

excellent "help meet" until 1848, when she exchanged earth for heaven, and labor for reward. In 1849 he was again united in marriage with Miss Catherine B. Monday, a devout Christian lady, who was a kind and devoted companion until March, 1856, when she departed this life in peace and entered into the joy of her Lord. On the 4th of May, 1857, he was united in marriage for the third time with Miss Elizabeth Thrapp, daughter of Rev. Israel Thrapp, who survives him His last wife, Mrs. Elizabeth Springer Oliver (which is her present name), is a woman of rare Christian excellence and force of character. For eighteen years she watched over her venerable husband with all the love and devotion of maternal solicitude. At home, abroad, and in all his journeys, she was his ever present devoted companion, anticipating his wants, soothing his sorrows, and like the true wife and mother gently smoothing his passage to the tomb.

Mrs. Oliver belongs to a family of preachers. Her grandfather, Rev. Joseph Thrapp, whose life is sketched in this volume, was a preacher; her father, Rev. Israel, her uncle, Rev. Joel S. and her brother, Rev. J. A. Thrapp, are all members of the Muskingum Conference of the Methodist Protestant Church. It is no wonder, therefore, that she inherits talents of a fine order, and is at present (1880) publicly engaged in preaching the gospel and performing pastoral duties.

He finished his course in peace, on the 17th of August, 1875, in the 85th year of his age, and in the 50th of his ministry, and entered his eternal rest.

Revs. John Scott, D. D. and John Cowl, D. D., delivered appropriate funeral addresses, and Rev. Alexander Clark, D. D., delivered a memorial discourse at the ensuing session of the Muskingum Conference.

* * * * *

64

W. B. EVANS [30]
1794-1873.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psa 126:6.

Emotion has always been a marked characteristic of Methodism. As light and heat are inseparable in nature; so they should be in grace. Methodism means soul saving; and what ever other qualifications a minister may possess, if destitute of this important characteristic, he is a poor apology for a Methodist preacher. Among all the revivalists of his day, but few were more successful than Rev. William B. Evans.

He was born in Lancaster County, Pa., on the 18th of March, 1794, but, was raised chiefly at Martinsburg, Va. In 1816 he removed to the State of Ohio, and settled first at Mount Pleasant, but afterward at Harrisville, where he was appointed a class-leader, and licensed to preach. From 1816 to 1828 he was one of the most successful local preachers in the M. E. Church.

His father, John Evans, having been a soldier in the American Revolutionary war, and he a soldier in that of 1812, when our Nation was contending for the right of self government, he of

course, became, a strong advocate for the right of representation and equality in the free Gospel Church, as well as in the State. And when the exotic plant of Episcopacy flowered up so rapidly into its legitimate fruit of intolerance in the M. E. Church, as demonstrated by the expulsion of a number of its best member for a simple disagreement of opinion on the subject of Church polity, that all his doubts in reference to the righteousness of the cause of Reform were immediately removed, and like the immortal Luther, he stood before the world a PROTESTANT!

As a Reformer, he was a member of the Convention held in Baltimore, in November, 1828, where the "Conventional Articles" were adopted. He now felt it his duty to enter the itinerancy of the new Church, so he assisted in October, 1829, in organizing the Ohio Conference, became a member, and went forth like a flaming torch, preaching the gospel, organizing societies, circuits and stations, with great success, and became one of the most useful ministers in the Denomination.

In 1829 he wrote and published a small pamphlet entitled, "A Brief View of the Government of the M. E. Church, set forth in Questions and Answers." Many editions of this tract were published, and one hundred thousand copies were issued and sold from the Methodist Protestant Book Concern at Baltimore.

As a preacher, he was plain, practical and fervent. He was a man of deep spirituality, strong faith and of great power with God in prayer. He was very emotional and sympathetic in manner. He generally went forth weeping, bearing precious seed, but always came again with rejoicing, bringing his sheaves with him by the hundreds into the fold of Christ.

He enjoyed the respect and confidence of the Church and of the world, and was elected President of the Ohio Conference in 1835, when the onerous duties and exposure of traveling over that vast District, embracing the States of Kentucky, Indiana, Illinois and the western part of Ohio, brought on a bronchial affection which disqualified him for a time for pulpit labors: Hence, in 1836 he retired from the active work, removed to Cincinnati, and engaged in business until 1841, when his health having been restored, he resumed his itinerant labors and continued them until 1863, when owing to the infirmities of age, he was superannuated and remained in that relation until the close of life. He was also President of the Conference in 1843 and 1850, and a member of the General Conference of 1854.

He was highly honored in having a son worthy to receive his mantle -- Rev. Charles Springer Evans, who is now (1880) serving his fifth consecutive year as President of the Ohio Conference, which his venerated father assisted in organizing in October, 1829.

He aged grandly, and ripened symmetrically in all the Christian graces under the mellowing rays of the Sun of Righteousness, and came to the end of life's journey, on the 10th of March, 1873, in the 79th year his of age, and in the 57th of his ministry.

His end was peace! "For him to live was Christ; and to die was eternal gain." He said to some friends a short time before his departure: "I am ready, I am waiting, I shall soon be at home; there is no sickness there!" And soon after, as calmly as the close of a summer's day, he passed from earth to heaven, and from labor to reward.

At his request Rev. A. H. Bassett preached his funeral sermon from Psa. 126:6, to a large congregation of relatives and friends. Remarks were made by Revs. C. Springer, J. B. Walker, T. B. Graham, W. R. Parsons, J. W. Spring, W. R. Shultz and Prof. I. W. McKeever, after which his remains were laid down to rest at Richwood, Ohio, until God shall bid him rise.

* * * * *

65

CHARLES AVERY

1784-1853

[see picture hdm1600f.jpg]

"Honor the Lord with thy substance, and with the first fruits of all thy increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." -- Prov. 3:9-10.

Benevolence is the characterizing trait of Deity. "The Lord is good to all, and His tender mercies are over all His works." He preserveth man and beast. He openeth His hand and filleth them with good, and giveth them their meat in due season. And he is most like God who spends his life in doing good by liberally supplying the wants of others with the means which the Lord has given him. Judged by this criterion, the Rev. Charles Avery occupied a prominent position among the Christian philanthropists of his day.

He was born in Westchester County, New York, on the 10th of December, 1784. Being one of a large family, and having to depend upon his own exertions for advancement in life, his opportunities for securing an education were very limited. He came to New York City while a youth, and obtained a situation as a clerk in a drug store. Here he applied himself closely to study, availing himself of the advantages of the night schools, and thus secured a good business education.

He was converted to Christ in his youth and united with the M. E. Church. Feeling himself called to preach the gospel, he hesitated for some time whether to enter the itinerancy, or engage in business and thereby secure financial ability to aid the cause of Christ in a pecuniary way and preach the word. on Sabbath, as a local minister, as opportunity was accorded. He decided upon the latter course, and became an acceptable local minister while connected with the M. E. Church, and in the unstationed relation of the Methodist Protestant Church he was everywhere esteemed as an able and worthy minister of Christ

In 1812 he was united in marriage with Miss Martha Bryan, an excellent Christian lady, and removed to Pittsburgh, Pa., and engaged in the drug business. During the war of that year he had invested his capital in a small cargo of drugs, which with the vessel was lost between New York and Philadelphia. At this juncture friends came to his assistance, and he succeeded in establishing himself in that business in the city of Pittsburgh. He was very enterprising, and in company with Messrs. John and Thomas Arbuckle, Josiah King and I. M. Pennock, engaged in the manufacture of cotton, with great success. This constituted the basis of his great wealth, which was afterward greatly increased by engaging with Messrs. Howe, Hussey and company in mining the

rich copper ore in the regions of Lake Superior. Dr. Brown, a life long friend, speaks of this venerable man as follows:

"Mr. Avery's wealth was all amassed in an honorable and legitimate manner. Speculation was not to his taste, and greedy self-seeking speculators he abhorred. He never lost sight of his conscience, the 'golden rule,' or the God whom he professed to serve. He carried his religion with him in all his business transactions, and was always prudent, deliberate and far-seeing. never in debt, or over burdened with business complications and cares, and hence ever esteemed a happy genial and sociable business man.

As before stated, Mr. Avery's benevolence was as much a part of his daily life as was his religion. Large-hearted and unostentatious, it was his regular habit, from his very youth, a part of the structure of his nature, but rendered more a matter of conscientious obligation in him by self-consecration to his Maker. In strict conformity with his favorite Bible texts, he commenced this part of his life by giving away the first five dollars he ever made in our city, to some poor people for building a church. This was his first fruit-offering, and deeming himself ever after as but a steward for God, he dedicated his means to benevolent purposes. He took the liberal view of every local measure, abounding in charitable contributions to benevolent enterprises of Pittsburgh, Allegheny and surroundings.

He was a large and constant giver to the poor, not letting his right hand know what his left hand did, and this, too without regard to complexion, nationality or denomination. He mainly built the M. P. Church on East Common, Allegheny, without asking contributions from any, but accepting some few voluntary ones. When the Second M. P. Church was built in Pittsburgh, Mr. Avery's head, hand, heart and purse were with it from bottom to top. He was also frequent in his generous assistance to poor young men of good character, to itinerant preachers and to literary institutions.

Towards the end of his life Mr. Avery's benevolence intensified, and, as it were, crystallized, in one direction. In Bible doctrines, he had taken the side of free grace for all mankind. In church government, he advocated the rights of the laity, and on the slave question, he took the side of the down-trodden, and became thoroughly anti-slavery. His large-heartedness needed a special object to spend itself upon, and he espoused the cause of the oppressed and friendless Negroes." -- People's Monthly, Pittsburgh, Pa. July, 1871.

