

WESLEYAN  
METHODISM  
IN  
OHIO



By  
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### **DEDICATION**

To the Christian warriors who for a century past have so nobly fought, and borne the heat and burden of the battle; and to their successors of today and tomorrow, who carry on that holy tradition; this book is dedicated, with the prayer that it may prove an inspiration to some today to seek new and greater conquests for their Lord.

## CHAPTER ONE

### A PRELIMINARY SURVEY

"All history is an inarticulate Bible." So spake Carlyle. Certain it is that history has lessons of value to teach us. This is particularly true of church history and undoubtedly the lesson gains in intensity and in power of application when that history has a personal relation to ourselves.

It is in the hope of deriving such profit that we have undertaken the collection and arrangement of the facts which these pages contain. In our work of selecting the most interesting and valuable from the large body of material at hand, we have sought to throw into prominence those facts which might prove most profitable either by way of example or warning. May we catch a vision from the lives, the labors, the writings of these men who have gone on before. Then may we not be disobedient to the heavenly vision!

Further, we have a heritage which should not be lost and which cannot be lost except to our detriment. If, as one has put it, "the future has its roots in the past," that future shall be the richer, and certainly it can be built more intelligently, for knowing the past. We know no better language to express the character and worth of this heritage, than that used by A. T. Jennings in his "American Wesleyan Methodism."

"The Fathers of American Wesleyan Methodism were characterized by some of the strongest qualities of character which have ever been united in individuals of the human race; they were men of powerful intellectual ability; they were men of extreme breadth of outlook upon the events of world-wide importance which were passing around them; they knew right well how to interpret the meaning of the historical events of former years and even of the past ages; they were men of the most profound and compassionate sympathies; they lived with the Judgment day in constant view; and they were men who welcomed the deepest and broadest convictions and honored God, as being the Author of such convictions, and the rightful Sovereign of their entire lives.

"When men of such character turn the full power of their unreserved consecration to any particular work, cowards may well stand aside, and men bent upon doing wrong may tremble, for such men are born for heroic work; for the overthrow of wrong and the enthronement of the right; God has use for such men in deeds of valor and in conquests of gigantic evils. America and the world reaps the seed sowing of the men of whom we write. The story of who they were and of what they did is no mean story.

"If any heart is moved by this recital of heroic deeds to a bolder daring for God and truth; if any soul is helped to endure as seeing Him who is invisible, as did those whose noble deeds are here recorded; if the way the

Fathers of American Wesleyan Methodism honored the King, stimulates any one hereafter to stand bravely by heaven-born convictions," we shall feel amply repaid for the time and effort expended in the preparation of this volume.

For these reasons we have written. We trust our work may prove of some benefit and blessing to those who read its pages.

We make no claim to having written an exhaustive account of the work with which we have dealt. In many cases records are now too meager to allow of such a possibility. But on the other hand, we have not used all available material. To have done so would have been to greatly increase the bulk of this book, and to have rendered it tiresome to a majority of our readers. One desiring more detailed information could undoubtedly find it. For possible searchers of the future, we recommend the old files of the Wesleyan Methodist as a rich mine of information. We have drawn upon it heavily but there still remains much material which we have been prohibited by time or space from using.

Our purpose in this writing has been to preserve a record of the most outstanding and significant events of our history. Knowing that we must appeal to a wide diversity of readers, it has sometimes been difficult to determine which facts and which events would be the most profitable to include. Some events have been passed over with scant notice. Their importance did not seem to warrant a detailed discussion. To others we have given much space, feeling that they bore an important relation to the rest of this story, or to the work of the present day. We would have liked to make mention of all the men who through the years have made some contribution to the work, but we have found this impractical. If any important names have been slighted, it has not been intentional. Another desire of ours was to make mention of all those places where at some time Wesleyan work has been carried on. But to save space we have been constrained to exclude mention of those points where the work was not continued for more than five years, except where some special interest attaches to the locality in question.

Our chief sources of information for the story contained in these pages has been the records of the various conferences in question. We desire especially to express our appreciation for the privilege of gleaning information from the records of the Allegheny Conference. We also thank the brethren of the Iowa Conference for their assistance in our search.

Our second most important source has been the old copies of the Wesleyan Methodist, which the Editor and Agent very kindly made available to us.

Beyond these, our sources of material have been as follows: "History of the Wesleyan Methodist Church" by I. F. McLeister. "American Wesleyan Methodism" by A. T. Jennings. "Wesleyan Methodism in the South" by Roy S. Nicholson. "Life of Rev. A. Crooks" by Mrs. E. W. Crooks.

"Life of Rev. Orange Scott" by L. C. Matlack. We especially desire to express our gratitude for the privilege of quoting from the above-mentioned books.

Other sources of lesser value have been: Walker, "A History of the Congregational Church in America"; Bassett, "History of the Methodist Protestant Church"; Bainum, "Creation and Other Poems"; Rowley, "Apples of Gold"; Rennells, "History of the Michigan Conference"; Prindle, "Personal Vindication"; Martin, "Wesleyan Manual"; and the history of the State of Ohio.

We also express appreciation for the help of many individuals throughout the conference, whose assistance in locating valuable documents, and interesting facts, and whose personal memories of the past have been of great value; and for the assistance of the various county recorders whose records have been consulted; and for the careful search for information made for us by the Mansfield Chamber of Commerce.

Special thanks is given to those by whose help it has been made possible to include the various pictures, which have added so much to the interest and value of this volume. We especially want to thank the Wesleyan Methodist Publishing Association for the privilege of using their cuts of Adam Crooks, Luther Lee and Dennison Kinney; and Roy Nicholson for the privilege of using his cut of Daniel Worth.

This sketch covers the period from 1835 to 1941. During that time the work in Ohio has been organized under different conferences. This has served to make convenient points of division, so we have devoted a chapter to each of the conferences which have existed during that period. But we want no one to think that each of these conferences represents an isolated and separate work. We have a continuous history over the whole of this period, even though the conference names and boundaries have changed. We tread today the paths the Fathers trod!

## CHAPTER TWO

### BEGINNINGS

The Wesleyan Methodist Connection or Church of America took its rise in the days of the abolition controversy which shook the whole nation. It was formed chiefly of those who could no longer conscientiously endure the way in which the Methodist Episcopal Church compromised with slavery. They accordingly withdrew and banded themselves together to form the new denomination.

We need not here repeat the long story of the anti-slavery conflict. It is enough to note that Ohio, as well as New England, New York, and Michigan, became a storm center. But while the New England abolitionists were such largely because of theory, the men of Ohio were roused to their stand by first hand contact with the results of slavery. The very geography of the state was responsible for this fact. Across its territory lay the shortest route from slave territory to the British dominions and their promise of freedom for the fleeing slave. And to such fugitives, the broad Ohio which lay along the southern boundary of the state, seemed to promise a barrier which would help to bar pursuit. Therefore we need not be surprised that Ohio became alive with that activity which came to be called "the underground railroad." The entire state was criss-crossed with its routes. Only by consulting a map of the "railroad" can one visualize its vast extent. However there were some nineteen major routes which crossed the state. It would take too much space to indicate them all, but we refer to three which are of especial interest to us. One route started from the river at Portsmouth and continued north through Columbus, Delaware, Mt. Gilead, to Sandusky. There was also an alternate route which turned aside at Columbus and passing through Granville, Utica and Mt. Vernon, joined the main route again at Mansfield. Farther west an important route took its rise at Ripley, the point made famous by the crossing of Eliza Harris on the ice in "Uncle Tom's Cabin," and ran north through Russell, Sardinia, Wilmington, Xenia, Springfield, Zanesfield, Kenton, Dunkirk, Findlay and so to Toledo; while still another route ran from Cincinnati north through Lebanon, Yellow Springs, Troy, Wapakoneta, Lima and to Toledo. To give some idea of the importance of the "underground railroad" in Ohio, we note that in this state there were a total of 1,543 operators, nearly as many as in all the other northern states combined.

All along these routes the fleeing slave found places of refuge and of hiding prepared for him by friendly hands. And often the arm of the law reached out and intercepted the runaway and took him back to the south. But every rescue, and every attempt only made the more friends for the cause of abolition. The story of the many cases of rescue which occurred

in Ohio would be too long to even attempt to tell. Those interested can find it reviewed at length in Galbreath's "History of Ohio," Volume 2. We pause only to give two incidents which are of interest because of the major actor in the event.

The story is told of Ephraim Eastman, an early layman at Harrison, and one whom Royce later described as being one of "God's true nobility," that on one occasion when a fleeing slave was hiding in his barn, an officer called at the house and asked for permission to search the premises. Mr. Eastman replied that he would grant that privilege but stated that it was just time for his family worship and invited the officer in. Then he proceeded to choose a long chapter to read from the Bible and we dare say he prayed that morning at great length. At any rate, by the time that worship was ended and the search resumed, the slave was well on his way to other parts.

Another story involves Dennison Kinney who lived in Ohio for some time. He was a great friend of Joshua Giddings and of Ben Wade, both well-known, militant abolitionists. He lived near the home of Giddings and was frequently at his house. At this time, Kinney, though a young man was several inches over six feet and built proportionately. On one occasion, Giddings had a young colored couple at his house but fearing that searchers might come, he asked Kinney to take the fugitives to another building which stood not far away on the top of a knoll. He took five other men with him for help. When the searching party finally put in an appearance, the commanding figure of Kinney appeared at the window and the sash was thrown up. "No search here," he told them. So the searchers proceeded to make themselves comfortable knowing that sooner or later the occupants of the house would have to surrender. While they waited there was a great hammering and pounding inside as though everything were being prepared for a siege. Confident that the quarry was safe inside, the pursuers rested comfortably during the night only to find in the morning that the slaves were gone. Under cover of the darkness and unheard because of the pounding, Kinney had conducted the fugitives in safety to the next station. To make the escape it had been necessary to pass through a deep ravine and the fleeing trio were expecting to be fired upon at any moment. Afterward, in telling the story, Kinney said that he was so excited at the time that he could not be certain, but he believed that when he plunged down into the ravine he had one of the fugitives under each arm! One thing, the writer said, was certain—he was able to carry them!

A great many of the early Wesleyans were actively engaged in helping the fleeing slaves to safety. The churches at Africa, at Fargo, and at Harrison are known to have been on the underground railroad. Probably many of the other churches that have now passed out of existence, were also so located.

Another factor entered into the location of so many churches along the

routes of the "railroad." As time passed by, there came to be settlements of negroes all along these routes. The men who had so exerted themselves in behalf of their freedom in the first place, now began to interest themselves in the spiritual welfare and in the education of these freedmen. So Wesleyan churches were founded specially for these colored refugees. This will explain the presence of so large a number of colored churches in the Miami Conference.

At the same time that these operations were being carried on, and fanned into a flame by the varying fortunes of the "underground railroad," was the ever-growing agitation in behalf of abolition. While New England may very properly be said to have supplied the leaders of the abolition movement, Ohio was not so very far behind. Throughout the state the agitation swept. Strong men took up the battle for the freedom of the slave. And frequently they met with violent opposition. Mobs and every known contrivance a mob could think of to make annoyance were no strange things in those days. One of the leading abolition speakers, a minister by the name of Marius Robinson was tarred and feathered at Berlin Center in 1837. We trace some currents of this agitation.

In 1829 Lane Seminary had been founded in Cincinnati, and had begun to receive theological students in 1832. But the abolition movement began to make its stir among the students and in February, 1834, a debate was held on the subject, lasting through eighteen sittings. This is called the most thorough discussion that the subject of slavery ever received in this country. Eighty students of the theological department participated. Among the best of them was Henry B. Stanton, but the leader was a young man named, Theodore D. Weld. The students largely adopted abolition sentiments. This alarmed the trustees and they passed a rule banning any further discussion of the subject, either public or private. Four fifths of the students withdrew from the seminary in a body. Among them were Weld and Marius Robinson, referred to above. These students entered into negotiations with Oberlin which did not as yet have a theological department, proposing to go there on condition that Charles G. Finney could be secured as an instructor. This was done and at the same time, Mr. Shipherd, the founder of Oberlin, urged its trustees to open the doors to colored students as well as white. Though it met with some opposition, this proposition, too, was carried, and so Oberlin was permanently placed on a basis of Christian equality. This event doubtless explains why Oberlin was so attractive to early Wesleyans.

One of the students referred to above, Theodore Weld, became one of the greatest abolition speakers of the country. Leading men of his day acclaimed him as the foremost orator of his time. It is said that no revivalist, not even Finney or Moody, had such command over his audience and could so melt them to tears, or bear them to heights of passion. He became one of the founders of the Ohio Anti-Slavery Society which had its first meeting in Putnam (now a part of Zanesville) in 1835. Its second

meeting was held near Granville. The sentiment of the town was so unfriendly to abolitionism that they did not attempt to hold it in the town, but instead met in the barn of Ashley Bancroft nearby. It was through his addresses that the Harrison community first became stirred over the abolition question.

We cannot go into great detail concerning the leaders in this movement. Mrs. Abby Kelley was an outstanding speaker in the region around Cleveland and we doubt not it was through her influence that many in the regions that came to be included in Strongsville, Carlisle, Liverpool, Granger and Huntington circuits, were first aroused on the subject of slavery.

While on this subject, mention should also be made of another great address delivered at Cincinnati, in the Sixth Presbyterian Church, by the Rev. Edward Smith, on the subject, "Love Worketh No Ill to His Neighbor." In this he refuted from the Bible the arguments of those who tried to contend that slavery was a charitable thing. Copies of this address were printed and it was one of these which first aroused the interest of some in North Carolina and finally brought about their call for a Wesleyan preacher.

This leads us to pass on to the abolition movement within the Methodist Church, which has still closer bearing on our narrative. With such agitation in progress all about, many of the men of that denomination, espoused the cause of the slave. The Rev. Edward Smith, just referred to above was one such man in the Methodist Church. But that organization was set at all costs to maintain peace between the northern and southern parts of its constituency, so that instead of speaking out against slavery, as John Wesley and early Methodists had done, it now was busy reprimanding the abolitionists and soon came to use even harsher methods against them. In 1836, the Ohio Conference of the Methodist Episcopal Church adopted a resolution from which we quote:

"Resolved, That we deeply regret the proceedings of the abolitionists, and anti-slavery societies in the free states, and the consequent excitement produced thereby in the slave states; that we, as a conference, disclaim all connection and coöperation therewith, or belief in the same; and that we hereby recommend to our junior preachers, local brethren and private members within our bounds, to abstain from any connection with them, or participation of their acts in the premises whatever."

Of course men of the spiritual and moral caliber of those early abolition reformers were not to be deterred from their course by such means as that. They had convictions they felt were God-given and no power of man could keep them from giving voice to those convictions. With these men so fearlessly determined to pursue the course they had marked out, and the Church so steadfastly set against them, collision was inevitable. Something must happen. The reformers soon saw that if they were to maintain their convictions, they must leave the Church.

Orange Scott was the leading abolitionist within the Methodist Episcopal Church and his active championing of the cause of the slave aroused

an interest in far-off Ohio. In the General Conference of 1841, when he made so great a stand against slavery, he had a petition to present signed by 50 official members of the Barnesville Methodist Episcopal Church. The year before that he had received a letter from Troy, Ohio, expressing great interest in his work and already voicing the idea that the creation of a new denomination was imperative. We do not know who wrote this letter, but we hazard the guess it was Richard Brandriff. Still earlier, he had received a letter from a distinguished Methodist minister as follows: "Your services as an Anti-Slavery Agent, are greatly wanted in the north part of Ohio, and in Michigan Conference. I saw a local preacher a short time since of Elyria, Lorain county, Ohio, who tells me that if Brother Scott would come into Ohio, he has no doubt the whole of the above conference would be abolitionized in one year. They want much to see and hear you in Ohio. The field is white there. . . . I think Ohio is the field for you of all others."

Such are the backgrounds of the work in Ohio. Naturally they were ready to participate when the eastern leaders called for the first meetings looking toward the organization of the Wesleyan Methodist Church. In fact some church organizations were already in operation prior to the Utica Convention when the Connection itself was organized.

At the Andover Convention in February, 1843, a letter was read from a young colored preacher who had charge of the Wesleyan Church in Dayton, Ohio in which he told of having paid some three or four thousand dollars for his and his wife's freedom, and had recently purchased his aged mother from a preacher for the sum of \$200, which preacher had but lately purchased her for only \$80. "Thus he speculated out of the filial feeling of a dutiful son, the sum of one hundred and twenty dollars. Oh, what a burst of indignation seemed then to break from the assembly! Some cried, 'Shame!' others, 'How glad I am that I am not in the pale of the Church which holds such a member preacher!'"

The church at Dayton, referred to above was organized in March of 1842, more than a year before the meeting of the Utica Convention in May, 1843.

The church at Troy, Ohio, was formed by a secession from the Methodist Church led by Richard Brandriff on January 7, 1843. The church was organized on the eighth. It is presumable that the church at Piqua was organized soon after this, although we do not have the date. All these churches were included by the Utica Convention in the Miami Conference. See Chapter Five.

In the eastern half of the state, the earliest known organization took place at West View on April 1, 1843, just 60 days prior to the Utica Convention. We do not have dates for the other churches of that section, except in the case of Leesville which was organized July 25, 1843 by Edward Smith. This portion of the state, being close to Pennsylvania and coming under the influence of the leaders from that section, particularly Smith, was

included in the Allegheny Conference. Although Orange Scott was of the opinion that the first General Conference, in 1844, should have created a new conference in eastern Ohio, it was not until the second General Conference that this division was effected. So the first few years of the history of eastern Ohio churches is to be sought in Allegheny Conference annals. The first session of that conference which met at Allegheny City in 1843 listed the following churches and pastors for eastern Ohio:

Leesville and Cadiz—James W. Walker and John M. Trago.

Senecaville—to be supplied.

Millbrook—David Pechin.

Mansfield and Ripley—Zephaniah Bell and Joseph Robb.

Knox—Jeremiah Phillips and Nelson S. Storrs.

Bennington—Benjamin Street and George Pain.

Cleveland—to be supplied.

Strongsville—William Beaham. (West View included on this circuit.)

Granger—George McCloud and Martin Brodt.

The second session of the conference was held at Leesville. Several additional names of churches are listed that year, including, Deersville, Plymouth, Zanesville, Columbus and Newark, Berlin, Huntington, Seneca, and Crawford Mission. There is also a change in name in regard to Senecaville and Bennington. They are now called Woodsfield and Delaware respectively, due, we suppose, to the enlargement of the circuits.

The session of 1845 also met at Leesville, Ohio and was visited by Orange Scott. He wrote concerning it, "The Allegheny Conference appointed last year a domestic missionary to a certain field. Sometime during the year another brother was sent to his aid. They have organized two four week's circuits; one of 100 members, and one of 80; two small societies previously existing, were included in the latter. These circuits will take two preachers each, this year, and support them. The whole cost of this mission to the conference, has been only about forty or fifty dollars.

"This conference stands on high ground with respect to all questions of moral reform. Tea, coffee, and tobacco, find little mercy at their hands. And while they are tithing 'mint, annis and cummin,' as some would call it, they do not forget the 'weightier matters of the law.' As a body, the preachers set a better example in point of plainness of dress, than in any other conference that I have attended."

The list of churches in eastern Ohio was augmented during the next few years by the addition of Sandusky, Portage, Greenfield, Licking (to take the place of Columbus and Newark), Norwalk, Wayne, Liverpool and Zanesville Mission. This brings our story to the time of the division of the Allegheny Conference from whence we continue our story in the following chapter.

