measure by circumstances over which he had no control. The future lies before him, and he has in him the elements of success.

Rev. J. W. Lower was born in Tuscarawas

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County, Ohio, August 2, 1852, and was converted at Pleasant Valley, Adams County, Indiana, in the year 1872. Mr. Lower availed himself of such educational advantages as were furnished by the common schools and in the Butler High School, of Indiana. He also graduated with honors from the Union Biblical Seminary at Dayton, Ohio, May, 1881, since when he has been wholly employed in the work of the ministry. Mr. Lower joined the Conference in the year 1879, and was ordained in 1882. The zeal of this little man of God knows no bounds, and his history is not yet made.

Rev. R. N. West was born near Camden, Jay County, Indiana, December 25, 1850, and was converted in Wells County, Indiana, in the year 1877, and united with the Auglaize Conference in 1880. Mr. West spent two years in the Union Biblical Seminary after entering the Conference, since when he has been employed by the Woman's Missionary Society of the United Brethren Church as a missionary in Africa. His portrait appears in our Mission department.

Rev. H. G. Stemen was born in Hocking County, Ohio, December 9, 1850. Mr. Stemen was brought up under the influence of the Mennonite faith, his parents being members of that church; but when he was converted in 1873 at Elida, Ohio,

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he, for reasons satisfactory to himself, adopted the United Brethren Church for his Christian home. In 1879 he became a member of the Auglaize Annual Conference, and was ordained in the year 1890. Mr. Stemen is brother to the Evangelist Luke, and believes that the art of healing the body is not incompatible with the gospel ministry. The doctor has it in his heart to go to Africa as a missionary, and waits only the opening of the way.

Rev. J. D. Williams was born at Quincy, Logan County, Ohio, November 12, 1837, and was converted February 14, 1852. He was admitted to membership in the Auglaize Conference in the year 1879, and was ordained in 1882. Mr. Williams has traveled in all about six years.

Rev. J. G. Parthemer was born in Champaign County, Ohio, November 9, 1855, and was converted in 1878, being twenty-three years of age. He was admitted to membership in the Annual Conference in 1881, and was ordained in the year 1889. Mr. Parthemer has been actively employed for about two-thirds of the time, going at the will of the Conference whenever and wherever he was sent.

Rev. W. Z. Roberts was born in Madison County, Wisconsin, December 25, 1851. When he was about eighteen months old, his father

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moved to Blackford County, Indiana, where he lived to the years of manhood. Mr. Roberts succeeded in securing as good an education as the public schools would afford. When he was about twenty-three years of age he began to seek the Lord, but was not converted until some three years later. He then joined the United Brethren Church. In 1879 Mr. Roberts was sent to Walla Walla as a missionary. He worked for about three years, when he returned, and in 1882 he was received into the Auglaize Conference on his transfer from the Walla Walla Conference. His ordination parchment bears date of 1883. Mr. Roberts has been twice married; first, to Miss Mary J. Stubbs in 1872, and second, to Mrs. Sarah Coverdale in the year 1882. A glorious future opens before Mr. Roberts, and possessing as he does the elements of success, the future historian will be disappointed if he does not find sufficient reason to record great achievements in the life of the man.

Rev. Edmond Bolduc was born November 22, 1848, at St. Victor, some seventy-three miles southeast of Quebec, Canada, by which it will be observed that Mr. Bolduc is a Frenchman by birth, though now a citizen of the United States, having taken out his naturalization papers at Defiance, Ohio, in the year 1875. Better still,

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Mr. Bolduc is a citizen of the kingdom of divine grace, he having become naturalized in the winter of 1882. Mr. Bolduc was brought up in the Catholic Church, and not unlike most in that communion, he felt that to leave it would certainly involve the loss of his soul. Finally it transpired that he attended a protracted meeting which was held in the neighborhood where he lived, and then and there reached the conclusion that to remain in the mother faith would jeopardize his soul; and accordingly he gave himself to the Lord, and none who know the man will ever doubt the genuineness of his conversion. He became a member of the Annual Conference in the year 1884, and was ordained in 1889. At the time of Mr. Bolduc's conversion he could not read a chapter in the Bible in the English language. His success in the ministry is simply remarkable when all things are considered. He is destined to make a good record if his life shall be spared.

Rev. D. A. Johnston was born in Hocking County, Ohio, in the year 1838, and was converted in 1854 at Harmony Church, in Perry County, Ohio. He was licensed to preach in the Scioto Annual Conference in 1859, and ordained in 1866. Mr. Johnston entered the Auglaize Conference the first time in 1867. He transferred

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away in 1871, and then reëntered the Auglaize again in 1884.

Rev. E. M. Counseller, son of Rev. E. and Elizabeth Counseller, was born October, 1858, and was converted in the year 1870. He was admitted to membership in the Auglaize Annual Conference in the year 1883. Mr. Counseller was an ambitious young man, and encouraged as he was by his good father and mother, he sought and obtained an education, and graduated with honors from Otterbein University, and went forth equipped for good work in the church of Christ. But in 1888 Mr. Counseller withdrew from the Church of his parents, and to their deep sorrow, gave himself to another. Thus were they disappointed in their prayers, expectations, and sacrifices. Brother Counseller had hoped to leave a son to represent him in his home Church.

Rev. J. Q. Kline was born in Bradford County, Pennsylvania, September 4, 1848. When but ten months old his mother died, and when he was about four and a half years of age his father died also. An aunt, sister to his mother, took the little orphan in and became mother to him. The uncle was a Universalist in belief and thought to instill that faith into the young heart of the boy. But from some reason it never rooted there. At the age of fifteen he came with his

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uncle's family to Ohio, where he was converted at Middle Point, January 12, 1867. Mr. Kline was admitted to membership in the Conference in 1882, and was ordained in 1885. He has been regularly employed in the ministerial work ever since; but it is feared that failing health will cut short his useful life.

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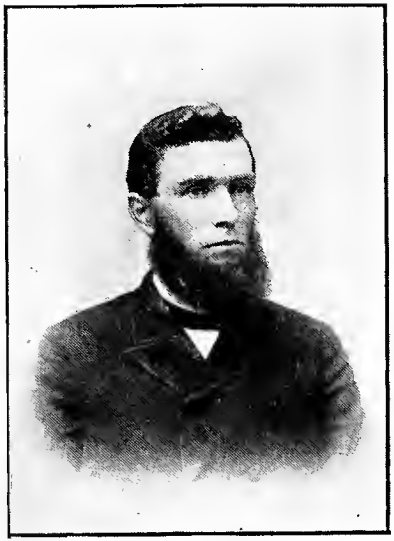
CHAPTER XXXI.

REMINISCENCES OF THE WRITER.

Our First Work—The Converted Drunkard—He Builds a Church—The Most Pitiful Case We ever Saw.

It was before we were admitted to membership in the Annual Conference that we went into an unoccupied place in the woods where a few families had settled with a view to clearing up farms and making homes. They had built a schoolhouse, and as one of the families knew us, —it was our friend the drunkard,—he asked us to come and preach for them. We did so, the best we could. Fully half the community were Catholics, but they raised no objections to our using the house, and so we established a regular appointment at that place. The people, for want of a better name, called it Luttrell's Mission. This, as far as we know, was the only time we ever got any honor for our English name. We were dead in earnest about the matter, and so became soon very popular in that place. We have never been so popular since. Well, on a certain Saturday, before our appointment on Sabbath, our old friend had gone to town and laid in

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REV. H. D. MEADS. Page 315.

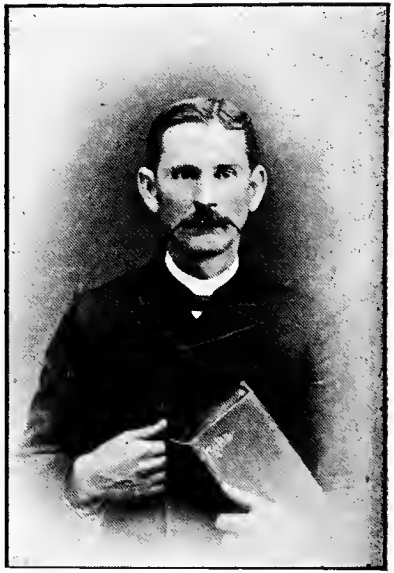


REV. E. E. DAVIS. Page 319.

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REV. A. M. HERRON. Page 318.



REV. J. C. JAMES. Page 319.

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a new supply, and was not very well over the debauch when he came to church on Sabbath. We do not remember that he ever missed a service. Oh, how we wanted to save him! And it came upon us with unusual force that day. It seemed clear to us that we must make a direct appeal to him while we were trying to preach. But alas! how weak mortals fear to do what they know to be right. We hesitated until we dared to do so no longer, and looking our dear old friend full in the face, we said, "Uncle G.," using his full name with strong emphasis, "if you do not throw that jug away it will damn your soul."

It was enough. The Lord had sharpened the arrow, and the Holy Spirit sent it directly to his heart. As it entered it opened a fountain in his dead soul from which tears arose and stood upon his trembling cheeks like dewdrops kissed by a morning sunbeam. He went to his home, and God went with him. He took his jug of whisky out into the yard, and called his wife and children and God to witness that never again should one drop of the accursed "stuff" pass his lips. All of this he sealed by throwing the jug backwards over his head as far as he could, smashing it into atoms. He and his wife then went to praying, and were, shortly, happily and hopefully converted. He then went to work, and with

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what little help he could get from others he put up and finished a neat hewn log church. He kept his solemn vow, and a few years ago went home. If we have never done anything but this to help a fellow-being up and to make a man out of him, we feel that our life has not been altogether spent in vain.

A Pitiful Case.

In the same community where our friend Mr. H. lived, there was another man who was not only a drunkard but was desperately wicked. Indeed it would seem that he believed in nothing good, nor yet in the existence of God even. Nevertheless he attended our meetings, and to his credit be it said, he always behaved well and treated us kindly. The conversion of his neighbor no doubt set him to thinking, and very soon he found that he had on hands something he dare not keep and could not throw away. And this is the way he found it out: There was a house raising in the neighborhood. Everybody was there, and the whisky was not absent. The topic of conversation was on the line of religion and the strange things which had but so recently happened in the neighborhood. Our man was warming up to the highest pitch, and so put the last link in his chain when he jumped up and

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cracked his heels together and swore that he was a better man than ever Jesus Christ was.

That night our old friend H. came for us a distance of nearly four miles through the woods, at near the midnight hour, to go and pray for the most pitiful wretch we ever saw. We arrived at the place—a little, smoky, dingy log cabin. The night was cold and frosty, and a log fire burned on the mud hearth. There was no lamp nor candle to light the gloom that seemed to settle down over that godless home. At the left corner of the fireplace sits the melancholy wife. In the middle front sits he who that day proposed to measure arms with Omnipotence, and God evidently has accepted the challenge, and now the unequal contest rages. The waves of divine wrath beat and lash and overwhelm his soul. He is stripped to socks, pantaloons, and shirt. His agony of soul knows no bounds. Poor man! He seeks relief in tears, but the fountain is dried up. He seeks relief in prayer, but God's ears are deaf to his entreaties. He seeks relief by running away, but he meets the angel in the way with drawn sword to cut him down. Thus he passes the night—now on his knees pleading piteously for help, now out running with all his might barefooted over the frosted ground, hatless and coatless, crying for

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help. Men bring him back only to have him repeat the same thing over and over again. We talk to him, but there is no light in God's Word for him. We ask him what his trouble is, and are answered, "Oh hell! Talk about hell. Don't tell me there is no hell, for I am in hell now." Then to make us understand what he meant by that, he said, looking straight into the fire, "If there were one hundred iron pokers heated as hot as they could be in that fire, and then pierced through my heart, the flame would not be as hot as what I am now suffering." We stayed until morning, did all we could for him, and left him in the hands of the God he had defied. The Lord, after showing him his power and his judgment, showed his mercy and salvation. The man was saved and became class leader in the church at that place.

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CHAPTER XXXII.

BIOGRAPHICAL SKETCHES—CONTINUED.

Rev. A. W. Ballinger was born in Union County, Ohio, August 8, 1857, and was converted in the same county in 1873. In 1885 he was admitted to membership in the Annual Conference, and in 1888 he was ordained. Mr. Ballinger had the advantage of Christian influence and training in his childhood days, which served to fix his attention upon his soul's interest quite early in life. Just what advantages he had for acquiring an education we do not know, but doubt not that they were well improved, whatever they may have been. He was married to Miss Ella Winner, September 26, 1876. His time has been well employed for the Master since he entered the ministry, and the future historian will write of him what we dare not now attempt to do.

Rev. L. K. Waldo was born in Jay County, Indiana, in the year 1858, and was converted in 1876, being eighteen years of age. He became a member of the Auglaize Conference in 1885. Mr. Waldo is an earnest preacher and a good man.

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Rev. D. A. Boyd was born in Licking County, Ohio, December 18, 1846. When he was about eight years of age, his father moved to Union County, Ohio. In 1861 he volunteered in the service of his country, and in 1867 he was converted. Mr. Boyd was married to Miss Florence Mahan in 1869, and in 1885 he joined the Conference, in which he has done faithful service thus far. Mr. Boyd is a zealous preacher and has, we trust, much good time yet before him in which to work for Christ.

Rev. Henry P. Bucher was born in Richland County, Ohio, December 29, 1848, and was converted in Paulding County, Ohio, in the spring of 1869, and was admitted to membership in the Annual Conference in the year 1887. He was ordained in 1890. Mr. Bucher has been constantly employed in ministerial work, as indeed all who enter that sacred calling should be. His history is yet to be made.

Rev. P. C. Bechdolt was born in Auglaize County, Ohio, in the year 1842, and was converted in 1866 in Jay County, Indiana, and in the year 1887 was admitted to membership in the Auglaize Annual Conference. His ordination parchment bears date of 1891. Mr. Bechdolt is not yet an old man, and a bright and useful future lies before him, and the pleasure of

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writing his history will fall to another after it has been made.

Rev. A. S. Whetsel was born in Clinton County, Ohio, June 26, 1843. In the year 1846 his father moved to Blackford County, Indiana, where the child grew to manhood, and when nineteen years of age he enlisted in the service of his country, and was assigned to the Seventh Indiana Cavalry, in which he served two years and seven months. It was while a soldier that he was converted. Mr. Whetsel was married to Miss Martha J. Kelly in the year 1868, and settled in the woods near Dunkirk, Indiana, where he has opened out a good farm, on which he now lives. His Annual-Conference license bears date of September 1, 1887, and his ordination parchment that of August 31, 1890. In the distribution of peculiar gifts, God did not pass Mr. Whetsel by; but, like too many others, his was the mistake of not consecrating himself to the ministry earlier in life. As it is, a life of great usefulness is yet before him.

Rev. Harry D. Meads was born in Portage County, Ohio, July 27, 1860, and was converted in Allen County, Indiana, in the year 1869, and at that time united with the Methodist Episcopal Church, being a mere child. In the winter of 1877 Mr. Meads united with the United Brethren

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Church, and in 1887 was admitted to membership in the Annual Conference, and was ordained in the year 1890. Mr. Meads was much inclined to the Radical view of the Church question at the beginning, but being of a progressive and aggressive mind, he wisely reconsidered the matter and resolved to remain loyal to his Church vows. He is a young man, and the future must determine his developments. With his energy there is no good reason why he should not succeed.

Father John Russell was admitted to membership in the Auglaize Annual Conference in 1885. Mr. Russell is an Englishman by birth. He had been a preacher for many years before uniting with the United Brethren Church, but for reasons satisfactory to himself he made the change. He is well advanced in years and will soon go home.

Rev. L. Rice was born in Knox County, Ohio, August 20, 1851, and was converted at Greersville, in the same county, in the year 1871, being about twenty years of age at that time. Mr. Rice united with the Wesleyan Methodist Church, in which he was licensed to preach in the year 1881. In 1888 he was admitted to membership in the Auglaize Conference.

Rev. Henry C. Smith was born in Clinton County, Ohio, November 22, 1841, and was converted at

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Collett, Jay County, Indiana, in the winter of 1863. He was admitted to membership in the Annual Conference in 1888. Mr. Smith has not yet reached ordination, but is passing through his course of reading. With his consecration there is no good reason why he should not succeed in his calling.

Rev. Henry Good was admitted to membership in the Annual Conference in the year 1888. Mr. Good is yet in the course of reading, subject to ordination when said course is completed. A humble, sweet-spirited man is he.

Rev. W. L. Waldo was born in Jay County, Indiana, January 30, 1859, and was converted in his father's house in the same county in the year 1876. He joined the Annual Conference in 1888, and was ordained August 30, 1891. Mr. Waldo has been regularly employed in the work of the ministry, and is now taking a course in the Union Biblical Seminary with a view to better preparation for the work. His history is yet to be made.

Rev. Jacob Miller became a member of the Auglaize Conference in 1888. He spent some time in the Union Biblical Seminary, at Dayton, Ohio, and then went out to Africa as a missionary. Something will be written of him when the hand which pens these lines is cold in death. His

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portrait appears in connection with our Mission department.

Rev. L. C. Reed was born in Union County, Ohio, October 7, 1864, and was converted at Mt. Zion Church, near Marysville, Union County, Ohio, in the year 1876. He was admitted to membership in the Annual Conference in 1889. Mr. Reed is now passing his course of reading, and with his ambition, will make a record worthy his place in the church of God.

Rev. A. M. Herron was born in Tuscarawas County, Ohio, August 12, 1851, and was converted at what was known as the old Bisel Church, in that same county. He joined the Auglaize Conference in 1889, and is, therefore, in his licentiate course of reading. The field is all yet before Mr. Herron, and a golden sunset awaits him.

Rev. W. H. Shepherd was born near Arcanum, Ohio, in the year 1852, if my data are not at fault. He was converted at Union City, Indiana, in the year 1882, and entered the Annual Conference in 1889, and is now passing through his course of reading. Mr. Shepherd is a zealous preacher and calculated to do great good in the world.

Rev. W. J. Spray was born in Auglaize County, November 16, 1864, and was converted in 1876 at the old Olive Branch Church, in that same county. He united with the Annual Conference

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in the year 1889, and is accordingly a licentiate in the course of reading. His history is yet unmade, and therefore cannot be written now.

Rev. J. D. Lusk was born in Auglaize County, Ohio, April 17, 1848, and was converted at Wesley Chapel Methodist Episcopal Church, in the same county, in the year 1860. He united with the Auglaize Conference in 1890, and is yet in his course of reading. Mr. Lusk possesses a vigorous body and mind, and a grand future of opportunity awaits him.

Rev. J. N. Holmes was born in Delphos, Ohio, November 2, 1860, was converted at Fairview, near that place, in the year 1878, and was admitted to membership in the Annual Conference in 1890. He also is a licentiate in the course of reading. This is an auspicious day for men of energy, and the future promises much to men of application.

Rev. J. C. James was born in Hardin County, Ohio, May 7, 1858, was converted in January, 1882, in Union County, Ohio, and was licensed to preach in 1890; and so he also is in the licentiate course of reading, and all of life is before him. With proper energy and zeal he may reach the goal of a righteous ambition.

Rev. E. E. Davis was born in Hocking County, Ohio, in the year 1868, if our data are not at fault.

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He was converted in 1886, and joined the Annual Conference in 1890, and is in the licentiate course of reading. Mr. Davis is seeking an education with a view to better preparation for the work of the ministry. We bespeak for him future success.

Rev. E. G. Stover was born in Augusta County, Virginia, and was converted at Hawkinstown, Shenandoah County, Virginia, in the year 1878. In 1881 Mr. Stover moved to Ohio, and in the year 1890 he became a member of the Auglaize Annual Conference. He is now passing through his course of reading, and has the open field of opportunity before him.

Rev. B. A. Sutton was born, if our data are not at fault, in Jay County, Indiana, in the year 1853. He first joined the Auglaize Conference in 1882, and was ordained in 1885. In 1887 he transferred to the Miami Conference, and in 1890 he transferred back to the Auglaize Annual Conference.

Rev. I. J. Bicknell was received into the Auglaize Annual Conference in 1891. He came from the Progressive Dunkard Church.

Rev. Mrs. Alie Sipe, the first woman preacher licensed in our Conference, was born in Delaware County, Indiana, October 14, 1855. She was converted in Blackford County, Indiana, in the year 1883. Her maiden name was Thomas. In

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the year 1873, November 20th, she was married to Mr. John H. Sipe. Her quarterly-conference license was issued at Bluff Point, Jay County, Indiana, July 19, 1890, and bears the signature of the writer. Mrs. Sipe was admitted to membership in the Annual Conference in 1891.

Rev. D. M. Luttrell, son of the writer, was born in Auglaize County, May 4, 1856, and was converted at Elida, Ohio, in the winter of 1873–74. He was admitted to membership in the Annual Conference in 1891. Mr. Luttrell chose the profession of teacher of vocal and instrumental music, which necessitated a great deal of shifting about, and served to keep him out of the ministry a number of years.

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CHAPTER XXXIII.

INCIDENTS IN THE LIFE OF THE WRITER.

A Narrow Escape—Just in Time—Three Wonderful Falls —Divine Healing in Rev. C. A. Fields's Family.

In the year 1858, while trying to reach a Sabbath appointment, we came to a large creek which was swollen by the heavy rainfalls until it had overflowed its banks and spread out on the side of our approach to it for nearly a quarter of a mile. We knew nothing of the nature of the stream, and had gone in till we were near the channel, having already plunged in midside to the beast, in two or three places. Just as we were about entering the main channel, and while we were hesitating, a man from the opposite side, which was the bluff side of the creek, came running with all his might and hollowing, "Stop! Stop! Don't go in there or you'll be drowned. That water is ten feet deep." Just at that point where we were going to enter the stream, there was a short bend, and the water was very rapid, and there is no doubt that if we had gone in there we would have been swept down to death. We were told afterwards by those who knew all

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about the creek, that we surely would have been drowned if we had entered the billows at that time.

Just in Time.

It was the month of February, 1861, and we were making sugar troughs. We had cut a tree for the purpose and it had lodged, and rather than cut the one upon which it hung, we proceeded to cut off logs the proper lengths for troughs, and in that way to bring it down. We had taken the precaution to look the tangled tops over to see if there was anything loose which might fall by the jarring of the chopping. Seeing nothing at all, we proceeded; but when we had cut off two cuts, and while we were cutting at the third one, we heard the voice of some one calling loudly, "Brother Luttrell, look out, you will be killed. There is a limb going to fall on you." We looked up, just in time to see it leave its moorings and to step aside, when a large branch, weighing not less than a thousand pounds, drove endwise about eighteen inches or two feet into the ground right in our tracks where we stood while chopping. The man whom God sent into that woods to save our life that day, was our dear old Brother H. S. Thomas. We say God sent him for that purpose. He could not assign any reason why he went into that woods that day

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THROWN OVER HORSE'S HEAD.

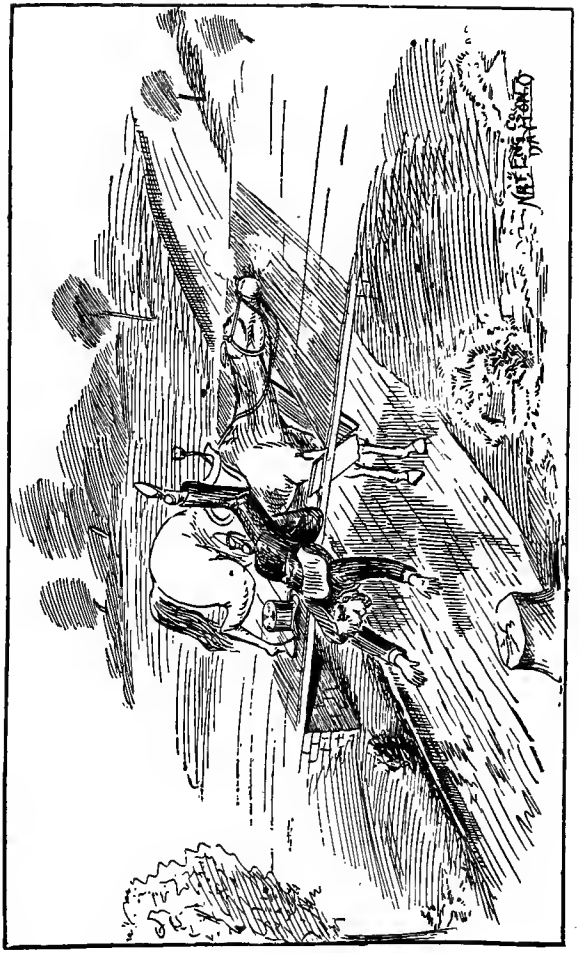
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and at that time, more than a half mile from his home, except that he was impressed to do so.