As a Reformer, he was positive, fearless and outspoken. He was a firm believer in the Fatherhood of God and the Brotherhood of the race -- that but "one is our Master, even Christ; and all we are brethren" equal in rights, rank and privileges. Like his Heavenly Father, he was bitterly opposed to oppression in Church and State, whether it was among his white or colored brethren. Deeply sympathizing with his lay brethren in the M. E. Church, who did not enjoy the right of suffrage, which constitutes freedom, he united with the "Union Society" of Pittsburgh, and was elected a member of the General Conventions of 1827, 1828 and 1830. In the historic Convention of 1830, Rev. Asa Shinn moved that the new organization be called the Representative Methodist Church, when Dr. Waters, the President, called Dr. French to the chair and opposed the term "Representative," and suggested that of Protestant, when Rev. Charles Avery moved to substitute the word "Protestant," for "Representative," which was carried, and the title became the Methodist Protestant Church. He was a member of the first organization of Reformers in Pittsburgh, in the M.

E. Church, which became after the separation the first Methodist Protestant Church of that city. He was a member of the Ohio Conference from its origin in 1829 until 1833, when the Pittsburgh Conference was set off; and he remained in the latter Conference until death. He was elected a member of the General Conferences of 1834 and 1838, where his wise counsels were kindly heard and duly appreciated.

As a preacher, he was pointed, practical and earnest. Though deeply engaged in business through the week and occupying only an unstationed relation in the ministry, yet he would travel a considerable distance on horseback to keep up appointments and assist in organizing new churches. He was a thorough Methodist, and unlike many rich professing Christians greatly enjoyed the class and lovefeast meetings. He was deeply spiritual, and he and his wife were constant in their attendance at camp-meetings, and his tent, like Abraham's of old, was ever open for the accommodation of friends and strangers. At these social religious meetings he was a most earnest worker; as a preacher at the stand, at the altar and among the tents, wherever penitents were to be found, there was he to instruct, encourage and pray with them.

His special trait of character was that of benevolence and liberality. His estate was found after his decease to be worth about \$800,000 and as he had no children to inherit it, he gave nearly all of it away to benevolent objects; after expending perhaps a similar amount during his life, in acts of public and private beneficence. He left at death about \$150,000 to his relatives and friends. He was the founder of the first M. P. Church of Allegheny City, Pa., where he lived and retained his membership, which property is worth \$50,000. He paid \$3,000 cash for the ground on Fifth avenue on which the 2d M. P. Church of Pittsburgh is built, and assisted largely in its erection, and left \$5,000 to it; \$5,000 to the first M. P. Church on South Side, Pittsburgh; \$5,000 to the first M. P. Church Allegheny City, and \$20,000 to the Preachers' Aid Society of the Pittsburgh Conference of the Methodist Protestant Church, as funds for permanent investment, the interest of which only can be used for the benefit of the Churches and Conference.

The endowment of the Preachers' Aid Society of the Pittsburgh Conference is a noble monument to his kindness, sagacity and munificence. This \$20,000 given to the Conference has increased to \$25,000, from the interest of which, \$3,000 is annually distributed to the superannuated ministers, and to their widows. He gave also \$1,500 to Madison College, \$25,000 to Oberlin College, in Ohio, and \$25,000, which has increased to \$35,000, to Avery College or Institute in Allegheny City Pa. He made also a number of other liberal donations to hospitals, churches and benevolent associations.

Having full confidence in the integrity and the discretion of his chosen executors, Hon. T. M. Howe, W. M. Shinn Esq., and Josiah King, he devised to them to them his residuary estate, which after all the bequests named in his will were paid, amounted to \$416,000. According to his will, one half of this amount, was paid over to the AMERICAN MISSIONARY ASSOCIATION, (of which he was a life member) "for the purpose of disseminating the gospel of Jesus Christ among the colored tribes of Africa," under its auspices and directions. The other half has been properly invested, as a perpetual fund, "the interest thereof to be applied, to the education and elevation of the colored people of the United States and Canada." Accordingly valuable, normal schools and institutes have been founded and assisted by the interest from this fund for colored people, in Pennsylvania, Ohio, Virginia, North Carolina, Kentucky and Canada.

Rev. A. H. Bassett speaks of this good man as follows:

"But one special enterprise, upon which he bestowed much thought, and care, and means, was the founding of a Collegiate Institution for the benefit of people of color. He erected for this purpose, upon his own grounds, in Allegheny City Pa., an ample college building, at his own expense. He had established a preparatory school, and purposed that the institution, with ample endowment, should furnish a full college course for persons of color. But before his projected plans went into full operation, he was removed by death on January 17th, 1858. He, however, bequeathed great amounts for the benefit of the colored race, in various ways.

When, many years ago, the Amistad captives from the coast of Africa were providentially brought to our shores, and were liberated by our government, or rather by the law of nations, as victims of piracy, the sympathies of Mr. Avery were greatly enlisted in behalf of those hapless objects of humanity. And when they were to be returned to their native land, he was a leading one in meeting the expenses of establishing the Mendi Mission, for the Christianization of their tribes. Meanwhile, he had taken in charge one of the captives, a girl, who, becoming converted, had a solicitude for the conversion of her people. As she proved a person of capabilities, Mr. Avery had her educated at Oberlin College. She there made the acquaintance of an African gentleman, who was also a convert, and of like missionary impulses towards his native land. These twain were ultimately married, and were sent out by a Missionary Association, to the Mendi Mission, at the expense of Mr. Avery, who subsequently provided for their support, as missionaries, while he lived. He also did largely in maintenance of the mission, to the end of his life. The scene, of Mr. Avery sending out these missionaries to Africa, is beautifully represented in sculpture on his monument." -- Bassett's History of the M. P. Church, pp.389-90.

Personally, he was tall, well proportioned and of majestic bearing, with regular features, gray eyes, dark auburn hair, and a fine open countenance beaming with kindness and benevolence. His large heart overflowed with love for the race; his strong sympathy for the suffering and oppressed, pre-eminently fitted him for those philanthropic labors to which his long life was so successfully devoted. Like the Master, he was kind, affable and courteous to all. He was a great lover of hospitality, and practiced it in a princely manner without grudging, as "a good steward of the manifold grace of God." Like Abraham of old, he was not forgetful to entertain strangers; and from his open door the poor and unfortunate, regardless of caste or color, were never turned empty away.

As the tree leans, so it falls, and as he lived, so he died with unshaken trust in God, and love towards his fellow men. A short time before his departure, the sacrament of the Lord's supper was administered to him by his faithful pastor, Rev. John Cowl, D. D., who speaks of him in a letter to us as follows:

"I was the pastor of Rev. Charles Avery at the time of his death, which occurred on January 17th, 1858, and preached his funeral sermon from Phil. 1:21 "For me to live is Christ, but to die is gain." The Fifth street Church in Pittsburgh was crowded to its utmost capacity, the aisles, steps and galleries were packed, and every available space was occupied with anxious hearers, who

came to pay the last tribute of respect to the memory of one they held in the highest esteem for his many virtues and practical beneficence.

His death was full of hope, peace and triumph. I asked him a short time before his death, what his hopes were in reference to the future, and with some difficulty of speech he replied, 'My hopes are as immutable as the promises and attributes of God.' Every utterance showed that he was standing by a faith of wondrous strength, founded upon the eternal Rock of Ages. A short period before his departure, I asked him if he had any message to send to his brethren, when he murmured with his expiring breath, 'The tree is known by its fruit' -- which text was his rule of life.

When I think of his life, I would wish to imitate it in all its excellencies: and when I remember his death, I would wish to fall asleep in Christ as he did, having 'beneath and around me the everlasting arms.'"

His remains were laid to rest in Allegheny Cemetery, where one of the finest private monuments in the United States, costing \$18,000, marks the place of their repose. "He rests from his labors, and his works do follow him!" For he taught by his life that:

"He is dead whose hand is not open wide
To help the need of a human brother:
He doubles the length of life's long ride
Who furnishes aid to bless another:
And many thousand lives are his
Who carries the world in his sympathies."

* * * * *

66
WILLIAM HAMILTON
1789-1867

"The just shall walketh in his integrity: his children are blessed after him." -- Prov. 20:7

"The curse of the Lord is in the house of the wicked but He blesseth the habitation of the just." And so was the just man, Rev. William Hamilton, greatly blessed with the favor of the Lord, and "his children after him."

He was born in Fayette County, Pa., on the 14th of May, 1789, as his parents were moving through that State to Morgantown, Virginia, where he spent his youth, and where a number of his relatives still reside. His ancestors were among the first settlers of Baltimore County, Md.

In 1806 his parents moved to Ohio, and settled in Muskingum County. In 1838 the subject of this sketch removed to Union County in the same State, where he spent the remainder of his useful life.

He was converted to Christ in 1811, united with the M. E. Church, and in 1816 was licensed as a local preacher, and continued in that relation until the organization of the Methodist Protestant Church, when he united with that body, on account of objections to the government of the M. E. Church.

Being strongly American in sentiment and feeling, he early espoused the cause of Reform, and from 1828 to 1836 spent much of his time in preaching the gospel and in organizing Methodist Protestant societies in Muskingum, Knox and Licking Counties, in Ohio, and afterward in Union and other counties, where he labored with great success without compensation.

In 1834 he served Mount Pleasant circuit as pastor. He was united in marriage with Miss Ewing of Muskingum County, who died in peace in 1819, leaving him four children. In 1820 he was again married to Miss Lydia Springer, who cheered him in the journey of life until 1864, when she fell asleep in Jesus, and entered into rest. All of his large family have attained prominent positions in society. The Hon. C. S. Hamilton was a member of the Ohio State Senate, and also of the United States Congress in 1867. Dr. J. W. Hamilton is one of the most eminent surgeons in the State, and Rev. J. H. Hamilton, is a prominent member of the Muskingum Conference of the Methodist Protestant Church. Horatio C. was a Captain, and Thomas B. and Isaac N. were Surgeons in the U. S. Army in the late Civil war. Samuel, William and George Hamilton are successful farmers. His ten sons all grew to maturity, and averaged six feet in height, so that it was facetiously said, "he had sixty feet of boys."

His son William Hamilton having been greatly prospered in business, has donated nearly \$12,000 towards the endowment of Adrian College.

As a preacher, William Hamilton was plain and earnest. He was a member of the first Ohio Conference, held in 1829, and a worthy minister of Christ.

He departed this life in peace, on the 8th of August, 1867, in the 78th year of his age, full of years, grace and glory. Rev. T. B. Graham preached his funeral sermon from Prov. 14:32, to a large congregation of relatives and friends, after which his remains were laid away to rest in Richwood Cemetery, Ohio.