## CHAPTER THREE

### ZANESVILLE CONFERENCE

For the official beginning of the body now known as the Ohio Conference, we must go back to the city of New York, to the Wesleyan Chapel located on King St., where, in the early days of October, 1848, the second General Conference of the Wesleyan Methodist Connection convened. This body adopted a report submitted by its committee on boundaries, whereby two new conferences were created. One of these was the Zanesville, taken from the western part of the original Allegheny territory, and named after the city of Zanesville which was near its center. The new conference was bounded on the west by the Scioto river and on the east by an irregular line drawn from Cleveland to Steubenville.

In accordance with this official authorization, the first session of the Zanesville Conference met at Senecaville on Wednesday, the twelfth of September, 1849. Rev. Edward Smith presided by appointment of the General Conference and Robert McCune acted as Secretary pro tem. There were nineteen elders on the stationed list as follows: Edward Smith, George Richey, Austin N. Hamlin, Asa W. Sanders, Gershon Fairchild, Cornelius Woodruff, William Smith, Warren Bates, Jesse McBride, S. D. Jones, William Sewell, Simon Elliott, J. Phillips, Jarvis C. Bacon, Adam Crooks, Thomas Athey, Junius A. Preston, A. Donaldson, Seely Bloomer. Twelve were present for the first meeting. Lay delegates were in attendance from eleven circuits.

Among new recruits received or ordained at this session were: Evans Thompson and Robert McCune, both of whom figure prominently in subsequent history.

Two men were expelled by this first session, one on charges of immorality, the other on the grounds of giving sanction to a slave-holding church and religion and censuring those who would not do the same. Both of these men were on the unstationed list and their names need not be repeated here.

At the election of officers, George Richey was chosen President and Robert McCune, Secretary.

Eighteen appointments were reported to this conference with a total membership of 1,885. This included two mission appointments in the south. The report of the stationing committee was drawn up as follows:

#### Southern District

Evangelist—William McConnell

Leesville—David L. Travis and James Shreeves.

Deersville—S. D. Jones and James McGaw.

Woodsfield—George Richey and Joseph Markee.  
 Zanesville—to be supplied.  
 Licking—Evans Thompson.  
 Delaware—A. N. Hamlin and A. M. Brown.

#### Northern District

Evangelist—William Sewell

Knox—J. A. Preston.  
 Mansfield—Robert McCune.  
 Huntington—Elijah Walker.  
 Granger—Simon Elliott.  
 Strongsville—A. W. Sanders.  
 Sandusky, Norfolk—Zelotes P. Disbrow.  
 Greenfield—John Murrel.  
 Wayne—to be supplied.

#### Foreign Work

From Northern District—Edward Smith and E. E. Kirkland, missionaries to Canada.

From Southern District—Guilford, N. C.—J. McBride. Grayson, Va.—Jarvis C. Bacon. North Carolina Mission—Adam Crooks.

Conference Missionary—William Smith.

L. C. Matlack attended this session to represent the interests of the Publishing House. On his suggestion the conference approved a plan to establish a western branch of the book concern, proposing Mansfield, Ohio, for its location, and Edward Smith as its agent. This was carried out and Smith for a number of years was identified with this work in which capacity he edited a religious periodical entitled "Wesleyan Expositor" and later changed to "Christian Statesman." Robert McCune seems later to have assisted with this work. How long the western branch was continued we have no exact record but it must have been until at least 1859.

The work of the conference at this early period seems to have been in a thriving condition. The second annual conference which met in the Washington church, Richland county, on the Knox circuit, reported 2,022 members. This included a report from North Carolina Mission which did not report members until this year. There was great missionary zeal among these early men. The Zanesville Conference took over the Canada and North Carolina Missions which had been begun under the Allegheny Conference before its division. Smith and Kirkland were the men identified with the Canada Mission. This was in Ontario among the escaped slaves who had taken refuge there.

The mission work in the south was composed of three appointments, all begun by Adam Crooks who first went there in 1847, two years before the organization of this conference, in response to a call for a Wesleyan preacher. The next year he took Jarvis Bacon back with him to help in the growing work, and then in 1849, the first session of this conference ap-

pointed Jesse McBride as the third worker in this field in the south. Neither Crooks nor Bacon were present at the organizing conference, but their names were transferred to the new body. In 1849, Grayson in Virginia reported 100 members and Guilford in North Carolina, 266. The next year Guilford had 450 and North Carolina Mission reported 40. The latter was the new work started by Crooks farther south after Bacon and McBride had taken over the work he had opened earlier. These men endured great hardships and persecutions in carrying on this work. But in spite of all the opposition, by the end of 1850 they were preaching at at least 23 regular preaching places besides appointments in private homes. Space would fail us to give the entire story of this heroic work. Those who are interested may find a detailed account in Roy Nicholson's "Wesleyan Methodism in the South." The point of immediate interest to us is the fact that this work was carried on under the direction of the Zanesville Conference.

Crooks returned to Ohio in 1851. McBride had already come home and Bacon was obliged to follow soon after. For a few years the conference gave the work to natives of the south. Among the southerners who stood true during those trying years, and who were given official relation to the work by the conference, appear the names of Daniel Wilson and Alfred Vestal.

In 1857 Daniel Worth, who transferred to this conference from Indiana, went south to care for the work. Part of his story is told in Chapter Five. He remained on the field until 1860. The conference minutes of that year carry an interesting and significant resolution which was introduced by A. N. Hamlin at the suggestion of Cyrus Prindle, and from which we quote an excerpt, "Our venerable brother, Daniel Worth, a member of this conference, has been subject to imprisonment and trials for exercising the rights of a free man and minister of the Lord Jesus Christ, and finally, as we believe, in answer to prayer to God offered in his behalf, has been signally delivered." The same session gave Brother Worth a transfer to the Indiana Conference.

Due to the growing tenseness of the political situation between the north and the south, the work gradually fell off. The last official record of the work in Virginia is in 1853, while the last reference to that in North Carolina occurs in the records of 1860. When the work was started up again after the Civil War it was under different direction. But though their work seemed so futile in that it came to such an untimely end, the influence and memories of these great pioneers, Crooks, Bacon, McBride, and Worth, will ever live as a precious heritage both to this conference and to the entire denomination.

While referring to the labors of these men we take note of a report to the Wesleyan from Cyrus Prindle in which he referred to the Zanesville Conference as the "Martyr Conference" inasmuch as "no less than five of its men have been arrested for preaching the gospel—Preston, Bacon, McBride, Crooks and Worth."

We further note the missionary zeal and activity of this early conference in the various missions and new appointments within Ohio which were started during its brief history. There seem to have been at least ten new points opened up during these years, in addition to new appointments created by the division of some circuits. Some of the new points lasted for some time, others were of short duration.

Perhaps a brief review of the appointments would be of interest to some readers of this account. We have already noted that there were fifteen charges listed in 1849, in addition to the "foreign work." Those charges were mostly circuits. Some of them included several preaching points although it appears that in at least some cases they used school-houses or perhaps even private homes as their meeting places.

Some of the original fifteen disappear from the records very early. Wayne and Greenfield are not mentioned after 1850, Mansfield disappears in 1851, Leesville in 1856, Sandusky in 1858, Granger in 1860, Zanesville in 1861, while the Zanesville Mission, too, was of but short duration. The Stationing Committee of 1849, for some reason omitted Plymouth circuit. It, along with Deersville, Woodsfield (with its name changed back to Senecaville), Licking, Delaware (now divided into Delaware and Bennington), Huntington, Strongsville, and Norwalk remained on the list in 1863 when the conference name was changed. Other churches on the list at that time include Mt. Vernon, Washington (both of these being divisions of the former Knox circuit), Hocking Mission which first came into the records in 1853, Cleveland which is first listed in 1857 although it existed earlier under the care of the Allegheny Conference, Middleport which came in the same year, and Stillwater Mission and Meigsville Mission first listed in 1863. Another place appearing in that year's records although not given in the pastoral relations report was East Oberlin. Among the churches or appointments which were started up and then died down again between 1849 and 1863, we list; Marietta Mission, Liverpool, Blendon (later added to Delaware), Lawrence Mission and Columbus Mission which was in existence from 1856 to 1861. The first two of this list require notice. Both of them were listed by Allegheny before the formation of Zanesville Conference, but neither of them are given by the report of 1849. Liverpool was an adjacent circuit to Strongsville and there was some readjustment of boundaries so that some churches during the years were transferred from one circuit to the other. The churches so affected were called, Northeast Brunswick, Center church at Liverpool, and North Elyria. In 1854 the name of Liverpool circuit was changed to Carlisle, and then in 1857 it was added onto Strongsville. For a time there was also a charge called Stafford. This was a part of the original Woodsfield circuit.

One of the matters of great interest in the records of these early conferences, is the different and unusual way of conducting business. Perhaps no better way of visualizing this difference in procedure could be found than to look in on a portion of one of their conferences. We choose for

this purpose, the annual session of 1851 which met in the Harrison church, Licking circuit. George Richey was still President and Robert McCune, Secretary. Today we may still visualize the place of their meeting for we all know of Harrison Chapel. However, at that time the meeting house stood across the road from the present site, nearly on the spot where the parsonage now stands. At the hour of nine o'clock on the morning of September 3, eighteen ministers and fifteen delegates assembled from various parts of the conference. Here were Adam Crooks and Jesse McBride, fresh from their pioneer labors in North Carolina, from which state they had but recently been ejected. Here they had the opportunity of meeting together with friends and men of like mind, without the fear of mob violence.

George Richey called the conference to order; there was a season of devotion, Brother Richey and Brother McBride leading in prayer. Then the Secretary, a slender man with a shock of red hair, called the roll of ministerial members. It is interesting to note that the roll included only elders of the stationed list. Unstationed elders and licentiates were listed separately and their names not called. Eighteen men answered the roll call. Ten were not there to respond. After the seating of delegates, which was done directly, without the appointment of any committee on credentials, the fixing of the bar of conference, and a few similar preliminaries, the conference proceeded with its business, turning first to the examination of character. There was no committee for that purpose, nor prepared blanks, each man being called to answer questions and to give an account of his labors on the floor of conference, although he did not read a statistical report. Then he retired while the conference took the vote on his character. The conference considered and passed the character of seven men during the forenoon meeting. In the afternoon, the first minister's name called was Jarvis Bacon. He was not present but a letter was read from him telling of the state of his work at Grayson, Va., and saying he desired to be returned to that appointment. His character was passed. Seeing he had already served that charge for three years, there was some question about appointing him, but finally allowance was made for his case. The Zanesville Conference for several years clung to the old three year limitation on tenure of pastor at any given appointment. Although the Wesleyan Discipline was modified in 1848 to allow longer pastorates, the Zanesville Conference took exception to that action on the ground that it contravened the principle of itineracy. So they kept the old three year rule for their own work. Here we see an interesting case of their allowing an exception to it.

Most of the afternoon was spent in considering the cases of men against whose characters there was objection. These cases occupied a considerable amount of time during the session. In connection therewith, we observe another interesting custom, that of "arresting the character" of a man about whom there was doubt.

We have not the time to note all the actions of this session in detail but we note a few more of their methods of procedure. Of especial interest are their Statistical reports. It is thus recorded in the minutes: "Conference proceeded to take the numbers in connection." No committee was used; it seems to have been done by roll call on the floor of conference. The report that year covered only the membership which was 2,035. Some reports of about that date, however, did include also the amount of money raised for Sunday school and for missionary purposes. But the reports were much shorter than those we know. Little by little they were expanded during the early years. In 1852 we have the first inclusion of the number of Sunday schools which was then given as 15, although only half the charges reported having them. In 1854 the item of pastor's salary first appears. 1856 is the first that the number of teachers and officers in the Sunday school is included in the report. 1858 has the first record of a statistical committee being used, and 1863, the requirement of public reading of the statistical report.

Other changes we note are the first election of a committee on credentials in 1855 and the change of the name of the Stationing Committee to Pastoral Relations the same year. A curious custom is observed in connection with the election of delegates to General Conference. This business was transacted by an electoral college with separate delegates, though there may have been duplications. At the close of its session, the college rose and reported its proceedings to the Annual Conference.

Before passing on, we add to our picture of the conference of 1851, part of a letter written by Edward Smith and telling of his visit to that session.

"At 9 p.m. I took the stage (at St. Clairsville) . . . and by one o'clock next day reached Kirkersville, distance from Wheeling, 108 miles. At K. we took the hack for Granville, a miserable old thing that gave us just ground to fear that we would be spilled in the road before we reached our stopping place; and we finally reached the place of the Zanesville Conference at 5 p.m. on the first day of the session, as completely enveloped in dust as men ever were; the weather being extremely hot and dry, and the staging, the most unpleasant I ever saw.

"At the conference on Thursday morning I met Brethren Crooks and McBride from North Carolina, both in good health, having passed through the fire unhurt. . . . The conference presented quite an improved appearance since last year.

"A petition was presented signed by 500 persons for the continuance of Brother J. C. Bacon on the Grayson mission in southern Virginia. This good brother was the first of our southern missionaries who was made to feel the wrath of slaveholders in several vexatious lawsuits; but he has overcome his enemies and is permanently to remain in his work. He was the man for the hour, prim to the extreme, gentle as a lamb, and meek, very meek withal. And though we lament that our Brethren Crooks and Mc-

Bride have been driven out of North Carolina, we rejoice that we have two brothers, Wilson and Anderson, to take care of the sheep in that wilderness for the present. These brethren are citizens of that state. So Wesleyan Methodism is not driven from the south and I have strong confidence that a reaction will take place and other ministers will have to be sent from the north to supply that work . . .

"Sabbath at 3 p.m., we had a meeting in a grove to hear Brothers Crooks and McBride give a history of their labors in the south. The congregation was large, and the narrative thrilling indeed. Brother George Thompson of the African Mission spoke at the missionary meeting at night, and it was demonstrable that the natives of Africa were not half so heathenish as the people of the south. The southern Methodists and Presbyterians are far more opposed to God and godliness than the pagans and Mohammedans of benighted Africa. The contrast between the reception of Thompson by the heathen of Africa, and that of Crooks and McBride by the Christians of America, was very great indeed; and in every way in favor of heathenism. While Thompson was received with free hearts and open arms, Crooks and McBride were resisted by infuriated mobs, and hunted down like wild panthers or tigers. . . .

"While I sat and heard Thompson's narration, I felt that missions were needed more in the United States than in Africa. I never felt so humbled; and indeed, I felt unless we could give the heathen a better Christianity than the current religion of this nation, it was no object to them. . . . I am fully convinced that the popular Christianity of this nation is not the religion of Jesus Christ, and cannot save the world."

We will give no further attention to the work of the early conferences than to append a list of the dates and localities of the sessions with the name of the President and Secretary elected.

1849—Senecaville, Woodsfield Ct., George Richey, Robert McCune.

1850—Washington, Knox Ct., George Richey, Robert McCune.

1851—Harrison, Licking Ct., Austin N. Hamlin, Robert McCune.

1852—Deersville, Austin N. Hamlin, Robert McCune.

1853—Mt. Vernon, Asa W. Sanders, Robert McCune.

1854—Senecaville, A. N. Hamlin, G. W. Bainum.

1855—Mt. Vernon, Robert McCune, G. W. Bainum.

1856—E. Orange, Delaware Ct., Robert McCune, G. W. Bainum.

1857—Washington, Adam Crooks, G. W. Bainum.

1858—Mt. Vernon, Adam Crooks, G. W. Bainum.

1859—Huntington, S. D. Jones, G. W. Bainum.

1860—Bennington, Delaware Dt., W. H. Brewster, G. W. Bainum.

1861—Deersville, W. H. Brewster, G. W. Bainum.

1862—Senecaville, Benjamin Tressonrider, Evans Thompson.

1863—East Orange, Benjamin Tressonrider, Evans Thompson.

It is interesting to note that the Zanesville Conference in company with some other western conferences, had the custom of having their officers

take office at the close of the session at which they were elected, and retain them until the close of the next yearly session. So, unless there was some unusual circumstance, a man elected in 1862, did not preside until the session of 1863.

The session of 1863 requested the coming General Conference to change its name from Zanesville to Central Ohio Conference.

Another item of interest is found in the pronouncements of the conference which give us some insight into the problems of the day and the official stand of the organization. We find such utterances particularly in the reports on Moral Reform which were an important part of their annual proceedings. These reports commonly contained paragraphs on slavery, secrecy, tobacco, intemperance, purity etc. We quote a paragraph from the report of 1850, submitted by a committee composed of George Johnston, Cornelius Woodruff and William Smith:

"As Christ came to destroy the works of the devil, the preaching which declares that without holiness no man shall see the Lord, with a firm reliance on His blessing, together with a holy walk and conversation before men, is the great instrumentality for the world's salvation."

Again we quote from the report of 1852, Adam Crooks, I. B. Dudley, J. C. Bacon, A. Hazlett, and Daniel Wilson, committee: "Resolved, That ours is the cause of God and humanity; that there is Almighty power in truth; that the present is full of inspiration to the Christian reformer; the contest which has wrought the moral heavens into a tempest is not doubtful; victory is certain; and that we as a band of true reformers, united in heart and interest and purpose and not in name alone, in presence of God and each other, do renewedly and unreservedly consecrate our time, talents, influence, property, prayers, reputations and lives, to the great work of redeeming mankind by means of a pure Christianity."

For other significant expressions we note:

A resolution introduced by George Johnston in 1853, "As our Discipline forbids the wearing of useless ornaments, any church receiving or retaining members contrary thereto shall be held accountable to the proper tribunal and dealt with accordingly."

An excerpt from the Report on Missions for 1857, Adam Crooks, Richard Horton and N. W. Hodges, committee: "The cause of missions is pre-eminently the cause of God. The Christian religion was intended to be aggressive. . . . It is greatly to be feared that we have been too indifferent to the great work of missions—the work of 'spreading scriptural holiness over these lands.' 'Tis doubtless true that this is owing in great degree to the fact that we are yet in our infancy. But it is cause of joy that a year ago we commenced the work anew. . . . The masses are moving, are becoming disgusted with those popular ecclesiastical organizations which tolerate slavery, intemperance, war, secrecy, and other abominations; and rich fields are ripe and inviting to the harvest."

Many passages could be quoted showing the firm, uncompromising stand of these men on questions of reform and especially toward slavery and secret societies.

Our review of this early period would not be complete without some notice of the more outstanding men who were members of this conference. We have endeavored to gather as much information about them as possible and have succeeded in finding many items of interest. The more we find concerning them, the more we are impressed with their heroic moral stature and splendid spiritual caliber. It makes us feel like saying, "There were giants on the earth in those days." Jennings pays tribute to the members of the first session of Zanesville Conference, "Among these names were men who were to make their influence felt for the good of the world in a powerful manner."



The only picture of Edward Smith we were able to locate was a picture on glass, attached to his grave marker in Bloomfield cemetery. The photographer touched it up and made this copy. It at least will give some idea of his appearance.

The most outstanding name from the list of original members was that of Edward Smith. He was born in Rockbridge county, Va., on July 11, 1797, and so was 52 years of age at the time of the organizing of this conference. In youth he professed himself an infidel but was stricken with conviction when, attending a Methodist meeting at the age of 19, he heard a young woman shouting the praises of God. After conversion he became a Methodist preacher, serving first in Indiana and then later in the Baltimore Conference and was for a time a presiding elder in the Pittsburgh Conference. In 1839 he became interested in the abolition movement. He was attacked for his stand by the editor of the New York Advocate and later brought to trial before an ecclesiastical court for his anti-slavery activities. He was voted guilty and suspended from the conference,

but this action only served to give added impetus to the anti-slavery work

and hastened the organization of Wesleyan churches in the territory that later was included in the Allegheny Conference.

He was a member and a Vice-President of the Utica Convention in 1843. His name appears prominently in that record for his strong stand in opposition to secrecy. A. T. Jennings says concerning him, "The Rev. E. Smith was the leader of the anti-secret forces, and he was a master in debate and would not be put down." Quoting further from McLeister, "Rev. Edward Smith of Pittsburgh was one of the most effective leaders in this and later assemblies in the Connection. He is described as being of Irish ancestry, southern born, a man of noble appearance, more than six feet in height, a ready debater, a good theologian, a warm advocate of Methodist doctrine, a staunch reformer."