Three Wonderful Falls.

In the winter of 1868, while riding over some new and rough roads, the ground being partially frozen, we were urging on at a swift trot, when our beast caught one of its fore feet in the hollow of a stump which had been burned down to the level of the ground. This, of course, threw it headlong, and we were thrown over its head, turning a perfect somersault in the fall. All this was done so quickly that there was no time to calculate just how to light when we came down. While we knew nothing of our flight through the air, we shall never forget the sensation we experienced when we struck the ground more than ten feet ahead of our beast. When we looked up the horse was lying as flat upon the ground as we were, and our heads were toward each other. After some time I got up and went to the poor beast, which seemed to be worse hurt than myself, and helped it to get up. There was a house near by, and I went there and procured a square and a witness, and went back and measured the distance which I fell from the head of the beast. The partially frozen ground furnished all the marks needed for correct measurement. In the fall the heels of my hands had buried

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HORSE FALLS THROUGH A BRIDGE.

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nearly an inch in the ground, and showed exactly how I had lighted. From those prints in the ground to where the horse's head lay, was nine feet and about six inches. Why we were not killed we do not undertake to say. That we were hurt a little almost anyone could believe.

At another time while crossing a creek my beast fell through the bridge, throwing me partially over its head, and landing me in the edge of the water more than eight feet from where it lay.

At another time we had climbed up into a large haymow to commune with the Lord before going to preach. When the hour arrived to go to the church we jumped down upon the hay some ten feet below where we were, and went through to the manger below, a distance of twenty or more feet. Why we were not killed we cannot tell.

Divine Healing in Rev. C. A. Fields's Family.

He says: "For three years my wife was a great sufferer; all medical aid failed to afford any relief. She gave up all hope of help from earthly skill and sought unto God. She was healed in body and sanctified in soul, to which she always testified until the day of her victorious death. In the fall of 1889 a cancer came on the

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left side of my upper lip, and in the spring of 1891 it began sloughing and became very offensive. A friend wanted me to go to a specialist and have it removed, but I told him no—I would go to my Heavenly Father with it. I went, and in connection with others, we kneeled before him and put the case in his hands, and the cancer was dried up. Praise the Lord!"

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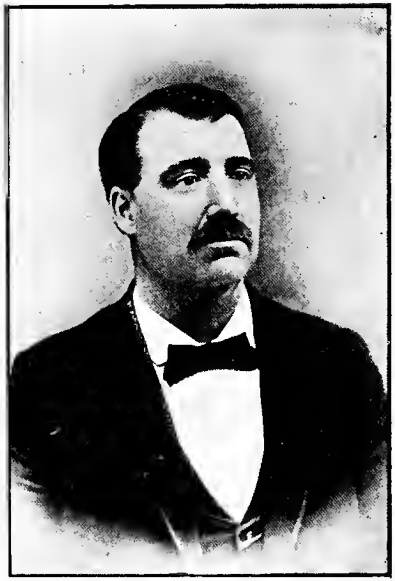


REV. A. W. BALLINGER. Page 313.

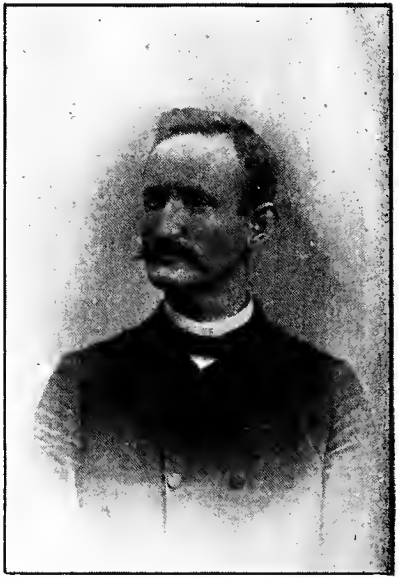


REV. L. C. REED. Page 318.

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REV. W. H. SHEPHERD. Page 318.



REV. W. J. SPRAY. Page 318.

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CHAPTER XXXIV.

MINISTERIAL CLASS MEETING.

Topic: Conversion and Call to the Ministry.

OPENED by *Rev. J. P. Stewart*, who says: I was converted when about fifteen years of age, and my call to the ministry was as definite as my conviction for sin. From early childhood I was impressed that I should preach the gospel.

Rev. D. W. Abbott says: I felt impressed that I ought to preach the gospel, when I was a mere boy. These impressions grew stronger at the time of my conversion at the age of nineteen, though I did not preach until I was thirty years old, according to the custom of the Jews in the days of Christ.

Rev. I. Imler says: I was converted at the age of sixteen, but cannot remember the time when I did not feel that I ought to preach the gospel.

Rev. J. W. Lower says: Soon after my conversion [he was twenty years of age at that time] I was deeply impressed that the ministry was to be my life work. But being extremely bashful and timid, it was difficult for me to consent to undertake a work so public and important. To hide my convictions and evade the obligation, I refused for a time to unite with the church. But this would not do, so yielding all upon entering the church, the "Rubicon was passed," the die was cast, and my lot was with the people of God to work as he might direct.

Rev. Richard N. West says: Before my conversion (which was at the age of twenty-seven) I was decidedly skeptical. I was an active reformer, and earnestly advocated the cultivation of the highest type of manhood. I believed in everlasting progression, but rejected Christ, the center and mainspring of all right action. I called repeatedly to pay a lady for mending my overcoat, always finding her absent

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attending a revival meeting. So I went to the meeting to pay her, when the Holy Spirit convicted me for sin, and I was joyfully converted to Christ. With my conversion came the call to the ministry. As I had before labored publicly against my Savior, I must henceforth do my utmost in his service to overcome the evil that I had done. I was in God's hands to be led at his will. My first impression was that my work would be in Africa. This continued to grow stronger upon my mind for two years, when I was led to present myself anew to God in a full consecration, and to receive from him the blessing of entire sanctification and a direct call to go as a missionary to Africa. The church, also, voted me into the ministry, and the Holy Spirit added his approval.

Rev. W. Z. Roberts, converted at the age of twenty-six years, says: My call to the ministry dates back to the days of my childhood.

Let us sing:

Praise the Lord, O my soul,
That by his grace I am made whole;
Now henceforth my life shall be
Spent in helping make men free.

Rev. E. Bolduc says: I had been to the altar two or three times, and through the day suffered great temptations; however, I went back again, and was not there long until I made up my mind to do something. I cried out, "O Lord, have mercy on me," and repeated this a few times, when, by faith, the mountains were removed and cast into the sea. The load had fallen from my soul and I was free. For a time I was struck with amazement, though not excited. I said, "Of a truth God has come to save a sinner like me." I felt the Holy Spirit touch the crown of my head and pass all over me. From that moment I felt that I must go forth in the interest of others. I saw the great fields ready for the harvest, and it was like fire in my bones.

Rev. A. W. Ballinger, converted at the age of seventeen, says: I cannot remember my first impressions as to the call to the gospel ministry. I certainly was very young.

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When alone in the field or woods, something said, "You must preach the gospel." Often would I dream of preaching to great crowds of people. After my conversion these impressions came more strongly upon me than ever. I baffled them. I pleaded that, as Grandfather Ballinger and Grandfather Harvey, four uncles, one brother, and two or three cousins were preachers, it was only a family weakness, and that I was deceived, though I knew better. Strangely enough, I determined not to yield, and so plunged into business with the purpose of making money, but God was against me and I could not prosper. My fight against him cost me not only the loss of money, but very nearly the loss of my life also. Then, on the verge of the grave, I yielded and promised obedience. The Lord restored my health and gave me back my rest of soul, and I bless his name to-day. He has helped me preach his word.

Why dost thou resist the Lord?
O sinful man, take heed!
Nor strive against his word,
Who will help in time of need.

Rev. D. A. Boyd says: I was converted in 1867, and baptized in 1868, and married in 1869, but all these years I fought against doing what I believed to be my duty. I felt that God wanted me to preach the Gospel. I tried to run away from this responsible work, like Jonah. But it would not do. I felt that the woe was upon me if I did not obey the voice of God. At last I submitted to his will and call, since when peace has filled my soul.

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CHAPTER XXXV.

THE RECORD OF THE AUGLAIZE CONFERENCE IN THE WORK OF CHRISTIAN MISSIONS.

Review of the General Work—Dunkirk Church—Whole Amount of Money Collected for the Thirty-Nine Years—Amount Paid Parent Board—A Tough Case.

In the year 1853, at the General Conference in May next preceding the organization of the Auglaize Annual Conference in the fall of that same year, was organized the Home, Frontier, and Foreign Missionary Society of the United Brethren Church. Born of the same parentage, the Missionary Society and the Auglaize Conference are twins, and therefore of the same age. This we think to be a great honor, and whether it has had anything to do with our work or not, we shall not say; but that we have had a care to our "little sister" or our "big sister" to us, the reader must determine when he has learned our behavior one toward the other. Of course, while we were young we were very weak and hardly knew just what to do for each other. The fact was that neither could help the other very much. Unlike most children born and raised in the same family, we have grown up together to be

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nearly half a century old, and we have never yet had a quarrel. True, we sometimes differed a little as to our rights, or what we supposed to be such; but we have always treated each other with that kindness which is born of love. The writer, while he may not express the judgment of all, is of the opinion that we have not at all times dealt just as fairly with our sister as it was really to our own interest to do. While it was left to us to deal out bread to her, we sometimes cut the loaf into four pieces and gave her one and kept three parts for ourselves. Then again we would cut it into three pieces and give one and keep two. But every year that we failed to divide more equally with the Board, except one, we collected less missionary money and saved fewer souls.

We have traced this closely and calculated it correctly for the first seventeen years' work in the Conference, and so settled down to the belief that the home field is not the real mission field after all. Not that we would not occupy the field at home, but that it is better not to neglect it abroad while we do so. With these thoughts before us we shall give a hop-and-skip sketch of our doings along the line of work in this department of our Church life. The very first thing that was done on the line of the new order of things, we said in 1853:

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Resolved, That each preacher having charge of a circuit, mission, or station, take up a subscription for missionary purposes at each appointment on his work.

The money collected during the year previous to this session was only $76.00, which was retained in the home field. Under the influence of this resolution, however, it was better the following year, as there was collected the sum of $234.32. This, too, was appropriated to home missions. During the first ten years of our Conference life four and four-tenths of our charges were missions, and all very poor, as indeed the entire territory was at that time. Still, something was done by way of helping to build the divine temple. The whole amount collected for missions in this time aggregated over $3,490, of which $977.74 was paid to the General Board. The home missionaries fared badly by way of support in these years, the salaries having an average of about $164, and some falling as low as $65, including what was paid from the Mission Fund. But this dark cloud was not without its silver lining. These faithful men of God were the agents or instruments, in the hands of our heavenly Father, of bringing hundreds of men and women into the kingdom.

One great "drawback," or perhaps "holdback" would be better, in the way of more extensive and

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liberal collections, was the very fact itself that our Conference was no more nor less than mission territory, almost entirely, and our people could hardly help feeling that it was not the proper thing to do to give their pittances to others when the money was so greatly needed at home. Not infrequently ministers were met with the argument, when presenting the missionary claim, that "we can't pay our preacher at home," and "we do not believe that it is right to give to others until we first pay those who do our work." And we have known people who had been induced to subscribe ten cents, or twenty-five; and then, when the time came to pay it, they would pity the poor preacher at home so much that they would propose to give the money to him instead of to the missionary cause, and we have known the poor preacher to take it that way. Possibly he did not sin in doing so, but for the one who tempted him to take the Lord's offering off the altar, we hardly know about that.

A well enough meaning brother, when we were about to succeed in getting from him the first money he ever paid in his life to the missionary cause, thrust into our hand a five-dollar bill, one-half of which was due us on salary, and the other half in dispute as between his conscience and his pocket-book. He thought

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to dodge the former at the risk of the latter, urging that I needed it worse than the Missionary Board did, and that I should accept it as a gratuity. But we told him no,—that if he said we should put it into the missionary collection we would take the money, but if not it should go back to him. He finally said, "Well, I never saw such a man anyhow, and if you are fool enough to give that two dollars and a half to the missionary cause when you need it so much worse, you can do so." We told him we were fool enough, and gave the dear fellow credit for the first missionary money he ever paid in his life.

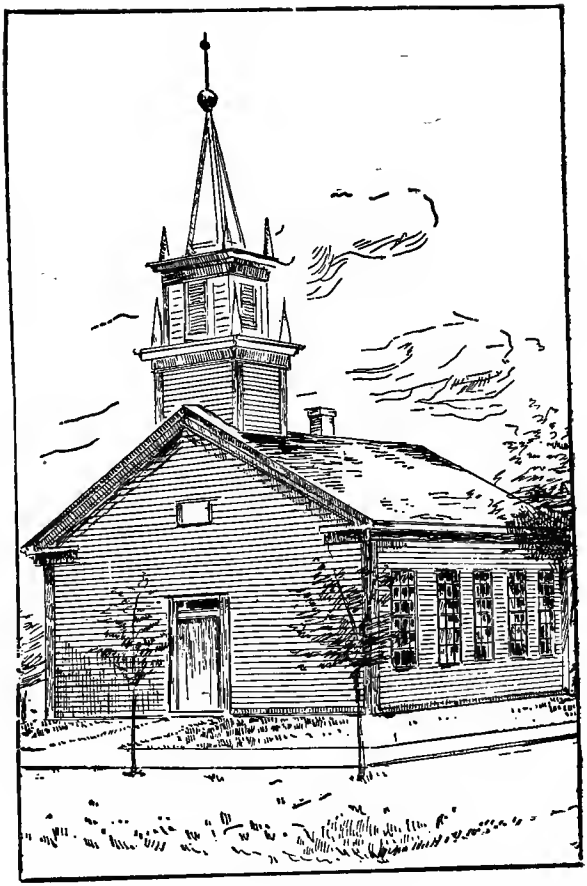
In the year 1863 we began to pull more heavily upon the lines, and, to make our actions felt, resolved to assess the membership $1,200 for this purpose. We, moreover, said that we would labor more earnestly to stir up both ourselves and the people to greater zeal and liberality in this interest. We went even further, and required the presiding elders to preach a sermon on each field of labor, and assist in the gatherings for this good work; and then, as to cap the climax, we required that an account of the amount and name of the person paying, should be reported to Conference. The following year we collected more money than we had ever done before, and more than we did for two years thereafter. But

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the fight was on during these years of the sixties, and we were unsettled; but things began later to right up, and we got above the thousand-dollar mark in 1865, and arose to over $1,200 in 1866 and the same again in 1867. Encouraged by past successes, we became more bold, and this time assessed the Conference $1,600. This was done because we believed the cause to be vital to the Church and Christianity.

Perhaps no conference in the Church has made out and out a better record in this department of Church work than has the Auglaize. There has been collected for missionary purposes, since the Conference was organized, the handsome sum of $50,257.86, not including what has been paid by the Sabbath schools. Out of this sum we have paid to the Parent Board over $20,100. But this is not the best feature of our work. We have, by special work in missions, established and carried forward a large number of missions in our bounds until they are now among the very best charges in the Conference, and better still, many hundreds of souls have, by this work, been sought out and saved. Nor do we stop here, but we go forward and furnish laborers for the field abroad. Standing by the side of our divine Master, we have heard his voice commanding, "Send forth the reapers," and they have risen up

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DUNKIRK CHURCH.

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in our midst and said, "Here am I; send me," as they have not done in the bounds of any other conference; no, not so great in numbers. We point with just and righteous pride (we have to use this for want of a better term) to five missionaries in far-away Africa to-day who are our children. They were born in our homes; they were educated in our schools; they grew up around our hearthstones; they learned of God and his Son about our home altars; and at our Church altars they gave themselves to the Father, who gave his Son for them; and now, like the Son of God, who gave his life as a sacrifice for sin,—the sins of the whole world,—these lay themselves upon the altar of self-denial for the salvation of those for whom the Son died.

Dunkirk United Brethren Church.

Our engraving is that of our church house at Dunkirk, Ohio. The church was organized by Rev. L. S. Farber on the 6th of January, 1860. At that time Dunkirk was but a small village, and was in the bounds of Mt. Victory Mission. The town is on the line of the Pittsburgh, Fort Wayne, and Chicago Railway, and now has about fifteen hundred inhabitants. Mr. Farber was in the zenith of his strength at that time, and went in to win—a thing which he did, as he was en-

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abled to plant the church here, and place upon the first class roll forty-five members, among whom may be named Mrs. Azula Edgar, J. Housman and wife, David Phillips and wife, Wm. Koonts, C. F. Jones, and Rev. John Watters and his wife, who are now the only members in the church who went into the organization more than thirty-one years ago. The life and doings of the Church at this place are nothing different from that of the Church in other places, except perhaps in this, that immediately upon the organization of the class they proceeded to build a house for the Lord. This they did, and in less than a year from the time the organization was effected, or in the month of November, 1860, and on the eighteenth day, the house was dedicated to the worship of the triune God by Bishop D. Edwards.

The church has been served during these years by the following ministers: L. S. Farber, S. Fairfield, George and P. B. Holden, J. C. McBride, William McGinnis, Levi Johnston, D. R. Miller, A. W. Holden, John Waggoner, J. H. Kiracoffe, R. W. Wilgus, John Franklin, Thomas Jefferson McKinney (who was a consummate fraud from the crown of his head to the soles of his feet), W. S. Fields, W. H. Ogle, D. A. Johnston, J. W. Lower, B. F. Sutton, J. P. Stewart, A. W. Ballinger, L. C. Reed, J. L. Lut-

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trell, and I. Imler. Our church here has not been without its competitors, nor has it been entirely free from disruption. Strange doctrine at one time affected it no little, when it carried a number from its communion and cast them in the lap of another. Yet out of all the Lord has delivered it, and it yet lives and prospers, as a plant of the Lord's right hand.

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CHAPTER XXXVI.

WOMAN'S WORK IN THE CONFERENCE.

Organization—Our Missionaries in Africa—Mrs. Miller West's Call to Africa—Comments by the Writer.

On the 11th of June, 1878, agreeably to an arrangement made with Mrs. A. L. Billheimer, for a number of years herself a missionary to Africa, a few women of the Conference met at Olive Branch Church, in Auglaize County, Ohio, and organized a branch of the Woman's Missionary Association of the United Brethren in Christ. This first organization was permanently effected by the election of Mrs. Elizabeth M. Bay, wife of Rev. William E. Bay, president; Mrs. Lockey P. Luttrell, wife of the writer, and Mrs. Mollie A. Dull, vice-presidents; Mrs. Bessie Dillon, secretary; and Mrs. Julia A. Montgomery, treasurer. So well did the women of our Conference take to this blessed work, that when they met again at Elida, Allen County, Ohio, in May, 1879, there had been organized five local societies, with a membership of eighty-eight, and they had collected over sixty dollars. At that time the outlook was certainly very flattering; but not more

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Rev. Jacob Miller and Wife. Page 346.

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REV. R. N. WEST AND WIFE. Page 345.

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so than was "Jonah's gourd-vine," which came up in the morning and was so soon eaten by the invisible worm at the root. However, the Woman's Association did not altogether wither away, though some of its branches did. The stock and main vine still lives, and has two fat and flourishing societies, respectively at Lockington, Ohio, and Yorkshire, Ohio.

To show that there is life in the Association, we need only say that our dear sisters and helpers in the cause have collected the handsome sum of $1,316, and some boxes of books, clothing, and Bibles have been sent to Africa. The largest donation made to the Association was one hundred dollars, which was given by Sister Rosanna Bailey, who has since gone to her reward in heaven. We suggest that possibly the ministers in the Conference have not been as generally in sympathy with the movement as they should be, and that from this cause there is not that interest manifest that should be upon the part of the women of the Church. Our sisters are naturally a little backward about going ahead when and where they have reason to think that the pastor is not in sympathy with the work. In our judgment, it would be a good thing to have a thoroughly organized society on every charge in the Conference, and we doubt not that it would

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be a help rather than a hindrance to the general interests of the missionary cause, both at home and abroad. We give this as our opinion, and we think we have the spirit of Christ. Let the Ruths at least glean in the fields of the Boazes, and seat them among the reapers, and allow them to dip their morsel of bread in the vinegar. By so doing you will have better helpers in the work, and will reap a more bountiful harvest of both souls and money.

Our Missionaries in Africa.

Yes, *our* missionaries. And do you ask who and how many we claim? This will answer your question. To begin, we name Mr. W. S. Sage, who was admitted to membership in the Auglaize Annual Conference in the year 1882, and in October, 1883, was employed by the Parent Board as missionary to Africa, and later on was employed by the Woman's Board. Mr. and Mrs. Sage are graduates of the Union Biblical Seminary, at Dayton, Ohio. We are sorry that we cannot give a more extended account of the lives of these devoted workers in that far-away land.

We shall now introduce to you the Rev. Richard N. West, who was received into the Auglaize Annual Conference in the year 1880, and was employed by the Woman's Board in 1882.

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See sketch of Mr. West's life elsewhere in these pages. Preparatory to going to Africa, Mr. West took to himself a life companion, whose name was Lida Miller, who was a student in the Union Biblical Seminary, as also was Mr. West at that time. They were married on the 15th day of August, 1882, and sailed from New York October 2, 1882, arriving at Freetown, Africa, on the 3d of December, after having been two months and one day out at sea.

In connection with Mr. West, we shall now present the reader with a brief sketch of the life of Mrs. Miller West, who was born in Smithville, Wayne County, Ohio, April 19, 1854, and was converted at the same place, January 18, 1867, being about thirteen years of age. We sought and obtained the following from under the hand of Rev. Mrs. West, for such she is, having been ordained to the office of elder by Bishop Kephart when holding the conference in Africa in 1891. Mrs. West is a member of that conference. She says:

In my early childhood, woman's sphere for work was very limited. So I may be pardoned for wishing I had been born a boy that I might become a minister. Later on, the reading of a Sunday-school book, "The Missionary Sisters," labors of two women in India, opened up a new field of work and did much toward shaping my future life. Though always active in Church work, not till the year 1877, after receiving entire sanctification, was I lead into more direct

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evangelistic work. I never lost sight of India as my future field. After a long, roundabout way, in which the Lord was giving needed preparation for missionary work, though I knew it not, I entered Union Biblical Seminary, where I received the following direct call to Africa. Near the close of the second year, strongly impressed to spend a certain evening alone with God on my knees, came the question, "Will you go to Africa?" I thought of India, but after a struggle replied, "Yes, Lord, to Africa or anywhere you send me." The following morning Mrs. Keister, calling, said, "Miss Miller, at our trustee meeting it was decided to ask you to be our missionary to Africa."

Who but the most incredulous could doubt for a moment the voice of God in calling, and his hand in leading, Mrs. Miller West forth to the altar of sacrifice for the salvation of that dark country? We are glad to be able to place before our readers, side by side, the portraits of our worthy Brother and Sister West, and ask that while you read and look you will pray and give, as you have never before done, to the cause for which they sacrifice and toil in that far-off land. While Mrs. West is not a member of our Conference, we, nevertheless, claim a half interest in her by virtue of her relation to him whom she delights to honor as her partner in life. We hope our good Brother West will not file objections to this claim.

Mr. and Mrs. Jacob Miller. We shall next place before the reader the portraits of Mr. and Mrs. Jacob Miller, who have also gone to that

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County, Ohio, January 30, 1866, if our data are correct. She was converted at the age of thirteen, and was ever after a faithful and devoted Christian girl. Her father says, when speaking of her conversion, "I was not at home at the time, and did not take much stock in this piece of information when I first heard it, but her subsequent life proved that the dear child really found the pearl of great price." He further says, "Now that she has given herself to the work of missions, let the whole Church pray that her way may be as the pathway of the just 'which shineth more and more, even unto the perfect day.'"

The writer can bear testimony to the worth of Ella as a child, having been pastor to the family while she was yet quite young. A more retired and modest, sweet-spirited child we never knew. To us she was a study in herself, and we, by closely observing her actions, reached the conclusion that she had come into this world either to make it better, or to view it a few days and quit it for a better one. God called her while young, and she answered like Samuel, "Here am I, Lord." We do well to bear in mind that for the most part those whom God employs are such as are converted at a similar age. See remarks on this elsewhere. Our portrait speaks for her more than our pen will attempt, and those of our

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readers who have ability to do so, can read without uncertainty that nature did its perfect work in this production. That the grace of God has effected in her moral nature what he purposed, is evidenced in her life from the time of her conversion at the age of thirteen, and her consecration to the mission in Africa at the age of twenty-six. She sailed for Africa on the 23d of September, 1891. Now that our heavenly Father has smiled so propitiously upon us in the Auglaize Annual Conference as to enable us to furnish from the precincts of our own homes, and of our sanctuaries, men and women whose virtue and piety and mental ability commend them to the consideration of our General Boards in the most important work the Church of God is called to do among the nations of earth, let all the people praise him. And may the zeal, the consecration, and sacrifice of these beloved ones inspire in our hearts greater love and devotion to the cause for which they labor, than we have ever known in the past. And though it should be said of Auglaize Conference, as it was of Bethlehem of Judea, that she is small among other conferences of the Church, let it be known that they who bear the words of salvation to the world shall be great.