* * * * *

67
ABRAHAM WOOLSTON
1791-1870

"For the zeal of thy house hath eaten me up." Psalm 69:9.

Rev. Abraham Woolston was born in Vincentown, New Jersey, on the 9th of November, 1791. He was converted to Christ in early life and joined the M. E. Church, was soon after licensed to preach, and ordained a Deacon in 1821.

Being a lover of civil and religious liberty, he united with the Associated Methodist Churches in 1828. He labored in Pennsylvania in 1830; in Delaware in 1831, 1832 and 1833 and 1834 again in the Pennsylvania Conference, of which he was President in 1835. In 1837, 1838 he traveled Egg Harbor circuit in the New Jersey Conference, where he was elected to the General Conference in 1838.

In 1839 he removed to Illinois and organized a large circuit in Kendall County, was elected President of that Conference in 1841. In 1842 he lost by death his devoted wife -- was married again in 1844; and in 1845 was again President of the Conference. In 1856 he removed to Marshall County, Iowa, where he organized the first M. P. Church, and in 1860 was elected President of Iowa Conference -- labored there until 1865, when he removed to Ray County, Missouri, where on the 8th of February, 1870, he fell asleep in Jesus, and exchanged earth for heaven, and labor for reward, in the 79th year of his age.

* * * * *

68

P. T. LAISHLEY

1798-

[see picture hdm1600g.jpg]

"Let thy heart keep my commandments: for length of days, and long life, and peace shall they add to thee." Prov. 3:1,2:

What a blessing to the world is a long life spent in the service of Christ. Who can estimate the influence of the life of Moses, the lawgiver of Israel; of that of Confucius, the Reformer of China, or that of Socrates and Plato of Greece, or Seneca of Rome, or that of Paul, Luther, Calvin, Wesley and Snethen of the Christian Church. Among all the Founders in the Methodist Protestant Church but few have been so highly favored with a long and useful life as Rev. Dr. Laishley.

He was born in England on the 1st of January, 1798. His grandparents were members of the societies organized by John Wesley, and he was one of five sons, all of whom became ministers of the Gospel. He emigrated to America in 1818, and was converted in 1819 at a camp-meeting, held in Loudon County, Va. He shortly afterwards began teaching school in a house where the O'Kelleyites or Republican Methodists held their meetings, with whom he united in Church fellowship, and was licensed, and ordained by them in 1820.

As "it is not good for man to be alone," he was married In 1821. About this time he commenced to study medicine, and graduated in 1832, and practiced the healing art for about three years, preaching nearly every Sabbath as opportunity was afforded. Thus like Luke the Evangelist, he was able to prescribe for both the souls and bodies of men.

In 1833 he united with the Pittsburgh Conference of the Methodist Protestant Church, and soon became one of the standard bearers in advancing the cause of Christ in that District, and afterwards in the Western Virginia Conference, until 1868, when he again united with the

Pittsburgh Conference. He has always enjoyed the confidence of his brethren, which has been demonstrated by the fact that he was thirteen times elected President of the Annual, and four times a representative to the General Conference and also, to the historic Union Convention of 1877.

As a preacher, Dr. Laishley has stood in the front rank of the ministers of his day. Clear in statement, strong in argument and pathetic in manner, he seldom failed to convince the judgment, and move the unprejudiced heart to Christ. He has been a capital debater, a dignified president, and a fine executive officer.

As a Christian, he is kind, affable and courteous; an affectionate husband and parent, a true and sympathizing friend. He has been a close observer, possesses a large fund of general information, and excels in the social circle, by his interesting conversation and anecdotal illustrations.

He has always been a strong advocate for Temperance and an active worker in the good cause. He has also taken an active part in the Masonic Fraternity, and in 1847 was appointed Master of the Union Lodge No 93, by the Grand Lodge of the State of Virginia.

Though now in the 83d year of his age, and the 60th of his ministry, he is still cheerful and happy, preaching the Gospel whenever his health will permit. Thus like the tree planted by the rivers of water, his leaves of faith and hope have not withered, and he is still bringing forth fruit in old age.

* * * * *

69
JOSEPH J. AMOS
1803-

[see picture hdm1600h.jpg]

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."
Matt. 23:8.

The Gospel is the inspired charter of liberty. "It sanctions no privileged orders: it gives no exclusive rights. All who imbibe its spirit and obey its precepts are recognized as equals: children of the same Father, brethren and sisters in Christ, and heirs to a common inheritance." It also promotes social freedom, mental independence and spiritual liberty by recognizing Christ as the only Master, and the BROTHERHOOD relation of the race. Among all the advocates of civil and religious liberty none have been more faithful than Joseph Jones Amos, the subject of this brief sketch.

He was born in Bourbon County, Kentucky, on the 30th of September, 1803. His educational advantages were limited, yet possessing a strong inclination for reading he secured a large fund of general information. When about twenty years of age, like Dr. S. K. Jennings, he read a number of infidel books, and became skeptical. Being fond of argument he took great pleasure in

throwing obstacles in the way of professing Christians. But the same Jesus who arrested a Saul of Tarsus and a Dr. Jennings, followed him like his shadow, convicted him of sin by the Holy Ghost, and in 1826 he sought and found peace in the Savior.

As a Reformer, he is plain, positive and radical. He did not believe that the nature of the M. E. Church polity could be reformed by breaking off a few of the excrescent buds of the tree, but by going down to the tap-root and there engrafting the New Testament model of government, which would abolish ruling Episcopacy and enfranchise the whole membership of the Church. In a communication in 1880, he says: "I first united with the M. E. Church in 1826, reserving the right of private judgment in matters of faith, taking the holy Scriptures for my guide, which I believed did not authorize or sanction their form of government."

In exercising his right of private judgment and expressing his opinion, as one of "the Lord's freemen," he was charged in 1828 by some of his brethren, with inveighing against the Discipline of the Church." But when an effort was made by the preacher to try him before the Church, brother Amos, like Paul and Luther, defended himself so ably by vindicating his rights as an American citizen and Christian, that the charge against him was abandoned by the judge and jury. He objected before the congregation to the unjust composition of the court as follows: He said,

"(1) The judge, the preacher, was the accuser in the case. (2) The judge had appointed the jury. (3) The judge could go out with his jury and help them make up the verdict. (4) If the judge was not satisfied with the verdict of his jury he could refer the case to the Quarterly Conference which was the preachers' court (as nearly every member was indebted to the preacher, the judge for his official position in that body,) and have the accused tried again. See Hedding on Discipline, pp. 62-3; and 'Directions For Trial,' in the M. E. Discipline. A trial in such a constituted court, was an ecclesiastical farce and burlesque on Christian jurisprudence."

So clear were the statements and conclusive the arguments of his address before the Church in pointing out the unjust features of the proposed court of trial, that in a few days after, he with fifty-five others withdrew, and organized an Independent Methodist Church, when shortly afterward they adopted the "Conventional Articles," and in 1830 the Constitution and Discipline, and thus became a part of the Methodist Protestant Church.

In November, 1839, he removed to Rush County, Indiana, where he was constrained by his brethren to accept license to preach, and where he still lives to bless the Church with his counsels, prayers and funds.

He was a member of the Ohio Conference in 1829, and is at present the only surviving member. He has been elected to three General, twenty-three Annual Conferences, and also to the Union Convention, held in Baltimore in 1877.

He has been greatly prospered in business, and as the venerable Starr, Avery, Tompkins and others, like a wise steward distributes the Master's funds to His Church as it needs them with his own liberal hands; thus having the pleasure of giving and seeing the blessed results of his benefactions. He has given \$21,000 towards the endowment of Adrian College, and \$6,000 to other Church interests, thus proving his faith by his works!

As a Christian, he is kind, frank, courteous and conscientiously opposed to every species of oppression. He has implicit confidence in the ultimate triumph of truth and the coming of that period when the FATHERHOOD of God, and the BROTHERHOOD of the race, shall be universally acknowledged, and monarchy in Church and State be numbered with the things of the past.

"To doubt would be disloyalty,
To falter would be sin."

* * * * *

70
JOSEPH WELLS
1798-

"And still he holdeth fast to his integrity." Job 2 3.

Joseph Wells was born in Washington County, Pa., on the 21st of March, 1798. While he was an infant his parents removed to Ohio, where the town of Wellsville now stands, from whom it derived its name.

He was converted to Christ in West Liberty, Va., in 1820, where he was learning the potter's trade.

Having finished his trade in 1824, he returned to Wellsville, where the last fifty-six years of his useful life have been spent. Like Aquila and Priscilla, he opened his house for the preaching of the Gospel, where in 1829 Rev. George Brown, D. D. organized the Methodist Protestant Church of that place, of which brother Wells and his kind wife became faithful members; and so closely has he been identified with its interests that it is familiarly termed "Uncle Josey's Church."

As a Reformer, he has ever been loyal to Christ and his convictions, "and still holdeth fast to his integrity." For seven years before the Methodist Protestant Church was organized, he had regular religious services at his house, refusing to unite with the M. E. Church, on account of its Episcopal form of government.

He is highly respected; has been a delegate to fourteen Annual, four General Conferences and two Conventions. He has been liberal in his support of the Church, and justly classed among its worthy Founders.

* * * * *

71
WILLIAM REEVES
1802-1871

[see picture hdm16001.jpg]

"And He gave some apostles and some prophets and some, evangelists; and some pastors and teachers." Eph. 4:11

The Church of Christ is compared to a building. And as a variety of workmen are necessary to construct a house, so a diversity of talents and skill are requisite "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Rev. William Reeves, D. D. was a master workman, one that "needed not be to ashamed rightly dividing the word of truth."

He was born in Staplehurst, Kent, England, on the 5th of December, 1802. His parents were pious, but being poor, his early education was limited.