Smith and Orange Scott again stood out on opposite sides of the secrecy question on the occasion of the first General Conference in 1844. Scott did not favor so strong an attitude toward secrecy as that advocated by Smith. In regard to this matter, Scott wrote, "There was no serious collision except between the Rev. E. Smith, and our humble self. . . . The principal point of difference between us was that respecting secret societies. We had not a word to say in favor of such societies, nor had we any sympathy for them; but we were opposed to the measures adopted by a majority of the conference, and which were advocated with much zeal by Brother Smith. . . . He looks (as he really is) like a giant. He possesses a noble daring—great moral courage. He is exceedingly tenacious, and somewhat ultra withal. Yet there are few men of his age who have done more to reform mankind than this same Edward Smith. And his motto still is, 'There is nothing done, while anything remains to be done.'" We cannot but admire the generosity of Orange Scott in writing thus of an opponent. And we also note with interest that the verdict of the years has gone to Smith's side of the question rather than to Scott's. It appears that the influence of Smith was needed to round out and complete the stand which the new denomination was to take.

Another writer refers to Mr. Smith as "the tower of strength in the establishment of the Wesleyan Connection."

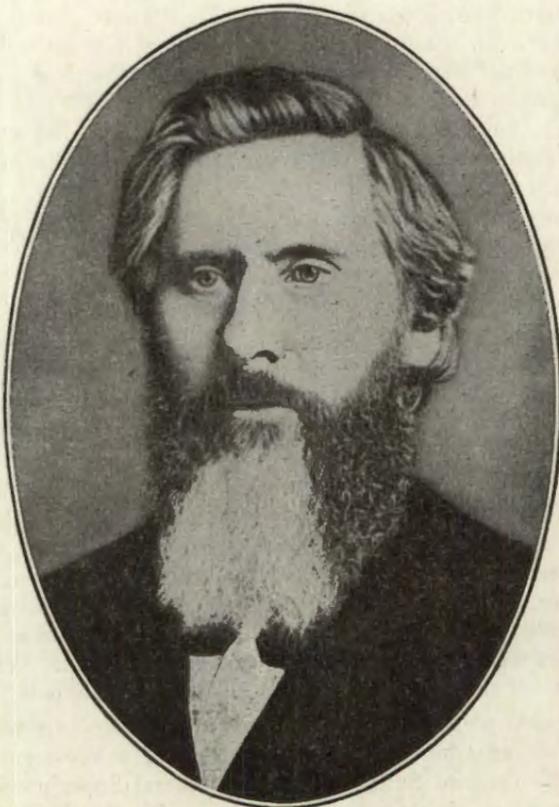
He was the first President of the Allegheny Conference. Scott wrote of him again on visiting that conference in 1845 and referring to the missionary meeting, "And I can assure you that Brother Smith is not a whit behind (as a missionary speaker); he is 'a whole team and a horse to let.' As a missionary beggar, I believe I never saw his equal. While we have such men to plead the missionary cause we need not despair."

When the first plans were laid for the carrying out of missionary work under the Wesleyan Church, by the formation of a Wesleyan Missionary Society, in 1846, Edward Smith was made General Superintendent of Missions. In this office his greatest concern was for the 20,000 freedmen in Ontario. This was the origin of the "Canada Mission."

The second General Conference appointed him as the organizing President for the new Zanesville Conference. By this body he was appointed one year to the Canada Mission and two years as pastor at Sandusky, O., but most of the closing years of his life were spent in the work of the Western Branch Publishing House at Mansfield, Ohio.

In his later years, he resided near Bloomfield in Morrow county, at what Mrs. Crooks refers to as "the woodland home of Rev. Edward Smith." He died July 6, 1856. Adam Crooks preached his funeral sermon from 2 Tim. 4: 6-8. Mrs. Crooks says concerning his death, "The cause of reform lost one of its most fearless advocates and the Church of God one of its strongest pillars."

The second outstanding name from this early group, and one which is better known today, is that of Adam Crooks. He was born in Leesville in Carrol county, Ohio on May 3, 1824. He was converted at the age of 14



Rev. Adam Crooks

and sanctified when 16 years of age. Concerning this experience we quote Mrs. Crooks, "He sought with ceaseless anxiety the blessing of entire sanctification. He sought it as distinctly as justification. He trusted fully in Jesus as a Savior from all taint of, and tendency to sin, and realized the speechless joy of complete salvation."

His first church home was with the Methodist Protestant people, from whom he withdrew because of their lack of stand on the slavery issue. He became one of the charter members of the Leesville church when it was organized by Edward Smith. This church was located one block north of the town square, at the northeast corner of the intersection.

Two years later he took his first appointment, going as junior preacher to the Erie, Pa. circuit. This charge was composed of but one church and that made up of colored persons, many of them fugitives from slavery. Thus he was to some extent prepared for his future labors by first hand contact with the evil results of slavery. But after a few weeks he was called to Allegheny City to labor with his own brother, William. His second year in the ministry was on Zanesville circuit with George Richey. The third found him in the south in those missionary labors of which we have already spoken. He was there when the Zanesville Conference was organized, but was among the ministers who transferred to the new body.

A detailed account of his labors in the south would be out of the question in the narrow limits of this sketch, but we will refer to some of the more outstanding events. Crooks, himself, twenty-five years later, thus reviewed his work, "Slavery, both in fact and in spirit, was dominant. The Southern wing of the Methodist Episcopal Church had seceded, because the North was unwilling to have a slave-holding bishop. Hearing that the Wesleyan Methodists were anti-slavery, forty citizens of Guilford county met in convention and adopted the Wesleyan Methodist Discipline, and applied to the Allegheny Conference for a man to feed them the bread of life. To this call we responded, knowing full well that it was at the peril of life. Although an entire stranger and threatened with every violence, yet God gave us prosperity. . . . But increased prosperity was attended with increased danger. All the time violence had been threatened; but now threats were more frequent and more fierce. The enemy saw clearly that they must dig up the sapling quickly or otherwise they would be unable to cut down the tree."

In June, 1850 Crooks was arrested on charges of misdemeanor in helping McBride circulate anti-slavery literature. Bond was posted for him, and he was allowed liberty until the trial. He spent the intervening time in camp meeting work and in being present with Bacon at his trial in Virginia. During this time a mob planned to lynch the preachers, waiting for them at a lonely spot. But the preachers gave them a lecture on proper behavior and then proposed having prayer with their would-be persecutors. Some could not stand this and fled in dismay. At the trial which came off in October, Crooks was released as not guilty.

In February, 1851, during a visit of McBride to Crooks' field of labor, the two were traveling between appointments, each in their own carriage. At the top of a hill, they observed three men in the valley below them. McBride asked Crooks if he saw them. He answered that he did and the two rode on. When they came to the place the strangers separated and allowed the preachers to pass by. It developed later that a plot had been laid by five men to waylay and kill Crooks, but two of them were tardy, and the others, disconcerted by the presence of a stranger, allowed the quarry to slip through their hands.

Twice Crooks and McBride were given poisoned food, in an attempt to be rid of them, once in the home of a professed friend. The doctor arrived in time to save their lives, but doubtless this experience was one cause of their premature death.

On Sunday, June 15, 1851, while he was in a service, a mob came to arrest Crooks. He would not voluntarily leave the service, and made his captors lift him bodily into a buggy. The mob asked him to leave the county and never preach in it again, but Crooks would give no such promise, so they hustled him off to jail. Here he remained for a couple of days, but seeing that his opponents were bent on stopping his work and that further resistance might even lead to bloodshed, he at last felt free to give them the desired assurance. But he continued his labors in nearby counties. Soon, however, persecution was threatening there, too, and mobs sought to hinder his work. Realizing that it would be futile, or worse, to attempt to stay longer, he made preparations to return north, leaving the scene of his labors and sufferings on August 4, 1851 and arriving back among friends after a journey of eleven and a half days.

By the conference of 1851 Mr. Crooks was again appointed to the Zanesville charge. In connection with his work here, he taught a private school, where he gained such a reputation for managing bad boys that his school was largely made up of those who could not get along in the public schools.

In 1852 he, with George Bainum as junior preacher, was appointed to care for the Granger and Huntington circuits located in Medina and Lorain counties. We do not have a complete list of the places included on these circuits but do know of preaching appointments at Granger, at Lafayette, at Lodi, and at Huntington. A good revival was held at Lodi during the year and a new church building erected. Brother Crooks made his home with a Brother Turner in the town of River Styx.

In May, 1853 he was united in marriage to Elizabeth Willits who had served as a teacher at Leoni Institute. The following conference he was appointed to Huntington circuit where he remained for two years. During this time a new church was built at Huntington.

The conference of 1855 sent him to the Delaware circuit where he spent three years. This circuit was located in Delaware and Morrow counties. At the time he went there, there were preaching appointments at

East Orange (now Africa), at Bloomfield, probably at Delaware, and doubtless others. Work had recently begun at Bennington (now Fargo) in the home of Marcus Phillips. During the pastorate of Crooks, some new appointments were added to the field and some of the old ones greatly enlarged. One of the new points came from a seven weeks revival held at Fairview (about 2 miles north of Lewis Center on route 23). Mrs. Crooks says concerning it that there was scarcely a family in the whole neighborhood but what was subject to the influence of the Spirit. "Many homes were changed. The world had held sway, but now God was worshipped. A class was organized and a church built."

In 1858 he went to Licking circuit but remained only one year. The next, he went to the church in Cleveland where he remained for five years. The best information we can now get as to the location of this church, leads to the conclusion that it stood, during part of its history, on ground now occupied by the May Company's store. During Crooks' pastorate the building was moved, repaired and refurnished; a new appointment was opened some five or six miles out in the country and a prayer and class meeting established in one of the suburbs.

The General Conference of 1864 elected Adam Crooks as editor of the American Wesleyan, an office which he held until his death. After the resignation of Cyrus Prindle, he also occupied the office of Connectional Agent.

His name is one of the most outstanding in our entire history. To him as much as to Orange Scott we owe our denominational existence, for it was through his labors and influence that the Church was kept alive in the trying hours of the Union Movement. When other leaders advocated union, he felt that the wisest course was to maintain our own beloved Zion. His attitude on this subject is well represented in the Report on State of the Church which is given in the first half of Chapter Four, and of which he was a co-author. In fact it reads to us as if he might have been the chief writer. Then, when the union movement failed, and a return to the Methodist Episcopal Church was being advocated, he wisely counseled to stand still and see the salvation of the Lord rather than be rushed panic-stricken into a decision which would be regretted. If Orange Scott may be called the George Washington of Wesleyan Methodism, certainly Adam Crooks would be its Abraham Lincoln.

The multiplied duties of these trying hours, added to the strain his body had suffered in the pioneer years in the south, brought on a physical break and on December 15, 1874, at the age of 50, he went to be with Jesus. The day before his death he spoke of planning a tract, "Why be Wesleyan Methodists?" and expressed his desire to "see the great work of holiness of heart and life, more and more developed among our people."

No sketch of the life of this great man would be complete without giving some samples of his writings.

From his first editorial in the Wesleyan we quote a statement of his conception of the object of the Church paper, "Being the organ of a Connection of Christian churches, the PRIMAL objects of the American Wesleyan should be the success of Christian enterprise—the spread of scriptural holiness over these lands—consisting in PIETY and PURITY, correct faith, genuine experience, and corresponding practice. 'Holiness unto the Lord' should radiate from every issue."

From the same issue we quote his statement of the case as regards church union, "Most obviously, dissensions and needless divisions among Christians are to be deplored as depleting, uneconomical and schismatic. From the first, our existence as a distinct organization was felt to be a painful necessity. Union, both in fact and form, among the disciples of 'one Lord,' is to be encouraged and promoted. Yet it should not be forgotten that true Christian unity—the unity of the spirit—is accordant with, and tolerant of variety, and hence, in some sense, of dissimilarity. At the same time it should be remembered, that any real union between moral opposites is not possible; and if even possible, yet not desirable. Our motto shall be, UNION AT THE EXPENSE OF RIGHT, NEVER; BUT FOR THE SAKE OF RIGHT, ALWAYS AND EVERYWHERE."

Later when a return to the Methodist Church was being so strongly advised by certain parties, he wrote, "What we would desire, is that those who go out from us do it quietly and peaceably. There is no beauty in, nor just occasion for distracting or mutilating. . . . We would have no one, minister or member, leave the Connection as the mere result of panic. 'Stand still and see the salvation of the Lord.' There is no necessity for haste. Do nothing now which may lay the foundation for future fruitless regrets. Let no church, minister, or private member leave, merely because they hear that others in other localities, are going to do so. Such rumors may or may not be true. Let every one be fully persuaded in his own mind, and act out his highest convictions of right. And let no one fear to do right. . . ."

"In these days we are ever and anon reminded of the appalling report by the spies sent by Israel to spy out the land of Canaan. There were great, walled cities. There were giants in the land. They said, 'We were in our own sight as grasshoppers, and so we were like grasshoppers in their sight; we had better return to Egypt.' Also are we reminded of the mockings of Sanballat and Tobiah. . . . But we confess we are growing weary of hearing our own funeral sermon repeated so often. The good folks will please desist, and neither administer upon our estate, nor any part of it; nor yet observe our funeral rites until our demise is officially announced."

Crooks' ideal for the future of the Church is thus expressed: "IF WE WILL BUT FAITHFULLY DO THE WORK OF A CHRISTIAN CHURCH, MULTIPLY CONVERTS AND BUILD UP BELIEVERS IN ALL THE CHRISTIAN GRACES, WE WILL QUICKLY PASS FROM UNDER THE LAW OF DIMINUTION AND COME UNDER

THAT OF INCREASE. Our continuance and growth under God, therefore, is with ourselves. If we deserve an existence our extinction is not possible.

"As in former times, God has made us His vanguard in His great battle for the temporal deliverance of his oppressed poor, may He not have in reserve for us a future of still higher and more glorious significance; the calling of His people to a larger spiritual liberty? For years there has been imbedded in the Christian consciousness the conviction that the Churches are signally failing to fulfill the great mission of evangelizing the world. . . . What is the great defect? The ready answer comes, Want of the Spirit of power on the part of God's ministers and people. Other reasons there are; but the great foundational and all comprehensive reason is found here. 'Not by might nor by power, but by My Spirit, saith the Lord.' God will not share His glory with another. In the work of saving men too much must not be awarded to human, nor too little to divine agency. . . . Hence, men of great power with God are invariably men of much prayer."

From an editorial on "Entire Consecration" dated July 1870, we quote, "All this is to be done, not mechanically or reluctantly, but cheerfully and heartily from a clear apprehension that it is our 'reasonable service.' Here is voluntary and perpetual self-abnegation—the deeding, signing, sealing, conveying and delivering, of all and singular, of self and appurtenances, forever, to God.

"This continuous act of consecration finds faint illustration in the enlistment and vows of the soldier. Having enlisted and assumed his obligation, the soldier is the exclusive property of the Government—all his powers, all his interests, all his services, and even his life are its property. But the services, sacrifices and sufferings of the soldier are coercive; whereas all the Christian gives, does or endures in the cause of his Master through life is voluntary from the promptings of apprehended obligation and of supreme preference. . . .

"It is our reasonable service because it is the best use we can make of our powers. It is not only RIGHT, but it is WISE. To live with any other intent, to any other purpose, is to prostitute our powers to all that is calamitous to self and to others, with reference to both time and eternity. This is infinite madness. But entire consecration is the devotion of our powers to the highest and holiest of all purposes—is to make them productive of the greatest good possible to self and all others, both for this and the future state. The wisdom of this is equalled only by the folly and utter madness of its opposite. Here holiest duty and highest interest are coalescent. . . .

"Entire consecration is an unalterable condition of salvation. This lesson is not sufficiently taught; and surely it is not sufficiently apprehended. It is usually conceded that a few eminent Christians and ministers of the gospel should be thus wholly consecrated, but not so with ordinary Chris-

tians. It is to be feared that so-called ordinary Christians are not Christians at all. Is not the evidence but too conclusive, that too many professed Christians and Christian ministers live to themselves? . . . True, for the most part, young converts have but limited views of entire consecration; but the consecration is fully up to the conception. This must be true in all after life. As the conception of consecration, in import and duty, develops, the act of consecration must become proportionately more complete.

"Consecration is the precise point of union between the human and the divine. When all is placed on the altar, then comes down the Baptism of power. Are not this consecration and attendant baptism the great want of the Church? Is not this the key to its want of general efficiency?"

And finally we quote from an article on the "Processes of Salvation" where he describes an individual seeking a clean heart: "(He) surveys the whole field of the soul's wants at one searching and appalling view. And, oh, how appalling! He sees and feels the mighty work to be done; and is as CLEARLY and DEEPLY convicted of the necessity of a clean heart, as formerly of the necessity of pardon. In the strength of divine grace the resolution is formed. The single sentiment of 'VICTORY OR DEATH' permeates every part and power of the deathless spirit, now stirred to its uttermost profound. The life-and-death struggle is terrible. For these internal foes die hard. Consecration of the entire being, deeper, broader, higher than ever before reached, is now made; taking houses, lands, time, talent, reputation, friends, wife, children, life; EVERYTHING. Faith in Christ as a PERFECT Savior and ALL-CONQUERING Captain, measures up to the full demands of the occasion, and trusts Him for complete deliverance from these tendencies to sin, just as fully as it trusted Him for pardon; and in a moment the mighty work is wrought!—SELF DIES, that Christ may hold undisputed sway over the entire empire of the soul. Now ensue unutterable joy—the perfect Rest of Faith—a life of light and love—the sweet tranquillity of heaven."

Of this article Dennison Kinney spoke at Crooks' funeral, "The last work that he was dictated, that he sent to me in pamphlet form only a few days ago, "Processes of Salvation," in which the distinctive Wesleyan and Methodist view of entire consecration to God and sanctification, is so clearly defined and scripturally enforced, has not been with him a simple theory, but has been an experimental reality."

We close this biographical sketch with some evaluations of his life and character.

I. F. McLeister says of the editorial work of Crooks, that in it "stands forth the deep sincerity, the keen power of analysis, the persevering and undaunted spirit of the man."

L. N. Stratton, "Thrown upon the stage of action when the world of morals was being shaken in Church and State by priests and politicians, who held that the right of American slavery was not to be questioned, (he)

. . . though still in his youth, withstood the baseless claims of this vaunting Goliath.

"This early stand for God and humanity started him upon the pathway of independence of thought and action, which characterized all his after life.

"His sense of honor, his dignified manhood, his fidelity to the truth, his faith in God, his deep piety, his practical common sense, his unflinching fortitude, his tender sympathies, his breadth of thought, his care for the common weal, and his philanthropic spirit made him a natural leader. Men felt like trusting him, and no man ever felt that trust betrayed."