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CHAPTER XXXVII.

MINISTERIAL CLASS MEETING, NO. 2.

Topic: Conversion and Call to the Ministry—Opened by Rev. D. J. Schenck.

Rev. D. J. Schenck says: My call to the ministry, though not very clear, dates back to childhood. It seemed to come to me as a life opportunity to do something, or to say something, or wield an influence in blessing and saving the children of men. How this could be done I could not conceive, yet the obligation was upon me. I finally came to a point where two ways, a right and a wrong, seemed to open up before me. I decided to walk in the right way, but waited for greater light. Had I followed my earlier impressions how different my life would have been. I sought to evade the obligation by teaching school and living an exemplary Christian life. But I was not a Christian, it was only an attempt. And it was not until 1858 that I decided to accept Christ as my Savior and become His servant. It was now that early impressions, with all their weight of responsibilities and obligations, came back to me with a renewed strength; still I lived for years in doubts and fears and had but little enjoyment, because I felt I was not doing my duty. The life of a preacher to me was not desirable, and I cried out, "God have mercy! What shall I do?" I finally yielded, and have blessed the Lord for that hour when I was enabled to fully say, "Thy will, O God, be done."

Rev. E. Counseller says: I was converted when about sixteen years of age. I was deeply convicted of sin when only nine years old, and I felt at that time that God had a work for me to do in the ministry.

Rev. R. W. Wilgus says: I was converted when about fifteen years of age. Soon after my conversion, I felt impressed by the Divine Spirit that it was my duty to

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preach the gospel. I did not yield to the call of the Master, but fought against my convictions with all my will power for about ten years, and thus robbed myself of that joy and peace which come of obedience and resignation to the Lord. This continued until 1869, when I felt that my own salvation depended upon an effort to save others. Believing, as I then did, that I had received my last call, I cried out, "Lord, here am I; send me," at the same time surrendering all to him. On doing this, the way at once opened up before me; duty was made plain, and from that moment until this hour my joy has been complete.

Rev. Wm. Kiracoffe says: Almost as far back as I can remember, when but a child, I had strong impressions that I ought to preach the gospel. I was converted at the age of fourteen, when those impressions grew stronger, but I thought it the next thing to impossible for me to preach, and so strove against the impressions, until sometimes they would leave me for a season, but only to return again with seemingly greater force than before. I sought to hide these things from my brethren, but they observed it and spoke to me about it. In this way, I crippled along for many years, until you asked me one day if you should tell me what you thought of me. To this I replied, "You can do so if you wish," when you said, "If you don't go to preaching, the Devil will get you." That went through me like an arrow, and I then and there yielded, and entered the work, and God has smiled upon me and blessed me spiritually and temporally as never before.

Rev. D. M. Luttrell says: I was converted on the 2d day of February, 1874. For three years I had been seeking the light of salvation and that peace which none but Jesus could give. From my earliest recollections I felt that I was called of God to preach His word. Like many others, I looked upon the work as being too much for me to do.

Two years after my conversion Rev. Bay asked me if I did not feel it my duty to preach. I could not deny it, and after due consideration, permitted a recommendation to be taken to the quarterly conference, but that body told me to wait, which I did, though it might have proved my ruin,

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but for the grace of God. I was then eighteen years of age. I chose the profession of music, and for fourteen years, vowing and breaking my vows, I stayed out of the ministry. But, notwithstanding all, I thank God to-day I can say, Peace of mind and rest of soul follows obedience to Him.

Rev. M. R. Geyer says: My first impressions of the call to the ministry go back as far as I can recollect. These impressions became more powerful as I grew older, and they became so heavy that I had no peace until I yielded to the call; but the offering not being perfect,—I kept back a part,—my joy was incomplete. I thought to do my duty by preaching occasionally, and pursuing some other calling for a living; but this would not do. Accordingly, in the winter of 1883, I fully consecrated myself to the work of the Lord, since when my peace has been perfect, and now it is a real pleasure to preach the gospel of Jesus my Savior.

Rev. C. Bodey says: I was converted at the age of sixteen, and I felt that God called me to preach the gospel, before I was converted. This fact seemed to militate against me when seeking the Lord. I did not approve of the idea that I should have to preach, but by the help of the Lord and my brethren I was enabled to believe on the Lord and enter upon his work, and to-day I have peace in my soul and a good hope of heaven when this fitful life is over.

Rev. J. L. Luttrell says: I can distinctly remember things that transpired before I was three years old, but cannot remember the time when I did not believe that I must be a preacher of the gospel. I held meetings whenever I could get two or three children together; had revivals and baptized my converts before I was six years of age. I was an immersionist then, and put them clear under the water. Did it like Philip and the eunuch,—"both going down into the water and both coming up out of the water,"—and to make it valid, each getting equally wet in the transaction. When I had no wiser heads I preached to the stumps, using one large one for my pulpit, and succeeded just as well in making converts then as I have often done since. I am a minister of the gospel for three reasons: 1. Because I was called and could not stay out. 2. Because I should

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have been damned if I had not gone in. 3. Because I love to work there better than any place else—because, if I know our own heart, I love God and poor sinners.

Rev. H. P. Bucher says: When I was but a child God impressed me by his Spirit that I must be a preacher of the gospel. This impression grew upon me as I grew to manhood. When about twenty years of age my conviction for sin became so powerful that I yielded to Christ and was regenerated and made a new creature in him. It was then that the call was renewed with greater force than ever before. I hesitated, conferred with the flesh, pleaded my inability to engage in so sacred and important a work; but resistance only intensified the conviction, until the call seemed like tones of mighty thunder which shocked my whole being. At last God showed me the dark pit and lost souls going down to night, and in contrast with this, heaven opened to my view, and I was made to realize what the loss of an immortal soul meant. While viewing this scene I cried out: "Lord, open the way and I will go." He did; I went; and to-day I bless the God of my salvation. He has been with me, and souls have been saved.

Rev. P. C. Bechdolt says: My call to the ministry was as clear as my conviction for sin and my conversion to Christ. Notwithstanding this, and in spite of myself, through the weakness of the flesh and the temptation of Satan, I resisted, until God seemed to take away his Holy Spirit from me, but when I saw myself sinking into a horrible gulf, and hope was almost gone, a voice whispered, "There is salvation yet." To that promise I clung, and soon new light, effulgent light, broke in upon my soul, and with it came again the call, "Go, preach my Gospel." I no longer conferred with the flesh, but obeyed, and in the first engagement won thirty-eight souls for Christ; and now I am his for weal or woe. Blessed be his name!

Rev. H. D. Meades says: From the first of my religious experience [which was when he was only about nine years old] I felt that God demanded my service in the ministry; but I pleaded my inability, and made many excuses, such as, want of education, poor command of language, etc. To

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relieve this, I attended high school for a while, but this gave me no relief. Thus things went on, until I saw clearly that I could no longer trifle with the Lord and save my soul. I made up my mind that his will should be done. I went forward, and thus far have abundant evidence that I was not mistaken in my impression. It is my delight to do my Savior's blessed will

Rev. A. S. Whetsel says: With regard to my call to the ministry, I felt impressed when quite young, that God wanted me to preach the gospel to dying men. And after I was converted [he was about nineteen or twenty] the conviction was stronger upon my mind than ever before; but there seemed to be something always in my way. Excuses would not do, and finally, through the persuasion of good brethren and the grace of God, I was enabled to obey the heavenly mandate, and while it has not all been as I could have desired, still I would not go back again to my doubts and fears, as once I passed through them. I find great joy in preaching the word, and expect a good reward when this life is ended.

Rev. H. C. Smith says: I was converted when about twenty-one years of age, but my call to the ministry is among the things of my earliest recollection. Like to many others, I resisted until it very nearly cost me my salvation. I feared that my reason would be dethroned, and knew not what I should do. At last I was enabled to resign myself to the will of God, and now praise his name for the grace he affords me in doing his work.

Rev. L. C. Reed says: When but seven years of age I felt that I should be a Christian. I carried this impression upon my mind until I was twelve years of age, when I yielded my heart to God. At once the conviction came strong upon me that God wanted me in the ministry, and foolish man that I was! I resolved never to yield to that impression. I thought to evade preaching by teaching school. This I could not do. My case became desperate, and I found that there was no rest for my soul but in obeying God. I yielded and am happy in him.

Rev. W. H. Shepherd says: When I was converted it was

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impressed upon my mind that my future work was the ministry, and although I pleaded my ignorance and weakness, God would not release me from the obligation. I at last got the consent of my mind to undertake the work, and since that time my humble efforts have been blessed to the salvation of many precious souls.

Rev. Wm. J. Spray says: I was converted at the age of thirteen, and immediately I felt that God laid his hand upon me, and I heard his voice calling me to preach his truth to my fellow men. But Jonah-like, I tried to run away from God; and often did I plead with him to remove that impression from my mind, and allow me to engage in some other calling, but it availed nothing. I pleaded timidity, unworthiness, and everything of the kind, but still the voice rang in my conscience, "Go, proclaim my gospel." Every sermon I heard would only fix the conviction more deeply upon me. At last, after ten years' resistance, I yielded and enlisted in the grand army of God's ministers, since when I have had great peace of mind.

Rev. J. D. Lusk says: I was converted in my thirteenth year, and my call to the ministry is of equal date therewith. I resisted my convictions in that matter, until I felt that if I did not yield and go forth in that work, God would cut me off from amongst men. I yielded, and while I now feel that the responsibility is great, I am still grateful to my heavenly Father for his abundant mercy toward me.

Rev. E. E. Davis says: No sooner was I converted than God laid his hand upon me, and called me to the work of the ministry. I commenced offering excuses, and so continued, until doubts rose before me mountain-high, and that point was reached where I felt that I must yield, or cease communion with God. I then told the Lord I would obey his will, and for the second time in my experience I felt a "peace which passeth all understanding," and since that time the Lord has been my counsel.

Rev. Mrs. Alie Sipe says: I was converted March 20, 1883. I went forward in my humble way doing what I could for my Master; and in the fall of 1884, as I stood beside a dying sister, God laid his hand upon me and bade me go and spread

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the glad tidings of great joy. But from one and another cause, and from circumstances over which I had no control, I shrank from the responsibility. However, in the fall of 1889, the impression became so heavy upon my mind, that, becoming assured of God's promise to go with me, I renewed my covenant with him and went forth to do his pleasure, since when his grace has been sufficient for me.

Rev. E. G. Stover says: When twenty years of age, I was impressed that I should preach the gospel, and at the time of my conversion, and for seven years, this impression grew stronger upon my mind. I continued to resist the call until the year 1889, when I yielded to the impression, and rejoice in the truth that my Heavenly Father supports me by his grace.

Rev. H. G. Stemen says: Shortly after my conversion, I felt that God had laid his hand upon me to preach the gospel. I felt so unworthy and unable that it seemed utterly impossible for me to do anything of the kind. However, I prayed over the matter until I had undoubted evidence that the impression was from God. I then resolved that if he would help me, I would try. I did, and my efforts were failures as I viewed them, but with the mortification endured over my failures, always came the comforting assurance that it was God's will, and he would bless the work. I felt from the first that my work should be among the heathen in Africa, and the burden is heavy upon my heart now, and just as soon as the way opens, I will go.

Rev. J. Q. Kline says: One of the hardest things I had to do when seeking the Lord was to give up and say that I was willing to do any and every thing he required me to do. Long years before my conversion I felt that God wanted me to preach his word; and for a number of years afterward I did all I could to hide my convictions in that thing, even going so far at times as to deny it when brethren would press me with regard to it, as some will remember. But while Brother Luttrell was my pastor, at Ft. Wayne, I came to the point where it was try to preach, or die. And to this day I am thankful to my divine Master that I am not only not dead, but with all my weaknesses and imperfections I I am the better and happier man for that decision.

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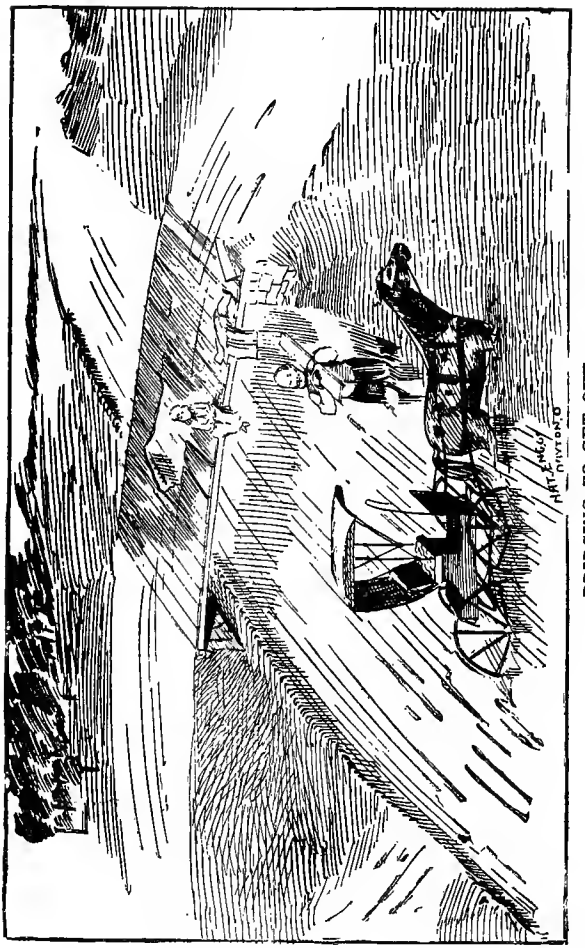
CHAPTER XXXVIII.

SOME REMINISCENCES OF THE WRITER.

Oh, But We were Wet—The Broken Bridge—Buried in the Quicksand—Horse in River, etc.

DURING one of the rainy seasons in the sixties, we were traveling in the State of Indiana, and every stream, creek, and river was on the rampage, so that if one did not know them it was a risky business to undertake to cross them. At times we have gone as much as five miles out of our way to avoid them; and even then it was not always safe, as what we now relate will show. We came to a narrow, bluff stream, which flowed into the St. Mary's River between two hills. We saw that the floor of the bridge was floating, but knowing nothing of the height of the bridge we could not judge of the depth of the water. We slowly and cautiously went in, when suddenly our beast dropped down until nothing but the top of its head was visible above the water. We swam across without any further harm than the discomfort of riding the balance of the day in a wet saddle; but we got the privilege of drying out at a good brother's house when the night shut us in.

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BRIDGING TO GET OUT.

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The Broken Bridge.

One time when crossing another stream the bridge was broken down, and we had to take water, or back out and go six or eight miles around. Now it so happened that we had a girl of about thirteen years of age with us, who was going home with us to visit our family until we should return again to the work. Well, we plunged into the water and soon found that we had got into a regular swamp. We had not gone more than two-thirds over until our beast completely swamped and fell. There we were—the beast lying flat upon its side, the buggy down to the axle in the mud and mire, and the poor girl scared nearly out of her senses. So far as the beast was concerned, it was safe enough, and withal quiet, too, as it rested upon a soft bed from which it could not rise. We succeeded in getting the girl quieted, and so climbed out into the "loblolly," and carried her a distance of about ten or fifteen rods, and set her on the bridge. We then waded back, and managed to get the beast free from the buggy and out on *terra firma*, and then carried plank from the bridge, and made a floor from the buggy to the shore, and upon this improvised bridge we succeeded in getting our buggy out. This was a poor show for a kid-gloved and silver-slippered minister, but

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SWAMPED IN THE WABASH RIVER.

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for a pioneer preacher it was not so bad after all, as we were kind of used to it.

Buried in Quicksand.

About thirty years ago, while trying to reach an appointment, we came to the Wabash River, and to our dismay found the bridge broken down, and so there was left us but one alternative, which was to take our chance to go through below the bridge. At the only place where we could enter the stream, there had washed up quite a sandbar, which parted the waters, leaving them to pass around on either side. The bank was some six or eight feet high and very steep, so that in the descent the beast almost fell headlong, and with the momentum gained, was plunged into this bank of sand and mired down, throwing me partially over its head, and landing me a distance of some eight feet or more from where it lay struggling to get up. This time we were as deeply in the muck as our poor beast was in the mire. However, after considerable effort, we managed to get upon *terra firma*, and by raising and pitching and pulling, our poor horse succeeded in reaching the opposite shore, where we again met as good friends; and after considerable scraping and washing off of mud as best we could, we pursued our journey, the most wretched looking beings—wasn't that horse a being?—you ever

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saw. So far as our appearance was concerned we looked as though we were both made out of dust, mixed with water. But the Lord delivered us, and if not made better by these mishaps we are surely the wiser therefor.

On another occasion, while going to a quarterly meeting, we came to the St. Mary's River, and found that the high water had undermined the filling-in at the end of the bridge, and that it had formed a fissure about six feet wide and three feet deep. Brother George Miller, of Iowa, a physician, and myself were to cross. We took three or four bridge planks and laid them lengthwise over this chasm. The doctor and Brother Miller led their horses over safely enough; but when I went on, my beast took fright and threw its hind parts off the plank, striking in the sinking dirt, which gave way and let it slip down endways into a hole about like a well. The bents of the bridge were twenty-one feet high, and the beast went to the bottom. We had on a new saddle and bridle, for which we paid $27.50, which were badly soiled. We lost our Bible, for Brother Miller claimed it and has it yet. The Lord helped us out, as all agreed who witnessed the misfortune.

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CHAPTER XXXIX.

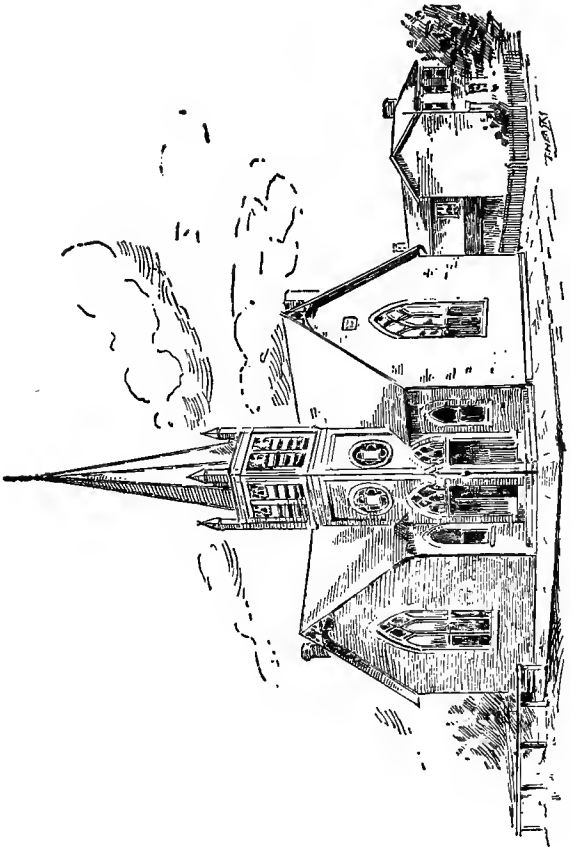
UNITED BRETHREN CHURCH HOUSE AT LOCKINGTON, OHIO.

An Abbreviated History of the Church at That Place — Commendation of the Builders.

Our engraving is that of our Church at Lockington, Shelby County, Ohio, four miles north of Piqua, Ohio. The house you observe is brick, and the roof is slate. It is built after the latest architecture, with class and lecture room shut out from the main audience room by folding doors, which admits the entire building being used as an audience room on special occasions. It is finished in the most modern style, and heated by two furnaces and the cold air register. This house was built in 1887 at a cost of $4,500, and takes the place of an old frame building which was built in the year 1853, the same year in which our Conference was organized. As nearly as we can gather data the society was organized in 1851 under the pastorate of James Winters, or possibly that of William Miller.

It appears that in the year 1844 Brother Francis Baily, from near Germantown, Ohio, who was converted and joined the United Brethren Church in 1837, and who has ever since been a

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LOCKINGTON CHURCH.

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member thereof,—nearly fifty-five years,—moved into Shelby County, Ohio, and settled not far from Lockington. Here Mr. Baily called for preaching, and he with eight others were organized into a class at a place called Rock Run. This was, perhaps, in 1846. Mother Biers and Father Baily are the only members of that nine who are now living, and they went into the class at Lockington shortly after its organization. The charter members were Jacob Rasor, Amos Mohler, and William B. Valentine. The church has been served by the different ministers of the Conference all these years, but it is not possible to trace the line in regular order, nor is it pertinent to our object to do so. This much, however, we want to say: From the time we first became acquainted with the church here, which was in 1856 when we had charge of the work, there has been a spirit of progressiveness more or less manifest among our people, especially in later years. The church house itself shows this to be true.

A word and we close this sketch. We want to recommend the zeal and good management of this church to other churches. When they proposed to build this house for God, the trustees and all directly concerned in the matter went into a covenant that every matter of difference of

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opinion regarding the work should be settled by vote, and that there the matter should end. They kept to that, and no church house since the building of Solomon's temple ever went together with less noise and trouble than did this one, and I am sure none was ever paid for, and given to God, more religiously. The result is, peace and prosperity prevail.

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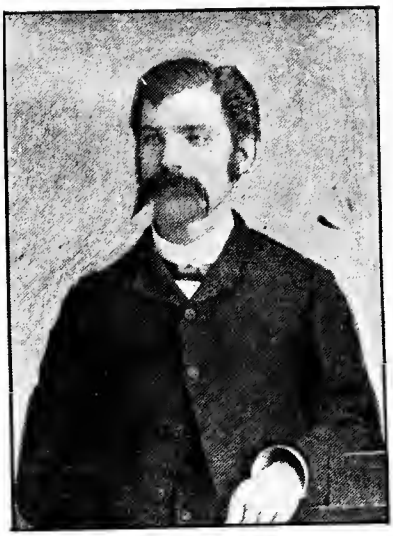


J. S. Buxton, Esq. Page 379.



Joseph Brower, Esq. Page 382.

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REV. D. M. LUTTRELL. Page 321.

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CHAPTER XL.

SABBATH-SCHOOL WORK.

Rise and Progress — Difficulty of the Work — Lay Workers — A Symposium by Laymen.

At the first session of the Auglaize Annual Conference, which was in the year 1853, the following resolution was passed:

Resolved, That we, as a Conference, do recommend that all our ministers use reasonable exertions to organize and encourage Sabbath schools.

The outgrowth of this very mild resolution was, that after practicing upon it for six years there were reported to Conference seventy-six schools, with three hundred and eighty-one teachers, and two thousand, five hundred and fifty-five pupils; and two hundred and twenty-four *Children's Friends* were taken by the schools. The work done cost $132.80.

In 1864, eleven years later, we have the following utterance, looking to the preservation of the character of the Sabbath school:

Resolved, That we consider Sabbath-school picnics, as usually conducted, detrimental to the moral elevation of the youth of our land, and ought, therefore, be abandoned.

Extending over a period of sixteen years, which brings us down to 1869, we made com-

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mendable progress in the work of Sabbath schools, all things considered. During this time we had war in our country, and we were affected very much by this as is shown elsewhere in these pages. Our general Sabbath-school roll suffered no little in consequence of the defection of some of our preachers and their unholy influence among the people. They did all in their power to uproot the Church; but God came to our help, and we bridged over, and reconstructed our work where it was needed, and all things moved forward on a higher plane than ever before. In 1865 this obtained:

Resolved, by the Auglaize Annual Conference, That we hail with joy the action of our last General Conference, in giving to the Church of our choice a permanent basis upon which to organize the Sabbath schools under our supervision, and heartily indorse the constitution given to us in our Book of Discipline.

Up to the time referred to above the Church had no real or definite plans in her work, and about all she did, or could do, was done under the *regimé* of the American Sunday-School Union. This, while it aimed well and worked good, was not the best for individual churches. Others saw this earlier than we did, and so arranged to do the work in a somewhat more churchly way—in a way which, at least, would enable them to reap better from the sowing. Strangely enough, how-

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ever, this action cost us no little trouble. Being always a very liberal people, and—it pains us to say it—only too willing to allow others to do the work that we ourselves should do, in many instances we have known persons in our communion to insist persistently for a union school, when and where there was not another church organization anywhere near us, using the argument, in their unchurchly life, that Mr. A had been brought up under this influence, and that Mr. B had been brought up under some other influence; and we have actually heard the foolish and sinful argument that Neighbor C was a man of no particular religious belief, and a United Brethren Sabbath school would never do under any circumstances. But little by little we got by this difficulty, and since these good, tender-hearted, liberal people of ours have gone to heaven, their sons and daughters are doing better in this matter. They have come to see that men and women can be good and love all Christians and Christian workers, and at the same time do their own work.