He was early convicted of sin and the necessity of conversion, but he lingered in the plain of conviction, until the twenty-third year of his age, when he gave his heart to Christ and united with the Church. Like the great Apostle, he conferred not with flesh and blood, but immediately began to call sinners to repentance. He was at once recommended by his pastor -- a dissenting minister -- to the Missionary College to prepare for the Missionary work in the East Indies. But owing to a want of funds, the College was unable to take anymore students at that time; hence, the East India scheme was abandoned with deep regret.

Being informed of "the open door," and "the field white to the harvest," in the Western world: and being an ardent admirer of the United States Government and of Republican principles in both Church and State, he turned his course toward the setting, instead of the rising sun, and landed in this country in 1829, just about the time of the organization of the Methodist Protestant Church. He united at the first session of the Ohio Conference in 1829, where he labored successfully until 1833, when the Pittsburgh District was set off; with which he united and where he spent the remaining part of his ministerial life.

As a preacher, he was intellectual and philosophical, and, as a theologian, a master in Israel. He was no revivalist. Like Paul, Luther and Shinn, he appealed to the mind rather than to the emotions, and was a defender of the faith rather than a recruiting officer in the Christian army. He possessed the full confidence of his brethren, as was proved by his being elected to a number of the General Conferences and Conventions of the Church, and frequently President of the Pittsburgh Conference. He was a life long student, and in recognition of his theological attainments, received the degree of Doctor of Divinity from Adrian College in June, 1865.

On the 5th of July, 1831, he was united in marriage with Miss Hannah Pearce, an itinerant female preacher; who proved to be "a help meet" indeed, as she often preached the Gospel very acceptably, as well as her gifted husband. She died in peace at New Brighton, Pa., on the 13th of November, 1868. A life of this energetic Christian woman, was written and published in 1870, by Rev. George Brown D. D., entitled, "The Lady Preacher."

In September, 1870, he was united in marriage with Mrs. Arabella Gill, an excellent Christian lady who survives him and is his only relative in this country. Soon after his second

marriage, he was prostrated with rheumatism and neuralgia, and on the 20th of April, 1871 having faithfully served his day and generation on earth, he "entered into the joy of his Lord" in heaven!

After impressive funeral services, his remains were laid down to rest by the side of those of his first wife in the New Brighton Cemetery, where a suitable monument marks the place of their repose.

The Pittsburgh Conference at its ensuing session, at Eldersville, Pa., in September, 1871 held a memorial service, when the venerable Dr. George Brown; delivered a most touching funeral sermon on the life and character of this great and good man -- his worthy compeer in the great work of Reform.

"He was a shepherd and no mercenary;
And though he holy was and virtuous,
He was to sinful men full piteous;
His words were strong, but not with anger fraught;
A love benignant he discreetly taught.
To draw mankind to heavenly gentleness
And good example was his business!
But if that any one were obstinate,
Whether he were of high or low estate,
Him would he sharply check with altered mein;
A better parson there was nowhere seen.
He paid no court to pomps and reverence,
Nor spiced his conscience at his soul's expense;
But Jesus' love, which owns no pride or pelf,
He taught; but first he followed it himself."

--Chaucer

* * * * *

72

ZACHARIAH RAGAN [31]

1804-1875

[see picture hdm1600j.jpg]

"Shall such a man as I am flee." Nehemiah 6:11

Courage and bravery have always been prominent characteristics of Christianity. "The righteous are bold as a lion." And so was Dr. Zachariah Ragan, like Nehemiah, brave through all his Christian life.

He was born in Westmoreland County, Pa., on the 27th of November 1804. He was converted to Christ in the eighteenth year of his age and united with the M. E. Church. He was soon

after instrumental in leading his older brother, (Joab W.) to the Savior, who also became a minister and Reformer, but soon passed from labor to reward in heaven. In 1825, in the twenty-first year of his age Dr. Ragan was licensed to preach, and in September following was received into the Pittsburgh Conference of the M. E. Church; where Rev. Asa Shinn and George Brown D. D. were Presiding Elders, and H. B. Bascom Conference Missionary. In 1827, Dr. Ragan was ordained Deacon by Bishop George. After Serving three years in the itinerancy, his health failed and he located, which closed his labors in the M. E. Church.

Being a true American, he espoused the cause of Reform, which was now about culminating in the M. E. Church. Accordingly, in September, 1829 he took passage on a steamboat for Cincinnati, where the Ohio Conference was held on the 15th of October following. Being detained by a low stage of water, he did not reach Cincinnati, until the day after the Conference had closed; hence he did not unite until its next session in 1830. He was appointed, however, in 1829, by the President of the Conference, Rev. Asa Shinn, to Louisville, Kentucky, where he organized a circuit and served it as pastor during the year. In 1830, he was appointed to Pittsburgh Station in connection with Dr. Brown: in 1831 was pastor of Charleston circuit in Indiana, and 1832 was appointed to Wheeling, Va. In 1833 when the Pittsburgh District was set off from the Ohio, he remained in the former, where he labored successfully until 1842, filling many of the prominent appointments, and serving as traveling President in the Conference in 1838 and 1840.

In the division of the Pittsburgh District, in 1842, he remained in the Muskingum Conference and served that year Mount Pleasant circuit. In 1844, 1845 and in 1848, he was President of Muskingum Conference and traveled through the District. In 1846 he served Pleasant Hill circuit; in 1847, Wellsville, and in 1849 Belmont circuit.

In 1850 he retired from the itinerancy, but from 1856 to 1861, was assigned to Mount Pleasant circuit, associated respectively with Revs. W. L. Baldwin, Lysander May and J. S. Thrapp.

From January, 1855 to July 1861, he published a weekly periodical in Steubenville, Ohio, called the True American, when he accepted the Chaplaincy in the Twenty-fifth Regiment; of Ohio Volunteers and accompanied it in the Army. In December, 1863 he was appointed by the President of the United States a Hospital Chaplain in the regular Army, and served in that capacity in Memphis, and in other places until the close of the war.

In 1867, he united by transfer with the Pittsburgh Conference, and that year served Connellsville Station. In 1868, he accepted a Chaplaincy in the regular Army, and for four years following was stationed at Fort Fred Steel, in Wyoming Territory. In 1875, he was assigned to Fort Russell, near Cheyenne City, which relation he held at the time of his death.

On the 22d of February, 1833 he was married to Miss Martha Buchanan, daughter of an honorable member of Congress, who proved an excellent "helpmeet" through all the journey of life, and who still survives to mourn her irreparable loss.

He was for a number of years a member of the Board of Trust of Adrian College, and a member of the Executive Committee, and took a deep interest in the welfare of that Institution of learning.

As a Reformer, he was bold as a lion in his discussions of the doctrines and the polity of the Church. Like Paul and Luther, he spoke the truth without fear or favor, and left the consequences to God.

As a preacher and writer, he was calm, argumentative and somewhat metaphysical. Like Asa Shinn, Dr. Reeves and others, he dealt more with cause than effect: more with principles than the emotions of the mind, and was an expositor and defender of the faith, rather than a recruiting officer in the Army of Christ.

Physically, he was tall, straight and symmetrically developed, of dignified form and majestic bearing. He was an affectionate husband and parent, a true friend, a courteous Christian gentleman, kind and respectful to all. And whether as Pastor, Editor, President of a Conference or a Chaplain in the Army, he magnified his office, and conferred honor upon every position he was called upon to fill.

He was a life long student and by close application to reading, had secured a large fund of general information. In recognition of his theological attainments, he received the degree of Doctor of Divinity from Adrian College in June, 1866.

The Pittsburgh Conference at its session of 1872, held a memorial service on the death of the venerable George Brown, D. D. Never shall we forget the thrilling address of Dr. Ragan on that solemn occasion. After paying a just tribute to the character of Dr. Brown, his veteran compeer in the work of Reform he said:

"I am in the army yet -- my post of duty is far in the West -- but my release is coming. I would not live always' The honors of immortality are worth warring and waiting for. I am willing to war a while; but I desire the victory. The feelings of a soldier on the march and in the battle are quite different from those by which he enters the possession after the conflict is over. He has conquered. The enemy has fled, the reward is at hand. The home-going and the glory are unspeakable, and full of joy and peace. I may fail of heaven. I may yet become dismayed in the strife. But I trust in God. I believe if I were now to die, I would get safely home to heaven. [Yes.] But the triumph is yet to attain. Pray for me. I desire a rest and a home with Brown. He is with the blood-washed, happy forever. He is with Moses and the Lamb -- with Abraham, Isaac and Jacob -- with Isaiah and John and Paul. His immediate associates around the throne are Luther and Melancthon, Wesley and Whitfield, Shinn and Snethen, Stockton and Reeves. Also, the Reeses, Williams, Dobbins and Lucas, Avery, Dalbey, Flood, McGuire, Elliott and all the redeemed and exalted saints in light. What a Conference in Heaven! Happier and higher than ours. By and by, in the Paradise of God, we shall rejoin our brethren who have entered the gates into the city."

His departure was sudden but calm and triumphant. In February, 1875 his health began to fail, and he came home on a "sick leave." For a time he seemed to rally, and he had so far recuperated, as to make arrangements to return to his post of duty on the first of January following.

But the Master had need of him above, and called him to a higher post of honor, on the 27th of November, 1875. His daughter, Mrs. Dr. Zink says:

"During Saturday, 27th, which was his last day, he suffered much pain. The physician did not obtain the effects he desired from the medicines, and he looked very grave; yet he did not apprehend immediate danger. Yet the spirits of the patient were unflagging, and his freedom of speech remarkable, as he saw and conversed with many friends. At half-past nine, he partook of some nourishment, with apparent relish. At half-past ten, he complained of nausea, rose from his bed, and walked across the room, but feeling worse, he attempted, with the assistance of Mrs. Ragan, to return, but soon sank upon the floor, utterly powerless. Being placed upon the bed, he lay for a little time, struggling with mortal throes. Presently he turned to Dr. Zink, his son-in-law, and said: 'My hours are numbered, are they not?' Upon his replying, 'You are a very sick man, Doctor,' he looked to his anxious and devoted companion, and said, in broken utterances: 'It is all right, Martha, all right!' One convulsion shook his giant frame, when calmly folding his hands upon his heart, closed his eyes, and calmly fell asleep in Jesus!