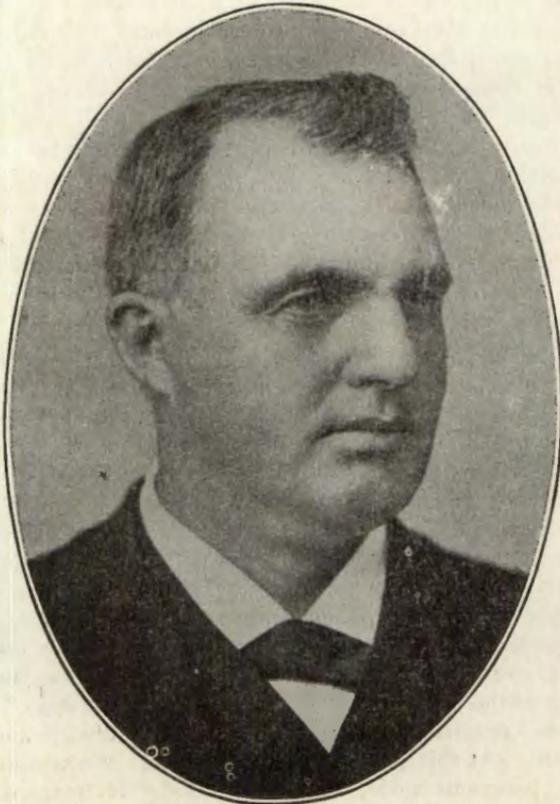
L. R. Royce, "And so my dear Brother Crooks sleeps. Fifty years on earth, and then away to the cloudless land. I saw him first September 2nd, 1851, then twenty-seven years of age. As members of the same conferences, we were intimate for seventeen years, and for twenty-three we have met every year save one. . . . With a figure so commanding, a voice so full and rich, an experience so Christian, a mind so well stored with practical truths, he could have stood in the first pulpits; with an executive and financial skill possessed by but few, he could have made for himself a grand record in connection with any of the great boards. He chose to stay with a people who, in the eyes of the world, were feeble, and with a small human prospect of a permanent future. In this he proved his loyalty to heart-convictions and shamed others; who for place and pelf put those convictions under their feet. I know not that he leaves his wife stocks or money—he leaves her what is better—"a good name." . . . I have seen his birthplace. I write within a few miles of where he entered wedded life. I hope after a little to see him on the shining shore. Till then I pray for his courage and endurance."

Editor of the Northern Christian Advocate, "We had been accustomed to see him in our streets, the very personification of mature manhood, large and powerful in physique, active and energetic, calm and dignified in mien, he seemed to be the man of the multitude, formed to bear burdens, made to live, but he has fallen in the day of his strength, amidst a multiplicity of cares, and apparently when most useful and needed. Brother Crooks stood as the head and representative of the American Wesleyan Church. He was Editor and Agent of the publication department, and Treasurer of the various Connectional funds, and benevolent institutions. In these respects the Church, humanly speaking, depended entirely upon his ability and energy. He took this position when Dr. Prindle resigned and many others, leading men of the Wesleyan Church, judging it better to abandon their organization and return to the Methodist Episcopal Church. Many of their prominent men did so. A crisis had come in their Church affairs, and dissolution seemed imminent. At this juncture Brother Crooks threw himself into the breach and . . . became their Moses, and cried, 'Go forward.' It is not, perhaps, too much to say, that if there had been no Adam Crooks at that

crisis, there would have been no American Wesleyan Church now; certainly it would not have been what it now is."

Editor of "Christian Cynosure," "Mr Crooks took the helm. As was said of General Hamilton, 'He touched the dead carcass of the public credit and it stood up.' He restored the dilapidated business of the Book Room at Syracuse. The paper "American Wesleyan" became self-sustaining. Without a particle of sectarian feeling, he aided in saving his denomination. He was a true New Testament bishop without either the human prerogative or the name. He was almost ready to commence erection of a new National Publishing House at Syracuse; and there stood around him godly and good men who are opposed to the world's evils, and who, it is hoped and believed will carry to completion his designs."

As one has put it, may the very mention of the name of Adam Crooks forever be a "battle-cry to all our churches."



Rev. Dennison S. Kinney

Among those "godly and good men" who stood around Adam Crooks, and who did "carry to completion his designs," stands out the name of Dennison S. Kinney who took the position of Agent, coming to that task from the Presidency of the Allegheny Conference. It was he who built the new publishing house planned by Crooks, and which still stands in Syracuse.

However it is not generally known that at the time that Mr. Kinney entered the active ministry, he had been a student at Oberlin, coming there from Leoni institute. He first joined the Zanesville Conference on recommendation from the West View church of the Strongsville circuit. It was at the conference of 1859 that he was received and by which he was ordained. What an interesting, and to us, significant spectacle, to see the conference under the presidency of Adam Crooks, receiving and electing to elder's orders this young man, who was to eventually take up the task that Crooks laid down!

Kinney was a man of dignified and manly bearing and powerful physique, being several inches over six feet and built in proportion. But his spirit was marked by tenderness and he was capable of powerful appeals. He was most ardent in his advocacy of the doctrine and experience of entire sanctification. Once in talking with A. T. Jennings, he urged him to "see that everything runs along the straight line of holiness when I am gone."

Like Crooks, he died a premature death brought on by the heavy load of duties which devolved upon his shoulders. Following his death the connection realized the necessity of further division of denominational duties and created the office of "Missionary Superintendent."

The next name we note is that of Jesse McBride, one of the pioneer companions of Crooks in the south. He was born in western Pennsylvania or eastern Ohio about 1824. He is described as a handsome man, with sandy beard and hair and blue eyes, a little above medium height, and a bold and eloquent speaker. Our earliest record of his labors in the ministry is as junior preacher at Gustavus with Joseph Robb. He was on Leesville circuit with A. N. Hamlin in 1845. The following year he went to Deersville with Joseph Markee; in 1847 to Delaware circuit for two years, with McCune as his assistant the first year. The next year he began his labors with Crooks in the south being appointed to Guilford circuit for two years.

On October 26, 1849 he arrived on this new field of labor. Crooks moved on to a new section of the country, but the two worked together a great deal. In May of the following year, McBride was arrested for circulating incendiary literature. The court found him guilty and sentenced him to "stand in the pillory for one hour, receive twenty lashes on the bare back, and be imprisoned for one year." But appeal being made and bond posted, McBride was released to carry on his work. Nicholson records concerning him that he did not pray to escape the whipping post or the jail, "but just to be used for the glory of God."

L. C. Matlack wrote, "Crooks, Bacon and McBride get more persecutions, have more converts, circulate more periodicals, and send in more money for books than any three men in the Connection."

In the spring of 1851 plans were laid to expel these men from the south. A mob gathered at a place near Greensboro. But McBride was sick that day and did not arrive at his appointment until noon. As he approached the old arbor where he was to preach, a man handed him a letter, but he said that he did not have time to read it. Some tried to prevent his entering the pulpit, so McBride knelt at their feet and began to pray. They tried to stop him, they berated him, but he prayed on. Then, still on his knees, he began to sing, continuing until the whole assembly, rioters and all, were singing loudly. Thus he emerged triumphant and held service in spite of the planned opposition. A couple of weeks later, another mob interfered with his services, and this time he was choked as he attempted to pray. Then they put him in his buggy and ordered him to leave the country. Excitement was great. Some even advocated lynching the preacher. Finally, seeing what great dangers lay ahead, he made arrangements to leave the state. So on May 31, he set out again for Ohio.

By the conference of 1851 he was appointed to Granger circuit, but the following year he transferred to the Michigan Conference where he acted as agent for Leoni Institute until his death in March 1856.

The third of this trio of southern pioneers was Jarvis C. Bacon. He was born in Randolph, Portage county, Ohio September 25, 1812. He was converted at a camp meeting in Ashtabula county, and joined the Methodist Episcopal Church of which he remained a member for eleven years, finally withdrawing from it on account of the slavery issue. He attended the Allegheny Conference of 1844 and was appointed that year to Mt. Union circuit, the next to Granger circuit, and the third to Allegheny City.

When Crooks came back from his first year of labor in the south he was much attracted by the winning personality and outstanding ability of Bacon, and determined to take him back with him to labor in a field in Virginia which Crooks had contacted and which needed a worker. At that time Bacon is described as being "tall, slender, blue-eyed, light-haired, and soft-spoken."

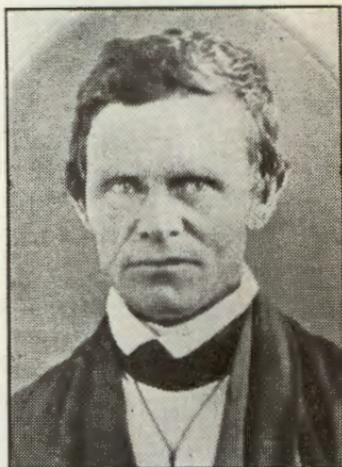
Within five months of Bacon's arrival on the field, he was arrested for circulating Edward Smith's address on slavery and other similar books. But when brought to trial in September, was declared not guilty. But it seems that the mob spirit was a little longer in reaching full fury in his locality than where Crooks and McBride were laboring, so that Bacon stayed in the south longer than they. Crooks and McBride both returned to Ohio before the conference of 1851, but Bacon was still in the south at that time and requested that he be returned to that field for his fourth year. But about conference time, opposition broke out fiercely. He was accused of having part in things with which he had no connection, and a mob sought

him out. So blood-thirsty were they that he had to flee for his life.

After his return to Ohio he labored in Lawrence, Meigs and Athens counties where many of his former members had taken refuge. This was probably the origin of Lawrence Mission which we find first listed in 1852. The conference of that year sent him to Plymouth, and the next gave him appointment to Zanesville. But he went from conference to visit his widowed mother and never arrived at his field of labor for on his return trip he was taken ill, and died at Leesville, February 27, 1854. He is buried at Footville.

Austin N. Hamlin was born in Washington county, New York, August 3, 1807. He served the churches of Christ as an exhorter and preacher for more than 40 years, his first license being signed by Edward Smith, February 29, 1840. He remained a member of the Methodist Episcopal Church until December 1843 when he united with the Wesleyan Church. He was ordained in 1844 and was sent that year to Plymouth circuit. From 1845 to 1847 he was at Leesville and from 1847

to 1849 on Woodsfield circuit. The first session of the Zanesville Conference appointed him to Delaware circuit, where he remained for three years, the last of which he also served Licking circuit. That year he had William Sewell as his assistant. For a number of years he served the conference as evangelist or as conference missionary, although his ministry also included appointments to Mt. Vernon, to Washington, and to Delaware again in 1862. He was President of the conference for three years. He is spoken of as a very devoted man. Rev. L. R. Royce wrote of him, "He shrunk from no sacrifice if a soul was to be saved or an unpopular truth was to be advanced. The zeal of God's house consumed him. As a preacher he flamed with zeal; at times he



Austin N. Hamlin

was tenderly eloquent; his boldness was equal to any danger; he would hit a popular sin as readily as an unpopular one; he cared more for being in the right than being in the majority." He died at Westerville, July 27, 1881. Among his descendants are the Taylors of the Africa and Harrison communities.

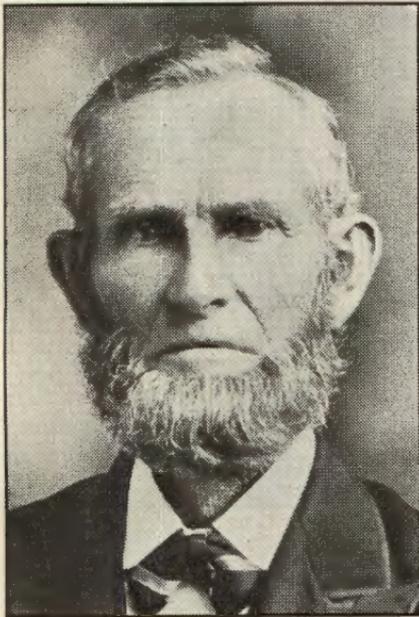
Two others who were first listed in 1844 are Junius A. Preston and Joseph B. Markee. Preston's first appointment was at Deersville. He served a few other appointments among which were Mansfield, Knox and Strongsville. He left the Zanesville Conference in 1852, going eventually to Iowa where he first joined in 1856. He remained a member of that con-

ference for 42 years, serving as its president for 14 terms. He died October 28, 1897.

Markee's ministry was mostly connected with the Allegheny Conference in later years. He served in 1844 at Woodsfield with George Richey, in 1846 at Deersville with McBride, and by the first session of the Zanesville Conference was appointed back to Woodsfield with Richey.

The name Markee is made familiar in more recent years by his grandson, Joseph H. Markee, the present secretary of the Allegheny Conference and pastor at Erie, Penna. John Wesley Markee, a brother of Joseph B. Markee, left Ohio in 1855, settling in Wisconsin where he became one of the Wesleyan pioneers of that state. His grandson, Wesley Markee served at Harrison Chapel as pastor in 1917-19.

We close this sketch with some account of the lives of four men who came into the conference a little later.



Evans Thompson

Evans Thompson is the first of these. He was born at Senecaville, February 10, 1828. He was converted in 1843 in a meeting conducted in a private home by Joseph Markee. He was received on trial by the first session of Zanesville Conference and ordained the second year. The same year he began preaching he was married to Miss Eliza Shattuck, to which union five children were born. The youngest of these, Mrs. Martha Rogers, is now living at Trail Run near Senecaville. She tells of the early prosperity of the Senecaville church. The town was then much smaller than now. There were no mines there and the population was of a pious and church-going type. The town was a center of abolition sentiment.

Thompson's first pastorate was at Licking in 1849. The next year he went to Deersville where he remained two years, the first year with Richard Horton as his assistant, the second with L. R. Royce. Later he served at Zanesville, and at Stafford from 1858-61 in which year that circuit was united with Senecaville and he stayed on another year to pastor the united circuit, with Horton as his helper again. Then he went to Deersville for the second time, remaining there five years; later back to

Senecaville for one year and then to Bennington in 1870. While here his health broke and he never took a regular pastorate again, although he did do some supply work at Greersville and at Senecaville. For years he resided on his own farm just east of that town. The present Rigby mine is located on land that was once a part of his farm.

Evans Thompson was a quiet, reserved man and might truly be called a peacemaker. He had a fine memory and could quote scripture at great length, often quoting instead of reading a passage when making a pastoral call. He died October 19, 1908.

Richard Horton was born in May, 1808. Through most of his life his home was in the neighborhood of Summerfield, Noble county, Ohio. He joined the Zanesville Conference in 1850 on transfer from the Methodist Protestant Church. The same year he was appointed with Evans Thompson to Deersville circuit, following which he labored on Woodsfield circuit for a number of years. In fact for every year except four between 1851 and 1871, his name is given for that circuit. Three years during that time he had no appointment and for one year, in 1868, he was sent to Bennington. During his long term on this circuit, its name was changed from Woodsfield to Senecaville. In 1871 he had no appointment but from 1872 to 1875 he had charge of the Sarahsville church which was a part of the Senecaville circuit. In 1875 he was sent to Greersville and in 1876 to Bennington, being also elected President of the conference for these years.

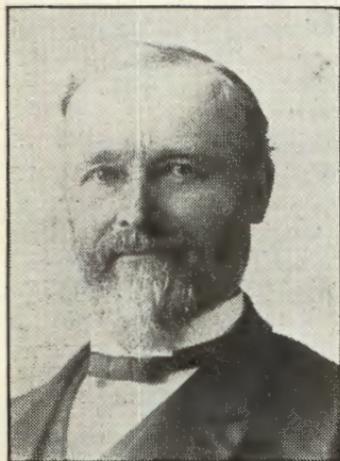
Horton was one of those to early espouse the cause of reform. He became a friend of the slave when few had courage enough to stand by his side. He was among the first in Ohio to take up the cause of temperance and was the first man in south-eastern Ohio to publicly lift up his voice against organized secrecy. It was in regard to this latter subject that he wrote his book entitled, "The Image of the Beast," a volume in which he likens the system of Freemasonry to the beast of Rev. 13.

George Bainum wrote concerning him, "He was no common man. His was a mind and heart of rarest metal and royal mould. Unschoolled but not unskilled; self-taught but well-taught; lacking sometimes in mere form and manner of the wide world's ways, but never wanting in genuine wisdom and masterly possession and handling of essential truth." Those who know something of his ministry speak of his remarkable power as a preacher. Mrs. Rogers speaks of him as being a wonderful man in the extreme. He had the power to hold an audience spellbound. A story is told of a sermon he preached, when at the close nearly every one was leaning forward in their seats and one man had even risen and was standing in the aisle, so intent was he on listening to the wonderful words that flowed from the speaker's lips. Bainum speaks of his "exalted faith, inspiring eloquence, holy pathos, and spiritual power."

While on the Greersville charge, he experienced the blessing of entire sanctification. George Richey later wrote how he testified to him, "I have felt the old man within me die." On the day of his death he thus told of

his experience, "Oh, how He did try me! Oh, how He did search me! Oh, how He did wash me, washed me out in His own blood! He washed away the carnal mind. Oh, that I had power to tell my experience!" At the Annual Conference of 1877 held at Shadley Valley a memorial service was held for him at which particular mention was made of this experience. Brother Kinney was present and he used this as the basis of an exhortation to others to seek the same experience. A layman from Bennington, G. S. Harrison, related something of Brother Horton's labors on that charge during the last year, stressing the fact that at his entering on his pastoral labors for that year, he began to talk privately with various ones on the subject of sanctification. As a result several were led into the experience of this blessing. The great burden of Horton's soul in those days seemed to be to lead the Church to a higher experience.

During the year his health became so poor that he returned home. On arriving there he said to his wife, "God has now given me an honorable discharge." Three weeks later he died, February 27, 1877.



George W. Bainum

We do not know the birthplace of George W. Bainum but it must have been somewhere in the vicinity of Summerfield for he tells of his frequent contacts with Brother Horton in his early years, and of the great influence which that man had over him. Bainum was converted in February, 1850 while attending a series of meetings held in Summerfield by Joseph Markee in which Brother Horton assisted. It was under a message on faith, preached by the latter, that he was led to accept Christ.

He was received into the conference in 1852 on recommendation from the Strongsville circuit, and was ordained the following year. His first appointment was with Crooks to the Granger and Huntington circuit. But in 1853 he was sent to Washington, remaining two years, then to Licking for three years. While pastor here he also preached at the schoolhouse in Pataskala. In 1858 he was appointed to the Delaware circuit which he pastored with various assistants for three years. In 1861 the circuit was divided into the East Orange and Bennington charges and he was retained as pastor of the latter, a position he occupied until the conference of 1868. During his pastorate at Bennington, the Oxford church was organized in 1863 and the Bloomfield building was sold in 1866. During this period, Bainum also served as President for three successive years, being the President in that eventful year of the vote on the union movement. In 1868 he succeeded Cyrus

Prindle as the pastor at Cleveland. He remained there for three years after which he withdrew from the Wesleyan Church, serving a Congregational church in Illinois and finally joining the Presbyterians. He came back to visit the conferences of 1875, 1878 and 1897. His ministry at Bennington was marked by a great revival with many accessions to the church. He became rather prominent in the Connection. He was elected as one of the corresponding editors to the Wesleyan by the General Conference of 1867. At the time of the Union Movement, he was one of the Wesleyans elected to the committee to draft a discipline for the proposed new denomination. In later life he published a volume of poems from which we quote a few stanzas:

### Thirsting for God

#### Psalm 42

As panteth the wild deer for cool water brooks,  
 So panteth my soul after Thee:  
 I pine for my Savior, my thirsty soul looks  
 To Him in its deep agony.

O where shall I find Him who dwelleth in light,  
 Or how in His presence appear?  
 My tears are my portion by day and by night,  
 I pour my complaint in His ear.

My soul is afflicted, my spirit cast down,  
 The tempter still mocks me in pride;  
 "Where now is thy God," Thy best joy and thy crown,  
 "Why doth He in darkness still hide?"

Dread seas over-roll me, their wild billows break  
 With tumult of noise and alarms;  
 Yet His love will preserve me and soon He will take  
 And fold me to rest in His arms.

O God, I will praise Thee, and trusting, I'll wait  
 Till morning's bright rays shall outshine;  
 Lo! now I behold through the wide-open gate,  
 The smile of the Father Divine.

He died at Olney, Illinois, May 28, 1906, aged seventy-eight.

The last name to which we call attention is that of La Roy Royce. He was born in Bennington township, Morrow county, September 3, 1831. He was converted under the preaching of Jesse McBride and united with the Wesleyan Church at the age of 16. He received his education at a Quaker school and his theological training under the tutorship of Edward Smith. Royce was received into the conference in 1851 and ordained at the conference of 1853 at the same time as George Bainum, with whose name his is frequently connected. The friendship between these two seems to have been particularly close and warm.