To show that we were not indifferent to the importance of this work, we cite a part of the action of the Conference of 1868. We had been talking up for quite a while the idea of getting, in some way, our ministers and people enthused

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upon this matter, and so were placed upon the Committee on Sabbath Schools. Accordingly we read before the Conference:

Resolved, That in order to increase zeal and facilities for the future prosecution of the great work of training the young mind, we call a convention to meet on the third Wednesday in April next ensuing, at 10:00 A. M., at the most convenient place in the Conference, to then and there take into consideration and adopt such methods as in their judgment will best promote the interests of Sabbath schools. The delegates to be preachers, either traveling or local, one elected by the quarterly conference from each field of labor.

This was a rude and imperfect stone, cut from the mountain, which was destined to work a revolution in our Sabbath-school work. It did it; and great has been the improvement since made, in almost every way.

The voice of the following session (1869) shows about how much force such a movement had upon the greater part of our ministers at that time.

WHEREAS, We, the members of Auglaize Conference, at our last session, provided for the organization of a Conference Sabbath-school convention; and,

WHEREAS, Very few of the ministers were in attendance; therefore,

Resolved, 1. That we will all attend our next convention, Providence permitting, to be held in East Liberty, Allen County, Indiana, in April next, and by both precept and example, prove our devotion to the Sabbath-school cause and the children of our land.

In connection with the above, we further said that we would organize as many denominational schools as practicable, but where that could not

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be done we would work faithfully upon the union plan. This qualification furnished a retreat for many a faint heart, and left the Church virtually out in the cold, and put the control of many of the schools virtually into the hands of others, and in not a few instances, into the hands of wicked men of no church persuasion whatever. We remember to have been brought in contact with such a school, where the world had stepped in and assumed absolute control. The progressive movement was what gave us trouble, rather than an unwillingness to labor in this department of Church work. It seemed almost impossible to get out of the old ruts. Our people had become so accustomed to the *old way* that they looked upon the new as an innovation, and therefore deserving of no better consideration than repudiation. This being the case, far too many of our preachers chose to stand in with them rather than risk opposition to them. This, of course, made it more difficult for those who would seek to comply with the direction of the General Conference and enforce the resolutions of the Annual Conference.

All meant well, and none really intended either repudiation or rebellion. Many feared the friction, and but few dared assume the responsibility, of the new order of things. Those few were not wanting, however, and through the aid and

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influence of the convention plan we at last overcame the fears of the timid and halting, broke down the prejudices of the self-willed and arrogant, and dropped our Church anchor in the deeper waters of a less uncertain sea, farther from the rocks and shoals of a weak and sickly sentimentalism. This done, and thence onward we had better sailing—not always the smoothest sea, but never so rough that we could not either ride the billows or plow the waves. And if our ship did occasionally stir up the sand and muddy the waters a little, we simply looked to our chart and compass and went ahead, leaving the muddied water to cleanse itself by its own agitation.

In 1874 we said that the Sabbath-school cause urgently demanded the profoundest attention of all who were truly interested in civilization and the spread of gospel truth.

This shows that we believed that true civilization and the gospel of Christ travel together, and we moreover declared then that we believed that the best talent in the Church should be employed in selecting, arranging, and expounding the truth for the benefit of Sunday-school workers. Again in 1875 we say:

We are glad to know that the great and good work is widening and extending itself in our Zion, and we are encouraged to put forth a still greater effort for its extension.

Our encouragement was based on the following facts; namely, that we had an enrollment of

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109½ schools, 990 officers and teachers, 5,407 pupils, and had collected and expended $918.14 in the work that year. This roll was 950 more than the membership of the Church at that time, and serves to show that the aggressiveness that comes of progressiveness, is not a bad thing in church work after all; and we venture the thought that, for the most part, where the children and youths are brought in and taught and trained in the Sabbath school, they will be converted, and that fully ninety-nine per cent of them will choose that church for their Christian home. Nor do we hesitate to say that no man or woman who loves the Church as he should, will feel indifferent in this particular thing. That "don't-care spirit" which some mistake for religion, is identical with that other spirit, "Oh, well, it never makes any difference to me; I am just as much at home in one church as in another." The truth is, such persons have no home in the real sense of that word. A man's home proper is the place where he deposits his best love, his sincerest devotion, and his deepest consecration. To the highest attainment of virtue, honor, peace, happiness, and aggrandizement generally, will such a one devote himself or herself. Just this can every Christian do, and be as free and unselfish in it as can two neighbors

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be in the social correspondences of life. But we must look with suspicion upon him or her who says, "Oh, it makes no difference to me where I am; I feel just as much at home in another family as I do in our own." We are not contending for sectarianism, but our affliction has been heretofore that we were not as fully denominational as we should have been to fill our place alongside of others with whom we have worked as colaborers in the Master's vineyard. This, beyond doubt, has militated against us in the past even more than at the present time.

In 1876 we said that we would labor to impress the officers and teachers in our schools with the necessity of being fully consecrated to God and their work; and in order to help forward this much needed work we directed that the preachers in charge of fields of labor should institute teachers' meetings in every school on their charges.

This well-intended and very necessary matter never obtained much footing in the Conference. It was something new, and the people did not take to it. And if the preacher did happen to favor it, a few fruitless efforts to establish it usually convinced him that although the child was comely to look upon and one to be desired in the family, yet it was born about fifty years too soon to be properly cared for by the mother, and thus it was cast off to die. But we are living in hope of its resurrection, which will take place

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when some strong angel rolls the stone from the sepulcher. We mean the moss-grown stones of non-progressiveness, which would love to rest upon the grave of everything proposed in church work which is not in strict accord with conservative ways of thinking.

These remarks are intended kindly, and with a view to bringing about a better state of affairs wherever the evil exists. It is pleasing to know, however, that the affliction is far less common now than in years agone. We call to our mind, with sadness, the fearful and unwarrantable, yea, sinful, opposition arrayed against us when we have sought to have some new and advanced thing introduced which we knew from reason, observation, and application to be the very thing needed to make the work go. Such, for instance, were the use of the blackboard to aid in reviewing the lesson, and canvas diagrams and illustrations by which to better teach and enforce the truth. Of course, no well-informed person believes that such conduct is the issue of an enlightened understanding or a sanctified heart. Be this as it may, a better spirit is now manifest, and our people, as a rule, no longer doubt the propriety of the adoption of the best means to the end desired; which, if we are not mistaken, is the greatest good to the greatest number. We do

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not believe that this proposition will be questioned by any Christian philosopher, and it is a matter of great joy to us that we have lived to see the day when it is no longer questioned by our people. To-day, as never before in the history of our Conference, they are stepping out and taking their stand upon this foundation; and from this very fact, as we believe, they are receiving new inspiration as never in the past; and there seems to be upon them the burden of the work which is measured only by its nature and general character. This is as it should be. And when the good day shall have come, as come it will, when all will realize that the work of the Sabbath school means the salvation of the young as no other work of the Church can possibly do, we will then have reached the goal of our righteous ambition.

Lay Workers.—A Symposium.

In this chapter we will introduce to our readers some of our lay workers in the Sabbath school. We had hoped to be able to present all in their portraits, which would doubtless intensify the interest in reading what they have to say along the line of their work. It is a great mistake to think that none but ministers are called to this work; and a greater one still to believe that none but men are capable of doing it. Such a view of

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the matter is now relegated to the past, and better judgment prevails.

We shall now introduce to you Mrs. F. L. Shanley, of West Palestine, Shelby County, Ohio, who was born near Sidney, the county seat of said county, in the year 1838, November 24. Her maiden name was Henry. Mrs. Shanley was converted at Salem Church on Miami Circuit, of Auglaize Conference, when but a girl of fourteen years of age. That happy event took place on the 14th day of February, 1853, and on the 28th of July, 1861, she was married to Mr. John Shanley.

We hardly know whether we dare venture to give a pen portrait of Mrs. Shanley or not, but suppose she will pardon us for so doing, since we have not the privilege of presenting her shadow from real life. We should say of her that nature's laws are chargeable with no defects in this specimen of its work. In her the vital and mental temperaments combine to make her what God designed her to be, and anything else than this must be charged to sin. It would be unnatural in the fullest meaning of that term for her not to be good—not absolutely, but relatively so. We know nothing at all of her childhood days; but we venture that they were full of sunshine, and that no opposition would turn her aside

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from the pursuit of her ambition. These qualities existed independently of the grace of God, and when the Divine took possession of the human the endowment was complete, and the woman was qualified for the work which God designed her to do. That work seems to have been in the Sunday school in particular, in which she has been engaged for thirty-one years, eleven of which were employed in the office of superintendent, which gives weight and authority to her plans of conducting the Sabbath school when it is desirable to secure the best results.

The question we put to those named in this chapter, was:

What do you think to be the best methods of conducting the Sabbath-school work?

Mrs. Shanley names, first of all things, that of prayer. Surely this is well put, and we suppose it is intended not alone for the superintendent, but for teachers and all Christians in the school. Second, promptness; all be on time, begin on time, and go through on time. Begin by singing some familiar hymn; such as, "All hail the power of Jesus' name," "Praise God from whom all blessings flow," etc. Following this, and while the school remains standing, a brief invocation to be sent up to the Father in heaven for his blessing upon the work of the hour. This

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service, which is very short, is then followed by the usual order in opening the school, but no more than ten minutes can be allowed for this, as the hour would pass too quickly and leave other important work undone. But passing by the other matters of form usually observed in the work, we wish in particular to present what is not so common, and what we believe should be adopted in every school in our bounds. They are: first, the superintendent should never allow anyone, either old or young, to come and go from the Sabbath-school room without an invitation to go into a class and have his name registered; and second to this is, meet everyone with a friendly greeting. These two things, we doubt not, if practically carried out by all our superintendents, would soon fill their schools to overflowing. Lastly, Mrs. Shanley would make all the teachers responsible for the good behavior of their respective classes. This is also a good thought, as we view it, and whether it can be generally adopted or not, it certainly would be well worth the trial. But then what shall be done with ill-behaved teachers? Shall the superintendent be responsible for their conduct? If not, why not? And who shall be if not he?

J. S. Buxton. Our engraving, as you will observe, is that of Mr. J. S. Buxton, who has been

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for many years engaged in the Sabbath-school work. He was born in Butler County, Ohio, April 28, 1834, and was converted in Father George Yaney's house in Mercer County, Ohio, in the year 1850, being about sixteen years of age at that time. A boy who could submit to God forty-two years ago, in the swamps, and among the mosquitoes, of Mercer County, Ohio, was a hero from his birth. Out of thirty-four years' work in the Sabbath school, Mr. Buxton has served twenty-eight as superintendent. A man should learn in that time what is the best way to succeed in the work; and his plans, we think, should go for much with those of less experience. Mr. Buxton lays down his rule as that of promptness and presence. By this he means:

First, always be there and always be on time, and he emphasizes the *never too late.* He then says: "Whatever the superintendent may be worth to the school, he is worth nothing when he is absent, and if I have any measure of success I owe it to punctuality more than anything else."

Second, our brother lays down this principle, that the best of music must be encouraged at any cost and pains if we would succeed in the work. We are in perfect accord with this view of the matter, and do not hesitate to say that to this

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fact alone, more than to any other one, every prosperous Sabbath school owes its success.

Third, the selection of teachers, which sometimes becomes so perplexing a matter. On this Mr. Buxton gives his plan, which he says he has found to give the best satisfaction of any he has tried. He says: "I give each class a blank and request each scholar to write upon it his or her choice of teacher—the teacher not being present when this is done. Then, with the help of the pastor, the change is made, if any is required."

Fourth, on order in the school, Mr. Buxton says: "I have never tried but one way to secure order in the school (and a school without this we have no use for), and that is, by securing the good will of the scholars and teachers." Love, he thinks, opens every avenue to the human soul, while hatred closes all. Good thought this.

Fifth, Mr. Buxton gives his plan for supplying teachers when any are absent. He says: "I look the school over to see if any are absent, and then when the secretary calls the teachers' roll, I name a substitute. This saves confusion in the school." Lastly, he says: "Let the superintendent live above reproach, carrying Christ with him every day, and the love of God in his heart, and plenty of sunshine in his face." He says: "Little children are like tender plants and must have

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sunshine, and if they cannot get it one place, they will go somewhere else for it."

J. Brower. This engraving is that of Mr. Joseph Brower, who has been a worker in the Sabbath school for thirty years, one-half of which has been spent in the superintendency. Mr. Brower was born in Rockingham County, Virginia, February 16, 1827, and when he was twenty-two years of age he consummated a marriage contract with one Miss Elizabeth Stevens, a native of Pittsburgh, Pennsylvania. This was on the 9th of February, 1849. Mr. Brower was converted at Sugar Level United Brethren Church, in Allen County, Ohio, in the year 1855, and united with the Church in which he has lived and labored ever since. He is a stanch believer in individual rights. He has his way of saying and doing things, and nobody is ever in his way. We know him to be master of the situation as Sabbath-school superintendent, and to have succeeded under circumstances where nine out of ten would have failed who were differently constituted and disposed. So far as we are advised there were never but two superintendents who took charge of schools under such peculiar circumstances as this man did at Elida, Ohio, in the year 1886, and another one at Allentown at the same time. A school at Elida, divided as

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absolutely as the North and South were divided in the slaveholders' rebellion, and yet growing from the very start, until within a few Sabbaths its average attendance was more than before the division took place, proves skillful management in the superintendent.

With these facts before the mind and the portrait of the man, good judges of human nature will not be slow to comprehend the man, and so we now submit his answers as to what he has tried and believes to be the best methods of most successfully conducting the Sabbath-school work. Having tried many,—for he is a progressive man,—he finds it difficult to answer, but submits the following, which he thinks the best:

First, promptness upon the part of all, and always present, rain or shine, allowing nothing but sickness or death to prevent it. Mr. Brower is about sixty-five years of age, and lives about two and a half miles from the church, and we never knew him to be late. He is always in place and watches the time, and precisely at the minute the church clock indicates the time of beginning, he taps the bell, and everything moves forward in the most perfect order.

Second, well-studied lessons. This is insisted upon, and we unhesitatingly say, from long experience and close observation in this blessed work,

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that the superintendent who can secure this has reached the bedrock of the work, and should be awarded the highest prize in a righteous competition.

Third, he believes that the superintendent and teachers should be readers of the Church literature, the *Religious Telescope* and everything else issued by the Church, and to this add Peloubet's Notes on the International Lessons.

Mr. Brower affirms his conviction that in order to succeed in this work we must adapt ourselves to the circumstances by which we are surrounded, and that in a special sense, the superintendent, being placed at the front, is expected to be on the progressive line, watching for every improvement, and acting in concert with the pastor, steer clear of old ruts, and have plenty of grace, patience, grit, and greenbacks. He says, "We might as well think of running the mercantile business without money as the Sabbath school." This is certainly true. His plan for procuring the money needed is as follows:

1. Never to close the school until there is a penny for each one present paid into the treasury.

2. He has instituted the birthday offering. This requires that every member of the school pay a penny for each year they are old. The secretary keeps a record of the name, the age,

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and amount paid in. This is placed in the savings bank of the school, and at the expiration of each six months, is turned into the general treasury. These offerings have amounted to as much as $2.70 in a single month, and aggregated over $50 a year.

In this symposium we have laid before our readers in general, and Sabbath-school workers in particular, what we believe to be the very best thought at our command. It is the development and outgrowth of many years' faithful, earnest, observing work; and we believe is fully up to the best standards of progressive, aggressive, and effectual Sabbath-school work. We are personally acquainted with these workers, having toiled side by side with them in the department of Church work which they so ably represent, and been pastor to them all, at one time and another; and our observations are that their work commends itself to all who would improve upon present methods not in harmony with those suggested by these workers. It is the writer's sincere desire that all may be profited by reading these lines, and that the Sabbath-school interests will become more dear to the hearts of our people than ever before.

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CHAPTER XLI.

REMINISCENCES AND ANECDOTES OF THE SABBATH-SCHOOL WORK.

We had hoped to be able to present the reader with quite an array of wit, wisdom, and humor, incident and anecdote, along the line of experience and observation in the Sabbath-school work; but in this we are left to our own personal resources, and must either abandon our purpose to set before the reader such a repast, or take the risk of doing so in our own name. We shall take the risk, and if any are disposed to criticise or blame us for so doing, we reply that a good thing untold benefits none but him or her who knows it, and a good anecdote twice told never loses its pith and point for the repetition,—unless it is turned into an "old saw," then no amount of setting or filing will ever make it cut smoothly.

Fifty years ago, the writer was a poor, fatherless boy, but was the son of one of the best mothers the sun of day ever shone upon, and the first opportunity that offered for our attending Sabbath school was, perhaps, in the year 1842. We were, at that time, about thirteen years of age. The Sabbath school was at the Methodist Episcopal

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Church in Port Jefferson, Ohio, on the Miami River, five miles northeast of Sidney, Ohio. It was two and a half miles from my mother's humble cabin home to the town. We do not now remember to ever have been late, though we may have been. A point with our mother was punctuality in all things, and she could calculate the ability of a boy to go to, and come from, a given point as closely as any living being ever could; and to prevent our feet from wandering in "by-path meadow," and hunting and robbing the nests of birds by the way, she marked the time of starting and returning almost to the minute, and we were bidden to observe it, and the law was never a dead letter in the home statutes. For this we have been thankful all our life long. In our child-life we thought it close, but in our manhood we blessed the hand that ruled.

It was here, and under this *regimé*, that we learned not our first lessons in the Bible, but in the Sunday school. Our first lessons in God's Word were taken at the feet of one of God's noble-women. And while we are sure that we never learned as much in the Sunday school as we did in the home school, we, nevertheless, feel glad for what benefit we received in the school of even that day. While we do not remember a single word we heard there, nor chapter read, nor a

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song that was sung, two things will not be forgotten—the superintendent, and the house in which the school was held. We saw the old house after a lapse of nearly forty years, and it looked familiar to us, but the long and slender superintendent was no longer there. He had impressed us, and his image is before us now as we pen these lines. The example of this humble superintendent had much to do in the make-up of my life. I had faith in my mother's teachings, and I saw in my superintendent what I believed to be the personification of those teachings, and upon this, young as I was, I rested my cause.

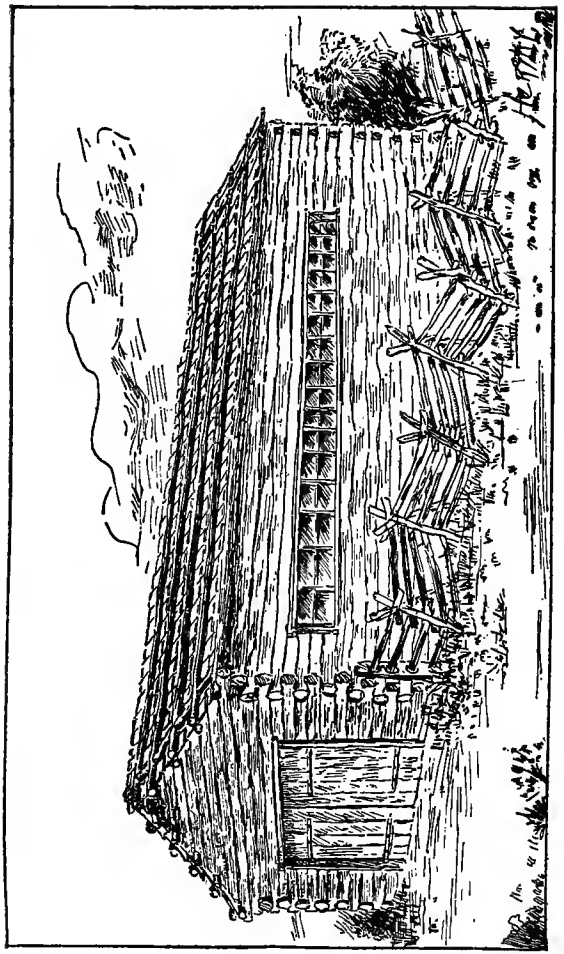
Shortly after this, my mother left me alone in the world with the saddest heart that ever throbbed in human breast. I battled on and grew to manhood, gave my heart and life in keeping to my mother's God, and planted my steps in her footprints, as she had hers in those of the Savior of men. No sooner was this done than we found plenty to do in the cause of Christ. In that day, and where we lived, we had no church houses, and in the school district where we lived, there was not so much as a schoolhouse. Ninety-eight per cent of the people were unsaved, and one-half of the remaining two per cent either did not know what to do to save them or feared to undertake the work of doing it. To say that

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we were wonderfully moved at beholding the wickedness of our neighbors, is putting it very mildly. We simply asked the Lord if there was anything we could do for our ungodly neighborhood—fully set in our own mind that if any way was pointed out, we would go forward in God's name and at any cost. The way opened, and thanks to Him who giveth victory to the right, we marched boldly to the fight and gained the day.

And now we will tell the reader how it was done. It seemed clear to our mind that the thing to be done was to have a Sunday school, but where to hold it was the question. It finally occurred to us that a neighbor had a building which had been used as a cooper shop, but he was what is called an infidel. Yes, he boldly said that the Bible was no more than a medical almanac; but we were on good terms, and we got the courage to go to him and ask him for the shop. Of course he laughed at the idea, yet for my sake he granted the request. This done, we proceeded to make it ready. There was no floor in it but the ground. We made seats out of flat rails with pins for legs. We were then ready for business. The Sabbath came, and oh, what a congregation of children and youth we did have! But with the exception of two or three, there

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COOPER SHOP — HOME OF OUR FIRST SUNDAY-SCHOOL.

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were no others there. We organized by electing J. L. Luttrell for superintendent, and John L. Luttrell for chorister, and John Lewis Luttrell for teacher and general "roustabout." We went from house to house asking for the children, and for money to get a library. The children came and we got the money. On account of some delay on the part of the agent in forwarding the books we ordered, some of our good neighbors circulated the report that we had used the money for our own purposes. We borrowed a horse and rode through mud and mire for nearly fifty miles, got the library of seventy-five volumes, and carried it home in front of us on the horse.

The next year we fared somewhat better as to a place for our work. A brother from Holmes county, O., came into our neighborhood and bought out our hotel and saloon, and gave us the privilege of the dining-room and kitchen for our school. He came in before the former occupant went out, which left the saloon still there. Now comes the hard part of the matter. While we were engaged in the dining-room in teaching the children the way of life and salvation, this neighbor, Mr. B., was selling some of their fathers whisky in the next room. In this way we carried on our first Sabbath school the second

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year, and the third year we had a schoolhouse—the first we had in the district. Here things went better; and as we went into the ministry that year, we coaxed and urged, and finally prevailed upon, one to take our place. This school was the foundation for a grand revival, which extended near and far, and brought over fifty souls to Christ and the Church. Its course was from the cooper shop to the saloon, from the saloon to the schoolhouse, and from the schoolhouse to the church.

What Should be Remembered.

In the work of the Sabbath school we deal directly with the immortal interests of the soul. This work is done at a time most favorable in the life of the child for securing the best results, and hence we must remember that—

"A grain of corn an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring and yield
Enough to stock a little field."

Since this is true, let's watch the seed,
Nor sow one thought of evil deed;
For as the sowing so shall the reaping be,
All garnered in eternity.

We know no better method of fixing truth upon the mind than that of illustrations and object teaching. This evidently is the divine plan.