'There was no spoken farewell! no words of cheer, beyond that comprehensive all right! At a quarter past eleven, the spirit passed; and the Sabbath morn, so full of woe to us, dawned upon his freed soul, amid the glories of the celestial city. But we have ample evidences of his entire preparation for that hour. Indeed, his life was sufficient testimony." Bassetts' History of the M. P. Church, pp.399-402.

* * * * *

73

W. H. MARSHALL

1806-

"In patience posses, ye your souls." -- Luke 21:19

Rev. William H. Marshall was born in Durham County, England on the 18th of August, 1806. He came to this Country with his parents in 1818: was converted to Christ in 1822, and joined the M. E. Church. In 1829, he united with the Methodist Protestant Church, was licensed to preach the same year and appointed by the President, to assist Rev. Cornelius Springer, in the Monongahela Valley, where they organized a large circuit, embracing Waynesburgh, Pa., Morgantown, Pruntytown and Fairmont, Va., and received three hundred and two members into the Church that year.

In 1830 he united with the Ohio Conference, where he labored successfully until 1833, when the Pittsburgh District was set off, in which he retained his membership until 1842, at which time the Muskingum District was set off from that of Pittsburgh, and he remained in the former Conference, of which he was elected President in 1857, 1858 and 1859.

As a preacher, he is calm, patient and unassuming; as a Christian, zealous, upright and consistent.

Though in the 75th year of his age and the 57th of his ministry, and suffering from the infirmities of age, yet he is calm and patient, like Simeon of old, waiting for the Master to come, and take His servant home, his " eyes having seen His salvation."

* * * * *

74

JOHN BURNS
1808-

"The prudent man looketh well to his going." -- Prov.15:15

Rev. John Burns, D. D., was born in Washington County, Pa., on the 10th of April, 1808. He was converted to Christ in the eighteenth year of his age, and united with the M. E. Church in Wheeling, Va., and licensed to exhort in 1832. In December following he united with the Methodist Protestant Church, under the ministrations of Rev. Z. Ragan, D. D. He was soon licensed to preach, and in 1833 united with the Ohio Conference, and was appointed to a mission near Wheeling, Va., where he received fifty cents as a salary for the year. After the division of the Ohio District in 1833, he united with the Pittsburgh Conference, and the next year was appointed to Woodfield circuit, where he received seventy-two dollars, with house rent and fuel as salary for the year. He was ordained Elder in 1837, and soon took rank among the best preachers in the Conference.

In 1842 when the Muskingum Conference was set off from the Pittsburgh District, he remained in the former Conference, of which he was frequently elected President. He has filled nearly all the prominent appointments in the Pittsburgh and Muskingum Conferences. He was President of the Convention at Zanesville, in 1854, and of that at Springfield, in 1856, and a member of that at Cincinnati in 1866, and of the Union Convention in Baltimore in 1877. He has been a member of nearly all the General Conferences since 1842, and President of that body in 1854 and 1875. He was also a member of the Commission on the basis of the Union of the Methodist and Methodist Protestant Churches in 1876.

Like the true Gospel bishop, "he has a good report of them that are without;" hence was appointed Chaplain of the Penitentiary at Columbus, Ohio, by the Governor of that State in 1878, an office which he still fills to the honor of himself and to the satisfaction of the State authorities.

As a preacher, he is calm, clear and instructive; and is always heard with pleasure and profit by his congregation.

As a Christian, he is a "prudent man and looketh well to his going." In demeanor, he is calm and unassuming: prudent in counsel, conservative in action, and is justly numbered among the safe advisers in the Church; and is now a member of the Board of Publication located at Pittsburgh.

Socially, he is a kind and affectionate husband and parent, rather reticent in manner, but courteous and affable to all.

Officially, he is a fine executive, and an excellent President of a deliberative body: just and prompt in his decisions, dealing fairly and kindly with all.

He has been a faithful student, and as a recognition of his attainments, received the degree of Doctor of Divinity from Western Maryland College in June, 1875.

* * * * *

75

A. H. BASSETT

1809-

[see picture hdm1600k.jpg]

"And Jehosaphat the son of Ahilud was recorder." -- II Sam. 8:16

If "history is philosophy teaching by examples," then a faithful and accurate recorder of events is a subject of the greatest importance to the present and future generations. How instructive the history of the Jews, because the narration is recorded with inspired accuracy. How fully it shows the sinfulness of man, and the long suffering of God; and teaches us in the most impressive manner the dreadful effects of unbelief, the source of all sin and suffering. Among all the Founders of the Methodist Protestant Church, none have been more faithful and accurate as a "Recorder" of the history of the Denomination than Rev. A. H. Bassett, the subject of this brief sketch.

He was born in Massachusetts, on the 1st of July, 1809. In 1810 when he was about a year old his parents removed to Cincinnati, Ohio, where he spent his youth. In 1821, at twelve years of age he was converted to Christ and united with the M. E. Church. His early education was limited, but by close application to study he has secured a large amount of general information, and become one of the most intelligent writers and preachers in the Church.

Being an ardent advocate of representation in the State, he was equally so in reference to the government of the Church; and when the Reformers were expelled in 1828, for advocating the right of Lay Representation, though but nineteen years of age, he bravely withdrew, and cast in his ecclesiastical lot with his ostracized brethren and willingly shared their trials and destiny.

In 1830, under the pastoral supervision of Rev. Asa Shinn, of precious memory, he received license to preach; and in the following month united with the Ohio Conference at its second session and was appointed assistant preacher on Muskingum circuit with Rev. William Reeves, D. D., and for a number of years continued to render itinerant service, laboring one year as College Agent. For seven years in succession he was elected Secretary of the Conference, when he was called from that position to the arduous duties of the Presidency of the body, which office he faithfully filled for five years, to the honor of himself and brethren.

In 1845 he retired from the itinerancy in order to take charge of the Western Recorder, a periodical which had been originated by Rev. Cornelius Springer, at Zanesville. Ohio For ten

years Brother Bassett conducted this paper as an individual enterprise, under the sanction and patronage of the Western Conferences. In 1854, the publication was transferred to the Church, and became the official organ for the entire North and West, and he was unanimously elected Editor and Book Agent. He was re-elected in 1858: and in 1860 was elected Publishing Agent, and re-elected in 1862, and continued until 1864, when he resigned to recuperate his health. In 1866 and 1867 he was again elected Publishing Agent, and again in 1871, serving until 1872, when he voluntarily retired.

As a writer, he is facile, careful and conscientious, and excels in recording dates, circumstances and events, with the most punctilious accuracy. He has entire files of the Church periodicals, for over fifty years -- from the beginning of the controversy in 1822. At the request of the General Conference of 1875, he wrote and published in 1877, a "Concise History of the Methodist Protestant Church," from which we have largely quoted in these sketches, and which has become a standard on that subject in the Denomination, and a valuable contribution to religious literature.

He was one of the Founders of the M. P. Book Concern, located at Springfield, Ohio, and delivered the address at the laying of the corner-stone in 1860.

He has been highly honored by his brethren and filled every office of honor and trust within their gift. He has been elected a member of every General Conference for the last forty years, excepting one: and also of all the last seven Conventions of the Church including the memorable Union Convention held in Baltimore in 1877. As a preacher, he is chaste, accurate and instructive; but it has been as Editor, Book Agent and Historian, that he has done most to advance the cause of Christ, in connection with the Methodist Protestant Church.

As a Christian, he is kind, courteous and unassuming, always ready to hear and heed the counsels of his brethren. Like Jehosaphat, he has been the "recorder," and in connection with the Rev. Cornelius Springer, the father and patron of the Methodist Protestant Press of the West. And though in the afternoon of life, with the shadows of evening lengthening around him, he is still active with voice and pen to the extent of his ability, in laboring to advance the cause of Christ and the salvation of the race.

* * * * *

76

JOEL DALBEY [32]

1810-1869

"Blessed are the meek: for they shall inherit the earth." -- Matt. 5:5.

Rev. Joel Dalbey, M. D., was born in Ohio, on the 1st of June, 1810. He was the eldest of four sons of Rev. Joel Dalbey Sr., all of whom became preachers of the Gospel. He was converted to Christ when very young and united with the M. E. Church. He was very zealous and soon began to call sinners to repentance, and in 1828, when but eighteen years of age, was licensed to preach, and the same year received as a probationary member of the Ohio Conference, and appointed to a

circuit. But owing to his extreme youth and lack of educational advantages he declined the appointment.

At this time the Reform movement was about culminating in the M. E. Church. His pious father, who had been a local preacher for years, with a number of others on account of its oppressive Episcopal administrations had withdrawn from the Church in February, 1829 and organized an Associate Methodist Church. Appreciating the importance of religious freedom, the son followed the father, and in June, 1829 united with the same Church, and in October following, although not twenty years of age, he assisted in organizing the first Ohio Conference, where he commenced his itinerant life, and labored acceptably until 1833, when the District was divided and he remained in the Pittsburgh Conference. Here he filled some of the best appointments, being pastor of Pittsburgh Station in 1838 and 1839, and President of the Conference in 1841. In 1842, the District was divided and he remained in the Muskingum Conference, where he was President in 1843, and where he labored successfully until 1845, when he returned to the Ohio Conference and labored from 1845 to 1850 in Cincinnati: during which time he studied medicine and was regularly graduated in one of the Medical Colleges of that City.

In 1850 he was pastor of Lebanon Station; but in 1851 removed to Charles County, Missouri, where he settled upon a farm, in order to provide better for the wants of his family, which act he regretted to the close of life, as it diverted his mind to some extent from the one duty of preaching Christ. In a letter to his brother Reuben M. Dalbey he says:

"What a warning I could give to young men in the ministry against involving themselves in the cares of the world. I have often regretted that I have one acre of land, or any means for my children to anticipate. They would be infinitely better off to be as we were, thrown upon our own resources. I have now lost nearly four years of labor for the church, to take care of my farm, so as to have something for myself wife and children. And what does it all amount to? I shall soon have no more use for land, nor for dollars nor cents. I feel that I have already suffered great loss, and what lies in the future I can not tell."