Royce's first pastorate was at Deersville where he went as junior preacher with Evans Thompson, in whose home he lived that year. In 1852 Royce was appointed to Norwalk where he remained for two years,

the second year with A. B. Hicks as assistant. In 1854 he went to Sandusky, in 1855 to Washington for two years. This was followed by two years at Middleport station, two years at Mt. Vernon, and three years at Licking. In 1864 he took no appointment but served as chaplain in the army. In 1865 he came back to Licking with its name changed now to Harrison. After he had been there two years, he took the pastorate of a Congregational church at Hartford (Croton) where he remained for some time. He is marked withdrawn by the conference of 1872. But he retained close relationship with the Wesleyans through the years, closer in fact than any other man who left the denomination. He came back and visited conference after conference and at one time served the Wesleyan church at Cleveland for two years. His later life was occupied with work for the Congregational Church in Ohio, Indiana and Illinois. He died October 10, 1908, just nine days before Evans Thompson with whom he served his first pastorate.

Royce has preserved for us his vivid recollections of the early men of the conference and of his first session of conference, at Harrison in 1851, in an address given before the conference of 1900 at Senecaville. Among those who attended this conference was Miss Clarice Carroll from Harrison. She took down his address, and it is by this means that this interesting and valuable document has been saved for us. We quote it almost in its entirety.

"The founders of the Wesleyan Methodist Connection were not scheming ecclesiastics but Christian heroes. They were not place-seekers, but humble inquirers after the right in doctrinal beliefs, social environments, and religious activities. They had but little fear of man coupled with great fear of God. They did not ask what man will say if we do this that is proposed, or refrain from doing it, but will Heaven approve or disapprove. Conscience enlightened by the Spirit of God and the Word of God, was given enthronement, and to its royal kingship they were ever loyal. They did not court persecution and poverty, but if they came as incidentals of their strict pursuit of righteousness, they were welcomed as promoters of necessary mental and moral discipline.

"Orange Scott, Cyrus Prindle, and others who were prominent as leaders cared but little for men's esteem, but they were ready to sacrifice all for God's smile. The brethren who helped to organize what is now called the Central Ohio Conference, were for the most part worthy spiritual children of the fathers. There may have been exceptions but the exceptions were few. At that first meeting fifty-one years ago (Conference of 1849), there were thirty-eight present, eleven laymen and twenty-seven ministers, including those who were received on trial with those who were on the unstationed list. While there were but few, if any, who were graduates of the schools of higher learning, there were among them men of no mean literary attainments. They were men of wide reading who had stored their minds with much useful knowledge. There were several who

could read the New Testament in the Greek tongue. Their theological studies had given them a firm grasp of the essential doctrines of the New Testament as taught by Wesley and other expounders of the Arminian faith. They were men of no ordinary might in the pulpit, on the platform, and in the school of public and honorable debate. Some of them were unconquerable, like Paul, in the defense of scriptural doctrines, and nobly eloquent, like Apollos, in the maintenance of human rights. The upholders of human slavery, who wrote or spoke in its defense, were met with eagerness, and their arguments were demolished, pulverized, and scattered to the winds as were the ashes of Aaron's golden calf. They were not always cool and patient in the presence of the nation's gigantic sin, but they were always ready to strike it with a courage which knew no fear, and with a fist as hard as steel. The only wonder is not that they spoke in the spirit of heat, and sometimes impatience, but that they did not go mad when it is considered how sensitive to the calls of humanity were their ears and their hearts. . . . It is in my heart to mention the names of some, if not all, emphasizing a thought or two concerning each.

"Among the first whose acquaintance I made was the man who was the most conspicuous because of age, culture and varied gifts. He was born of Irish parentage in Rockbridge county, Va. He became a Christian early in life and as a young man began his ministry in the Methodist Episcopal Church, to which Church he gave the beauty of his youth and the strength of his matured manhood. Early in the forties he cast in his lot with Christian and political abolitionists, and soon after became a member of the Wesleyan Methodist Connection. He had been a Presiding Elder in the old Church, known for his great abilities as a preacher and executive officer. He had been trained in the belief that the right to govern inhered in the ministry of the Church. While he acceded to the laity the privilege of sharing in the government, it can hardly be said that he was ever quite reconciled to the theory of Church polity which allowed large lay delegations. It must in truth be said that while he had many and rare excellences, he at times was disposed to use arbitrary power, and was restless and irritable under restraint. He knew a great deal and was disposed to assume a great deal in the way of authority and rule. And yet he had almost a woman's heart, and was at times as tender and sweet as a maiden in love. He was a great preacher as well as a great lecturer on themes where the rights of men were involved. The two greatest sermons I ever heard him preach were from the texts, 'These shall go away into everlasting punishment, but the righteous into life eternal,' and 'If a man die, shall he live again?' His themes were the 'retributions of the last day' and 'the prophecy and hope of immortality.' I doubt if the sermon of President Edwards on 'Sinners in the hands of an angry God' was any more solemn and startling than was his on the punishment and despair of the wicked at the last day. He was a wonderful man. He looked old when I first knew him in 1847 or 1848. By all who knew him he was called father. I suppose I do not seem to any of

you to be a very old man, and yet he was not as old when he died by ten years as I am. He has a grandson who is a beloved pastor in the city of Minneapolis. This is the record on the modest stone which marks the resting place of his dust in the cemetery at Bloomfield, Ohio, 'Edward Smith' 'Died June 6, 1857, aged 59 years.' This is a mistake. He died in 1856 and was but 58.

"There was another both of Irish birth and parentage in that first conference. He was a student at Oberlin for a while. His theology was colored by the teachings of President Finney. In his young manhood he was light of build, in his old age he was robust in appearance, but broken in health. He was a man mighty in prayer, able in sermon, but awkward in gesture. He made many friends. He made some enemies. In his decline, it is feared by some that he sinned and grieved his God, but his later tears evinced his penitence, and none doubt, I think, that William Sewell went to be the guest of Jesus, whom he had grieved, but whom he loved, and by whom he was loved. He left two sons; both are lawyers and one is now Consul at Toronto, Canada.

"There was another still of Irish ancestry. I met him first in September, 1851. It was then I heard him preach for the first time. The text was from 1 Tim. 4: 16, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.' He seemed embarrassed. It was hard for him to get started. He labored like a wagon with brakes on being pulled by a team unaccustomed to service. My boy heart pitied him. I said why was the task of preaching the first sermon at conference imposed on him. Why was not Richey or Smith chosen? I feared that he would shrink back and disappear through some side door, but after a little his tongue ceased to lisp, his voice grew steady and strong, his gestures improved, his heart yielded up its emotion, his eyes moistened and brightened, his face kindled with flame, and eloquence poured from his lips as water from a rifted cloud. His was then the eloquence of nature quickened, yea, heated hot with fire from the altar of God. He closed by saying, 'Could I plunge night's blue concave and pluck therefrom the choicest stars, and form a garland for thy brow, it would be nought in comparison with the "crown of life" which the righteous Judge will give to him who has been instrumental in saving those who hear him.' It was a great sermon from the lips of a man who prayed often and communed much with his God. Afterwards he was always a great favorite of mine. Another great sermon which I heard him preach was from the text, 'Why should a living man complain, a man for the punishment of his sins.' He placed the emphasis on the word 'living.' It was his joy to be an itinerant. He died in the harness. Richard Horton will be remembered by all who knew him for his kinship with John the aged.

"There was another also of Irish parentage. I met him first at the conference at Harrison Chapel, where I first met Richard Horton. His

age was then twenty-seven. He had the ruddiness of youth and the robustness of manhood. He was the handsome man of the conference. He was sought after by many of the delegates who were in search of a devoted and sprightly pastor. His sermon before the conference from the text, 'Who art thou, O great mountain, before Zerubbabel thou shalt become a plain,' but heightened his fame. It was really a sermon evincing more than ordinary thought and research. It made a deep impression. He was ever after studious, prayerful, growingly and deservedly popular. He was successful in every charge to which he was called. He died at the early age of fifty in Syracuse, N. Y. He was the Book and Publishing Agent of the Connection. The Editor of the Wesleyan, L. N. Stratton, still alive, began his editorial eulogy by saying, 'Adam Crooks is dead. These are the saddest words I have penned since called to the editorial charge of the Wesleyan.'

"There was another of Irish parentage. He was the Secretary of the conference. He was light of build and sported a heavy head of red hair. . . . He had the education of the common schools of Pittsburgh sixty years ago, coupled with the training of the printing office. His life work was varied. He edited papers, filled political offices, and was a chaplain in the army, but his strongest passion was to preach the gospel of our Lord. He was a very able preacher and in his later life gave himself to the work of the pulpit and the pastorate. In great feebleness, at the age of seventy-two, sitting in his chair, he preached his last sermon to his people. A few days after, he was called home. I wept for Robert McCune when he died as for few other men, for he was my friend for over fifty years.

"The man who was possibly as able a theologian as any in that conference has but recently died at the great age of 92 or 93 years. He was a quiet man, a man slow of speech, but accurate and strong in statement. The first sermon I ever heard him preach was from the text, 'Let not sin reign in your mortal body that ye should obey it in the lusts thereof.' I have never heard an abler sermon on the nature and power of sin in the human heart. . . . William Smith was consecrated and saintly. His memory is like the memory of the just—blessed.

"Another whose activities were varied and ceaseless was conspicuous in that first gathering. He was apt in the use of the plow and the jack-plane. . . . He could sing fairly well, and used his gift for his own recreation and the edification of others. He was always ready to preach, exhort, pray, or address an audience from the platform on temperance, slavery or secretism. He was my warm friend and colleague for the first six months of my ministry. His great sermon was from the text, 'This do and thou shalt live.' These are the words on his monument, 'Austin Hamlin, died July, 1881, aged 74.'

"Another in that select circle was of Scotch descent and a Quaker by birth. He was the heir to an impediment in his speech, which was almost entirely overcome by care and severe discipline. He was strong of muscle

and a Jehu in push. In manner he was blunt, bold, and at times boisterous. He often awakened enmities when a more mild course would have won friendships. He was among the first missionaries sent to North Carolina. There he was just as audacious as in the presence of a northern audience. Slavery was the mountain sin of all the ages. He felt called to do what he could to crush it and scatter it to the winds. While there, he was either designedly, or by accident, weakened by poisoned food, and never after was he a well man. He died young while acting as the agent of a denominational school at Leoni, Michigan. His death occurred in 1855. He was doubly dear to me. I was converted under his ministry, baptized and received into the church, and later pronounced the husband of the wife who abides as a light in my home. Dear Jesse McBride, after seeing Jesus I shall want to hasten to his feet and receive his welcome.

"The meek man of the group was tall, angular, solemn, true, single-eyed, and centered in himself the confidence of all. His preaching was hopeful, helpful, and without rant or boast. He was hidden, the Christ disguised him. The glory of his Master was the aim of his life. He too felt the grip of the iron hand of slavery. He was longer in the south than either McBride or Crooks. He returned broken in health and not a little lonely—that loneliness somewhat increased by the mild refusal of one whom he deeply revered to share with him the trials of a poor Wesleyan preacher's wife. He died early in the fifties. I suppose his grave is unmarked, possibly none here know where it is, but Jarvis C. Bacon will be remembered by all who knew him for his saintliness and near kinship with the purest of earth and heaven.

"Another in the group was blind of one eye, but could see as far into a grindstone as any of his brothers. He was both the droll man and the wit of the conference. Dyspeptics could hardly withhold smiles in his presence. He had great natural gifts. He was too poor to purchase any books, and there was possibly a constitutional temper which was somewhat overmastering, which would have held him back from deep study if the books had been his. His sermons were always methodical but they were seldom dry. He was a genial companion, a most interesting conversationalist, and the king of story-tellers. I think our Heavenly Father loved him, and long since welcomed A. W. Sanders to a room in the house with many mansions.

"One of the number was a physician by profession. He is tall now, and was then, a very Saul in appearance. He was in love with legitimate debate and often came from the hall of discussion a victor. I heard him while he was still a member of the Allegheny Conference. I was but a mere lad. His sermons had about them the odor of sweetness. In form they were beautiful and attractive, and always glowed with light and healthfulness. He was and is a genial soul. At the age of 85 or 86 he abides with his aged wife in a comfortable home at Olney, Ill. Such to me was Jeremiah Phillips.

"Another whom I met first at the conference two years later was of the select and elect of the first gathering. He is said to have given Brother Horton the text from which he preached when I first heard him. He had the training of the man with whom Peter sojourned at Joppa. His gifts as a speaker were used when quite young. Like Phillips he had a passion for debate, not for the sake of debate, but as a method of giving out necessary information on great civic and moral questions. His was an imposing presence, his thoughts were consecutive and his reasoning intensely logical. His arguments were like the links of a strong chain, not a weak one among them. Woe to the opponent with a weak cause. Both the man and his cause were apt to go down in defeat and dishonor. I heard him first in a week's debate in the spring of 1852. His opponent was known for his shrewdness, his wide reading, and his fearlessness in the defense of his propositions. He undertook at the very start to confuse our brother, and change materially the question under discussion, by asking a series of questions which it would have taken a month to answer, but he was not to be confused in this way. He held his would-be smart disputant to the exact terms of the text. Two days had not passed before he weakened like an overdriven horse, and almost literally fell down in his tracks. Our modest man wore his honors meekly, receiving his bouquets from the hands of his friends with evident pleasure unmixed with any spirit of offensive exaltation. As pastor and preacher, few of his brethren excelled him, none were more beloved, none continued so long in the same pastorate. So far I have spoken in the past tense, but I think you will nearly all discern in my meager outline, the better picture of our aged brother, our esteemed father, and our noble saint, Elder George Richey.

"There was one other who was in that first meeting, whom not to mention would be more than neglect. The heavy dew of youth was on his locks. The quiet of a morning without a breeze was his. His ambitions were as pure and lofty as those of the son of Eunice. He saw the world's sin and felt that a Savior was a necessity, but a Savior without a herald could not save men from their sin. He would be a herald. A half century of service in obscure places has proved his fidelity and won for him the just esteem of many now in heaven and on earth. . . . You will recognize in him your former President and spiritual kinsman, Evans Thompson.

"There are others worthy of mention, but I can only mention them. J. A. Preston belonged to a family of ministers. He was a good preacher. He continued in the work through a long life. He died in Iowa a few years ago. Cornelius Woodruff was fatherly in disposition and wholly consecrated. S. D. Jones was plain in dress, sweet in temper and worthy of loving remembrance.

"The men to whom I have tried to pay my humble tribute were, and are, in my eyes, men of most lofty character and aims. To them I am indebted more than I shall ever be able to pay. . . . My worthy ideals of life were largely of their creation. My Heaven, if I am so fortunate as to attain unto it, will be richer for their presence and their songs."

## CHAPTER FOUR

### THE CENTRAL OHIO CONFERENCE

The change from Zanesville to Central Ohio Conference was in name only. There was no change in territory, personnel, or membership other than would have taken place in the normal process of a year's growth.

The first session under the new name convened in Mt. Vernon on August 31, 1864. Of the twenty-odd men on the stationed list at this conference there were six who had been on the stationed list of 1849, Hamlin, Crooks, William Smith, Sewell, Sanders, S. D. Jones; one man who had been received at that first session, Evans Thompson. G. W. Bainum was elected President for the new year and Evans Thompson, Secretary. The list of pastoral appointments for the year is as follows:

Cleveland Station—unsupplied.

Strongsville Circuit—E. D. Fink.

Huntington Ct.—G. B. Smith.

Norwalk Ct.—John Bell.

Washington Ct.—A. N. Hamlin.

Mt. Vernon Sta.—D. L. Travis.

Bennington Ct.—G. W. Bainum.

Delaware Ct.—J. A. Nettleton.

Licking Ct.—unsupplied.

Deersville Ct.—Evans Thompson.

Senecaville Ct.—Richard Horton.

Harmony and Hocking—J. G. Bartlett and A. R. Brooks.

Middleport Ct.—Benjamin Tressonrider and S. E. Colburn.

Meigs Mission—unsupplied.

Stillwater Mission—William Smith.

Thomas F. Hicks—serving Congregational Church in Alpena, Michigan.

George C. Hicks—serving Congregational Church in Middlebury, Ohio.

W. H. Brewster—serving Congregational Church in University Heights, Ohio.

Adam Crooks—Editor of American Wesleyan.

Without appointment or on reserve list—William Sewell, L. R. Royce, A. W. Sanders, S. D. Jones, J. H. Webster, S. Nickerson, David Brooks.

This list of appointments needs little comment, since all but one on the list have already been met. That one is the name Harmony which appears for the first time this year, but it is only the old Plymouth circuit under a new name.

This conference witnessed a move which seems to indicate a significant undercurrent. It appears in a paper submitted to the Conference by

W. H. Brewster on the subject of church union. The conference spent some time in prayer and in discussion in regard to this matter. A committee was elected to correspond with other denominations on the subject.

Before the next session convened at Bennington, August 31, 1865, the undercurrent had changed to a strong tide and the renowned "Union Movement" was on in earnest. The Central Ohio Conference played such a major role at this period that some consideration must be given the movement in its connectional aspects. As we have indicated, there were already some currents moving in the direction of a proposed church union. This was true not only in Central Ohio but in other conferences as well, and seems to have specially occurred in the Syracuse and Michigan Conferences. As far as Central Ohio is concerned specific mention is not made of the Methodist Protestant body as the particular object of union until 1865 and it seems that some other organizations had been considered. In 1861 the emancipation proclamation opened the way for the union movement by the abolition of slavery in opposition to which the Wesleyans had been founded. It appears that some of them felt that when this great objective was accomplished the need for denominational identity had vanished. And it is easily seen that one whose heart and soul were wrapped up in the anti-slavery campaign and who envisioned that as the major object of the Wesleyan organization, would, on the occasion of the national attainment of that goal, be left rather like a patriot without a cause. He had won a victory but had nothing further to fight for. We do not feel this was true of all of them, nor even of the majority. There were many men who had larger views of our denominational purpose. But something of this attitude must have existed in order to make possible the events that transpired.

The Methodist Protestant Church being so much like the Wesleyan in government and having separated from the same parent body, naturally gave the two organizations a feeling of kinship, and when the Methodist Protestant divided over the slavery issue, a greater harmony was brought about with its northern branch. At any rate the proposed union was favored by a number of the leading men of our denomination, and although there was never any official approval of the project, yet these men lent all their personal influence in its support. Among the leading men who appear to have favored the union movement are the names of Luther Lee, Cyrus Prindle, W. H. Brewster, H. B. Knight. All four of these were in Ohio about this time. Lee and Prindle served pastorates in the Miami Conference a little prior to this. While we have no sure knowledge, yet it appears significant to us that the headquarters of the Methodist Protestant Church were located at Springfield, Ohio, some 25 miles from Troy where Prindle was pastor. Could it have been while these men were there that the first suggestion of the latter movement took root in their minds? Brewster was a member in Central Ohio, having come to the pastorate at Cleveland in 1857, and Knight transferred to Central Ohio from Rochester in 1865 to take the Cleveland appointment. He had served in Miami

previously. Thus we see many of the currents of the movement converging in Ohio.

Two conventions were called by those who sponsored the movement, but both without official sanction from the General Conference of the Wesleyan Church. The first was called by Prindle and two of the Methodist Protestant leaders and convened in the Wesleyan church in Cleveland, of which Knight was then pastor, on June 21, 1865. The second met in the Union Chapel, Cincinnati, on May 9, 1866.