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"Is this the way to heaven?" That is what a little ragged child said when straying into a Sunday school for the first time. Just this is what every Sabbath school should be, and when they fall below this, either in object or in effect, they are something else. There are as many as six ways at least to plant good seed in the human soul. Prayer will open the heart like the plowshare opens the soil of the earth. Whatever may be said of the heart, we know that in a Bible sense—the moral and religious sense—it is the fount from which real life issues. And since sin has corrupted the fountain the salt must be thrown in to cleanse and purify the waters. The Divine plan for doing this is through the senses of the human organism, as the ear, the eye, the nose, the palate, and the sense of touch. Now, we may safely affirm the right to use any and all of these avenues for the purpose herein named, and that the preacher, teacher, or superintendent who can do so to the best advantage will succeed the best in this all important work. Almost anything may be levied upon for the eye if accompanied by appropriate words for the ear; but we must beware of straining and warping our symbols, for even little children are no fools, are close observers, and are sure to reach a conclusion. The following illustrates this fact:

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A little four-year-old had been taught that the Savior was everywhere, and always at his side and holding his hand. This he could not understand very satisfactorily, and so said to his mamma that he did not like to have Jesus's hand sticking to his all day. His habit was sucking his thumb. Just here is the point: not only do children have habits which prevent the Savior from leading them, but older persons likewise. Now, our teaching must be of a kind to separate between the real wants of the pupil, and the evil which shuts out Christ from his fellowship. In questioning there should be great care used, so as not to mislead the mind in giving answer. When we are as careful as we can be, we will often receive very impertinent answers, as for instance, the young lady who tried to teach her class how Joseph's brethren lied by showing the bloody coat to their father, although they said nothing false. She asked, "Can a man lie in any way but by his lips?" A little boy answered "Yes, lie on his back." We must always remember that the unknown can be taught only by something that is known, and if we are not very careful we will reverse the order of symbolisms and lose the force of similes and parables altogether. This will illustrate our meaning, and do it well, as it is so universally known to be

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true. Every one of my readers has been taught when quite young, that D stood for dog and C for cat and H for house. This, virtually, was the reverse, as the unknown was used to represent the known, and in the young mind just that was true. Dog stood for D, cat stood for C, and house stood for H. But we dare not pursue this subject further, as our limits forbid it. With a few thoughts more, we will close this part of our work.

> But remember, a penny is a little thing,
> Which the poorest child may fling
> Into the treasury of heaven;
> But in God's hands it equals seven.

In the following it equaled more. Little Nellie was away at Sabbath school. Her infidel father was troubled in his mind, as he sat alone in his home. He had often said, "There is no God," but this did not satisfy him, and so he thought to quiet his mind he would hang his room with object lessons. Accordingly, he took large cards and printed upon them, "God is nowhere." Little Nellie came home, saw the cards hanging about on the wall, and began a conversation with her father about God. He referred her to the cards for his argument. She climbed on a chair, and began eagerly to spell out the sentence: "G-o-d, God; i-s, is; n-o-w, now; h-e-r-e, here—God is now here. Isn't that right, papa." No

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answer. "I know it is right—God is here." The infidel father was overcome, and his child was, in the hands of God, made the instrument of leading him to Christ.

As this little child in the hand of God, what may not every Sabbath-school worker be? As she took advantage of the symbols on the wall, so may others do.

If "Mene, Mene, Tekel" should be written there,
Turn it to account by the Spirit and prayer;
Read right or left, part in the middle as you see,
So only the Savior exalted shall be.

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CHAPTER XLII.

SKETCH OF THE LIFE OF THE WRITER.

Written by Another.

Not wishing to write the sketch of our own life, we were canvassing in our mind as to who might be willing to do it for us, when a letter was received by us, asking the privilege to write the sketch. This request we readily granted, and we wish in this way to thank our dear friend for the favor. For sufficient reasons the name of the writer of the sketch is withheld. He might be a member of the Auglaize Conference, or any other conference; or he might be a member of no conference at all—no matter; he has been, now is, and will continue to be—somewhere. We must be pardoned for placing this matter where we do in this work. It was left out because we feared there would be no room for it, and if anything was to fare that way we chose that it should be this.

Rev. J. L. Luttrell. The subject of this sketch was born in Shelby County, Ohio, October 23, 1829, and is therefore now somewhat beyond his threescore years. Of his boyhood and school

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privileges we know but little—in fact there is little to be known, except the lot of a poor orphan boy, laboring with his own hands for bread and clothing, with a mind starving for information and for an education by which he might climb up into the realm of a higher manhood, and having but few and fragmentary opportunities to feed this insatiable appetite.

He is a "self-made man" in the primary meaning of the phrase. All men are self-made in a sense; however many their advantages, they must improve them. But Mr. Luttrell is self-made in that, having no advantages, or next to none, he made of himself a man. He is of a mechanical turn of mind. Give him the tools and materials, and he will build a house, a steam engine, or a piano, as well as a sermon; and like the sermon, they will all have in them the elements of strength and durability.

At the age of twenty-two Mr. Luttrell was converted. There is no mistake about this. It took place in his own cabin home about ten o'clock at night, while he and his long ago sainted wife were offering themselves to God in prayer. For about two years Mr. Luttrell had been earnestly seeking the Lord, determined never to give up, and doing everything that he knew to do that he might be saved, at times

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desponding almost to the death. Family prayer was the last means suggested. This he resolved to do, and the third night while praying in his house, glory came down and crowned the mercy seat. After struggling against his convictions for a number of years, until 1857, and with the care of a young family on his hands, and the word of the Lord in his heart, "like fire in his bones," Mr. Luttrell was given license to preach the gospel at a Conference held in Olive Branch Church, Auglaize County, Ohio, presided over by Bishop David Edwards, and given charge of a circuit. He was a traveling preacher before he was a member of the Conference. How well he discharged his duty, and with what success on that and other fields of labor, the records will show. Just here let me remind the reader that traveling a circuit for a quarter of a century or more, embracing the period of Mr. Luttrell's itinerant life, was no child's play. Considering the sparsely settled condition of the country, the state of the roads, the number of congregations grouped together in a circuit, necessitating the preaching of two and three sermons on the Sabbath, and often every day in the week, and the holding of from three to six protracted meetings every year, together with all the other duties of a circuit preacher, and the salary he received,—

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or, I might almost say, he did *not receive*, though he earned it,—it will be seen that a successful preacher of this kind must be a *man* physically, intellectually, and spiritually.

Such was Mr. Luttrell. As a circuit preacher, stationed preacher, and presiding elder, he was among the best in the Conference for about thirty-five years. He strove to be fair and brotherly in all his counsels and plans for the fields of labor, endeavoring to place himself in a position to do himself whatever he asked others to do. Some know, but others do not consider, how difficult and delicate the task of a presiding elder is in arranging fields of labor and stationing the preachers. But in all these trying conditions Mr. Luttrell's management was equal to the best. As a preacher he was plain, straightforward, earnest, scriptural, and spiritual. He never fell below the hearer's expectation; he often rose far above. The intensity of his own conviction and his entire reliance on God's Word gave him his success, so it seems to me, in preaching to the people. Long years ago a brother minister of the same Conference said to the writer, "Brother Luttrell has been holding a meeting of several days' duration at B——, and the people say he will take his Bible, go off into the woods, and read and pray and cry before the Lord all day." "Did

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he have a revival?" I inquired. "Oh, yes; such a man as that will always have a revival; he could not help having a revival," was his prompt and unequivocal answer. Is it any wonder he had a revival? That explains a good many of his revivals. Mr. Luttrell has acquired, by dint of effort and economy, a home at Elida, Ohio, worth not less than two thousand dollars. He is what the world would call a poor man, yet he has "made many rich," and he is himself rich in the graces of Christian manhood. If he has not literally "taken joyfully the spoiling of his goods," he has toiled on with unsparing zeal to win souls and build up the Church of his choice, without any expectation of worldly gain or honor, looking for his reward, and a great one, in heaven.

Mr. Luttrell has both a logical and legal turn of mind. He would have made his mark as a lawyer, had he chosen that profession. In the course of his experience, he has shown his familiarity with the Church laws, and his counsel in explaining and enforcing them has often been sought; and few have been his mistakes in this particular part of a minister's, and especially of a presiding elder's, responsibilities. Personally, Mr. Luttrell is quite sociable, friendly, confiding. He trusts others, and can always be relied on as a

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friend in need. Of such men, it is sometimes said "they are good haters," but if Mr. Luttrell makes an enemy, or somebody else makes an enemy to him, it does not build an insurmountable mountain between him and the enemy. He will soon meet him on top of the mountain—yea, if there is no other way to effect a reconciliation, he will climb clear over the mountain, take the hand of his enemy, and say, "Let us be brethren; we can't afford this ill feeling and separation." The enemy has no escape, but to run away from him. Mr. Luttrell has collected a handsome library worth from ten to fifteen hundred dollars. But his active labors as a minister are drawing to a close. He began shortly after the Auglaize Conference was organized. He has been familiar with all her ministers and charges and people ever since. The people have elected him to represent them four times in General Conference; and his labors in General Conferences have been eminently satisfactory. He has not always agreed in counsel with his brethren; but when laws have been passed against his judgment of what was best, he has kindly submitted. He believes the kingdom of God is ordained for peace, and has labored to promote this glorious purpose.

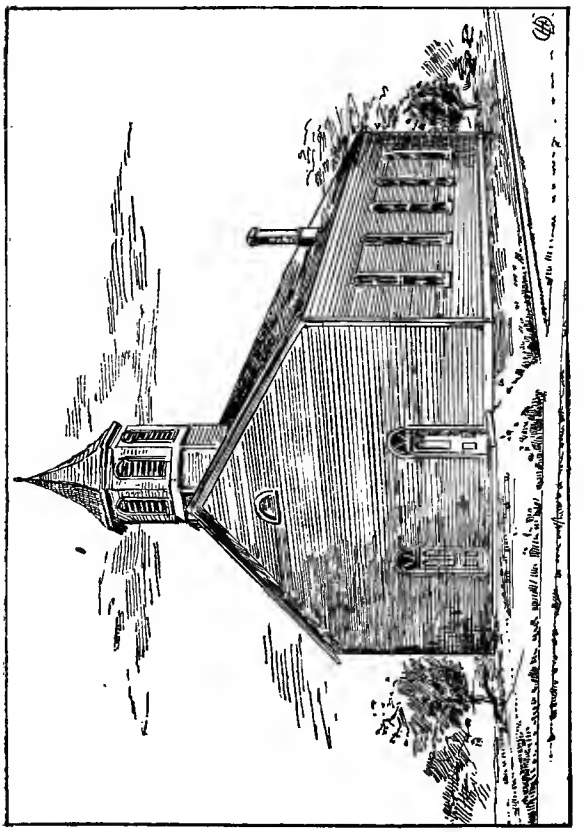
Mr. Luttrell was the secretary of the General Conference in 1881, and a member of the Board

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of Trustees of the Printing Establishment for eight years; and he has been a member of the Missionary Board, and a good part of the time its Recording Secretary, since 1877. In all these places of duty and responsibility he has been found faithful. Mr. Luttrell has been twice married, and has had the care of a large family during these years. He has one son now in the ministry, whom God has raised up to take his place.

Another chapter will have to be written of this man after he has entered the portals of the just made perfect. It will run, if one may indulge in a prophecy, about thus: "He walked with God, and was not, for God took him."

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ELIDA CHURCH.

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CHAPTER XLIII.

THE CHURCH AT ELIDA, OHIO.

Its History, Rise, and Progress.

THE accompanying engraving is that of the United Brethren church house at Elida, Ohio. This is a good, substantial, well-finished frame building, and has the largest seating capacity of any church house in the Conference. It is valued at $4,300, but recently it has been overhauled and refitted, at a cost of about $400. The society at this place was organized in the year 1868 by Rev. S. T. Mahan, who was in charge of the Allentown circuit that year. Our Methodist brethren granted the privilege of their house at that time, and a little society of eleven members was organized, not one of whom is there now The charter members were Father and Mother Sherry, Brother and Sister Furry, Brother and Sister McMillen, and others. The Church has been served by the following ministers: following S. T. Mahan, the writer and A. Douglas: This year we had to worship in the woods and private houses, as we were asked to pay an unreasonable rent for the occasional use of the Methodist

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Episcopal Church. We fared very well, however, as our improvised, open-air sanctuary was spacious, well ventilated, and well lighted. We had large congregations and made many friends.

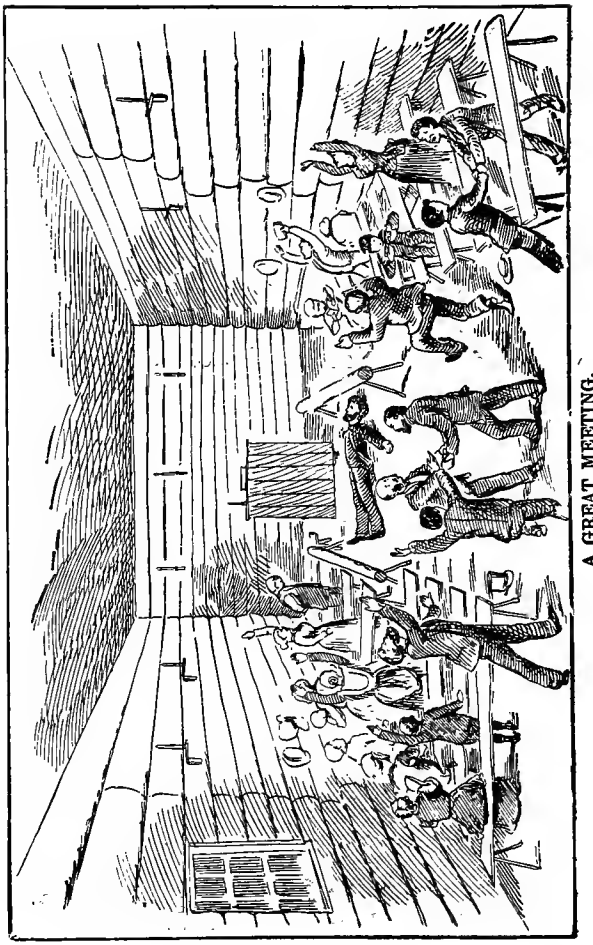
The next year H. S. Thomas came to us, and that year we purchased a private dwelling house on a back street, tore out the partitions, fitted it up with seats, and made it look church-like. Here we worshiped, and here God saved some of our dear children. About two years later we purchased the town schoolhouse and also a lot on a back street, and moved the schoolhouse on to it, and remodeled and seated it, and had a very respectable place for worship. But this house soon became too small for us and our friends. However, under the labors of Brother Counseller and the writer we had over a hundred conversions and accessions to the Church. This done, we proceeded to organize a Sabbath school and go to work to do more fully the work of a church. In this we were bitterly opposed by some peculiar Christians of the place. It soon became apparent that if we helped save the people in that place we must have a better house. Accordingly we went at it with a hearty good-will, and soon the present house was put in place on one of the best lots on Main Street which the town could afford. This church was built under

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the first pastorate of Brother Counseller. Following him came Brothers Schenck, Stewart, Carroll, Wentz, and P. B. Williams. Then again Counseller, Imler, Bay, Rice, and Kline. Had it not been for the discordant element in the church here, we doubt not that as much could be said in its favor as a humble, quiet, working society as any in the land; and we are sure that none ever had a more constant and uninterrupted run of prosperity than did the church at Elida.

But alas! when the General Conference dared do something without asking the consent of certain ones, and these, as they were disposed to do, listened to the voice of designing men, and cast away those who, under God, had made them what they were as Christians, then division and every evil work began. We were broken and shattered, and the very fact that we still live and prosper at Elida to-day, is the best evidence that any reasonable man can ask to prove that God has been with us all the way through.

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A GREAT MEETING.

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CHAPTER XLIV.

REMINISCENCES OF THE WRITER.

Our First Revival as Circuit Preacher held in August—A Great Meeting, Remarkable Manifestations—Doomed Persons—A Wonderful Child—Our Best Dinner.

In the year 1856, August the 8th, we commenced our first protracted meeting as circuit preacher. When we made the proposition to hold this meeting the brethren "hooted" at the idea. They said, "Why, it is foolish to think of such a thing; and where do you expect to get your congregation?" and many such like discouraging things. We asked them if the people were not liable to die in August, and they said, "Yes." We asked them if the Lord would not hear and help as well in warm as in cold weather, and they thought he would. "But then," said they, "you can't get the people to come out in such a busy time of the year." We told them we would try, and so went into it. Our meeting lasted just one week, or from one Sabbath to the next. Our house—the schoolhouse—was entirely too small for the congregations, and the distance of five miles nothing in the way of the people's coming. And the best of all was that

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the hot August nights were not in the way of the people's being saved, as there were twenty-one added to the little church in that August meeting, thus verifying the fact that "in summer and in winter shall it be."

A Great Meeting.

All meetings held in the interest of men's salvation are great in the objective sense, and differ only in their effects. The one of which we now speak was great in both these respects. It was held in old Wabash Methodist Episcopal Chapel, Darke County, Ohio. It was held nearly thirty-five years ago, and was the third revival we had passed through in an area of about ten miles square, and was a kind of a cleaning-up affair, as there was but one man in Wabash Township, Darke County, Ohio, who was not a member of some church at the close of that meeting. We did not preach at that point, but within three miles of it, at the point where our August meeting was held the year before. We had won many warm-hearted friends among our Methodist people, and they urged us to give them an appointment, not, so far as we knew, with any thought of a protracted meeting. We did so out of kindness to them; but once we were there, they would not allow us to proceed on our way, but held us there for the work. Our stay was short,—

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just one week,—and the building went up, for the people had a mind to work. Fifty-one souls were saved. No man or woman who had not crossed the dead line, could resist the power of God. It fell alike upon all. Men fell all around as dead, and every seat in the house was a mourner's bench.

It was here that one Dr. Sutton, a confirmed infidel, was converted, and never shall we forget the doctor's prayer, nor the way he came to the altar. He was a large man, weighing about two hundred and thirty or forty pounds. He stood with his back against the door while we were preaching. When the doctor started for the altar he opened the way somewhat after the fashion of swimming. As soon as he reached the altar, we went to him and asked him what he wanted there,—what he came there for. He said he had come to get religion if there was any such thing. We assured him there was, but not for a man that doubted it. He asked what he should do. We told him to believe on Jesus Christ. He said he could not. We told him that he could not be saved if he did not. We asked him if he believed in God, and if he was sure there was such a Being as the Bible represented as being God. He answered that he did. We then asked him if he believed that his God, the one he

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believed in, would lie. He said, "No." At this juncture we said, "Well now, doctor, you look up to your God and ask him to show you his son Jesus Christ, and he will do it." The doctor was humble and teachable as a little child, and he raised his eyes toward heaven and said, "O God, show me Jesus Christ! O God, show me Jesus Christ!" And in less time than it takes to write these facts, he cried out, "O God, I do believe in thy son Jesus Christ." Repeating this a few times, he sprang to his feet, a happier man than whom never rolled a heart burden on the Savior of men.

Here we witnessed what we never did before nor since, and no one could account for it. Without the least thought, a man or woman would fall as though he or she had been shot. This was not confined to sinners alone, but was the privilege of all, whether they chose it or not. As to sinners we were not skeptical, but could not see the necessity for Christians falling, nor do we understand it very satisfactorily yet. Suffice it that we came in for our share, and have never since disputed either the right or the power of God to knock down whomsoever he chooses. We were opening the morning meeting; a sacred and holy calm pervaded the place; the angels of mercy and love touched wings over the mercy seat. The

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Holy Ghost was about to come upon us; every one seemed to be awaiting his descent. While we were talking, quick as a thought, and with no sensation of warning in any way, we were thrown backwards. Unhurt in any way, we arose in a few minutes, having no recollection of what passed around us while we lay there, nor yet any visions or revelations from heaven or hell. One thing was settled in our mind, that God did it, and for what purpose was none of our business. We had a peculiar sensation of both body and mind when we rose to our feet again, which we cannot explain. That God was there none who shared the glory of that day will ever question. We began talking after we were on our feet again, but there was the strangeness of feeling which is best expressed by that of "goneness"; our voice seemed not to be ours. All eyes were fixed upon us as if to hear some wonderful revelations. We had nothing more than the "old, old story" to tell; but while we were speaking, the Shekinah appeared above the mercy seat. There were between thirty-five and forty Christians present, every one of whom sprang to his feet at once, and never ceased praising God until two o'clock in the afternoon. It was just about half-past ten in the morning when they left their seats. We were the only one who sat down during these

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three and a half hours. Every effort to bring them to rest was futile. No disorder in any way could be observed,—no wild or foolish gesticulations or expressions whatever. The order of heaven reigned. "The New Jerusalem had come down"; but we must forbear further details, for the half cannot be told, and if it were it would not be believed.

Doomed Persons.

Yes, that is it; but oh, how that word "doomed" grates on our ears. Yes, "some men's sins are open beforehand, going before to judgment, and some men they follow after." We have found, in the course of our ministry, as many as four or five of these wretched beings, two of whom we became acquainted with during this meeting. We talked with them and prayed for them. They had but one conviction, and that was the loss of the soul, and no argument would turn them from that. They knew to the minute the time when God took his Holy Spirit from them, and they knew then and there that they were doomed.

A young lady—a backslider—was hauled home from the church in a kind of stupor, just able to whisper in broken accents that her soul was lost, that God had taken away the Spirit from her. For three days she continued in that state, constantly affirming that her soul

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was doomed, and ever after she recovered, as far as we could learn, she affirmed the same thing.

The man to whom we refer, was the last and only man not in some church when this meeting closed, as referred to above.

A Wonderful Child.

In the community where this great meeting was held there lived a remarkable child—a girl of nine or ten years of age. The family were Christians, and the little girl lacked only the wings of being an angel. She could sing anything that others sang, and her hymn book was always in her hand, and Anna was always in her place; and when, as was often the case, no one would start and lead off in song, she would, and do it nicely, too. Anna's mother was a good woman, but could not read, and like all fond mothers doted upon this her only child, and from a vain fancy had placed nice rings in her little ears. While visiting in the home one day and talking with the child, we called her attention to the rings, and said to her, "When we are gone, get your mother to read the third chapter of Isaiah to you." The mother replied, "I can't read, but she reads for me." "Very well," said we, "then you read that chapter for your ma." We said no more; we prayed, and went our way.

Not long afterwards we were called to visit

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this dear Sister F. She had received a fatal hurt and must soon die. Her father, an old man, and full of the love of God, was there, and he gave me what follows. Said he: "Do you remember what you told Anna one day when you were here?" We assented that we did. "Well," said he, "she read that chapter to her mother, and when she got hurt, the child thought that it was because she wore the rings." He then went on to say that frequently through the day she would kneel at the bedside of her mother, and pray, and ask God to cure her dear ma. But as the cure was not effected, and as it became more and more apparent that it would not be, the child became more deeply in earnest in her entreaties; and said he, "The other day while I was sitting here, Anna went and kneeled at her mother's side and said, 'O dear Lord, I beg of you to make my dear mamma well. O Lord, if you will cure my ma, I will take these earrings out and I will never put them in again while I live.'" She then paused quite a while as if waiting for the answer, or counting on the sacrifice she was making. The struggle was ended when she lifted her child voice again to the throne and said, "No, Lord, whether mamma lives or dies, I will take them out anyhow, and never put them in again"; with that she rose from her knees, walked to the

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bureau, and took the rings from her ears and laid them away. A few days later we saw this little saint of God a motherless child at the side of her whom God could not spare for even the sacrifice that Anna could make. Three times, while we were trying to say comforting words to the people that day, Anna fainted away and was carried from the house, so deep was her devotion to her dear, good mother, and so heavy her grief at losing her. The little girl grew to be a woman, married, and settled in life, and at last accounts was a humble and devoted Christian woman.

Our Best Dinner.

Away back in the fifties we were laboring among a good, but poor people. That year the continued spring and early summer rains prevented them from getting out a crop, and the result was that many came near starving for bread. Day by day did we know some who worked for just corn meal enough to keep the family for that day. We were as poor ourself as a "church mouse," but God was rich. We were not receiving an average of twenty-five cents a day for our service on the work, and so were working every hour we could get off from the circuit, at anything we could get to do, that we might keep our family from starving. We were visiting and condoling our good, poor Chris-

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tian people, and so dropped into a home, a better than which could not be found anywhere; family large, nothing to do, and nothing to get for your wage if there was. Corn meal was all, and that scarce and hard to be got. We stayed for dinner. It came on time, and amid the falling tears of husband and wife and preacher,—for thanks to a weeping Savior we have never been without them yet,—we sat down to—what? Corn bread, and coffee made from the browned and roasted crusts of corn bread. Not another morsel of any kind on the table. Through my blinding tears I ate this the best dinner of my life. It was a dinner where the Master himself sat at meat. It was his hand that broke that bread, and the consciousness of his approbation sweetened the cup of our sorrow and did us "good like a medicine." We asked after all the wants of the family with the purpose of doing them good if we could in any way do so. It was not in our power to do much—would to God it had been. We found out, however, that our dear brother had no socks to wear, and as an old sister whose heart God had touched had given us a pair, and as we had another pair besides them, we gave them to our dear brother in the name of the Lord, and went on our way rejoicing.

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CHAPTER XLV.

THE AUGLAIZE CONFERENCE ON MORAL REFORM.