In 1854 he united with the Illinois Conference, and was pastor at Quincy Station; and in 1855 and 1856; President of the Conference, and in 1857 and 1858, was pastor of Illinois circuit.

In 1860 he took charge of the Church in Iowa City, and united with the North Iowa Conference, of which he was President in 1863 and 1864, which seems to have been his last employment in the itinerancy.

As a preacher, he was as meek as Moses, loving as John and zealous as Paul. He was very emotional, "He sowed in tears, and reaped in joy," and gathered precious souls by the hundreds into the fold of Christ.

He died suddenly but triumphantly on his farm in Missouri, on the 22d of November, 1869, in the 60th year of his age, with his soul full of grace and glory.

On Sabbath morning he seemed better in health and quoted many hymns and passages of the Holy Scriptures, and like the prophet of fire, seemed anxiously awaiting the arrival of the angelic

escort, to take him home, like Lazarus to Abraham's bosom in heaven. He was not disappointed! It came at last at eventide, for "at eve it shall be light!" At the close of the day his breathing became short and labored, so that he had but little rest. His devoted wife asked him, "if he suffered much?" He answered, "yes, but I have great peace of mind!" A few moments before the last he called his wife, to "come and see the joy!" He said, "This is a beautiful day! My dear, there are many stars in my crown of rejoicing. My sheaves are gathering around me! The joy! the joy!" After these rapturous utterances, he closed his eyes, folded his hands upon his breast, and without a struggle or a groan, his freed spirit entered the waiting chariot and went up on the sweet calm, Sabbath evening to glory and to God. He was the Robert McCheyne in fervor, and the sweet singer of our Methodist Protestant Israel.

"None knew him but to love him,
None named him but to praise."

* * * * *

77
P. J. STRONG
1812-

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Rev. Peter Jackson Strong, was born in Green County, Ohio, July 22d 1812. He was converted to Christ in the twenty-second year of his age. In 1836, he removed to Illinois and in 1838 united with the Illinois Conference of the Methodist Protestant Church, and been in the itinerant service ever since. When the North Illinois District was set off; in 1843, he was elected its first President, and has been elected eight times to that responsible office, in which he has rendered the most acceptable service to the Church.

He is highly respected, and was elected a member of the General Conferences of 1866 and 1875, and also to the Conventions of 1856, 1866 and to the memorable Union Convention held in Baltimore in 1877.

As a preacher, he is plain, practical and earnest, and has been very successful in winning souls to Christ, and in building up the Church during his ministry. He has been one of the pioneers of the Church in Illinois, and at present, is the Nestor of his Conference, generally known by the endearing appellation, of Father Strong; loved, respected and honored by all. And now in the calm evening of life, like a faithful sentinel, he is still at his post, preaching the Gospel, guarding the interests of Zion, and waiting for promotion to the Church triumphant in heaven.

* * * * *

78
JAMES ROBISON
1812-

"But be ye doers of the word." -- James 1:22.

Rev. James Robison, was born in Fayette County, Pa., on the 27th of June, 1812, of Scotch Irish parents. He was converted in 1832, in the twenty-first year of his age, and united with the Methodist Protestant Church at Fairmont, W. Va. Feeling himself called to preach the Gospel, he entered Allegheny College, Pa., in 1834 along with Bishop Kingsley, Governor Peirpoint and others in order to better qualify himself for his life work of preaching Christ. In the year 1837, he united with the Pittsburgh Conference, was ordained Elder in 1838, and has ever been an active member. He is emphatically a "doer of the word," as his record fully shows: He built the 1st M. P. Church in Allegheny City, in 1843; the 1st M. P. Church on the South Side, Pittsburgh, in 1850, and the 2d M. P. Church on Fifth avenue, Pittsburgh, in 1853, and some others in the country.

He has shared largely in the confidence of the Church and been a member of most of the General Conferences and Conventions since 1850, and in 1868 was elected President of the Pittsburgh Conference. He was elected Book Agent in 1872, reelected in 1875 and again in 1877 a position which he still retains.

As a preacher, he is plain, positive and earnest: he has filled nearly all the best appointments, and been one of the most successful ministers in the Conference.

* * * * *

79

F. H. PEIRPOINT

1814-

[see picture hdm1600l.jpg]

"Then for Zachariah his son, a wise counselor they cast lots, and his lot came out northward." -- 1 Chron. 26:14.

One great blessing of the Gospel is its admirable adaptation to every proper vocation in life. Adam, Noah and Elisha were husbandmen: Moses and David were shepherds: Solomon and Daniel were connected with royalty: Peter, James and John were fishermen: Paul was a tent-maker: Luke a physician, and Joseph of Aramathea and Zenas, like the Hon. F. H. Peirpoint, the subject of this sketch, were lawyers or counselors.

He was born in Monongalia County, Va., on the 25th of January, 1814. He was converted to Christ in 1832, and united with the Methodist Protestant Church at Fairmont, Va. In 1834, he entered Allegheny College, Pa., with Bishop Kingsley, Revs. Gordon Batelle, James Robison and others as companions. After graduation he taught school and read law for three years, and began to practice in Fairmont, Va., in 1842. He was strongly opposed to slavery and secession. At a Convention held in Wheeling, West Va., on June 11th, 1861, for the purpose of organizing a State Government after the original State had adopted the ordinance of secession, he was almost unanimously elected Governor of the State by the forty Counties represented. "He held office under this election for about a year, and in the meantime was elected by the people to fill an unexpired

term of two years. He was re-elected by the loyal people of the State for four years, and recognized by the President, as Governor of the State of Virginia. He called the Legislature together, and it elected United States Senators to fill the places vacated by those who had seceded. Removing to Alexandria after the division of the State in 1862, he remained there two years and convened the Legislature. At his request a Convention was called in 1864, which abolished slavery in the State." After the capture of Richmond by the Union Army in 1865, he removed the seat of Government to that City, and in a few months had the State reorganized. "He made it a matter of conscience not to appoint any person to office without moral and intellectual qualifications for the place. A part of his record is that during the seven years of his official administration, amid the extravagance and degeneracy of war, there never was a suspicion of the misappropriation of a dollar of the public funds."

The Governor is highly esteemed by his fellow citizens, and has served a term in the Legislature, since his return to his old home in Fairmont.

In the Church of his choice, he has ever been an active and consistent member, enjoying the confidence and respect of his brethren, as is evidenced by the fact, that he has been frequently elected to the General Conference, and was honored with the Presidency of that body in 1871. He was also a member of the Historic Union Convention held in Baltimore in 1877, and took an active part in the consummation of the Union of the Northern and Southern portions of the Methodist Protestant Church.

Personally, he is independent in thought and action: kind, affable and courteous in manner, and noted for his integrity of character and inflexibility of purpose.

* * * * *

80
J. J. SMITH
1817-

[see picture hdm1600m.jpg]

"A workman that needeth not to be ashamed, rightly dividing the word of truth."-- II Tim. 2:15.

Rev. Joseph Jackson Smith, D. D., was born in Atlantic County, N. Jersey on the 3d of February, 1817. He was converted at fifteen years of age and united with the Methodist Protestant Church. In 1836, he entered the itinerancy in the New York Conference. His early educational advantages were very limited, but by intense application he soon became a good English scholar, and subsequently studied the classical languages; and in recognition of his acquirements received the degree of Doctor of Divinity from Adrian College in June, 1870.

He has been a member of nearly every General Conference and Convention of the Church since 1850. He was President of the Methodist Convention which met in Baltimore in 1877, to arrange a basis of Union with the Methodist Protestant Church, and elected Vice President of the

Convention after the union had been consummated. He has filled the best appointments, and frequently been President of his Conference.

He is the author of two works, "The Impending Conflict" and the "Wonders of the East," which embrace observations made during his travels through Europe, Egypt and the Holy Land, in 1871-2.

He is a capital preacher, writer and debater, a fine presiding officer, and a courteous Christian Gentleman.

* * * * *

81

JOHN SCOTT

1820-

[see picture hdm1600n.jpg]

"A teacher of the Gentiles in faith and verity." -- I Tim. 2:7.

Rev. John Scott, D. D., was born in Washington County, Pa., October 12th 1820. He was converted at twelve years of age and united with the Methodist Protestant Church: and with the Pittsburgh Conference in 1842. His early education was limited, but by industry and application to study he acquired a liberal education and became one of the best theologians in the Church. From 1851 to 1854, he published the Missionary and Sunday School Journal. From October, 1864 to September 15th 1870, he edited the Methodist Recorder and Sunday School papers; and after the death of Rev. A. Clark, D. D. in July 1879, was again elected editor of the Recorder, a position which he still retains to the credit of himself and the Church.

He has published two works, "Pulpit Echoes," in 1870, and "The Land of Sojourn," in 1880. He has been a member of nearly all the Conventions and General Conferences since 1854, and President of that body in 1866. He was President of the Pittsburgh Conference in 1858 and 1879, and has filled nearly all the prominent appointments as pastor.

He is a profound writer and preacher, an able debater and Presiding officer, and kind and affable in his manners. As an appreciation of his attainments, he received the degree of Doctor of Divinity from Washington College in September 1860.

* * * * *

BIBLIOGRAPHY OF THE METHODIST PROTESTANT CHURCH [33]

Single Sermons and Addresses not included.

Brown, George, D. D., Recollections of Itinerant Life, 1866
-- The Lady Preacher, 1870.