The Central Ohio Conference of 1865 convened between the time of these two conventions. Knight presented to the conference a resolution approving of the action of the recent Cleveland Convention. The resolution was adopted unanimously, and delegates were elected to the Cincinnati convention, namely, G. W. Bainum, A. N. Hamlin, H. B. Knight, ministers; and A. W. Hodges, David McFarland, and Marcus Phillips, laymen. Everything at this conference seemed to favor the new movement with the exception of one action, a resolution, embodying the principle which finally defeated the union movement. It was introduced by Benjamin Tressonrider and read as follows: "That our delegates be instructed to ask the convention at Cincinnati to insert in the union discipline an opinion adverse to the connection of Christians with secret societies."

The Conference of 1866 met at the Shadley Valley church on August 29. It was the first Wesleyan conference to meet after the Cincinnati convention and the eyes of the entire denomination and of the Methodist Protestant Church as well were fixed on it to see what its action would be. A. T. Jennings, in his history, says of this session: "Representative men were present from other conferences, D. S. Kinney from the Allegheny Conference, John McEldowney and Professor Davis from Adrian College, and several men from other religious bodies interested. Among the membership of the conference itself were some of the ablest men in the Connection, Adam Crooks, G. W. Bainum, H. B. Knight, J. A. Nettleton, A. N. Hamlin, J. H. Webster, L. R. Royce, Richard Horton, Evans Thompson, S. E. Colburn, Thomas F. Hicks, George C. Hicks, W. H. Brewster, William Sewell, A. W. Sanders and others." The first meeting of the session was on Wednesday morning at "10½ a.m." On the afternoon of the first day, Brewster moved that a committee on "Union" be appointed. The committee was composed of elders Knight, Crooks, and Royce, and of laymen David McFarland from Washington and H. E. Thomas from Licking. Crooks asked to be excused and Nettleton was put in his place. This committee did not bring in a report until Friday forenoon and such was the division of sentiment even in the committee that three reports were submitted:

#### Paper No. 1

Whereas the Non-episcopal Methodist Convention, held at Cincinnati, Ohio, May 9-16, provided a Constitution and a Discipline, which it has submitted to us, a body represented therein, for concurrence and adoption;

And, whereas, the object sought by said convention, in sending us their action and asking for our concurrence, is the production of one united body of those represented therein, as also of others in sympathy therewith;

And, whereas, our action of being represented in said convention, and the participation of our delegates in its doings, commit us to concurrence—unless it can be shown that said convention violated the principles upon which it was based, and for the maintenance of which we had an origin—Therefore resolved;

1. That we hereby concur as a conference, and as individual members thereof, with the action of said Non-episcopal Methodist Convention, and express our approval of the Constitution and Discipline prepared by the same.

2. That we will participate in the further organization of a body to be governed by such Constitution and Discipline, to be called "The Methodist Church," by electing delegates to its first General Conference to be held in Cleveland, Ohio in May next.

Signed, H. B. Knight, D. McFarland.

#### Paper No. 2

Whereas, the Constitution and Discipline presented by the Cincinnati Convention as a basis of Union, is in our judgment susceptible of different constructions;

And whereas the discussions through the "Wesleyan" make it apparent that but a portion of the Wesleyan Methodist Connection will go into the "Union" on that basis;

And whereas it is made equally apparent by that discussion, that the work of disintegration has begun and will go on, until the organization is broken up, or ceases to be an efficient power for good;

And whereas affiliation and union with Christians of other denominations will take place as the result of our disorganization;

And whereas, it is desirable to save our churches and people to a progressive and liberal form of Christianity;

Therefore, Resolved, That we recommend that our people, especially in the bounds of the Central Ohio Conference, become independent and free in their local relations—and seek to be recognized by Congregational Associations in the bounds of which they may be situated.

Signed, L. R. Royce, H. E. Thomas.

#### Paper No. 3

Whereas, a Convention of Non-episcopal Methodists was held in the city of Cincinnati, in May last, for the purpose of adopting a Constitution and Discipline, as a basis of Christian union—which object we heartily endorse—nevertheless, as the basis of "Union" agreed upon by said Convention does not as nearly approximate the requirements of the New Testament as does our present discipline;

Therefore, Resolved, That we do not concur in the action of said Convention, and therefore cannot elect delegates to the proposed General Conference to be held in Cleveland in May next.

Signed, J. A. Nettleton.

Brother Hicks moved the adoption of Report No. 2 which was discussed for a time and then laid on the table. A motion to adopt No. 1 was made by Brewster. The discussion which followed continued throughout the rest of the forenoon meeting and through the afternoon as well, eleven different men taking part, among whom were Brewster, McEldowney,

Kinney, Bell from Indiana, Hamilton of the Methodist Protestant Church, and Thomas F. Hicks. The speech of the latter, made in opposition to the union, was later acclaimed the most eloquent and powerful of the entire debate. It was made just at the close of the Friday morning sitting and Brother Hamlin moved an extension of the hour in order to give him time to finish. The Saturday morning discussion was opened by an effort to have Report No. 1 laid on the table and a vote taken on No. 2, first. This attempted test of the sense of the conference did not carry and the debate continued on Report No. 1, lasting through the morning and the afternoon meeting and finally coming to a vote the last thing on Saturday afternoon. The vote stood: Ayes, 5; Nays, 16. Thus the proposal for concurrence in the union was rejected after a debate which lasted through four sittings of the conference. Only two speeches were made the last afternoon, one by Adam Crooks, and the last one by H. B. Knight.

Since Saturday was the last day of business for the conference, they met again at "7½ o'clock" that evening when much of the miscellaneous business was transacted, including the election of officers, reports of committees, etc. Toward the later part of the proceedings, Report No. 2 on "Union" was taken from the table. Then a substitute was offered which read as follows:

"Resolved, That after a full and free discussion of the subject of union with other Christian bodies, we deem it our duty to adhere with fidelity to our present organization; but should any events occur in the order of Providence, to render a change desirable, we recommend to our ministers and churches to consider with favor the propriety of adopting the Congregational polity for their future action."

The vote on the substitute stood; Ayes, 15; Nays, 5.

In reviewing the significance of this action we quote again from Jennings; "This action gave notice at once to all interested persons that the Wesleyans would not go in a body to the new organization. A depletion of numbers followed this action, but the churches which withdrew went mostly to other denominations instead of going to the new organization. The ground for the action of this conference was that its members could not go into an organization which would be dominated by secret society influences and other anti-reform forces." In this regard it needs to be understood that the new body had refused to make the matter of secrecy and other reform principles a test of membership, the Methodist Protestant men maintaining that such ruling was not within the province of a denomination, but should be left to the decision of the local churches.

As regards the depletion which came to the Connection as a result of the union movement, it is not apparent that Central Ohio lost many churches as a result of it, but it does appear that they lost a number of ministers. Even during that eventful session of 1866 there were some who asked for letters of standing, and still more asked for them the following year. Some of the men who withdrew became identified with the Meth-

odist Episcopal Church, others with the Congregational. We note a strong tendency in the latter direction, several men about this time and even earlier, being listed for a time on the records as pastoring some Congregational church. This association may seem very peculiar to us today, and difficult to understand. We are inclined to believe that this tendency was more pronounced in Ohio than elsewhere in the denomination. While we have no way of knowing the factors involved in this relationship, we are inclined to regard the influence of Oberlin as a major one. We must remember that these were the days of Finney's great revivals of which Oberlin was a center. In fact the very winter following, 1866-67, saw a mighty revival at Oberlin. It was one of the dominant forces for spirituality in the entire country, and while Finney was not strictly Methodistic in his doctrine and procedure, yet he was much like them, and besides that, seemed strong on reform principles which was attractive to men of the Wesleyan stamp. It seems to us that this may account for much of the tendency which we have observed.

To conclude this matter we refer to a report on State of the Church, adopted the next year, 1867, Committee, Geo. Richey, William Sewell, Adam Crooks, and William McCullough, a layman from Deersville:

"As in its early history the Wesleyan Connection found justification for a distinctive existence in the complicity of other Churches with the 'sum of all villainies' . . . so now we find ample justification for our continued existence in the wicked spirit of caste so prevalent in our country, in their continued complicity with cabalistic societies which we deem anti-Christian . . . and in the fact that for the present at least, the large majority of our people can find a congenial religious home only in said Connection. Our relation to these sheep of Christ's fold forbids that we should leave them to be scattered and perish without either food or shelter. And as our past history is signalized by marked tokens of divine favor, so our recent deliverance from threatened disintegration and speedy extinction, having passed an ordeal unparalleled in the history of the Church, is clearly traceable to the good hand of our God; and with firm trust and high hopes we address ourselves to future conflicts with the powers of darkness.

"Our refusal to accept the proposed union with the Methodist Protestants on the Cincinnati platform, . . . was dictated by no narrow spirit of bigotry, nor personal animosity, nor any opposition to Christian union proper; but only for the reason that we must preserve a good conscience before God. Devoutly do we repeat the prayer of our Savior that 'all may be one'; and most gladly will we hail any organic unity which is vitalized and animated by the true spirit of Christian union.

"In common with sister denominations we suffered numerical loss during, and some years preceding, the late war. We have been further decimated by the successive convulsions of the so-called and mis-called 'union movement.' But it is just cause for adoring wonder that our own organic existence is still maintained and maintainable.

"But merely maintained existence falls far below the claims of obligation resting upon the Christian Church. Coming under the law of increase, she must be both aggressive and progressive. As conditions of such results, her ministers must be men of deep piety, large experience, intelligent and consistent zeal, full of faith and the Holy Ghost, and wholly given to the work of their calling. In turn churches must be 'living epistles read and known of all,' and coöperate with their pastors in all activities of successful Christian enterprise. . . . Therefore, Resolved, That with abiding faith in the final triumph of the right, firmly relying upon the gracious aid of Almighty God, well knowing that duty is with us and consequences with Him, consecrating ourselves anew to His holy service, and locking our shields more strongly than ever as an unbroken brotherhood of Christian reformers, we, the members of Central Ohio Conference, will come up together, 'to the help of the Lord, to the help of the Lord against the mighty.'"

While dealing with the subject of pronouncements we would like to call attention to other reports of later years but we must content ourselves with noting a change which took place during the course of Central Ohio history, so that, whereas the emphasis in the earlier reports on reform was mainly on secrecy, it changed so that in later years the greater stress fell on the subject of temperance and prohibition. Having noted this we will only refer to one report, given in 1874. It is significant not only for intrinsic interest but because it was the last year Crooks was present at the conference. The Committee on Reform was composed of Adam Crooks, Richard Horton, George Richey, Marcus Phillips, and O. P. Smith. We quote some excerpts:

"Sin is essentially destructive of every valued interest in heaven and in earth, for time and for eternity. Hence the supreme good demands its overthrow. Jesus Christ came into the world to do this needed work—came to 'destroy the works of the devil.' Christianity is the divinely compounded remedy for sin, and embodiment of every true reform; and to the Christian Church is committed the consummation of the grand object of our Lord's mission. Hence, to do this work the Church must maintain an attitude of antagonism to all sin. This it must do by testimony, by discipline, and by example. A church is truly Christian only in so far as it is reformatory. The crowning crime of the dominant Churches of the present age is truce-making with popular sins.

"With emphasized earnestness, we reiterate our protest against Freemasonry and kindred Christ-rejecting associations. Aside from its false claims to venerable antiquity; its unmanly mummery, and childish trinkets, and high-sounding titles; its horrid oaths and murderous penalties; its obligations assumed in purblind ignorance of their character; its prayers parrotted, as they often are, by lips notoriously profane; its binding through life as with fetters of steel, the consciences of its victims irrespective of their profoundest convictions . . . ; its degradation of the Holy Bible to a level with the oracles of all the false religions of earth, aside from all

these horrid features, Freemasonry enjoins duties wholly incompatible with those of a Christian. Professing to save from sin it yet rejects the only Savior and the 'blood of sprinkling' and thus defines itself a deceiver and an anti-Christ. Its presence is a standing menace to the purity of the Church . . . and is therefore to be denounced . . . by every lover of Christ."

In matters of Conference procedure, we note two or three items of interest which developed during the life of this conference. The first was the incorporation of the conference which was first planned in 1885 and finally completed in 1887. This involved the first election of a Board of Trustees; the board under which the articles of incorporation were drawn up, being composed of H. R. Smith, George Richey, J. H. Teter, elders; and J. M. Scott and Edgar Benedict, laymen.

Beginning in 1889 we note another trend toward modern methods. That year a committee was elected to consider the possibility of holding a camp meeting in some central locality. Proposals were also made for the holding of Holiness Conventions. As far as we can find out the move toward a camp meeting resulted in the holding of one near Greersville in 1893 or 4, but evidently that was all. Tentative plans were made in other years but seem not to have materialized. For a time it was thought to combine the camp meeting and a Ministerial Association, but in 1902 the plan was changed, a committee recommending that a Ministerial Association be held in the middle of the year. The first meeting was at Greersville on January 13, 1903. After a couple of meetings at closer intervals, the Convention regularly met once a year in the month of October, continuing through 1906. Ralph Davy, George McMillan and H. R. Smith served it as President.

We also note other plans which were leading toward the more aggressive methods of later years. Plans for conference evangelism were presented in 1891 and again about 1897 when the Folgers came into the Conference to carry on missionary work. In 1899, a resolution presented by Folger was passed which required the President to visit each charge during the year. In early years the President did little or no traveling. He was merely a presiding officer. In accordance with this change we notice the first formal report of the Conference President in 1903.

In 1901 we observe another first tendency in a resolution introduced by A. W. Smith, urging the formation of spiritual Young People's Societies.

To trace the change of constituency in the conference we refer to the Pastoral Relations Report for 1880, which listed appointments as follows:

West View—to be supplied.

Wakeham Mission—to be supplied.

Bennington and Orange—J. H. Teter and Levi White.

Mansfield—E. Fisher.

Greersville—to be supplied.

Harrison—H. R. Smith.  
 Deersville—to be supplied.  
 Zanesville—to be supplied.  
 Senecaville and Sarahsville—to be supplied.  
 Harmony—J. G. Bartlett.  
 Parkersburg and Marietta—S. E. Colburn.

A casual glance reveals some facts from this report. The most apparent is the great decrease in the conference since the report of 1864 quoted earlier in this chapter. The same tendency is reflected in the drop in number of members reported, from 1372 to 981. The loss may have been even greater for the statistics of 1864 appear incomplete.

The second item of interest, is the change of names. Strongsville circuit is now called West View, the name having been first changed to Rocky River in 1865 and then to West View in 1872 when the North Olmsted appointment first appears. The latter was merged with West View after a few years. Washington circuit had become known as Greersville, the Washington church, in Richland county, having dropped out over the union movement, and a few years later its building was sold. Licking changed to Harrison in 1865 and Delaware to Orange or East Orange in 1866.

The classes on the list of 1864 which had disappeared by 1880 include: Mt. Vernon and Stillwater which do not appear after 1864; Hocking, whose name was dropped after 1865, perhaps being merged with Harmony; Meigs and Norwalk which dropped out in 1866; Huntington in 1869; Middleport in 1870; and Cleveland in 1872 when it was transferred to the Allegheny Conference.

But there are a few names to offset this loss, Parkersburg being received in 1865, Marietta in 1872, and the name Zanesville reappearing on the list in 1877 after an absence of some sixteen years. In 1880 the name Mansfield also reappears on the list.

To study the last half of Central Ohio's history we refer to the Pastoral Relations Report of 1904, when the membership was reported as 700.

Africa—to be supplied. (G. W. Calhoon was secured after conf.)  
 Harrison—George S. McMillan.  
 Fargo—Ralph Davy.  
 West View—Arthur W. Smith.  
 Greersville—to be supplied.  
 Church in the House—Hiram Ackers.  
 Cutler Circuit—William H. Mayle.  
 Mansfield—H. R. Smith.  
 Big Prairie—Charles E. Whetnall.  
 Senecaville and Sarahsville—F. A. Ashburn.  
 Walker and Cecil, W. Va.—Jacob S. Mowery.



Conference of 1905 at West View

Seated—O. H. Ramsey, Mrs. O. H. Ramsey, L. R. Royce, Evans Thompson, William Nelson, Oxford delegate.  
 Second Row—J. S. Mowery, H. R. Smith, A. W. Hall, Connectional Agent; Eber Teter, Connectional Missionary Secretary; C. E. Whetnal, Edith Kaho, delegate from Senecaville.  
 Third Row—Francene McMillan, Blanche Thurston, lay member from Oxford; Clarice Carroll, delegate from Harrison; W. A. Hicks, delegate from Shadey Valley; G. E. Sabin, delegate from West View; Ralph Davy, A. W. Smith, Mrs. Smith and son, Willis; unknown lay member from Senecaville.  
 Fourth Row—Leonard Rogers, delegate from Africa; F. A. Ashburn, J. H. Teter, G. W. Calhoun, William Conn, delegate from Fargo.

Again we note changes in names. Orange has become Africa, the change occurring in 1890, and Bennington after being listed for one year as Pagetown, finally changed its name to Fargo in 1893.

Five names on the roll of 1880 are not on the roll of 1904. Parkersburg was transferred to the Miami Conference in 1884 and Marietta in 1888, or at least those are the last dates listed in Central Ohio records. Miami in each case lists them earlier. Both of those churches are now in the South Ohio Conference. Harmony was last listed in 1888. A second appointment was started up in Zanesville in 1884 but both Zanesville points disappeared, one in 1888 and the other in 1892. The former of these was located in rented quarters on Pear St., the other in a building of their own on Moorehead Ave. We understand that it was in this building (though we are not sure it was under Wesleyan ministry) that the well-known evangelist, Forman Lincicome, was converted. The fifth name that disappeared from the rolls between 1880 and 1904 is that of Deersville. In its last years it suffered under a burden of debt which it seemed unable to throw off. The matter was brought up in conference on various occasions and finally in 1897 the building was ordered sold to settle the bill.

Of the new classes which had been added to the list since 1880 we note Big Prairie in Holmes county, which first came into the record in 1881. A few years later a point called Plain, in Wayne Co., came in and the two were united as a circuit for many years. Barlow and Coal Run were first listed in 1885. For a time other points were included. Finally the Coal Run building was moved to Cutler, by which name the circuit later went. The work listed in West Virginia, which included through its history a number of different appointments, first appeared in 1896 as Silver Run circuit. The following year it was listed as Donahue, W. Va., and still other names were used later. The appointment called "Church in the House" was a mission work conducted by Hiram Ackers in his own home in Shelby from 1901 to 1906 inclusive. There was also a class called Cedar Ridge listed from 1881-1892.

The list of 1904 is almost identical with that which finally went into the Ohio Conference, the only addition being White's Chapel which came into the conference as a result of a revival meeting held by Miss Maude White in northern Meigs county. It was first listed in 1907.

Toward the later part of the history of Central Ohio, occur two movements which require some attention. We will consider first a question which was precipitated in the conference of 1891 although it evidently was brewing for some time previous. It took form this year in resolutions requesting the restoration of the articles of religion to the form they had prior to 1879, and requesting a change in editorship of the Wesleyan Methodist. Since it was this action which evidently gave rise to many of the reports of an unfavorable stand of this conference on the doctrine of holiness, it demands a careful examination.

This action and its repercussions in General Conference seem to have

given the impression that the Central Ohio Conference was opposed to holiness. As nearly as we can read the records, we are inclined to believe that this feeling was unduly exaggerated. The facts are these. In one of the local churches of the conference there was a lay member who opposed the teaching of holiness. Very likely he had those who agreed with him and perhaps some who encouraged him. Possibly he had tried to get some articles into the Wesleyan which did not meet the approval of the editor from a doctrinal standpoint. At any rate, he had finally started a publication of his own on anti-holiness grounds and was opposing the editorial policies of the Wesleyan. This was the basis for the second of the two resolutions. His actions were opposed both by those within the conference and those beyond its borders. His opponents may not always have used the best of judgment in their methods, thereby giving him some semblance of right on his side, and further confirming him in his course. It appears that some of the sentiment that appeared in his favor was really in the interest of a fair and just treatment of this question by his opponents.