On all questions which are considered moral, the Conference has always stood ready for the defense of what she believed to be right. Perfection in all things done in these years, is not claimed. Nor do we defend all that has been done, notwithstanding that all aimed at might have been right; nor do we yet impugn the motives of any, even though results should prove an action wrong. Nor do we maintain that what may have been proper at one time, is, or must be, for all time. That mistakes have been made when the purpose was right, will not be questioned here. That the Conference, in her zeal for what she thought to be right, has at times gone out of her way in "hunting" for something to do, we do not doubt. We claim no infallibility whatever for the Auglaize Conference. Infallibility belongs to God only; and when it is claimed and acted upon by men, it means non-progression and eternal stagnation, provided that eternity is measured by the influence and effect of the reign of that assumption.

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And now, with these thoughts before the mind, we ask our readers to weigh our actions on every question where an action has obtained. On the secrecy question, the slavery question, the temperance question, the Sabbath question, and in short, all the social questions coming under the head of moral reform, and in which, and by which, the general weal or woe of the people would in any way be affected, either morally, politically, or religiously,—on all these the Conference has been active, earnest, and persevering. And if she has erred in anything it must be attributed rather to blinded zeal than enlightened judgment. That some things have been overdone the writer believes, and that others of more importance have been neglected we do not question. That a great deal of time has been spent in trying to run down "Will-o'-the-wisp" in hope of finding the home of the "*ignis fatuus*," is well known to all observers of passing events; and that bears have carried off our sheep while we have been watching the wolves, is only too true. That we have accomplished good, and great good too, by all our lawful efforts, righteously aimed against wrong doing, will not be questioned by any sane person. But to say that we have effected all good at which we have aimed, would be to smutch the character of

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truth. Our success may be measured about this way: in some things, three steps forward and one backward; in others, two steps forward and one backward; and in others again, one step forward and our standing kept.

Thirty-nine years ago we said that it was the "sense of the Conference that the passage of the Maine Liquor Law was in unison with the Constitution of the United States, and that the passage of such a law would greatly ameliorate the condition of our citizens, and enhance the interest of the Church, and it is earnestly hoped that our ministers and members will use their influence for the passage of said law."

In 1861, when speaking of the slaveholders' rebellion and war, we said that "any attempt to fasten the blame of the rebellion on those who were opposed to the further extension of slavery, or on those who favored the abolition of slavery, or on both, was equivalent to an attempt to fasten on Jesus Christ the blame of all the conflicts that have been carried on between right and wrong since the advent of the Prince of Peace."

On the use of tobacco we say: "It is heathenish in its origin, filthy in its nature, poisonous in its effects upon the body, and disgusting to genteel society. It pollutes the house of God, bespattering the floor, and sends up its nauseating stench into the nostrils of the minister and congregation, and is inconsistent with that holiness and purity which become the house and worship of God."

On the Sabbath question we say, "That we will steadily oppose the evil of Sabbath-breaking by enlightening those to whom we preach as to the necessity of doing their work before, and deferring it until after, the Christian Sabbath, as far as possible, so as to observe without distraction the Lord's day, both as a day of rest and to keep it holy."

Licentiousness. On this we say, "That accursed principle which destroys the very mainspring of human society, leveling it to that of the beast, debasing the passions, degrading the affections, and prostituting the character, to-day

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calls for the united efforts of the pulpit and general church of the Lord Jesus Christ for its suppression."

On the secrecy question we say: "That we still believe that the principles of oath-bound secrecy are incompatible with our holy Christianity, and are in no way, as such, to be tolerated by us. But while we ignore such principles, we sympathize with those thus bound, and will labor to speed the day when all men professing godliness shall be free in deed and in truth."

The foregoing utterances from time to time by the Conference serve to show how the Church has stood in relation to the questions involved. We have placed these before our readers because we owe it to them to do so, and we now affirm the right of a religious body not only to express its views on all matters of the kind, but to enact such rules from time to time as shall in their judgment best subserve the work in hand. This, it is believed, the Conference has done, as God has given them light to do.

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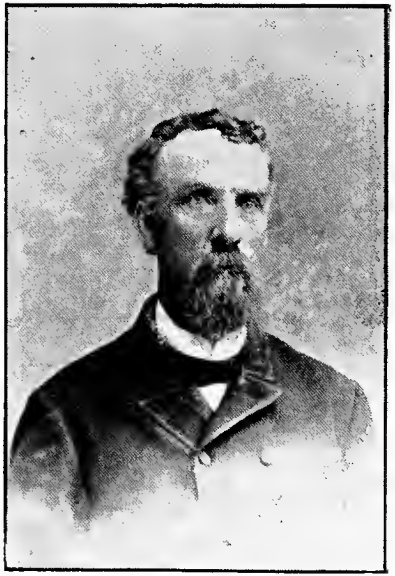


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CHAPTER XLVI.

GENERAL MINISTERIAL ROLL FROM 1853 TO 1891.

Time of Joining Conference — Age at the Time — Number of Years in Conference — Time Ceased to be Members — How Ceased to be Members — Remarks upon the Call to the Ministry.

THIS table shows the time of each minister's entering the Conference, with his age at that time, just as fully as the facts could be gathered. It shows when and how any ceased to be members, and the number of years they were in the Conference.

As we were unable to ascertain the time when all those who were charter members entered the Miami Annual Conference, we simply leave them blank and mark such from the organization only. The first twenty-two names on the list are those who were set off from the Miami, and formed the Auglaize Conference.

Number.	NAMES OF PREACHERS.	Time of Joining Conference.	Age When Joining Conference.	Number of Years in Conference.	When Ceased to be Members.	How Ceased to be Members.
1	A. Shindledecker	.....	.....	11	1864	Expelled.
2	John Hill	.....	.....	19	1872	Died.
3	George Davis	.....	.....	.....	.....	Transferred.
4	David Davis	1846	52	32	1878	Died.
5	James Spray	1847	52	13	1860	Died.
6	William Miller	1845	20	44	1889	Seceded.
7	H. Snell	.....	.....	11	1864	Erased.
8	Ira Thompson	.....	.....	.....	.....	.....
9	L. S. Farber	1850	27	26	1876	Transferred.

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Number.	Names of Preachers.	Time of Joining Conference.	Age When Joining Conference.	Number of Years in Conference.	When Ceased to be Members.	How Ceased to be Members.
10	C. B. Whitley	1848	31	43	1891	Died.
11	William Siberry	.....	.....	13	1866	Died.
12	James Wilkinson	.....	.....	26	1879	Erased.
13	William Milligan	.....	.....	9	1862	Erased.
14	J. Eby	.....	.....	3	1856	Expelled.
15	J. Birtch	.....	.....	5	1858	Expelled.
16	T. Reed	.....	.....	19	1872	Died.
17	J. M. Lea	1848	40	24	1872	Died.
18	A. F. Miller	.....	41	21	1874	Died.
19	P. B. Holden	.....	.....	11	1864	Expelled.
20	F. B. Hendrix	1839	34	49	1888	Died.
21	H. R. Tobey	1839	.....	9	1861	Died.
22	D. Bolbp	.....	.....	36	1889	Seceded.
23	A. W Holden	1853	27	5	1858	Transferred.
24	E. M. Brown	1853	.....	3	1856	License Ret.
25	S. Downey	1853	.....	1	1854	Transferred.
26	G. S. Gibbons	1853	.....	15	1868	Transferred.
27	T. J. Babcoke	1853	.....	4	1857	Expelled.
28	John Biddle	1854	.....	3	1857	Expelled.
29	G. C. Warvel	1854	.....	4	1858	Transferred.
30	Samuel Patterson	1854	.....	20	1874	Died.
31	Michael Johnston	1854	.....	35	1889	Seceded.
32	J. C. McConehey	1854	.....	.....	.....	.....
33	John Frysinger	1854	.....	10	1864	Expelled.
34	A. Schoub	1854	.....	5	1859	Transferred.
35	J. Marker	1854	.....	35	1889	Died.
36	J. W. Hill	1855	.....	12	1867	Transferred.
37	T. J. Downey	1855	.....	3	1858	Expelled.
38	A. Konklin	1856	.....	5	1861	Died.
39	J. S. Hickman	1856	.....	8	1864	Expelled.
40	William McKee	1856	24	12	1868	Transferred.
41	A. McDannel	1856	26	32	1888	Died.
42	J. S. Wright	1856	.....	1	1857	Transferred.
43	Leonard Hall	1857	.....	4	1861	Died
44	C. W. Miller	1857	24	6	1863	Transferred.
45	S. S. Holden	1857	.....	12	1869	Transferred.
46	William Lower	1857	43	6	1863	License Ret.
47	H. S. Thomas	1857	33	35	.....	.....
48	J. W. Bartmess	1857	.....	20	1877	Dismissed.
49	J. L. Luttrell	1857	28	35	.....	.....
50	William E. Bay	1858	.....	33	1891	Transferred.
51	R. Moore	1858	.....	31	1889	Seceded.
52	J. C. McBride	1858	.....	7	1865	Died.
53	G. W. Holden	1859	.....	4	1863	Expelled.
54	Hiram Davis	1859	.....	27	1886	Died.
55	J. G. Wilkinson	1859	.....	8	1867	Expelled.
56	D. Strayer	1859	.....	10	1869	Died.
57	H. Beber	1859	.....	27	1886	Withdrew.
58	William Longacre	1859	.....	6	1865	Expelled.
59	John Wagoner	1860	.....	12	1872	Transferred.
60	D. R. Miller	1860	25	7	1867	Transferred.
61	Jonathan Weagley	1860	.....	10	1870	Expelled.
62	William Jones	1860	.....	6	1866	Transferred.
63	John Park	1860	.....	23	1883	Transferred.
64	D. Bender	1861	.....	6	1867	Transferred.
65	T. B. Miller	1861	.....	6	1867	Transferred.
66	P. B. Moreley	1861	.....	6	1867	Transferred.

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Number.	Names of Preachers.	Time of Joining Conference.	Age When Joining Conference.	Number of Years in Conference.	When Ceased to be Members.	How Ceased to be Members.
67	D. F. Thomas	1861	.....	28	1889	Seceded.
68	J. S. Buxton	1861	27	3	1864	License Ret.
69	J. Bortlemay	1861	.....	22	1883	Transferred.
70	Jonas Heistand	1861	.....	19	1880	Expelled.
71	J. Downing	1861	.....	4	1865	Died.
72	W. R. Hardwick	1861	.....	1	1862	Expelled.
73	Samuel Fairfield	1862	.....	17	1879	Erased.
74	C. B. Stemen.	1862	.....	8	1870	Withdrew.
75	J. W. Norris	1862	.....	7	1869	Expelled.
76	Tobias Heistand	1862	47	26	1888	Died.
77	William A. Kindel	1863	.....	26	1889	Seceded.
78	T. S. McWilliame	1863	.....	3	1866	Transferred.
79	H. Benton	1864	.....	7	1871	Expelled.
80	S. S. Walle	1864	.....	6	1870	Expelled.
81	David McConehey	1864	.....	2	1866	Erased.
82	W. Z. Manning	1864	.....	5	1869	Transferred.
83	A. Douglass	1864	.....	9	1873	Erased.
84	Levi Johnston	1865	.....	1	1866	Transferred.
85	D. Ziegler	1865	.....	24	1889	Seceded.
86	J. Smith	1865	.....	3	1868	Died.
87	John Watters	1865	35	27	.....	.....
88	William McGinnis	1865	.....	7	1872	Transferred.
89	S. T. Mahan	1865	.....	24	1889	Seceded.
90	T. W. Hughes	1865	.....	8	1873	Erased.
91	Andrew Sherrick	1865	.....	4	1869	Died.
92	D. J. Schenck	1866	33	26	.....	.....
93	E. Counseller	1866	32	26	.....	.....
94	George Miller	1866	29	5	1871	Transferred.
95	J. W. Wentz	1866	.....	23	1889	Seceded.
96	A. T. South	1867	.....	1	1868	Erased.
97	D. A. Johnston	1867	29	25	.....	.....
98	R. Ross	1867	.....	16	1883	Died.
99	J. H. Drake	1868	.....	10	1878	Transferred.
100	T. Coats	1868	.....	24	.....	.....
101	L. T. Johnson	1869	37	23	.....	.....
102	R. W. Wilgus	1870	27	22	.....	.....
103	S. L. Livingston	1870	.....	19	1889	Seceded.
104	C. A. Fields	1870	40	22	.....	.....
105	D. W. Carr.	1870	.....	4	1874	Expelled.
106	William Kiracofe	1871	44	21	.....	.....
107	J. H. Kiracofe	1871	30	18	1889	Seceded.
108	William H. Ogle	1871	.....	16	1887	Transferred.
109	A. Halterman	1871	.....	.....	1871	Transferred.
110	J. Cost	1872	.....	14	1886	Transferred.
111	Merritt Miller	1872	28	20	.....	.....
112	James Nicodemue	1872	.....	17	1889	Seceded.
113	W. Skinner.	1873	.....	16	1889	Seceded.
114	G. H. Bonnell	1873	.....	16	1889	Seceded.
115	C. Bodey.	1873	33	19	.....	.....
116	J. P. Stewart	1873	23	19	.....	.....
117	D. B. Cain.	1873	.....	4	1877	Dismissed.
118	D. W. Abbott	1873	32	19	.....	.....
119	W. Fisher	1873	.....	3	1876	Withdrew.
120	C. O. Robb	1874	.....	4	1878	Transferred.
121	William H. Taylor	1874	.....	4	1878	Dismissed.
122	W. S. Fields	1874	.....	6	1880	Transferred.
123	D. N. Howe	1874	26	6	1880	Transferred.

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Number.	Names of Preachers.	Time of Joining Conference.	Age When Joining Conference.	Number of Years in Conference.	When Ceased to be Members.	How Ceased to be Members.
124	M. R. Geyer	1874	19	18		
125	H. C. Wickersham	1875	.....	7	1882	Dismissed.
126	Marshal Early	1876	.....	4	1880	Transferred.
127	William Dillon	1877	35	12	1889	Expelled.
128	C. Beatty	1877	.....	6	1883	Transferred.
129	I. Imler	1877	24	15	.....	.....
130	J. Vian	1877	.....	12	1889	Seceded.
131	A. Ruble	1877	.....	11	1888	Erased.
132	P. B. Williams	1878	31	10	1888	Transferred.
133	G. W. Staley	1878	36	11	1889	Seceded.
134	T. S. Walter	1878	.....	1	1879	Erased.
135	H. J. Mulholland	1879	.....	2	1881	Transferred.
136	C. R. Paddock	1879	.....	8	1887	Transferred.
137	H. G. Stemen	1879	29	13	.....	.....
138	J. W. Lower	1879	27	13	.....	.....
139	S. D. Spees	1879	.....	1	1880	Transferred.
140	J. D. Williams	1879	42	13	.....	.....
141	G. A. Wood	1879	.....	4	1883	Transferred.
142	T. M. Harvey	1879	24	10	1889	Seceded.
143	R. G. Montgomery	1879	.....	10	1889	Seceded.
144	M. Austin	1879	.....	.....	1879	Transferred.
145	William F. Smith	1879	30	10	1889	Expelled.
146	J. C. Montgomery	1880	.....	6	1886	Transferred.
147	R. N. West	1880	30	12	.....	.....
148	J. Z. Parthemer	1881	26	11	.....	.....
149	William Browning	1881	.....	3	1884	Withdrew.
150	J. D. Bottles	1881	.....	4	1885	Expelled.
151	F. Spain	1882	26	8	1890	Withdrew.
152	W. S. Sage	1882	.....	1	1883	Transferred.
153	B. F. Sutton	1882	29	10	.....	.....
154	J. Q. Kline	1882	33	10	.....	.....
155	W. Z. Roberts	1882	31	10	.....	.....
156	E. M. Counseller	1883	25	5	1888	Withdrew.
157	S. H. Kiracofe	1883	24	3	1886	Died.
158	E. Bolduc	1884	37	8	.....	.....
159	A. W. Ballinger	1885	28	7	.....	.....
160	W. H. Conner	1885	37	4	1889	Seceded.
161	C. H. Welch	1885	.....	1	1886	Transferred.
162	A. W. Hawkins	1885	49	3	1888	Withdrew.
163	J. Russell	1885	.....	7	.....	.....
164	L. K. Waldo	1885	27	7	.....	.....
165	C. Weyer	1885	.....	4	1889	Seceded.
166	D. A. Boyd	1885	39	7	.....	.....
167	J. Baldwin	1886	42	3	1889	Seceded.
168	J. P Chamnees	1886	.....	4	1890	Withdrew.
169	H. P. Bucher	1887	39	5	.....	.....
170	P. C. Bechdolt	1887	45	5	.....	.....
171	H. D. Meads	1887	27	5	.....	.....
172	A. S. Whetsel	1887	44	5	.....	.....
173	L. Rice	1888	.....	4	.....	.....
174	H. C. Smith	1888	47	4	.....	.....
175	H. Good	1888	.....	4	.....	.....
176	A. L. Brokaw	1888	.....	3	1891	Dismissed.
177	W. L. Waldo	1888	29	4	.....	.....
178	Jacob Miller	1888	.....	4	.....	.....
179	L. C. Reed	1889	25	3	.....	.....
180	A. M. Herron	1889	38	3	.....	.....

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Number.	Names of Preachers.	Time of Joining Conference.	Age When Joining Conference.	Number of Years in Conference.	When Ceased to be Members.	How Ceased to be Members.
181	W. H. Shepherd	1889	37	3	.....	.....
182	W. J. Spray	1889	35	3	.....	.....
183	J. D. Lusk	1890	42	2	.....	.....
184	J. L. Holmes	1890	30	2	.....	.....
185	E. G. Stover	1890	30	2	.....	.....
186	J. C. James	1890	32	2	.....	.....
187	E. E. Davis	1890	21	2	.....	.....
188	Mrs. Alice Sipe	1891	36	1	.....	.....
189	I. J. Bicknell	1891	.....	1	.....	.....
190	D. M. Luttrell	1891	36	1	.....	.....

Observations upon the Foregoing Table.

1. This table develops the fact that the average age of men at the time they entered the Conference was thirty-two and two-thirds years.

2. It reveals another remarkable coincidence when compared with the experiences of those who believe in the direct and unmistakable call to the ministry of the Gospel.

If the reader will observe carefully the chapters on the call to the ministry, he will see that for the most part the impression was on the mind very early in life; and it is demonstrated by what is there seen that the average age at which the call was impressed upon the mind did not reach thirteen years. Once more, the fact is brought out that the average age of those so called of God, at the time of their conversion was only fifteen years. Now taking these matters as they appear the truth takes on this form: called at the age

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of thirteen years, converted at the age of fifteen years, they went to work at about thirty. Now, whatever may be thought of this showing by others, we incline to receive it as indicative of the divine purpose. First, this Church in general, and the Auglaize Conference in particular, has always believed in the divine call to the ministry; and so far as we have been able to learn no man has ever yet been encouraged to "take to himself this honor except he was called as was Aaron." And not only so, but we believe also in men being qualified for the work. The spiritual regeneration of the moral nature that works a radical change in the whole being, must lead every other qualification.

Colleges, seminaries, culture, and general training are all good and desirable; but with all these and no divine call, no baptism of the Holy Ghost, the preacher will be as "sounding brass and a tinkling cymbal." Loud and sharp indeed he may be, and the world may admire him, but he will be of no moral force in the kingdom of God and his Christ. In the economy of God we verily believe every man upon whom the divine hand is laid, will be so led, directed, and controlled as to fit him for the work to which he is called. It may be that the hesitating and waiting which we have noted here will be construed

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as trifling with God, but we incline to the view that it is more in harmony with the command, "Tarry ye in Jerusalem until ye be endued with power from on high"; or perhaps at "Jericho until your beards be grown." Whatever there may be in it, aside from human weakness, we speak advisedly when we say that more will be lost to him who rushes inconsiderately and hastily into the work than ever can be to the one who hesitates, considers, and reflects upon what is involved in it; and we believe that the loss on the one hand and the gain on the other will be correspondingly felt in the Church as the future life work of these men is drawn out.

In the work of salvation "not many wise men, not many mighty, are called." Paul was the only exception in the beginning, and we have learned of none since. Paul's parents never dreamed even, that they were educating him for the ministry of Christ and his gospel. True ministers of Christ are not made in that way. To think of doing so is to reverse the Divine order. God's work, so far as making the man a preacher is concerned, must and does precede, objectively, every other, and is subject to all contingencies which may chance to environ the life of him whom he chooses and sanctifies to that end. With this plan properly understood, every one

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who without doubt believes himself to be divinely called to that work, will prepare himself for it just as far as opportunities and ability to do so will permit. God passes none by simply because they are educated, or because they are uneducated, or because they are rich, or because they are poor. Nor does he accept any in consideration of these things. This view of the matter enables us to understand how it is that God has always had a living ministry in the world. And woe to the kingdom of Christ if the time should ever come when men self-called should be substituted for men divinely called. We insist upon it that no man is a true minister of the gospel who is not positively called of God, regenerated by the Holy Ghost, and sanctified by the precious blood of Jesus Christ. Just so long as the Church recognizes, approves, and supports this class of preachers, just that long will she live. This is the divine method of regenerating the world, and reproducing the Christ-life in the human form. As God was in Christ, so Christ is in his servants. The plan is complete. The ideal conception, the realistic birth, the youthful development, and the active life work,—all conform to that one purpose and end.

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DISSENSION AND DISINTEGRATION OF THE CHURCH, GROWING OUT OF THE ACTS OF THE GENERAL CONFERENCES OF 1885 AND 1889.

CHAPTER XLVII.

GENERAL STATEMENT OF THE CASE.

Report of Committee No. 6—Minority Report—Luttrell's Substitute—Comments upon these Reports—The Effect upon Certain Men and Their Conduct—The *Conservator* and the Course it Pursued.

NOTWITHSTANDING the intricacies and tediousness involved in writing the general history of our Conference, there has been a comfort of mind from the beginning; but now we have reached a point in these chronicles where to go forward is sorrow to us, and to fail to do so a recreancy of trust as the historian of our Conference. In the fear of God we shall address ourselves to the task, and give to our readers a faithful record of the matter just as fully as our limits will permit.

That the reader may get a perfect understanding of the matter, we deem it proper to give the action of the Conference which caused the trouble. The whole thing grew out of the report of Committee No. 6, which we give entire:

To the General Conference:

Your committee to which was referred the Confession of Faith, Constitution, and Section 3 of Chapter X. of the Discipline, beg leave to report that we have given these subjects much and most prayerful consideration, and now submit the result of our deliberations.

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First. We find that the present Constitution of the Church was never submitted to the suffrage of the members and ministry of the Church for ratification either by popular vote or by conventional approval, though it purports to be the Constitution of the "members" of the denomination.

Second. We find, by reference to the records, that throughout most of its history it has been the subject of question and differences of opinion as to its legality and binding force as organic law.

Third. We find also that the clause found in Article II., Section 4, which says, "No rule or ordinance shall at any time be passed to change or do away with the Confession as it now stands"; and Article IV., which says, "There shall be no alteration of the foregoing Constitution unless by request of two-thirds of the whole society,"—are in their language and apparent meaning so far reaching as to render them extraordinary and impracticable as articles of constitutional law.

Fourth. From the facts and reasons thus indicated, we conclude that the Constitution has acquired its force only by the partial and silent assent of the Church, and that the General Conference has a right to institute measures looking to the amendment, modification, or change of the Constitution at any time when it is believed that a majority of our people favor a modification thereof.

Fifth. It is the sense and belief of your committee that the Constitution, as it stands, is not in harmony with the present wishes of our people, as has been indicated in discussions, petitions, and elections during the past year.

Sixth. For these reasons, and for the purpose of finally settling all questions of dispute and matters of disturbance to the peace and harmony of the Church, so far as the Confession of Faith and the Constitution are concerned, your committee would recommend the adoption of the following paper, namely:

Church Commission.

WHEREAS, Our Confession of Faith is silent or ambiguous upon some of the cardinal doctrines of the Bible as held and believed by our Church; and,

WHEREAS, It is desirable and needful to so amend and improve our present Constitution as to adapt its provisions more fully to the wants and conditions of the Church in this and future time; therefore,

Resolved, By the delegates of the annual conferences of the Church of the United Brethren in Christ, in General Conference assembled, that a Church Commission, composed of

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twenty-seven persons, and consisting of the bishops of the Church, and ministers and laymen appointed and elected by this body, an equal number from each bishop's district (*provided*, that the Pacific District shall have two members besides its bishop), be, and is hereby, authorized and established.

The duties and powers of this Commission shall be to consider our present Confession of Faith and Constitution, and prepare such a form of belief, and such amended fundamental rules for the government of this Church in the future, as will, in their judgment, be best adapted to secure its growth and efficiency in the work of evangelizing the world.

Provided, 1. That this Commission shall preserve unchanged in substance the present Confession of Faith so far as it is clear. 2. That it shall also retain the present itinerant plan. 3. It shall keep sacred the general usages and distinctive principles of the Church on all great moral reforms, as sustained by the Word of God, in so far as the province of their work may touch them.