Bassett, A. H. History of the M. P. Church, 1877

Bates, L. W., D. D. Old Moses,
-- The Contrast, 1879

Bates, D. W., D. D. Letters to a Catholic Priest, 1880

Billingslea, Charles, M. D., Addison Reunion Papers

Clark, Alexander, D. D., The Old Log School House, 1860
-- Schoolday Dialogues, 1862
-- Gospel in the Trees, 1869
-- Workday Christianity, 1871
-- Memory's Tribute to T.H. Stockton, 1869
-- Starting Out, 1874
-- Ripples on the River, 1875
-- Summer Rambles in Europe, 1877

Caddy, Charles Life and Times of H. Dobbins, 1866

Colhouer, T. H., A. M. Non-Episcopal Methodism, 1869
-- Review of the M. E., Q. Conf., Delegation, 1870
-- Sketches of the Founders of the M. P. Church, 1880

Dalby, Joel M D Sacred Meloden,

Evans, W. B., Questions and Answers on Church Polity, 1829

Harrod, J. J. Collection of Hymns

Hudson, Joshua Episcopacy against Christ, 1844

Jennings, S. K., M D Exposition, 1831
-- Compendium of Medical Science, 1846

Kost, John, LL. D Lectures on Medical Science, 1845
-- The Practice of Medicine 1847
-- Materia Medica and Therapeutics, 1848
-- Kost's Domestic Medicine, 1851
-- Botanico-Medical Recorder, 1844
-- The Critic and Medical Enquirer, 1851

Lipscomb, A. A., LL. D., Life of Rev. C. W. Jacobs, 1839
-- Our Country -- its Danger and Duty; 1844
-- Social Spirit of Christianity, 1846

McCaine, Alexander History and Mystery, 1827
-- Defense of the Truth, 1829
-- Letters on Episcopacy, 1850

Mayall, J. M. Church Member's Manual, 1877
-- Hand-book for Young Married People, 1878

Meek, Howard Stories of Fountain Rock, 1846

Methodist Protestant Pulpit, Volume of Sermons, 1871

Potter, Thomas A Volume of Sermons, 1848

Paris, John, D. D. History of the M. P. Church, 1849
-- Methodist Protestant Manual, 1850
-- Mode and Subject of Baptism, 1856
-- Prayer Book (in preparation),

Pitler, T. Volume of Sermons

Resee, L. R. Discourse on the Sabbath, 1838
-- Thoughts of an Itinerant, 1847

Snethen, Nicholas Lectures on Preaching
-- On Lay Representation, 1835
-- Lectures on Biblical Subjects, 1836
-- The Identifier, 1839
-- Volume of Sermons, 1846

Shinn, Asa Plan of Salvation, 1813
-- On the Supreme Being, 1840

Stockton, T. H., D. D. Floating Flowers -- (Poems), 1844
-- The Bible Alliance, 1850
-- Sermons for the People, 1854
-- Stand up for Jesus, 1858
-- Poems and Autobiographic Notes, 1862
-- Peerless Magnificence of the Word of God, 1862
-- Christendom, 1865
-- The Book above all, 1870

Smith, J. J., D. D. Impending Conflict, 1871
-- Wonders of the East, 1873

Shinn; R. F. Tribute to our Fathers,

-- Governmental Methodism,

Sweny, Mrs M. S. Rock Farm

Scott, John, D. D. Pulpit Echoes, 1873

-- The Land of Sojourn, 1880

Stier, Frederick Bottsford's Spiritual Voyage, 1846

Webster, Augustus, D. D. Words to the Thoughtful, 1838

-- Christian Ordinances, 1845

-- Water Baptism Explained, 1849

-- Studies in the New Testament, 1879

Williams, J. L. History of the M. P. Church, 1843

Wilson, J. G. Lyre of my Youth, 1839

-- Discourses on Prophecy, 1850

-- Sabbath and its Lord, 1860

-- Memorial of T. H. Stockton, 1869

-- Doctrine of Baptisms, 1871

Wilson, David, M. D. Sacred Fountains, 1853

Ward, J. T., D. D. Memoir of G. A. Johnson, 1853

Waters, Francis, D. D., Catechisms of the M. P. Church

* * *

PERIODICAL LITERATURE

Wesleyan Repository

April 12th, 1821, to April, 1824

W. S. Stockton, Editor

Mutual Rights

August, 1824, to July, 1828

edited by a Committee;

Dr. S. K. Jennings, Chairman.

Mutual Rights and Christian Intelligencer.

September 20th, 1828, to November 1st, 1830

Rev. Dennis B. Dorsey, M. D., Editor.

Methodist Protestant.

January 7th, 1831, to December 27th, 1831,
Gamaliel Bailey, M. D., Editor.

January 6th, 1832, to December 27th, 1833
Impersonal, J. J. Harrod, Publisher.
January 3d, 1834, to January 3d, 1835,
Revs. N. Snethen and A. Shinn, Editors
June 3d, 1835, to June 1st, 1836
Rev. A. Shinn, Editor
June 8th, 1836, to July 28th, 1838
Rev. Daniel Davies, M. D., Editor

Methodist Protestant and Family Visitor
August 4th, 1838 to October 13th, 1838
Impersonal Book Committee, Editors
October 20th, 1838, to July 22d, 1843
E. Yeates Reese, D. D., Editor
July 29th, 1843, to July 18th, 1846
Rev. A. Webster, D. D. Editor
July 26th, 1846, to September, 28th, 1861
E. Yeates Reese, D. D., Editor
October 5th, 1861, to April 6th, 1862
Editorial Committee:
Rev. D. A. Shermer, M. D., Rev. David Wilson, M. D., Rev. Francis Waters, D. D.
April 12th, 1862 to April 18th, 1863
Editorial Committee:
Rev. L. W. Bates, D. D., Rev. H. C. Cushing, A. M.
April 25th, 1863, to April 9th, 1864
Editorial Committee:
Rev. Francis Waters, D. D., Rev. L. W. Bates, D. D.
April 16th, 1864, to May 20th, 1865
Editorial Committee:
Rev. Francis Waters, D. D., Rev. J. Thomas Murray, D. D.
May 27th, 1865, to March 30th, 1867
Rev. J. T. Murray, D. D., Editor
April 6th, 1867, to March 28th, 1868
Editorial Committee:
Rev. S. B. Southerland, D. D., Rev. E. J. Drinkhouse, M. D., Rev. Daniel Bowers.
April 4th, 1868, to April 1st, 1870
Editorial Committee:
Rev. J. J. Murray, D. D., Rev. Daniel Bowers
April 1st, 1870, to April 11th, 1872
Rev. J. Thomas Murray, D.D., Editor
April 11th, 1872, to May 20th, 1873
Rev. L. W. Bates, D. D., Editor.
Associates, Rev. A. Webster, D. D., Rev. S. B. Southerland, D. D., Rev. J. T. Murray, D. D.

May 20th, 1873, to May 22d, 1874

Editorial Committee:

Revs. A. Webster, D. D., S. B. Southerland, D. D., J. T. Murray, D.D., L. W. Bates, D. D.

May 22d, 1874, to 1880

Rev. E. J. Drinkhouse, M. D., Editor.

Bible School and S. S. Lesson Papers.

Rev. E. J. Drinkhouse, M. D., Editor.

The Central Protestant.

Published in Greensborough, N. Carolina, from May, 1874.

Rev. J. L. Michaux, Editor.

Protestant Recorder

Published at Magnolia, Arkansas, by the Protestant Publishing Company

Rev. J. W. Harper, D. D., Editor

Issued its first number in March, 1880

Methodist Correspondent -- A Semi-Monthly Publication.

October, 1830, to September, 1831

Rev. M. M. Henkle, Editor.

September, 1831, to March, 1832

Rev. Asa Shinn, Editor.

March, 1832, to September, 1836

Rev. Cornelius Springer, Editor

Western Recorder -- A Weekly Publication

July 1839, to September 4th, 1845

Rev. Cornelius Springer, Editor

September 4th, 1845, to November, 1860

Rev. A. H. Bassett, Editor

November, 1860, to November, 1862

Rev. George Brown, D. D., Editor

November 12th, 1862, to October 28th, 1864

D. B. Dorsey, M. D., Editor

October, 1864, to September, 15th, 1870

John Scott, D. D. Editor.

September 15th, 1870, to July 6th, 1879

A. Clark, D. D., Editor

July 1879, to 1880

John Scott, D. D. Editor

The Sabbath School Papers:

Morning Guide The Sunday School and The Child's Recorder are all published at the Book Concern, at Pittsburgh, Pa., under the supervision of the Editor of the Methodist Recorder.

The Methodist Protestant Magazine

A Monthly Publication, edited and published by Professor D. S. Stephens, at Adrian College, Michigan, since 1875.

The Methodist Protestant Missionary

A Monthly Periodical, instituted in September, 1879, and published by Rev. C. H. Williams, A. M., at Springfield, Ohio.

* * * * *

INDEX TO SUBJECTS

Amos, J. J

Armstrong, J. L.

Avery, Charles

Barr, George

Bassett, A. H.

Bibb, Hon. B. S.

Boyd, R. T.

Brewer, A. G.

Brown, George

Burgess, Benedict

Burns, John

Chappell, John

Coates, John

Collier, W.

Cosby, L. F.

Cox, L. J.

Dalbey, Joel

Davis, Gideon

Dobbins, Robert

Dorsey, D. B.

Duggan, B. F.

Dunn, Thomas

Evans, W. B

Flood, Jonathan

French, John

Hamilton, G. D.

Hamilton, William

Harrod, J. J.

Henkle, Eli
Hill, W. W
Holcombe, W. J.
Hopper, Hon. P. B
Horne, D. H
Jennings, S. K.
Kesley, William
King, William

Laishley, P. T.
Lipscomb, W. C
Marshall, W. H
McCaine, Alexander
McCormick, Thomas
McGuire, Adjet

Norris, T. F
Paris, John
Peirpoint, Hon. F. H.
Ragan, Z.
Reese, D.E.
Reese, L. R
Reese, J. S.
Reeves, William
Richards, Amon
Richardson, Hon. B. H.
Robison, James
Scott, John
Shinn, Asa
Smith, George
Smith, J. J.
Smith, John
Snethen, Nicholas
Springer, Cornelius
Starr, Wesley
Stier, Frederick
Stockton, T. H.
Stockton, W. S
Strong, P. J
Thomson, R. B
Thrapp, Joseph
Tilden, J. B.
Tompkins, Calvin
Varden, Josiah
Varden, R. B.
Waters, Francis

Webster, Isaac
Wells, Joseph
Whetstone, John
Whitefield, J. G.
Williams, J. R.
Wills, W. H.
Witsil, T. K.
Woolston, A.
Zollickoffer, Daniel

* * * * *

ENDNOTES

1. Mr. Stockton was strongly opposed to the "Restrictive Rule;" which required each Pastor to change his field of labor at the expiration of two years in a station and three on a circuit. The fundamental and scriptural principles of Methodist Protestantism, which are the Headship of Christ: the Equality of the ministry and the Mutual Rights of the ministry and laity were held sacred, and cherished by him to the end of life. it was this human appendage -- the "Restrictive Rule," which the venerated Stockton "out-grew," and not the principles of the Methodist Protestant Church.