In somewhat similar fashion, although with far less reason, the first resolution also contributed to the sentiment against Central Ohio. Some seem to have regarded this as an action by the conference against the article of religion on Sanctification. It really would have been as much against the one on Regeneration, although the conference never took any stand against either. The previous General Conference had changed the wording of both of these articles, but had not passed them down to the Annual Conferences for their approval. The opposition on this question was entirely on grounds of constitutionality, many in the conference insisting that the newly worded articles were not legally adopted until approved by the Annual Conferences. But undoubtedly the resolution was misunderstood in many quarters.

The whole question came up at General Conference and produced much agitation. The editor, Rev. N. Wardner, was asked to present his defense of his editorial policies, following which his management was approved by a vote of 49 to 12. Immediately afterward he was re-elected President of the General Conference, though he later failed of re-election to the editor's chair, A. T. Jennings being elected in his place. The General Conference evidently felt that a change in editors might help to overcome the dissatisfaction. The Articles of Religion in question were ordered sent down to the conferences and churches for their approval, after the article on Sanctification was again re-worded. This resulted in the adoption of the articles which now appear in our discipline.

That the men of Central Ohio looked upon the question of the articles of religion as one of constitutionality and not of doctrine is confirmed by the fact that when those articles were handed down from the General Conference at the session of 1892, they were adopted by unanimous vote. Our conclusions in regard to this matter have been the more strengthened by finding satisfactory evidence that three of the leaders of about this time,

Ramsey, White and Teter, were advocates of the doctrine of entire sanctification.

In 1893 another movement appeared in the adoption of a motion to the effect that steps be taken to bring about a union between the parts of Central Ohio and Miami which were not included in the contemplated South Ohio Conference. The next appearance of this movement is not until 1906 when L. L. Folger was elected fraternal delegate to Miami to propose a union of the two bodies to be effected at the next General Conference. In 1907 Livingston was present as a fraternal delegate from Miami and the whole question of union was discussed. Eber Teter, the Connectional Missionary Secretary, explained to the conference the ways whereby a legal union might be brought about. A committee composed of L. L. Folger, O. H. Ramsey and L. H. McMillan was elected to confer with Livingston on the terms of union. Between this time and the next session which met August 19, 1908, the trustees of the two conferences came to an agreement on terms of union. When these terms were presented to the Conference, they were adopted by a vote of 17 to 1. Just one week later, on August 26, at the Dunkirk Campground, the union was effected and the Zanesville Conference, alias Central Ohio, had merged into the new Ohio Conference.

By way of a brief review of its long years of history we append a list of its sessions with the names of the President and Secretary elected that year:

- 1864—Mt. Vernon, G. W. Bainum, Evans Thompson.
- 1865—Bennington, G. W. Bainum, H. B. Knight.
- 1866—Shadley Valley, G. W. Bainum, H. B. Knight.
- 1867—Harrison, George Richey, Evans Thompson.
- 1868—Senecaville, George Richey, Evans Thompson.
- 1869—Bennington, George Richey, Evans Thompson.
- 1870—Harrison, George Richey, Evans Thompson.
- 1871—West View, George Richey, Evans Thompson.
- 1872—Bennington, William Sewell, J. P. Preston.
- 1873—Deersville, William Sewell, I. J. Nourse.
- 1874—E. Orange, William Sewell, I. J. Nourse.
- 1875—Greersville, Richard Horton, H. R. Smith.
- 1876—Senecaville, Richard Horton (1), H. R. Smith.
- 1877—Shadley Valley, George Richey, H. R. Smith.
- 1878—Bennington, George Richey, J. H. Teter.
- 1879—E. Orange, George Richey, J. H. Teter.
- 1880—Deersville, George Richey, J. H. Teter.
- 1881—Harrison Chapel, George Richey, H. R. Smith.
- 1882—West View, George Richey, H. R. Smith.
- 1883—Greersville, George Richey, H. R. Smith.
- 1884—Bennington, George Richey, H. R. Smith.
- 1885—E. Orange, George Richey, H. R. Smith.

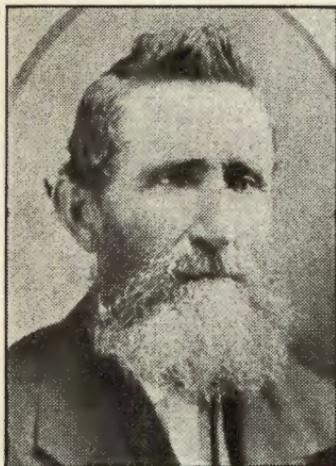
- 1886—Harrison Chapel, George Richey, H. R. Smith.  
 1887—West View, George Richey, H. R. Smith.  
 1888—Senecaville, Levi White (2), H. R. Smith.  
 1889—Greersville, J. H. Teter, H. R. Smith.  
 1890—Bennington, J. H. Teter, H. R. Smith.  
 1891—Africa, J. H. Teter, H. R. Smith.  
 1892—Harrison Chapel, J. H. Teter H. R. Smith.  
 1893—West View, Evans Thompson, H. R. Smith.  
 1894—Senecaville, O. H. Ramsey, H. R. Smith.  
 1895—Greersville, O. H. Ramsey, H. R. Smith.  
 1896—Fargo, Evans Thompson, H. R. Smith.  
 1897—Africa, Evans Thompson, H. R. Smith.  
 1898—Harrison Chapel, Evans Thompson, H. R. Smith.  
 1899—West View, O. H. Ramsey, H. R. Smith.  
 1900—Senecaville, O. H. Ramsey, H. R. Smith.  
 1901—Greersville, O. H. Ramsey, H. R. Smith.  
 1902—Fargo, Ralph Davy, H. R. Smith.  
 1903—Africa, Ralph Davy, H. R. Smith.  
 1904—Harrison Chapel, Ralph Davy, A. W. Smith.  
 1905—West View, Ralph Davy, A. W. Smith.  
 1906—Senecaville, George S. McMillan (3). A. W. Smith.  
 1907—Greersville, L. L. Folger, A. W. Smith.  
 1908—Fargo, O. H. Ramsey (4), A. W. Smith.

Notes: 1—Horton died in office and George Richey completed his term; 2—White withdrew during the year and Evans Thompson completed his term; 3—McMillan died in office and L. L. Folger completed his term; 4—Ramsey's term of office lasted about one week—that is until the new conference was formed and its officers elected.

To close our consideration of Central Ohio's history we desire to give some attention to the more outstanding of its men. They may be grouped roughly into three generations. The first is composed mostly of men who were members of the Zanesville Conference and whose lives have been reviewed in that chapter. But there are a few more who should here be added to that group.

George Richey was born just south of the village of Senecaville in the year 1815. At the age of 19 he united with the Allegheny Conference as a preacher on trial and so became one of the men who organized the new Zanesville Conference, by whom he was elected as its first President, succeeding Edward Smith who was the organizing President. The first year in the new conference he was assigned to Woodsfield circuit, but after this he received no further appointment at the hands of the Zanesville Conference, finally moving to Indiana where he remained for some eleven years, serving as President of that Conference for four years. In 1867 he returned and united with the Central Ohio Conference, settling near Harrison Chapel where he owned what have been known in recent years

as the Stagg and Folk farms. He was pastor at Harrison from 1867-1878.



George Richey

Later he also served appointments for shorter periods at Deersville, Senecaville, and E. Orange. He was President of the Zanesville Conference for two years, and of the Central Ohio for a total of sixteen years besides filling out part of the last year of Horton's presidency. He was of 1875. He died January 30, 1902. Evans Vice-President of the General Conference Thompson was the only man from that first session of Zanesville who outlived him.

William H. Brewster, who was one of the early Wesleyans in New England, being Chairman of the Providence district of the conference in 1845, came into the Zanesville Conference in 1857, taking the pastorate at Cleveland where he remained for two years. After that he served a Congregational Church at University

Heights for a number of years but retained his membership with the Wesleyan Conference until after the union movement when he withdrew. His name appears frequently in denominational history; as a member of the first General Conference; as Secretary of the General Conference of 1852; as temporary Chairman in 1864; as Corresponding Editor to the Wesleyan from 1856-1864; and as compiler of the hymn book which was adopted by the General Conference of 1860.

Horace B. Knight came into the Central Ohio Conference in 1864 or 65, taking the pastorate at Cleveland. Like Brewster he favored the union movement and withdrew after a few years. He came to this conference from the Rochester. His name, too, appears frequently in denominational annals. He was a member of the first General Conference and served as Agent of the Publishing Concern from 1856 to 1858.

Some mention should be made concerning the Hicks family, the names of several of whom appear in records of the early conference, and which is still represented in Wesleyan circles of today. The father of the family, Mr. Andrew Hicks, came to this country from southern England in 1835 and settled in Knox county. Three of his sons were ministers in the Wesleyan Conference.

The eldest, Rev. Andrew Hicks, was received as a licentiate in 1864 and appointed to the church at Mt. Vernon. He died the following winter in the forty-first year of his age. He had previously served one term as associate pastor with L. R. Royce on the Norwalk charge.

The second son, Rev. George C. Hicks, was born in Cornwall, England

in 1832. His first pastorate was as junior preacher with Adam Crooks on the Delaware circuit. He later served on the charges at Huntington and at Strongsville and in 1862, while studying at Oberlin, he organized a new church at East Oberlin. Eventually he left the active pastorate in the Wesleyan Church, and finally joined the Congregationalists. He moved west and for many years the Wesleyans largely lost sight of him but about 1915, a few months before his death, his name began to appear frequently in the pages of the Wesleyan Methodist in the publication of poetry and of a series of articles entitled, "Recollections of Early Wesleyan Leaders." Those who may have access to the Wesleyan of that year will find some very interesting reading in those articles. His daughter left a glowing tribute to his character from which we quote, "He had no hobbies and was always open to principle—that was his guide through life. He despised a talebearer or slanderer and would not stay in the house and listen to one, just walk away and let them talk to empty air. He was so methodical in everything he did. His books are all left with references in the back, so that he could find in a minute the choice things by referring to his own indexes." George Hicks appears to have favored the union movement. His biographer says, "Disappointed evidently, at the failure of the proposed union . . . even though his brother Thomas was the opposition leader, George Hicks held to his chosen way."

The youngest son, Thomas Hicks, was the most outstanding from the point of our history, largely because of his leadership in opposition to the union movement. He became a member of the conference and was ordained in 1862, being appointed the same year to Norwalk. He later served the churches at Röcky River, Middleport, and Bennington, and for a time a Congregational Church at Alpena, Michigan. He obtained a part of his education at Oberlin. It is recorded of him, "He was a friend and favorite of the great divine, Dr. Charles G. Finney." His literary tastes led him toward editorship and in 1873 he founded at Wilmington, Delaware, a unique paper entitled the "Wayside." He died in the fall of 1881. His biographer says of him, "His faith was cool and clear. He indulged in no gush and admired no sham. He would never quarrel for personal ends, but would fight like a Spartan for the truth. As a thinker he was lucid and incisive; as a writer, logical and trenchant; as a preacher, pungent, concise, brief."

Another brother, William Hicks, has a grandson who is today the President of Miltonvale College, C. Floyd Hester.

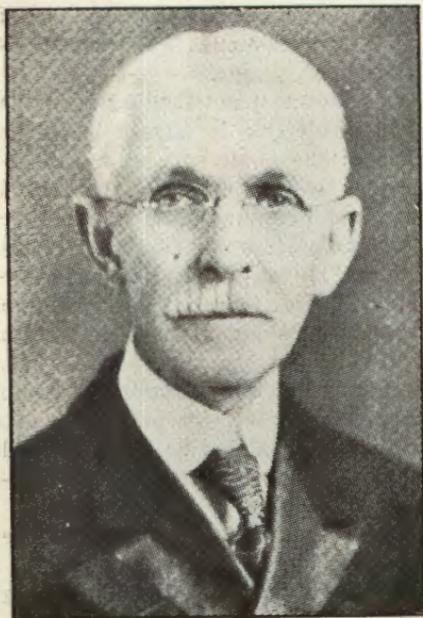
A sister, Elizabeth Hicks, became the wife of Silas McMillan. Among her children are some of the outstanding Wesleyans of this Conference. One son, George S. McMillan, was President of the Conference. Another son, Loren H. McMillan was an outstanding layman, a member of the Book Committee for a time. His sons, E. R. and Olin McMillan, are well-known laymen of our own day, having served on the local board of Marion College, and having held various offices of trust in the Ohio Conference. Alice,

the sister of George and L. H. McMillan, became the wife of Rev. Jacob S. Mowery.

Such are the annals of one pioneer Wesleyan family!

The second generation of preachers began to come in to fill up the thinning ranks about the year 1874 when Henry R. Smith was received on recommendation from Sarahsville. He was a nephew of George Richey. His first appointment was to Bennington in company with I. J. Nourse. He served Senecaville circuit from 1875-1879. Then he went to the Ohio legislature where he sponsored legislation for better control of the liquor traffic and aiming at prohibition. While there he also served as pastor at Harrison for one year. Later he pastored at Sarahsville and Curtis Ridge in company with Benjamin Danford for two years, then went to Bennington to pastor from 1883-88. Following that he was listed for years as Conference Evangelist. He did supply Mansfield and part of the time Big Prairie between the years 1900-1906. He was Secretary of the Central Ohio Conference for many years and after the union with Miami was President of the Ohio Conference for one year.

Under the new conference he did not hold many pastoral appointments, serving for one year at Dunkirk and Kenton and later at the North State St. Mission in Marion. He died October 15, 1929 and was past 83 years of age at the time of his death. One son, Richey Smith, was a professor at Houghton College for a time. Another still lives near Leonardsburg, where his father made his home in his closing years.



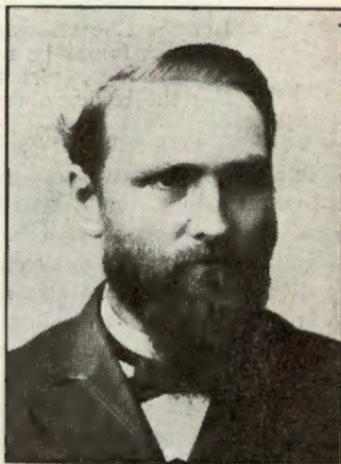
J. H. Teter—photo taken a few years before his death

The next name we observe among these second generation preachers is that of Joseph Hadley Teter, a cousin of the well-known Eber Teter. He was born in Boxleytown, Indiana in 1849. It is interesting to note that Hadley and Eber Teter married sisters. J. H. Teter was received into the conference in 1877 and served appointments at Orange, Bennington, Harrison, West View and Senecaville. He was a fine preacher and had one of the greatest revivals

ever known at Orange. He was Conference Secretary three years and President for four years. He later identified himself with the Methodist

Protestant Church of which he was a member at the time of his death, April 13, 1925.

Levi White was born June 3, 1851 in Hamilton County, Indiana. His early work in the ministry was in that state. At the time of his marriage in 1878 he was pastor at Duck Creek, Indiana Conference. But prior to that for a time he had labored in North Carolina where the work was opened up again following its decline during the Civil War. He was very successful in this field, being a preacher of unusual ability and a good singer. He came into the Central Ohio Conference in 1880 and remained until 1889 when he went to the Congregational Church. He served pastorates at Bennington, West View and Harrison. He was the author of several hymns and of a book entitled, "Borderland of the Spiritual" which was published by the Christian Witness Co. In later years he was connected with the Congregational Church, serving several pastorates for them. He was pastor in Indianapolis at the time of his death, February 6, 1907. The best known of his hymns is "He is a Friend Indeed," of which the refrain is as follows:



Levi White  
Taken while pastor at  
Harrison

"He's a friend indeed, a friend in time of need;  
Gracious and tender has Jesus been indeed;  
Oh, how he saves, and bears my many burdens!  
He's the only friend that sinners ever need.

We indicate something further of his work in this line by quotations from two other hymns of which he wrote both words and music.

#### The Prodigal

In the desert so wild,  
Is a prodigal child,  
And the storm-king howls loud o'er the way;  
Hear the thunders now roll,  
How we pity the soul  
Who is far from his home today!

In deep sorrow and shame,  
With no merit or claim,  
In contrition, in tears, and in pain,  
Sad and weary at heart,  
Glad for home to depart  
He returns to his father again.

### The Midnight Cry

O ye saints! the Lord is coming for His own,  
From the kingdom of His Father up on high,  
Soon His glory will be streaming from the Throne;  
Yes, the bridegroom is coming by and by.

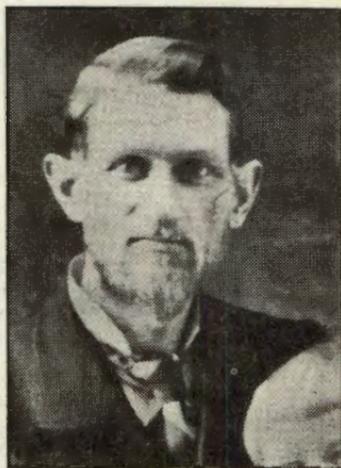
Let the Church awake and put her garments on,  
And her lamps be trimmed and burning—God is nigh!  
Let the lost return before the day is gone,  
For the bridegroom is coming by and by.

All of these were copyrighted while he was pastor at West View.

The next name we note is that of Osbert H. Ramsey who transferred to Central Ohio from Miami in 1890. He served as pastor at Harrison, West View, Fargo and Greersville. He was born in August county, Virginia in 1830, was converted at the age of 18 and joined the United Brethren Church. He was a member of the Virginia guards when the war broke out, and so was called into Confederate service, but not being in sympathy with that cause, he came north at the first opportunity, settling in Ohio. He began preaching in 1865 and was ordained in 1870, finally joining the Wesleyans in 1885. In 1904, while on the Greer charge, he had a severe attack of pneumonia from the results of which he never fully recovered, so that he was obliged to leave the active ministry. He resided at Delaware until his death in 1916. He is buried at a country cemetery near Attica, Ohio, near a church which he pastored in his early ministry. Brother Ramsey was elected as President of his conference for three terms of varying length.



O. H. Ramsey



George S. McMillan

The third generation of men began coming in soon after 1890. Several of them were Houghton graduates and they imparted new life to the Conference and a revived interest in the work of the Connection.

The first of this list was George S. McMillan who came into the conference on recommendation from Greersville in 1894. He served pastorates at West View, and at Harrison. While there he was injured seriously by a kicking horse and died shortly afterwards, December 26, 1906, at the age of 38. He was Conference President at the time of his death. His widow, Mrs. Francene McMillan served as President of the General Conference W. H. & F. M. Society, 1911-1919.

In 1893 Ralph Davy was received on recommendation from the Fargo church. For several years he taught in Houghton and did some pastoral work in that vicinity. But in 1901 he returned to Ohio and took the pastorate at Fargo, remaining there for six years, during which time he also served four terms as Conference President. In 1907 he transferred to the Rochester Conference. He is now connected with the Presbyterian Church in New Jersey.

L. L. Folger has been a member of this conference a number of times. His first connection with it was from 1894 to 96 when he served the church at Africa. In 1899 he transferred back from Indiana to take Harrison Chapel for one year. Again he came back in 1905, pastoring the churches at Greersville and at Fargo, remaining this time until 1912. He was again a member of the conference from 1922-27 when he served the churches at Africa and at Harrison Chapel. And again in recent years he has served at Shadley Valley. He has been the President of the Conference at various times. His influence has always been strong toward spirituality and aggressiveness. He was also a great advocate of the storehouse tithing plan of church finance, which has since been adopted with so much satisfaction in a number of our churches. Between the times of his service in Ohio he served in various capacities in the south where he first went in 1886. He was President of the North Carolina Conference from 1891-93, and also labored in South Carolina in 1912 and again in 1919. Mrs. Anna Kirk Folger was for years a leading figure in the Connectional W. H. & F. M. S.