Provided, further, That in the final adoption, as a whole, of a Confession of Faith and Constitution for submission to the Church by the Commission, a majority vote of all the members composing the Commission shall be necessary.

Resolved, That this Commission shall meet at such time and place as the Board of Bishops may appoint, and is expected to complete its work by January 1, 1886. The Commission shall also adopt, and cause to be executed, a plan by which the proposed Confession of Faith and Constitution may receive the largest possible attention and expression of approval or disapproval by our people, including all necessary regulations for taking, counting, and reporting the vote.

Resolved, That when, according to the foregoing provisions, the result of the vote of the Church shows that two-thirds of all the votes cast have been given in approval of the proposed Confession of Faith and Constitution, it shall be the duty of the bishops to publish and proclaim said result through the official organs of the Church.

Whereupon, the Confession of Faith and Constitution thus ratified and adopted, shall become the fundamental belief and organic law of this Church. *Provided*, further, that the adoption of the Constitution as aforesaid, shall in no wise affect any legislation of this General Conference for the coming quadrennium.

Resolved, That in case of any vacancy in the Commission, by death, resignation, or otherwise, the Commission shall fill such vacancy.

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The necessary expenses of this Commission shall be paid out of the funds of the Printing Establishment.

Respectfully submitted,

S. M. HIPPARD, Chairman,
L. BOOKWALTER, Secretary,
WILLIAM J. SHUEY,
J. W. HOTT,
W. H. PRICE,
J. W. FULKERSON,
I. K. STATTON,
J. H. SNYDER,
GEORGE PLOWMAN,
GEORGE MILLER,
C. U. MCKEE,
Committee.

Minority Report.

We, your Committee on Constitution, Confession of Faith, and Section 3 of Chapter X., would report as follows:

We have deliberately considered the important interests committed to us, and have concluded as follows:

1. The Constitution we now have in the Discipline, and have had for forty-four years, is the Constitution of the Church of the United Brethren in Christ, and every member legally received into the Church for years has consented to be governed by the same. It was declared legal also by the General Conference of 1849, and to it our legislation has conformed, and under its directions our officers have been elected, and the General Conference formed according to its provisions.

2. This Constitution makes no provision for the General Conference to alter or change it without first securing the consent of the members of the Church by a two-thirds vote, as required in Article IV. of the Constitution, and to take any other method would not be legal.

3. It is our view that this question as to the Constitution should be determined before we revise Section 3 of Chapter X.

J. G. MOSHER.
WM. DILLON.

The reader must understand that this committee consisted of thirteen members, eleven of whom signed the report proper, and two the opposition report, as you see. We thought it fair to all concerned to lay this matter squarely before you, that you might be enabled to understand, and judge of, what follows in these pages.

To this report, or indeed we may say to both reports, we offered the following as a substitute, which is called in the

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General Conference minutes Luttrell's amendment to an amendment. There had been an amendment offered by S. Mills to make a commission of one minister from each annual conference; but our paper was not an amendment to this motion of Brother Mills in the sense in which it was construed to be; and if we had then known that it would have been so construed we would not have read our paper before the Conference at all.

We were favorable to giving the questions involved in the issue to the people to vote upon, but thought the way we proposed to be the better plan of doing it, believing it would be a little more in harmony with the Constitution.

The following is our paper:

Resolved, That this General Conference shall now constitute a commission, or committee, composed of one member elected from each annual conference delegation represented on this floor, whose duty it shall be to formulate amendments to the Confession of Faith and the Constitution, and submit the same to this General Conference for its approval or rejection without discussion in the open Conference. *Provided*, however, that said committee shall preserve the three cardinal points of our Church life; namely, the Confession of Faith, so far as it is clear, the present itinerant plan, and the general usages and distinctive principles of the Church on all great moral reforms, as sustained by the word of God, in so far as the province of their work may touch them. The report of this committee must be signed by two-thirds of the members of the committee, and receive a vote of two-thirds of the General Conference, whereupon it shall be given to the people for ratification or rejection, as they may judge proper.

In writing the history of our Conference we could not be faithful to our people and general readers, and pass unnoticed the actions of our delegates in the General Conference of 1885. As far as we are individually concerned we have always understood that the duty of a delegate in the legislature of the Church was to act upon the principle of general good to the whole Church rather than upon any abstract idea. This we believe can always be done without any compromise of moral principles, when men have the fear of God before their eyes rather than the love of self.

The only history made by the Auglaize Conference in

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favor of the rights of our people, is what was made by the writer. And we are not ashamed of the part we took in trying to secure to them the right of saying in an honorable and orderly way what they thought would be best. But in doing this we were opposed by our colleagues, neither of them doing anything whatever which in any way looked to the settlement of matters which they knew were rending, and would so continue to do, until the Church should be divided and sectionalized from east to west and north to south. After some discussion of my paper, it was put to vote and of course was lost. The original report was then sustained by a vote of 78 against 42. If our paper had been sustained the result would have been that the General Conference, in a direct way, and by methods most in harmony with the constitutional idea as understood by the general Church, would have gone to our people with well-defined propositions for amendments and revisions of the Constitution and Confession of Faith. This would have changed the character of the opposition very materially, if indeed not altogether. It would then have been opposition to the changes, amendments, and revisions proposed rather than the methods by which they were to be effected. Beyond a reasonable doubt this would have removed the questions of dispute from the realm of constitutional technicalities, and placed the whole matter upon the real merits of the case.

The adoption of the report of Committee No. 6 was readily appropriated by those who thought themselves injured thereby, as the foundation upon which to build a fabulous superstructure, out of which grew all our dissension and disintegration. Everything was excitement, and under the captious teachings of assumed leadership, which was not slow in taking advantage of this condition of things, many of our good people rushed into the maelstrom, and committed themselves to the performance of the very things which resulted, in a large measure, in the defeat of what they believed themselves contending for. With the leadership in the dreadful work done we have no doubt that the all absorbing question was, "How will this matter affect me?" "How will my prospects and self-interests fare under this

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regime?" This being the case, it was only necessary to hide a real purpose under an ostensible one. This done, and the end aimed at would be secured.

That it was the intention of those who led off in the crusade against the action of the General Conference of 1885 either to force the Conference to recant or burst up the Church, must be patent to all who observed the movement from the conception of the thing at Fostoria, Ohio, in 1885, until its consummation at York, Pennsylvania, in 1889.

We cite the following from the utterances of the *Conservator*, a paper published in the interests of the faction, which carry with them the force of automatic definition, and admit of no rule of interpretation inconsistent or out of harmony with what is here claimed. In speaking of the Commission in the issue of July 15, 1885, the editor says:

"We respond to this by telling them plainly that if the Constitution is ever changed it will be done according to its own provisions or they will leave us in full possession of all our Church property, and we speak advisedly when we say it, and mean all we say." *Ibid*: "If the provisions of the Commission are carried into effect we have no hesitation in denouncing it as an outrage and an unparalleled usurpation."

Again, he says: "The Commission is organized to obliterate our principles in every effective and real sense, but they will do it for themselves, not for us. . . . We pledge the assurance of our veracity, that if they act under their directions we shall repudiate the whole thing."

Once more: "If we find, when the first of January arrives, that the Commission folly is not withdrawn, according to warning previously given we have several plans we shall put in practice, two of which we will now name. First, we will commence work on conventions to be held in each conference in the Church, preparatory to a general convention to be held next June. Second, we will arrange to do what we have been urged by members of the Church to do,—furnish them a Sabbath-school paper and other supplies."—*Conservator*, January 1, 1886.

"Now, if it is honestly and earnestly desired that we

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coöperate in the missionary cause, then withdraw the Commission. . . . Take it all back; devote it to oblivion, and we will help to have this calamity removed."

But we desist from further quotations from this source, though they are legion. These are enough to establish our position, and more we do not want. These are the facts that must go down in history to the oncoming generations. Captious teaching, beyond all doubt, has had more to do in producing the sad results which were forced upon the Church than all other causes combined. Nothing could serve such a purpose half so well as the covering of professed devotion to the Church and loyalty to her principles. Especially is this true since it would be expected that all members of the Church should be thus devoted and loyal.

Taking advantage of this fact, and assuming that the General Conference transcended its limits in proposing a plan by which the people could voice their sentiments on the questions in dispute, it was evidently thought to be an easy conquest of assumed right against an imposed wrong. Under the strange infatuation nothing was left undone that could be devised for the purpose of arraying our people against the General Conference and all general officers of the Church who did not join the crusade. This rule was made to apply to all subordinate and local officers, and to all departments of Church work. Our limits forbid further remarks on the general character of the work done; and we shall now present, in as brief a way as will be consistent with the facts involved, the effect and final results of the work in the Auglaize Conference, as far as these can now be known.

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CHAPTER XLVIII.

The Basic Principle of Insubordination Defined—The Fallacy of the Conscience Plea Exposed.

We have already hinted that all was excitement in our bounds over the action of the General Conference. We wish now to deal with the facts as they actually existed under this influence.

To the wise and considerate, to the thoughtful and deliberate, it is needless to say that under extreme excitement of mind men are liable to do and say what they would not do under more mature consideration. This is the only palliative we can offer in extenuation of the evil wrought. This, while it puts a more favorable construction upon the actions of men than their doings or deeds warrant, does not in any way atone for the injury done.

We do not impugn men's motives, but allow actions to determine their character. We would fain believe every man honestly actuated by the purest of motives on both sides of the question; but to do so would involve the contradiction of accepting as true what is unwarranted by the facts in the case. Otherwise we are driven to the conclusion that any evil work may be attributed to good and pure motives. This would be hard to believe, notwithstanding Saul of Tarsus while persecuting the church of Christ declared that he lived in all good conscience when so doing. We shall not challenge the statement of Saul, because he was converted from the error of his ways when he made it.

The only question to be determined in his and all other like cases is as to the character of the motive which furnished the reason for his actions. It will hardly do to say that the motive, the reason, and the action were out of harmony. And no sane man believes that Saul's actions were right, though he himself declared them to be such, simply

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because he was conscientious in what he did. That Saul had a reason for his action will not be questioned; nor is the fact that he had a conscience in the matter to be disputed; but that he, or anyone else for that matter, should perpetrate an evil deed and then boast of a good conscience in extenuation of the wrong is simply an outrage upon truth and justice.

To say that a thing is right or wrong as the conscience may approve or disapprove, is to say, in effect, that all the intoleration of Rome and of despots in the ages past was right, for all actions of the kind are but samples from the original lot of which Saul's were a part. Conscientious men are not always in the right. Indeed, conscience alone never made anyone good, and if it were demonstrated that so wonderful a thing had ever been done, it would not follow that it at the same time conferred infallibility. The one is as reasonable as the other. We, by no means, are to ignore conscience in its relation to the actions of men. It has its place and its work. It is an endowment of the Creator, by which we perceive the right and the wrong, and if left perfectly free from all embarrassments of education, training, impulse, pride, passion, prejudice, and the bias of habit and unreflecting custom, it might then be considered a safe guide to man's judgment in all matters of faith and conduct; otherwise it is not. While conscience is not a creature of education, it is nevertheless a principle or faculty subject to education; hence impressible, and if impressible, then liable to change, and if changeable, then capable of wrong judgment.

The Bible sets the matter forth in a way not to be misunderstood; as, first, a seared conscience; second, an evil conscience; third, a dead conscience that is capable of doing nothing good; fourth, a weak conscience. These four characteristics of conscience do not only disprove the infallibility of conscience in matters of moral judgment, but preclude the idea or possibility of correct views of law, faith, and practice. Precisely this was the difficulty with Saul. Prejudiced by the law,—for he was a straight sectarian, after the ancient type of Judaizing Pharisees,—he could render no

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judgment not in accord with his understanding of the law. It was his prejudice in favor of the letter of the law which weakened his judgment as to its import, and blinded his mind to its real purpose—he virtually made the law an end rather than the means. He could not see Christ anywhere, and hence went about at the behest of his conscience—law conscience—to kill those who did. But when a quickened conscience took the place of a dead conscience; and when the evil conscience surrendered to the good conscience; and when Saul appealed to God rather than to the law to know what he should do,—his whole life, faith, and actions were changed. What appeared to be right on yesterday was all wrong to-day, and what he believed to be wrong on the day before he knew to be right on the day following. He was no less a Jew because of the change he underwent, but all the better Christian in consequence of it. Now that the change has been wrought, and the conscience has been given in keeping to God, the new name is given, and the Saul of Tarsus is *dead*, and the Paul of Jesus Christ lives. A new creation has taken place, and in his life a new order of things prevails.

Far be it from us to say that men should not act from their conscientious convictions of right and of duty. But we are just as far from believing that the thing done is right because of that conviction. The sin of Saul lay not so much in his conscientious convictions that he should destroy the people and church of Jesus Christ. But his sin did lie in the fact that he did not have a better conscience. It was both his privilege and his duty to know better than he did. And, strange as it may seem, it is nevertheless true that in his zeal for what he supposed to be the maintenance of the law, he violated some of its plainest precepts. But such were his convictions, and to them he must be true, let the consequences be what they might.

From what has already been said, we reach the conclusion from which there can be no escape:

1. That conscience, under no circumstances, can be taken as an infallible guide for the actions of men.

2. That conscience may be so educated, prejudiced, and

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biased as to lure its possessor into the performance of deeds contrary to both reason and revelation.

3. That only under the influence of the grace of God and direction of the Holy Spirit can we accept, believe, and trust its judgments and decisions on questions of moral right and wrong, as between God and man, and man and his fellow man. And even then must judgment be predicated on knowledge of a given question and the perfect freedom of conscience to render a righteous decision.

The fallacy exposed. 1. We believe it is universally conceded that conscience regulates the actions of men, no difference by what standard it may be measured.

2. That men as uniformly appeal to their convictions of conscience in support of the rectitude of their actions as the principle itself is universal in its application.

These facts admitted, does it therefore necessarily follow that all the judgments and actions of men obtaining under the general rule are right?

We now affirm that no act or judgment of conscience is right except by the standard of its own measurement. If, therefore, the standard is wrong, the decisions and actions as determined by it will be wrong also.

To illustrate. A merchant measures you one hundred yards of cloth. You pay for it, take it home, and measure it by what you know to be the correct standard, and you find that, instead of one hundred yards, you have only ninety-eight yards and twenty-two inches,—one yard and fourteen inches less than you bought. The merchant's good conscience was measured by a yardstick which was just one half inch too short. Did his conscience therefore make the cloth the right length? You say, He did not know that his yardstick was too short, and hence could have a good conscience while cheating in measurement. Then you make the plea of ignorance the ground of his justification. This is contrary to all law, all principles of justice and of mercy. It may be made the ground of pardon, but not of justification. The merchant had the means of knowing that his yardstick was too short, and his sin is more heinous because he did not compare it with the proper standard.

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As God hates a wrong balance, so does he despise short measures. Hear what he says about it: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have." We now affirm that God's Word is the only proper standard by which to determine the right and the wrong of all our doings in life. If our decisions and judgments in all matters of morals and religion are not in harmony with the teachings of that Word, they are utterly worthless as showing either the right or the wrong of any given proposition, no difference what the standard of their measurement may be. And just to the extent that our decisions and judgments are out of harmony with the general teachings and principles of God's Word on all questions of morals and religion, just to that extent will they militate against them.

Certainly it will not be claimed that God is careful to regulate us in matters of yardsticks, balances, bushels, and quarts, which can only affect our fellow beings in matters of dollars and cents, and at the same time allows us to render judgments on those things which affect our moral, religious, social, and political well-being, simply by standards of our own making. It is plain to be seen that he does not, for he places the moral consideration first and above all others, with emphasis, "Ye shall do no unrighteousness in judgment." And just as certainly as we may know short yardsticks, light weights, and scant measures by testing their products by the application of lawful standards, so also may we know the judgments, decisions, and actions of men by applying to them the test of the divine rule. But "woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." That all actions of men, in all relations of life, will be tested by the light of the divine rule, cannot be questioned. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them."

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CHAPTER XLIX.

THE PRACTICAL WORKINGS OF THE PRINCIPLES OF INSUBORDINATION.

UNDER the strange infatuation of the minds of very conscientious men, the profession of extreme loyalty and undying devotion to the principles of the Church, backed by the assumption of superior knowledge of her history, her laws, and her doctrines, made it an easy matter to secure a following. To do this, every means which it was thought could be construed in favor of the profession of loyalty to the Church was employed against the action of the General Conference. No difference what the design of the leaders may have been, the profession of loyalty, and the oft repeated assumption that the whole thing was "illegal," "usurpation," "revolutionary," etc., served the purpose of keeping up the fermentation. But the strangest thing was, that all was done, no difference how unlawfully, or how unchurchly, or how unchristlike, if only the act was against those who defended the rights and authority of the General Conference or maintained the right of the people to vote upon the measures proposed by the General Conference,—all, we say, was defended not by appeals to the law of the Church, but by appeals to their honest convictions, and a good conscience in the matter.

Under such circumstances it is plain that it would be easier to strike a match than to pour oil on the troubled waters. A man with strong convictions will not only not be easily convinced, but will most likely be so radical in his views and self-willed in his ways as to disqualify him to render any decision on any given matter in question, which has not been prejudged by him. Very conscientious people decide all questions by one simple rule. That rule is prejudice under the control of self-will. Precisely this is what was done again and again, and to that very thing more

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than to all others combined do we owe our troubles in the Auglaize Conference.

In the month of July, 1885, the *Conservator* was thrust upon us. This was only about six weeks after the closing of the General Conference, and about eight weeks before the sitting of our Conference, which convened at Dunkirk, Ohio, on the 16th of September, 1885. During these two months everything was done which was possible to do to get the paper into the hands of the people, and at the Conference an effort was made to thrust it upon our people under the sanction of ecclesiastical indorsement. This measure, however, failed, and the Conference was saved from the reproach of committal to rebellion against the Church proper. In this connection we will present the action of the Conference on the Commission. We say:

Resolved, 1. That, while some of us do not see the necessity or propriety of such a Commission, yet we believe the charity which "beareth all things," and the rights of the membership of the entire Church to be heard on these questions, suggest to us the absolute necessity of abstaining from all harsh words or hasty action against the authority and action of the General Conference.

2. That we will abide the action of the Commission until it may be placed before the Church at large, when the merits of what may be done can be fully and fairly discussed, and our people freely express their sentiments by their ballots.

3. That we will pray that the opposition of the Church to secret societies may be maintained in a manner pleasing to God, and without division or further strife in our Church.

Commenting upon this, the *Conservator* says that the Conference said that if the "Commission brought forth anything opposed to our views on secret societies, we would vote it down."

We ask the reader to compare the action of the Conference and this comment, and harmonize them if it can be done. We confess that we know no rule of unbiased conscience and integrity of heart by which to do it. Take another illustration. In referring to the case of the loan of money from the Church Erection Society where payment was refused, the same author says:

"We cannot censure the officers for giving the notice; that was their duty. Nor can we by any means blame the

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brethren for not meeting the claim now." Then follows: "We expect to stand by the Constitution and Confession of Faith and every legal and proper measure adopted by the Church, and shall never leave it, and hence will hold the Church property."

Just what that word *we* signifies in the above quotation we are left to conjecture. It might mean *we* individually, ourself, or it might mean a collective number of individuals. But no matter, since there can be but one fair construction put upon it as used in this case. The object is to excite to greater rebellion by encouraging the belief that when they went into law, all would be awarded the faction. This was kept before the readers of the *Conservator* in almost every issue, until men became so confident in their minds that it would be so, that they said that they were willing to abide the decisions of the courts.

Under the infatuation it was quite easy to do almost anything that in any way would advance the cause and widen the breach in the Church. Under the profession of seeking to maintain the unity and peace of the Church, it was made all the easier matter to carry the opposition by unjust and unlawful methods. All this was done, and men thought they were doing God's service while doing so.

We had hoped that in some way the evil which threatened us might be averted, and that we might pass the ordeal without disintegration or breaking friendship's bonds, but it could not be. Our trouble was destined to increase until brother should be arrayed against brother to the extent of impossible reconciliation on any other ground whatever than that every man should yield his judgment to the dictation of an intolerant, self-constituted despotism. This, nothing more, nothing less.

In proof of this fact the illustrations are numerous. Two preachers were talking upon the question; the one who favored the Radical side put in the plea that we should not divide up over the question, but should stand together. This was good in word, but when the brother suggested to him the difference of opinion and asked him, if they were authorized to settle the matter, how far he would go in

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making concessions, he promptly and very emphatically replied that he would not go one step in that direction. This spirit was in perfect accord with the oft repeated and strongly emphasized declaration, "I will never submit to anything."

All these things could have been gotten along with, and our final ending not been so sad, but for the fact that a convention, held at Centenary Chapel, in Mercer County, Ohio, on the 23d of June, 1886, passed a resolution declaring that all who did not harmonize with their views were in open rebellion to the Church of their choice. That act drove a nail in a tender place, and from that on our brethren felt that they were unwarrantably assailed for no offense whatever, except that we did not join the crusade against the Church, but were willing that the membership should be heard, and that we would abide their decision, neither of which they were willing to do. And after they had done all in their power to drive every loyal minister from the field, and when they had succeeded in preventing our people from voting on the questions put before them, upon which it was not only their privilege, but their duty, to vote with perfect freedom of conscience and will, they then sought to make them believe that the "Liberals," as they called them, would vote themselves out of the Church.

They were made believe that the "effect of voting would be to compromise principle, to destroy the authority of the Constitution."

We deem it proper to lay before our readers the plan proposed by which to defeat the membership of the Church in giving legal expression to their wishes.

At a joint session of the Executive and Publishing Committees of what they called the General Association of the United Brethren in Christ, which was held at the *Conservator* office in Dayton, Ohio, convening on October 26, 1886, at 2:00 P. M., the following petition was adopted:

To the General Conference of the Church of the United Brethren in Christ, appointed to meet under the Constitution of 1841, *at Reading, Pa., on the second Thursday of May,* 1889, *Greeting:*

DEARLY BELOVED BRETHREN: Believing, as we do, that the protest read and entered upon the journal of the Gen-

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eral Conference of 1885, recognizes our rights, and that it was the initial step in maintaining the Constitution and Confession of Faith unchanged, and deeming it unwise to make the changes in our Confession of Faith and Constitution proposed in the recommendations of the Commission, we, whose names are hereunto subscribed, being members of the Church of the United Brethren in Christ, would hereby respectfully remonstrate, and pray your honorable body to make no changes in the Confession of Faith or in the Constitution.

In speaking of this, Floyd says: "We are now arranging to remonstrate against their petition (their vote will have the force of a petition only), and from the success that has attended our work thus far, we have good reasons to hope for final success."

Again, he says: "Conservatives are ready for the issue, and willing to submit the whole matter to the people, *and they will do so by petition, praying the next General Conference to make no changes in the Confession of Faith and Constitution, and to enact laws in harmony therewith.*" "We cannot vote, but we will petition. This is constitutional." "The Commission will go ahead with its voting plan, and Conservatives will make their requests by petition, and the next General Conference will have the voice of the Church on this whole question."

From the above it would be fair to expect that, whatever the result might be, there would be submission without disintegration. But since there was not, we are left to infer less than is implied in the statements, and cite the following from the same source in proof that the pretension is not sincere. In speaking of the nature and force of voting and petitioning, and as to how the courts would rule in the matter, it is said:

"Certainly the court would not hold that a small number of the whole body should be authorized to change the Constitution when the method prescribed is two-thirds of the whole society. Nor could the court take cognizance of any who might express their wishes on the subject by petition, because this is not the place [way] prescribed by the General Conference."

The reader must bear in mind that from the very begin-

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ning our Radical brethren proposed to litigate their supposed cause in the courts, and accordingly sought to shape all their arguments and plans with a view to victory when they got there.

Following up our quotation as above, we read: "It follows, therefore, that the best way to defeat the measures proposed, is to *refuse* to *vote*, and thereby diminish the aggregate vote."

It is then said, urging the petition: "The petition, besides diminishing the aggregate vote, thereby weakening the case of Liberals in the courts, will have a good *moral* effect upon the Church."

We are not told what the "good moral effect" will be, and so must infer it. And as matters shaped up and became organic at York, Pa., on the 13th day of May, 1889, at 2: 00 P. M., we suppose that to be the good moral effect aimed at and secured by the disfranchisement of our people, under the illusion that it was lawful to petition under the circumstances, but wrong to vote.

A SECOND PETITION.

The following petition was sent out in February, 1889, and from that time up to the General Conference, both forms were kept before the people. We ask the reader to compare them closely.