2. Jesse Lee says: that as early as 1794, there was much disquietude in the Church among the local preachers and people, "Some of them contended that the local preachers ought to have a seat and vote in all our Conferences; and others said there ought to be a delegation of lay members." -- History of Methodism, p.213

3. Says Dr. S. K. Jennings: "We know that Bishop George approved the prosecutions, and took pains to predispose some of our friends to approve our expulsion, when it should be accomplished." "Exposition," p. 36, foot-note.

4. The reader will bear in mind the fact, that this preacher, after "thinking evil" us for more than two years, and justifying his evil thoughts by a closer observation for several months, having become our pastor and we think, having been placed over us that he might "maintain wholesome discipline" amongst us, but who never in all that time had called on any one of us in person or addressed us by letter; this man sat in judgment with his Court, to expel us for "speaking evil of ministers." He had said of us, that we "paid no regard to any of those maxims, which ought to govern the conduct of Christians towards one another &c." Was it not evil speaking of us, to say we paid no regard to any law of Christ? Could he have said anything more comprehensive? As to Christian maxims, we were perfect outlaws. According to this mode of "divine expounding," a traveling preacher may say what he pleases of those under his pastoral care; -- he being an "expounder" he is not bound to be a keeper of the maxims which ought to govern the conduct of Christians towards each other!!"

5 "As to the Rev. A. McCaine's birth:" he was born and brought up in Dublin, Ireland. He was also educated there and designed for the Roman Catholic Priesthood. These facts I have had from his

own mouth. He came to Charleston, South Carolina, between the ages of 19 and 21, and experienced religion in the old Cumberland Street, Methodist Church, under the administration of Rev. William Hammett, and there commenced Preaching; and if my memory be correct, Bishop Asbury took him as his traveling companion from Charleston. He was a great favorite of Asbury's, and traveled with him more or less, as long as Mr. Asbury lived."

-- A. G. Brewer, Pres. of Ala. Conference, Tallassee, Alabama, Nov. 4th, 1874.

6 Letter No.1. is dated, Baltimore, July 15th, 1826. This letter contains the following inquiries, a copy of which was sent to each of the Bishops of the M. E. Church, and nine months allowed them in which to reply, before Mr. McCaine published, his "History and Mystery".

"Rev. sir: I desire to be informed: 1. whether you have ever seen the original letter written by Mr. Wesley "to Dr. coke, Mr. Asbury and our brethren in North America;" dated September 10th 1784. 2. Have you ever seen any document or letter written by Mr. Wesley, in which he explicitly "recommends" to the American Methodist Societies in America the adoption of "the Episcopal mode of Church government," according to the minutes of the Conference of 1785, and the book of discipline? 3. whether there is any paper to be found in which Mr. Wesley gave "counsel" to Dr. Coke, Mr. Asbury, or any other person to ordain a third order of ministers in our Church, meaning by the phrase, an order of bishops distinct from, and superior to presbyters? If so, can that paper be produced?"

7. No 2. is dated, Baltimore, Sept. 25th 1826. Its inquiries are similar, but it was addressed to Revd. Freeborn Garretson; Lemuel Green; Thomas Ware; Nelson Reed; William Walters and Edward Droingoole, who were present at the Conference of 1784, when the M. E. Church was organized. These letters prove the Christian Courtesy, and the sincerity of the author in his pursuit after truth.

8. "In the course of this year (1787) Mr. Asbury re-printed the general minutes, but in a different form from what they were before. * * * This was the first time that our Superintendents ever gave themselves the title of Bishop in the minutes. They changed the titles themselves, without the consent of the Conference; and at the next Conference they asked the preachers if the word Bishop might stand in the minutes, seeing it was a Scriptural name and the meaning of the word Bishop was the same with that of superintendent." Lee's History of the Methodists pp. 127-8.

9 "To give the greater publicity to the discussion, the leading spirits in the movement started a paper at Trenton, New Jersey, called the Wesleyan Repository. This occurred in 1820, and afforded a fine opportunity for the malcontents to vent their spleen against the Church, and paint the beauties of their imaginary system before the eyes of all the people, without being detected. * * * To give the more certainty to their (Reformer's) movements, another paper was started. in Baltimore, under the fascinating title of Mutual Rights. This at once became the vehicle of all the reasoning and wrath of the party. Men who were unwilling to take the open field, would hide here behind a fictitious name, and complain bitterly. Indeed it was an abusive concern, and it became obvious enough that no person was fit to belong to the Church who would patronize it." -- Compendium of Methodism, pp.167-8.

10 "Mr. McCaine wrote the 'History and Mystery of Methodist Episcopacy'. After Dr. Emory demolished this book, McCaine wrote a rehash of all his falsehoods against Episcopal Methodism, and called it 'A Defense of the Truth, being a reply to John Emory. This book fell from the press stillborn -- Dr Emory had already answered it. I submit, if such writers as McCaine and Cobbett are to be received as authority, then whose church or personal character is safe in this land? For a man to introduce such authority to sustain a grave charge against three millions of Methodists, is to put himself in such a position before the Christian world that we can well afford to leave him "to glory in his shame." -- J. M. Boland, in the Nashville Christian Advocate, Aug. 5th., 1876.

11 Says H. B. Bascom: "I have myself been told, by high cabinet authority, that in the event of my confederation with reformers, I should not only lose ministerial promotion, but financial encouragement: thereby taking out of my own mouth and the children dependent upon me, the needful bounty which but for his ministers, God would undoubtedly give: I speak the language of humble trust, for hitherto He has inclined his church to furnish me with food and raiment. -- Mutual Rights. Vol 3 pp 107-8.

12. "The great Head of the Church himself, has imposed on us the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline over whom the Holy Ghost, in these respects, has made us overseers. Of gospel doctrines, ordinances and moral discipline, we do believe, that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation." -- Report of the General Conference of the M. E. Church, 1828.

Query: If it was wrong for "the divinely authorized expounder," in 1828, to have their ministrations authoritatively controlled (by laymen and local preachers) how could it be right in 1872, when the Quarterly Conference lay deputies were admitted into the General Conference? If it was right in 1872, to admit lay deputies from the Quarterly Conferences, and allow them a right to vote, and thus authoritatively control the actions of the "divinely authorized expounders, "how could it have been wrong in 1828?

13. Cokesburg College, built in Abingdon, Maryland, and twice burned down. The name was formed from those of its founders -- Coke and Asbury.

14. We are indebted for many important facts in this sketch of Rev. Dr. D. B. Dorsey, to a memoir of him published by one of his sons, in Fairmont, W. Va., in March, 1860.

15. Mr. Dorsey neither broke the "rules" "or mended them.

16. We are indebted for many important facts in this sketch, in the obituary of Dr. Waters, published in the Minutes of the Maryland Annual Conference of the M. P. Church, for the year A. D. 1869.

17. See the Sketch of Rev. A. Shinn, on in this volume.

18. Rev. Eli Henkle, departed this life in hope of a blissful immortality, on the 24th of August, 1867, in the 81st year of his age. See the sketch of his life in this volume.
19. It will be remembered that Bishop Asbury died in Virginia, on his way to attend the General Conference of the M. E. Church, in Baltimore, in 1816; and his remains were brought up to the City for interment, whilst the Conference was in session.
20. We are indebted to the Minutes of the Maryland Conference of the M. P. Church, of 1867, for many important facts in this sketch.
21. We are indebted to the obituary written by Rev. Dr. Wilson; and to MS. kindly furnished us, by his son, Dr. H. F. Zollickoffer, for many important historical facts in this sketch.
22. We are indebted to the subject of this sketch, for a brief MS. autobiography, which would afford us much pleasure to publish entire, if we only had space, in this limited work.
23. We are indebted to the obituary, published in the Minutes of the Maryland Conference of 1863, for the greater part of this sketch.
24. We are indebted to an Obituary of Judge Hopper, written by Rev. J. J. Murray, D. D., and published in the Methodist Protestant, of April 17, 1858, for many historical facts contained in this sketch.
25. The courage of the Princes surprised every one. Rome had crushed the members of the Church, and reduced them to a herd of slaves, whom she dragged silent and humiliated behind her: the Reformation enfranchised them, and with their rights, it restored to them their duties. The Priest no longer enjoyed the monopoly of religion; each head of a family again became priest in his own house, and all the members of the Church of God were thenceforward called to the ranks of confessors. The laymen are almost nothing, in the sect of Rome, but they are the essential portion of the Church of Jesus Christ. Wherever the priestly spirit is established the Church dies; whenever laymen, as these Augsburg Princes, understand their duty and their immediate dependence on Christ, the Church lives."--D'Aubigie's His. of Ref., Vol. XIV.,; p. 488.
26. We are indebted to Rev. J. G. Whitefield, D. D., and to Colonel S. Bassett French, for many historical facts in this sketch of his venerable father.
27. We are indebted to Mr. J. B. Phelps, of Baltimore, Md., for much information contained in this sketch.
28. We are indebted to Bassett's History, for much information contained in this, and in the following sketches of Revs. McGuire and Flood.
29. We are indebted to an obituary, published by John Scott, D. D., in the Methodist Recorder of Sept. 5th, 1874, for many historical facts in this sketch.

30. We are indebted for many facts in this sketch to Bassetts' History of the M. P. Church pp. 360-8.

31. We are indebted for the greater part of this sketch to Bassetts' History of the M. P. Church. pp.803-402.

32. For much in this sketch, see Bassetts' History of the M. P. Church, pp. 379-85.

33. We are indebted for much in this Bibliography to a paper entitled "Our Literature," presented by Rev. J. T. Ward, D. D., at the semi-Centennial Meeting of the Maryland Conference of the M. P. Church, held in Saint John's Church, Baltimore, November 12th 1878.

* * * * *

THE END