To the General Conference of the United Brethren in Christ, assembled in May, 1889:

BRETHREN DEARLY BELOVED: Believing the Constitution under which our Church has existed the past forty-eight years to be valid in all wherein it purports to be, and that any setting aside or change of it, or of the Confession of Faith, by any method deemed by a very considerable portion of the Church to be out of harmony with law, will tend to perpetuate strife and alienation, and if continued, may produce schisms in our beloved Zion, we, the undersigned members of the Church, do most earnestly and respectfully pray your honorable body to give no sanction whatever to pending changes by such questionable methods.

Signed, in the year of our Lord 1889, by members of the Church, of ———— Annual Conference.

It was urged constantly that to vote would be to recognize the authority of the General Conference in the matter, while to petition would voice the Church against the whole

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thing. As seen above, that good moral effect for which they had unceasingly toiled by night and by day for four years was consummated by Bishop M. Wright and eleven delegates from the conferences withdrawing from the General Conference, and organizing a new church under the profession of continuing the Conference of the United Brethren in Christ. The following are the names of the delegates and the conferences to which they belonged: C. H. Kiracofe, W. K. Clay, J. K. Alwood, of North Ohio; H. T. Barnaby, W. S. Titus, of Michigan; H. Floyd, of White River; C. L. Wood, G. A. Bowles, of North Michigan; C. Bender, of Rock River; A. W. Geeslin, of Missouri; and A. Bennett, of Oregon.

These delegates did not represent the wish of more than about eight thousand members, and if the entire membership of their respective conferences had been with them, they, even then, would not have represented more than about seventeen thousand, as is shown by the petitions presented at the General Conference. It must be kept in mind that there were only seven conferences which sent Radical delegates who were so radical as to go into the new organization, but there were forty conferences that sent delegates who would not; and on the general principle, if the eleven delegates from seven conferences represented the entire membership of the respective conferences from which they came, it should follow that the one hundred and twelve should represent the entire membership of the respective forty conferences from which they came. But neither of these propositions is correct; but that every delegate in the General Conference was there on a strict party vote, where ever fairness obtained, is correct.

For the benefit of all concerned we will give an abstract of the committee's report on petitions which was submitted to the General Conference. It is as follows:

1. We find that the petitions submitted to us come from forty-one conferences, aggregating 16,282 petitioners.

2. Said petitions have been in circulation for three years, contain names of parties who are dead, of parties who are not members of the Church of the United Brethren in Christ, and of persons who voted for the revised Confession of Faith and amended Constitution.

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We affirm that a continuous and persistent effort of three or more years to secure petitions against the proposed changes and revisions of the Constitution and Confession of Faith did call out the full strength of all the opposition thereunto, both in the ministry and laity of the Church in America. And furthermore, we affirm that the petitions of less than 16,300 members, as shown in the report, did represent even more than the full strength of the opposition. Take for illustration the following: White River Conference, with 5,840 members, sends 1,998 petitions, which is only about one-third; North Ohio, 3,295 members, sends 1,705 petitions, a little over one-half; North Michigan, 2,573 members, sends 1,193, less than one-half; Missouri, 2,332 members, sends 280 petitions, less than one-seventh. Of Michigan Conference we do not know just what the membership was, but they sent 1,200 petitions; nor do we know the number of petitions from Rock River Conference.

The conferences named, which furnished the seceding delegates, are not the only ones that helped in the destructive work. Auglaize, while she did not send such a delegation, by any means, though every thing was done which could be to secure such a representation, nevertheless did report 1,638 petitions out of a membership of 6,334, which was a mere fraction over one-fourth. Notwithstanding, the *Conservator* declared that more than one-half of the members were with them, and a witness, more than two years later, swore in open court that there were more than four thousand who were with them. We do not undertake to reconcile these conflicting statements. It is enough to know that, in spite of the truth to the contrary, they were determined to have a delegation on the ground at York, Pennsylvania, to aid in the new organization, that matter having been arranged for at a convention held at Montezuma, Mercer County, Ohio, April 17, 1888. We give the action:

Resolved, 1. That there be a committee of five appointed to consider and determine what should be done to concentrate the vote of the Conference in the election of delegates to the General Conference, so as to most effectually oppose the introduction of secrecy into our Zion.

2. That this committee be instructed to determine

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during the sittings of the convention what should be done, and that they have the supervision of the whole matter until after the election, but that they be not required to report at this time.

The following five persons were elected said committee: Revs. W. A. Kindel, R. Moore, and C. Weyer, and William Hoverstock and Robert Montgomery, Esqs.

This arrangement, it will be observed, was made more than six months before the time of holding the election for delegates, and during all this time everything was done doubtless that was possible to do to place W. Miller, W. Dillon,—then under legal suspension by his Conference,—S. T. Mahan, and S. L. Livingston in the General Conference. Just what all was done to carry out the purpose and wish of the convention is a profound mystery, as the whole matter was left with the committee with the implied understanding that their doings were to be kept a profound secret, except, perhaps, that the leaders were to be kept advised and counseled in the matter.

One thing, however, which we do know, and which we now give to the public for the first time, is, that on one charge at least, where their ticket gave one man eleven votes, far the highest number that they received, while the opposite side received seventy-six, the returns never reached the hands of the tellers at all. Whether this was the only case of the kind or not we do not pretend to know; nor do we undertake to tell how it happened in this case; the reader can make his own inferences in the matter. But none will be so dull as not to see that if the contest had been very close, the loss of a much less number of votes might have effected the purpose of the convention, which organized a committee to work in secret under cover of the ostensible purpose of preventing secrecy from coming into the Church, while the real purpose was to place men in the General Conference for the purpose of dissolving the body,—the very thing which was done to the very letter, as marked out in well-defined terms, because these four men named above were all on the ground at York, Pennsylvania, in May, 1889, ready to enter the arena of secession just as soon as the proclamation of withdrawal should be made.

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Accordingly, on Monday, May 13, 1889, at 2:00 P. M., they joined those who withdrew from the General Conference, and in the absence of any showing by committee on credentials or anything else as to the forms and customs of law and order uniformly observed by the Church, W. Miller, S. T. Mahan, and S. L. Livingston answered to the first roll call in the seceding body. The reason why W. Dillon did not answer to this first call, was the fact that he had taken an appeal from the Auglaize Conference, which had suspended him, and was awaiting the organization of this new body to lift the suspension. This they did on the second day of their conference, and he was then admitted to membership in the new body. We refer to these facts because they belong to our history; not that we deny those men the right to go off if they wished to do so.

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CHAPTER L.

THE WORK OF INSUBORDINATION CONSUMMATED.

How It Was Done — What It Effected, etc.

From the General Conference of 1885 to that of 1889, there were but two objects in view, so far as could be observed by thoughtful men. The first was to prejudice the minds of all against those who took a different view of the situation from themselves. And sad as it may seem, and as it is to us to record it, it is only too true that every act and deed and word not in accord with the dictation of the arch-leader, was seized upon, and by garbling, misconstruing, twisting, turning, and prevaricating, the most outlandish and despotic motives were attributed to men whose only purpose was to prevent wrongdoing under the frenzied state of mind which so largely prevailed at that time. The effort seemed to be, "Those whom they would destroy they would first make mad." That is to say, they by abuse would provoke the objects of their wrath to say and do something which could be construed favorably to themselves and against the opposite side. That it was the aim to turn every member of the Church away from all whom they considered in their way, and to so prejudice them against them as to hold them to their cause in the final consummation of the division for which they worked, will never be questioned by any just person who knows the facts as they have existed from the beginning until the end was reached on the 13th day of May, 1889, at York, Pennsylvania.

That the withdrawal of the twelve, including Bishop Wright, from the General Conference of 1889, was the consummation of a well matured and thoroughly worked plan and purpose, is so well certified and proven by the utterances of the *Conservator* as to leave no shadow of doubt that they proposed either to override all authority and

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decisions of the General Conference which failed to secure their sanction, or, failing in this, to separate from the Church and carry with them all whom they could persuade not to vote, and to sign their petitions. We deem it fitting, at this point, to cite quotations from the leaders bearing upon this phase of the dreadful work done. It must be borne in mind that they assumed that all proposed was unlawful, and that they opposed the methods adopted by the General Conference looking towards the amendments and revisions rather than the amendments and revisions themselves. In 1886 they say: "Conservatives will not acknowledge the authority of a party to destroy the Church by nullifying the Constitution; for in so doing they destroy the very foundation of government. The only safe ground, therefore, for those who desire to maintain the Church, is to have nothing to do with this unlawful procedure, but to protest against it."

Now observe: They will not acknowledge the authority of the General Conference, which they call a party. But that General Conference was composed of delegates direct from the conferences of the Church, elected under the Constitution of 1841, and in perfect accord, we suppose, with the provisions of such election, and that, too, with the perfect knowledge upon the part of the members voting, that the delegates were to take action upon the work of the Church Commission and the voice of the people. With that understanding the members of the Church, in a lawful way, put one hundred and twenty-three delegates in that body, seventeen of whom were Radical and one hundred and six Liberal. This does not include the bishops, one of whom was Radical and four of whom were Liberal, which made the vote stand one hundred and ten Liberal and twenty Radical, as it appears in the minutes. But this vote is not correct, as it was ascertained that three from White River Conference were not entitled to seats as delegates in that body. This virtually left but seventeen Radical votes, against one hundred and thirteen Liberals—one delegate being absent, and another not having been received, when the vote was taken. By this showing it will be seen that only about

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one-tenth of the delegation was Radical, and by the petitions presented they represented not to exceed one-twelfth of the membership of the Church.

Again: "If the next General Conference declares the new Constitution ratified, then all delegates in that body who believe the Commission work to be unconstitutional, will feel themselves morally and ecclesiastically bound to defend the present Constitution, and will be compelled to declare that those who persist in going through the form of enacting a new Constitution to govern the General Conference have thereby forfeited their rights to seats in the Conference. Nor will it matter whether they are in the majority or not." This, it must be observed, is an advance declaration to destroy the fellowship of the Church, in any event, if it fails to dance to the piping of the self-constituted oligarchy.

Again, speaking of the vote upon the amendments to the Constitution, they say:

"Nor will the votes cast for it have any weight to determine the duty of members of General Conference in the matter." And further: "It will be an unlawful vote of a party which seeks to destroy the Church by violence. . . . And if, by an *assumption* of authority, the proposed Constitution is declared to be ratified, such a declaration will absolve all ecclesiastical union between the Conservatives and the Liberals." "This is the issue. And it must culminate at the next General Conference."

These are the facts that must go down through history and be read by our children's children, when we that have witnessed them and have suffered in property and reputation because we could not enter the illusive arena, are dead and gone.

With the above facts before the mind our position will hardly be called in question, even by those who may wish to do so. And now we ask the reader's indulgence while we lay before him some things effected by the actions herein enumerated.

The first thing done after the General Conference at York, Pennsylvania, by those who were elected bishops by the

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seceders, was to appoint presiding elders on the districts where Liberal presiding elders had charge. Hence Bishop Wright appointed three for the Auglaize Conference. They were William Miller, S. T. Mahan, and S. L. Livingston. These men entered upon their destructive work with a zeal worthy a better cause. They made proclamation everywhere that the presiding elders on those districts had left the United Brethren Church, and were no longer members, and therefore not entitled to hold their districts; and that they were the regularly appointed and properly constituted presiding elders of the Auglaize Annual Conference. Moreover, these would-be presiding elders in the United Brethren Church proceeded to appoint preachers to all the charges in their districts who were in accord with their views. This was done just as far as it was possible to do so. As might be expected, this action developed quite a good deal of preaching talent in our bounds, and furnished employment for idle men. But it did more. It effected just what had been aimed at from the beginning — subjection to the iron rule of a self-constituted oligarchy, or a breaking up of the most sacred ties and associations of brotherly love and Christian fellowship, and the sacrifice of ecclesiastical and organic Church union for the gratification of a morbid sentimentalism in the interest of a modern autocracy. One or the other had to be.

Under the circumstances there was but one of two things for our loyal ministers and people to do. They must either maintain their rights as members of the Church proper, or abandon their home altars to the tender mercies of those who assumed to be the rightful owners and lawful custodians of the Church, its assets, and appurtenances thereunto belonging. To have abandoned our rights would have been a most cowardly act and a betrayal of the confidence of a loyal people. The issue was forced upon us; our Church home was threatened; our rights were invaded; and we were denied the cognomen of United Brethren in Christ. We were brought face to face with what we had been threatened with as early as July 15, 1885,— legal proceedings to dispossess us of our rights, if we failed to bow down at the

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sounding of the "cornet, flute, harp, sackbut, and psaltery." Failing, we knew that the fire was prepared for us, and that the "king's commandment was urgent," and that, therefore, the fires would be very hot. But we could not "fall down and worship," and so it fell to our lot to submit to whatever might come to us. This we did as best we knew how.

Now that the Rubicon is passed, what is the result? What has insubordination wrought for us in the Auglaize Conference? Are we made better men and women by it? Has it purified the Church and won souls to Christ? Has it brought men and women closer together in Christian love and sympathy? Has it united Christians in their efforts to evangelize the world? Has it been the means of imparting any new grace to the heart? Has it created any moral sentiment of right not before accepted? All these questions are pertinent to the history it has made, and rightfully belong here. We affirm that the one answer, "No," applies equally to all. If none of these good things can be affirmed, then some evil things may be, unless indeed the work done in the matter was fruitless in both good and evil. The evil done, as we view it, may be summed up in the following things:

1. The alienation of heart between brethren, which was effected by unjust criminations indulged by both parties more or less, under the heat of excitement which was fermented by the captious teaching of the leaders on one hand, and the effort at defense on the other.

2. The dividing of the Church on technicalities when she might have been united on a principle. This charge we lay at the threshold of our Radical brethren — not to raise a controversy, but to make history which will survive the "crack of doom," as men in their sober senses will forever judge who review the facts as they are.

The Constitution of 1841 provided no way for amendments, and hence the plan for amending and revising was left either to the people or to the General Conference; and as no sane person has ever interpreted the Constitution to mean that the people were the ones to construe the meaning of the Constitution, it is reasonable to infer that the

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General Conference did possess that right. Moreover, it is in perfect accord with the Constitution that the majorities in the legislature of the Church do represent the minorities; otherwise all legislation would be useless as a governing principle in the body. This will not be denied.

And we now affirm that if the sentiment in the Church was against the proposed changes to be made in the organic laws of the Church, the brethren who assumed to dictate methods contrary to those proposed by the General Conference, which only could extend to the denomination the privilege of expressing their wish in the matter, are wholly to blame for the defeat of their avowed purpose to maintain their opposition to the changes made. The one-hundredth part of the effort made to oppose the action of the General Conference, if it had been made in opposition simply to the changes proposed, would not only have been the privilege, but the right as well, of all who chose to do so. But to persuade our people to act contrary to their rights and duties under the circumstances, was to commit them to the very acts which had the effect of severing them from the body. They were disarmed by their leaders, and in their defenseless and helpless condition were subjected as the victor's spoils. This is another feature of the evil wrought, and as we view it, it is a burning shame. The man or woman who can now affirm that they, in any way, were deprived of their rights as members of the Church by the General Conference of either 1885 or 1889, affirms what no well-informed and unbiased person can believe.

The truth is our unsuspecting, good, and well-meaning people have been led into the error of petitioning, which was a privilege never to be denied them, instead of voting, which was a duty they owed themselves and the Church in general. This we regard as very unfortunate. But under the oft-repeated proclamation, "Petition, protest, and never submit to anything," the counsel to "vote your sentiments and abide the decision of the people" was ignored, and the result is the spectacle of a divided people and disintegrated Church. This, coming just at the time when God's people, as at no other time in the history of the world, are coming

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together and uniting under the flash lights of heaven in more perfect accord with the mind of our Divine Lord, who so earnestly prayed, "Holy Father, keep through thy own name those whom thou hast given me, that they may be one, as we are, ... that the world may believe that thou hast sent me," is a burning shame.

We wish now to call attention to a few facts without which this history would be incomplete—not that we have chronicled a tithe of what belongs to it, but that what we now refer to should go down to our people in the ages yet to come. It will be observed that from the very beginning the Church was threatened with law. Well, that threat has been executed. But in no instance, has the *Conservator* made good its pledges to give to its followers every dollar of the Church's property. It, somehow or other, failed before the courts, and then it comes to pass that they are not United Brethren for the sake of a few shingles, but from principle. All this is well enough, we are sure, and we are glad that more than ten to one in the Church are United Brethren in Christ to-day from both principle and shingles, and that the various courts have so decreed. Let this go down to history, that ours is the land wherein is accorded men the liberty of conscience to work, plan, and execute for the building up and sustaining of the best moral and religious interests of mankind, and that in so doing they will be protected and defended by the laws.

"The associate editor dedicated a church at Elida, Ohio, last Sabbath two weeks ago, and one at Allentown, last Sabbath."—*Conservator*, December 29, 1887.

It will be observed that the time of these dedications was but a little over two years after the close of the Conference at Fostoria, Ohio, in 1885.

This is the charge in the Auglaize Conference where they opened up upon the preacher and the writer, the finance committee assuming to dismiss the preacher, and notifying him that he would not be employed on the circuit. The charge urged against him was, that he was a Liberal, nothing more nor less. The result of the insubordination and outright rebellion upon the part of a few men on the work,

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was the carrying away of some seventy or eighty members of the church. This we tried to prevent in every reasonable way possible, consistent with the authority of the church. For this we have the reward of slander and misrepresentation from various sources, but we leave it all to the judgment day, when the motives actuating men will be their best defense or their greatest accusers.

The reader will, no doubt, think it very strange that if all the churches belonged to the seceding brethren, they should be in such haste to build for themselves. We shall not undertake to explain the contradiction as between the assumption and the action. Both are patent to all observers of passing events. A statement regarding results up to this time is deemed proper in this place. Our Radical brethren started out with a trumped-up statistical report of 4,135 members in the Auglaize Annual Conference, which lead a witness to swear or affirm in the Van Wert court, on the trial of church property as pending between Rev. W. Miller and Rev. E. Counseller, that more than four thousand members in the Conference stood with and for the Radicals. At the time they made up these figures there were only four charges in the Conference that refused to report to the Auglaize Annual Conference proper. They were as follows: Olive Branch, C. H. Welch in charge, 244 members; Payne, W. H. Conner, 217; Monticello, G. H. Bonnell, 99; Montezuma, R. G. Montgomery, 129,—making a total number of 689, which was reported to the first session of the seceders' conference, which was not reported to the regular Conference of the United Brethren in Christ. All other reports were mixed.

This, their first conference session, was held at Centenary Chapel, Mercer County, Ohio, August 21-24, 1889. The membership of the Conference at the end of the year 1888 was 7,822, as shown by the chart, and at the end of the year 1889 it was 6,334, so that if we pass over all losses from other sources, and say nothing of the accessions in this time, and credit them with all the glory of rending the church and breaking hearts and destroying the peace of brethren over a simple technicality, they go out with only 1,488, against the 4,135 as reported in their first minutes.

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At the close of their third year, as reported to their chart, they have only two thousand, three hundred and ninety-nine members, and their conference now includes both Miami and Auglaize. This showing, after three years of hard, earnest, persevering work, leaves them one thousand, seven hundred and thirty-six members less than what they claimed at the beginning, notwithstanding the numbers they have added to the original number.

Taking the report at the end of the year 1888 as the basis from which to start, as we have done above, and allowing that they are correct in their claims and sworn statements, we were left with only three thousand, six hundred and eighty-seven members when our Radical brethren withdrew and organized their church. We have stayed on our original territory, and by the blessing of God, in the identically same length of time in which they lost one thousand, seven hundred and thirty-six members according to their own showing, we have gained one thousand, nine hundred and seven.

We now leave our readers to draw their own conclusions. We have been careful to guard against anything that in any way was not in strict harmony with the facts, and doubt not that when men sober down to candid judgment in the matter, all will accord to us honesty of purpose in these sad chronicles. That the Church has a schismatic division is only too true, and we only trust that the One who knows all hearts and tries all reins, will bring good out of evil. We will now place before the reader a copy of the deed for the church house of the seceding brethren at Allentown, Ohio, the house to which we referred in the beginning of these last remarks. We do this because it belongs to the history of our Conference and harms no one; nor do we question the right of these people to do just what they have done in building the house, if they can better glorify God by doing so; and we promise them to keep the peace and never to molest them in any way. We trust that they will never make a mistake while they live, nor fail of their reward in heaven. It may be that all will be right when the clouds have lifted a little more; if not, we shall abide our time and trust the Lord.

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The following superscription is placed over the door of the church:

UNITED BRETHREN IN CHRIST
UNDER THE CONSTITUTION
AND CONFESSION OF FAITH OF 1841
A. D. 1887.

DEED OF SECEDERS' CHURCH AT ALLENTOWN, OHIO.

Abby Jane & Benj. Stemen
To
Trustees Mount Zion Church of Conservative U. B. in Christ.

Know all men by these presents, That we, Abby Jane Stemen and Benjamin Stemen, her husband in consideration of the sum of One hundred and Fifty Dollars, in hand paid by J. D. Allen, R. Verbryke and J. H. Herrington, Trustees of the Mount Zion Church of Conservative United Brethren in Christ, a religious corporation of Allentown, Ohio, the Grantees, do Give, Grant, Bargain, Sell and Convey unto the said Grantees, for the only proper use of said Church and the members thereof as organized under the constitution of said Church in the year A. D. 1841, and to such of those members as conform to the Church doctrine and discipline of said Church under said organization, the following described premises, situated in the County of Allen and State of Ohio, to wit: In Lots number forty three (43) and forty four (44) in Myers Addition to the town of Allentown, as the same stand numbered on the plat of said town on the Records of Allen County, Ohio. To have and to Hold, the above granted and bargained premises, with the appurtenances thereunto belonging unto the said Grantees their successors in office, until the difficulty and dissension now existing in said Church is settled either amicably or by legal proceedings, and then the said trustees

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or their successors in office have the full and exclusive power to convey and transfer said above described premises to said Church, if there be no division or separation, but if there be a division or separation then said trustees or their successors in office have power only to convey and transfer said premises above described to the division or body corporate or that may become incorporated that uphold the doctrine and discipline of said church as organized under its said constitution of A. D. 1841, and in no case have said Trustees or their successors any power to convey or transfer said premises above described to the liberal faction of said Church or their successors, If said premises be not conveyed by the time aforesaid to said Church as organized at the time aforesaid then said trustees hold said premises in trust for the sole and exclusive use of said church as organized or if a division occur as aforesaid then to such conservative division aforesaid until such conveyance is made. And Abby Jane Stemen and Benjamin Stemen, do for themselves and heirs covenant and agree with the said Grantees, their heirs and assigns, that at and until the ensealing of these presents they were well seized of the above described premises as a good and indefeasible estate in fee simple, and have a good right to bargain and sell the same in manner and form as above written, and that the same are free from all incumbrances whatsoever with appurtenances thereunto belonging to said Grantees his heirs and assigns forever, against all lawful claims and demands of all persons whomsoever,

In witness Whereof, We have hereunto set our hands and seals the 25th day of May in the year of our Lord one thousand eight hundred and eighty seven.

Witnesses

James Mackinzie	Abbey J. Stemen,	[seal]
J. C. Ridenour	Benjamin Stemen	[seal]

The State of Ohio } ss.
Allen County }

Before me, a Notary Public in and for said County, personally appeared Abbey Jane Stemen and acknowledged that

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she did sign and seal the foregoing instrumen. and that the same is her free act and deed.

In Testimony Whereof I have hereunto set my hand and official seal this 25th day of May A. D. 1887.

[SEAL.] JAMES MACKINZIE, Notary Public.
Allen County, Ohio.

THE STATE OF OHIO
ALLEN COUNTY ss.

Before me, a Justice of the Peace in and for Allen County, Ohio, personally appeared Benjamin Stemen and acknowledged that he did sign and seal the foregoing instrument and that the same is his free act and deed.

In Testimony Whereof, I have hereunto set my hand and official seal this 4th day of June A. D. 1887,

H. BLOSSER Justice of the Peace
German Township, Allen County, Ohio

Witnesses
H. BLOSSER
DANIEL BOLENDER

Received for Record Oct. 8th 1887.
Recorded Oct. 10th 1887

WM TIMBERLAKE Recorder.

CERTIFICATE OF COPY.

STATE OF OHIO, ALLEN COUNTY, ss.

I, GEORGE MONROE, *Recorder within and for the aforesaid County and State, do hereby certify that the foregoing is a true and correct copy of the original deed in Book 49, page 186, now on record in said Recorder's office.*

In testimony whereof, I have hereunto set my hand and affixed the seal of said office, at Lima, Ohio, this 13th day of April, 1892.

GEORGE MONROE, *Recorder.*

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