Arthur W. Smith was born in Newego county, Michigan, January 24, 1875. He came of a family of Wesleyan preachers. His father, George Smith, was a minister in Michigan Conference and later in North Michigan after the division of territory. He served this latter conference as President for fifteen years, beginning in 1893. Besides Arthur, he had another son, Clarence, who was for a time a pastor in North Michigan. A. W. Smith came to Ohio in 1898, taking the pastorate of the Africa church. He served as pastor of this church on three different occasions, totalling some fifteen years. He also served at West View for four years, and at Fargo and Oxford for seven years. He was President of the Conference for nearly fourteen years, the longest consecutive term in the entire history of this conference or of its predecessors. Richey was President longer, but his

presidency was divided into three terms. In 1924, Smith became the first traveling President of the Ohio Conference, a capacity in which he served until shortly before his death. He died June 1, 1931 and was pastor of the church at Africa at the time of his death. He was a strong and early advocate of each and all of those measures, which, by their adoption have since brought increased spiritual prosperity to our conference.

George W. Calhoun came into the conference following the session of 1904. His first pastorate was at Africa where he served for three years. Then he was Conference Evangelist for a time, and in 1912 went to Fargo for three years. During his pastorate there the church experienced one of its most marked revivals. For a number of years he resided in South Dakota, but returned to Ohio again in 1927. Since that time he has pastored the churches at Africa and at Kenton. He is now in charge of the mission work at Mt. Blanchard, Ohio. His thorough knowledge of the discipline and of parliamentary law has frequently proved a means of profit and of safeguard to the conference.

Arthur D. Osborn came of an old Wesleyan family. His grandfather, Marcus Phillips was one of the pioneer Wesleyans in the Bennington community. He was actively connected with the work of the underground railroad and it was in his home that the Bennington church (now called Fargo) had its beginnings. Another grandson, Harry Osborn, served the conference most efficiently for many years, as its Treasurer.

Arthur Osborn was recommended to the conference in 1908 and appointed to the pastorate of the Greersville charge. It was during his time of service there that the name of the charge was changed on the conference records to Greer. He remained there for five years, then went to West View for one year, then to Harrison for three years. Following that he was in Kansas for a number of years but returned to Ohio in 1933 and was recalled to Harrison the same year. He remained there for seven years and then went to Greer where he is now located. He was President of the Conference from 1912-1917. One of his daughters is the wife of Rev. Donald Fisher, present pastor at Fargo.

In 1907 Jesse M. Williams was received as a licentiate from the Africa church. He took his first pastorate at West View in 1908. His next charge was at Harrison between 1911 and 1914. After that it was necessary for him to reside in the west for some time, on account of his health, but he returned to the active work of the conference in 1922 when he was appointed to the Greer and Shadley Valley charge for three years. He went to Dunkirk in 1925 and back to West View in 1926, then to Fargo in 1932. He remained on this pastorate for seven years. He is now the pastor of the Belmont church in Dayton. He was the Vice-President at the time of the death of A. W. Smith and so succeeded him as President for the balance of the term, but retained it for a number of years thereafter by election of the conference.

## CHAPTER FIVE

### MIAMI CONFERENCE

The records of the Central Ohio Conference close with its union with another body, the Miami Conference. So before we can continue our story we must go back and learn about the body with which it united.

The Miami Conference was one of the original six conferences which were constituted by the Utica Convention in 1843. As originally set up it included all of Ohio west of the Scioto, and the states of Indiana, Illinois, and the territories of Wisconsin and Iowa. But it was soon seen that this vast territory could not be well administered as a single conference, accordingly the western reaches of this territory was organized into separate conferences. The first General Conference in 1844 made provision for the setting up of the Illinois and Wisconsin conferences, and the second General Conference for the setting up of the Indiana Conference. This left Miami comprised only of western Ohio.

This conference passed through many and varied fortunes. Not one of its original churches remained to go into the new Ohio Conference in 1908. This is in sharp contrast with the Central Ohio which still maintained several of its original classes. However there is still in existence one of the original churches of Miami, the Dayton church, now affiliated with the South Ohio Conference. Due to such checkered fortunes, and a loss of early records, our information about Miami Conference is much more meager and sketchy than for Central Ohio. We have been able to supplement our knowledge somewhat with excerpts from the early copies of the Wesleyan but we still lack many details.

Miami's first session met in 1843. There are conflicting records as to the place where it met, but according to McLeister, and borne out by Jennings, it was in Cincinnati on October 4, 1843. P. A. Ogden, who had been a prominent member of the Philadelphia Conference of the Methodist Episcopal Church was the presiding officer, and was probably continued as President of the conference. The membership was 500 and there were five stationed preachers.

By 1844 the membership had increased to 2,400 and a long list of appointments is given. The entire list may be found in McLeister's history on page 278. We give here only that part which relates to Ohio.

#### **Cincinnati District, Silas H. Chase, Chairman**

Cincinnati, First—Silas H. Chase.

Mill Creek—Mark Robinson.

Highland—Idas Roberts, Lewis Pettijohn.

#### **Wilmington District, Joshua Boucher, Chairman**

Wilmington—Joshua Boucher, Jabez Neal.

Bloomington—Noah Hough, Benjamin Tressonrider.  
 Urbana and Mechanicsburg—Almon Barnes.  
 Dayton, Second—Charles Clemens.

**Troy District, P. A. Ogden, Chairman**

Troy and Piqua—P. A. Ogden, Thomas L. Boucher, William Rainer.  
 Scioto—Jesse Prior.  
 Carthagena—William R. J. Clemens.

In addition to this list, there was also a church called Cincinnati, Second, which was supplied that year by James W. Walker and Hiram S. Gilmore of the Allegheny Conference. Unlike our custom of today, it was therefore listed by Allegheny and not by Miami.

But little information is available concerning these churches today. All we know concerning the classes in Cincinnati is that one of them was located on North St. A little information has already been given in chapter 2 concerning the churches in Troy, Piqua and Dayton. In addition to this we do know that the church at Carthagena, like that at Dayton, was established for work among the members of the negro race. In subsequent years many more churches were established among the colored people by this conference, but we have no evidence whether there were more than these among the original churches.

Our only record for 1845 is in the form of a travel letter from Orange Scott. The session met at Newport, Indiana. Scott spoke of the great interest which it excited, stating that on the Sabbath forenoon of this session he had preached to a congregation which it was thought numbered about a thousand persons who crowded about doors and windows during the whole service even though it was raining the whole of the time. He spoke particularly of the missionary meeting of this conference of which Joshua Boucher was elected Chairman and Daniel Worth Secretary. In speaking of this subject of missions, and the great interest therein in Miami Conference, Scott continued, "My soul rejoices in the full belief that the Wesleyans in America are destined to outstrip all other denominations in this country in the cause of missions, and to follow in the footsteps of the English Wesleyans." Speaking of the men of the conference he said, "The preachers are devoted and in good spirits, and are prepared to go through mud and water to save souls. I have received a most hearty welcome to this conference and am delighted with what I have witnessed. . . . It would do your soul good, Brother Lee, to see what a spirit of enterprise there is here among the Wesleyans, in these western wilds! I am here a stranger in a strange land, but I FEEL AT HOME."

After 1845 we have lists of appointments for 1846, then for 1849 and each year thereafter until 1863-65, which years we lack, as also 1872. We give a brief review of appointments from available records. In 1846 Mill Creek and Urbana had already been dropped from the list. Mechanicsburg and Scioto were dropped in 1850 and 1854, respectively. Several new

classes were listed in 1846, but only one is of importance, Jamestown in Green county, which remained on the list until 1862.

We list the important accessions of later years as follows: In 1849 Ripley in Brown county was added, continuing on the list until the organization of South Ohio of which body it formed a part at its organization in 1894. This church was composed of escaped slaves, as we might expect from its location. In 1850 three important churches were received into the conference, West Elkton in Preble county which continued on the list until 1883, State Road being listed with it for some years; Felicity, Clermont county, which lasted until 1867; and Sardinia, Brown county, which continued for years finally being included with Bethel as a circuit. In 1851 a circuit was first listed called Chillecothe circuit. Work was maintained here until 1866. One of the points on the circuit was called Dry Run and it was the last to be listed. In 1852 the work at Bethel in Clermont county was begun, continuing until 1889. The building was reported sold in 1890. In 1853 work was opened at a point called Ludlow and continued for a number of years. In 1855 Rumley was listed for the first time, continuing on the list intermittently until as late as 1877. A class called New Burlington was first listed in 1856, lasting until 1866. The next important new work is not until 1859 when Van Wert (sometimes called Fanwert) came in and was included until 1867. Two important points in the west came in in 1866 and 1868, New Paris and Richmond, Indiana. The two were combined as a circuit later. In 1870 Pomeroy was first listed. This marks the beginning of an extension of the conference territory across southern Ohio to the Ohio river near Parkersburg. Several churches in that vicinity were finally included. Many of them were first begun under the Zanesville or Central Ohio Conference, but gradually changed over and became affiliated with Miami. This probably arose from two causes. The churches in question were composed of negroes and since the Miami Conference already had many churches of that race, their interests turned in that direction. Then, in order to fill those appointments, the Central Ohio Conference sometimes resorted to using a Miami man of the same race, which hastened the process considerably. Other points which require mention were; Pleasant Hill, first listed in 1869; Sidney and Chambersburg in 1871; and Middleport in 1873. Xenia and Hillsboro which later became prominent and were finally included in South Ohio, were first listed in 1872 or 1873. The same year, and continuing for three years there is another point listed in Cincinnati, called Union Tabernacle. Since the second Cincinnati church has not appeared on the list since 1849 and since the name is so similar, we wonder if this can have been the independent work existing in Cincinnati, called Cincinnati Union Chapel, which entered into the proposals for union between non-episcopal Methodists, and at which place the second or Cincinnati convention was held. We have no record as to what became of this work after the collapse of the union movement, but wonder if this can have been the same.

The early leaders of the conference were Ogden, Chase, and Pettijohn. Matlack in 1854 referred to them as the "old guard." To this group we would also add Brandriff and McMurdy as being of interest to us today. All of these except Pettijohn were members of the first General Conference, McMurdy being the Secretary of that gathering. He had also been one of the secretaries for the Utica Convention. Beyond this we have been able to find little record concerning him. We know he was a resident of Troy and a member of the church there. Orange Scott refers to his work in the following manner, "There are few men who perform the office of Secretary with the ease and ability of R. McMurdy."

Richard Brandriff, prior to his becoming a Wesleyan, had been a preacher for the Methodist Episcopal Church. He served the Mad River circuit, which included the Troy church from 1833-35. We have record of his marriage to Ann Robinson on October 6, 1825. His joining the Wesleyan Church is thus recorded by Jennings, "At Troy, Ohio, the Rev. R. Brandriff, a superannuated minister, with twenty-two others withdrew from the Methodist Episcopal Church on Saturday evening, January 7, 1843, and the next day formed themselves into a church." The county records give his name as one of the trustees of the Troy church in 1844 and again in 1855. This church was a brick structure and it stood just off the main street on the rear of the lot now occupied by the City Hall. He was also a trustee of the Piqua church. This also occupied a prominent position, being located on the same lot where the A. M. E. Church now stands. The conference records refer to Brandriff as pastor at Troy in 1846 and again in 1853. He finally withdrew from the conference during the year 1866-67.

Of P. A. Ogden, we also lack records. Beyond the reference made to him in the opening of this chapter, we know only that he was President of the Miami Conference in 1844, that he was appointed to Troy and Piqua in 1844, and to Wilmington in 1846, and that the Ogden family figured largely among the membership of the Piqua church. He served the Miami Conference both as Secretary and as President. He withdrew from the conference the same time as Brandriff.

Concerning Silas H. Chase, our knowledge is even more limited. He is listed as the pastor at Cincinnati in 1844 and again in 1846, at Troy in 1858 and Bethel in 1860. He was Conference President for at least one year. His name is perpetuated by the fact that he was the originator of the motion in the First General Conference whereby the prohibition of secrecy was placed in the Discipline. This is worthy of note in contrast to the later pronouncements of the conference. It contributes to the view that the Miami Conference was not at first pro-secrecy.

Another name among the early men of this conference is that of Benjamin Tressonrider who in 1844 was appointed to the charge at Bloomingburg. In 1846 his appointment was Cortsville, in 1849 Cincinnati, and in 1850 Dayton. He was also President of the Miami Conference the same

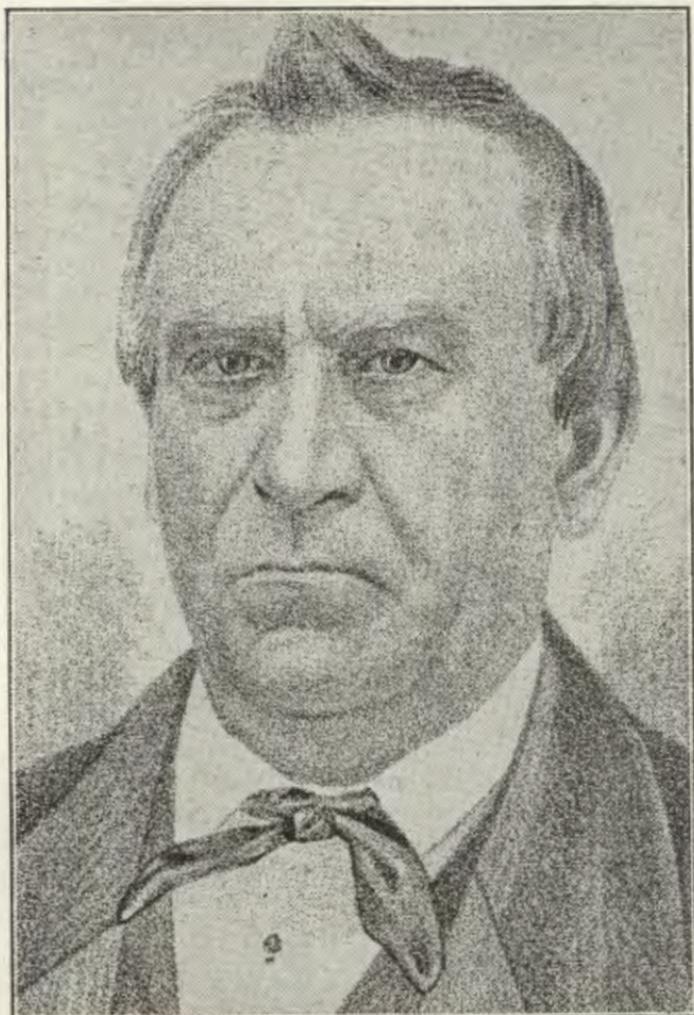
year. In 1854 he transferred to the Zanesville Conference where he served appointments at Zanesville, Mt. Vernon, Columbus Mission, and later at Middleport. When first received into the Zanesville Conference he seems not to have taken a particular stand against secret orders, but, on being labored with in regard to this subject, expressed himself as being willing to receive light. That his opinion must have changed would be evidenced by his action at the Central Ohio Conference of 1865. About 1862, Tressonrider organized a work at Blendon and served for one year as its pastor. This was presumably located at or near the present junction of routes 3 and 161, 3 miles south of Westerville. The point was later added to Orange circuit. Tressonrider also served as President of the Zanesville Conference for two years. He finally withdrew and joined the Methodist Episcopal Church following the union movement.

The strong Wesleyan centers in Miami, particularly at Troy, and the activity of the conference in behalf of the escaped slaves attracted several strong men into its membership. Among these we note first of all the name of Daniel Worth. He was born in North Carolina of Quaker parentage, but in his earlier years, was not himself religiously inclined. Later he was thoroughly converted and devoted himself to the principles his parents held so dear. When Indiana opened up, the family moved there. The son's first activity was in politics, serving in the Indiana legislature and Indiana Senate between 1825 and 1831. By 1840, his reputation was established as a champion of the slave. When the anti-slavery forces began to talk of forming a religious organization, Worth threw in his lot with them. Living in Indiana at the time of the organization of the Miami Conference, he naturally became a member of that body. His early work was as an agent of the Indiana Anti-Slavery Society, to which duties he was appointed by the Conference of 1844.

He served as President of the General Conference of 1848. His influence was strong in favor of the anti-secrecy stand of the new denomination. Nicholson says, "From 1848-1853 the activities of Worth were devoted to building and establishing churches for the Wesleyans. In this he invested much money and gave the best of himself. When the Indiana Conference was formed he remained with that organization, but in a couple of years came to Miami to take the pastorate of the Troy and Piqua churches. His name is not listed in 1851, but the following year he was appointed to Felicity. In 1854 he is listed as pastor at Cincinnati. The same year he was elected President of Miami Conference. According to Nicholson, "The years of 1853 and 1854 were devoted to anti-slavery work in Kentucky." Probably the last year he combined this with the pastoral oversight of the Cincinnati charge. In 1855 he went to Ripley. This church was composed of "some sixty or seventy ex-slaves who had somehow managed to escape the clutches of this terrible dragon, slavery. While pastoring this work he found from these slaves what torture and abuse they had suffered, and beneath that rough exterior there beat a heart of sympathy for their fellow

men who remained in bondage." The next year he returned to Indiana and was elected President of that conference. But in 1857 he agreed to take the North Carolina work which had been started by Crooks and his fellow laborers a few years earlier, provided the Indiana and Zanesville conferences would share the expense of getting him to the field.

At the time Worth took over this work, he was 62 years of age. "He



Daniel Worth

was an impressive looking man, well over six feet in height, weighing about two hundred and seventy-five pounds, and full of moral courage. He was a tireless worker, and willing to sacrifice for his convictions; outspoken but broad-minded and tolerant; a man of rare talent and ability, and possessed of a kind and friendly disposition."

When he arrived on the field he found a circuit which included five counties and twenty preaching points. His first concern was the revival of the work and in this he seems to have been very successful. At one point he conducted two revivals in 1858, "each resulting in great demonstration and many accessions." At a camp meeting in August of the same year Worth preached a great and stirring sermon. "As a consequence some of the members of the mobs who had so bitterly and brutally persecuted Crooks and McBride were converted and repented of their former course." But by the fall of 1859 the clouds of trouble and persecution were beginning to gather. On a couple of earlier occasions, mobs had gathered to attack him but in both cases were foiled of their purpose. But on December 22, 1859, he was arrested and thrust into the Guilford jail. When taken out for his preliminary trial on Christmas eve, the fury of the mob that had collected was so great that it was feared they would lynch him. An exorbitant amount of bail being set, he had to spend the winter in jail. His letters during that period tell of peace and blessing on his soul. We quote but one excerpt, "Oh, my soul has been filled with a sense of His goodness and mercy till tears of gratitude and thankfulness have filled my eyes. My heart felt like adopting the words we often sing:

"Give joy or grief, give ease or pain,  
Take life or friends away,  
But let me find them all again,  
In that eternal day.'

May we yet be able to say with the Psalmist, 'It was good for me that I was afflicted.' I will blame no one, not even those who seem most prejudiced against me, and have striven to enthrall me; perhaps they think they are doing God's service."

The last of March his trial came off and he was found guilty of "circulating incendiary publications" and sentenced to a year in prison. The following month he was to be tried at a court in an adjoining county on similar charges. Again he was found guilty. In these trials his rights as a defendant were violated. As one put it, "There is no law for a Wesleyan." By both courts he was placed under bond, pending appeal. Part of the bond was given for him by men who were slave-holders. One of his bondsmen, finding that Worth's enemies were determined to make still further trouble, "armed himself with a brace of pistols and carried Worth to a distant station and placed him on a train that bore him to the North." Thus he left the scene of his labors and persecutions "at the behest of his bondsmen and at their protection."

In connection with the escape of Worth, the following interesting in-

cident is related. A group of women in New York State, knowing about the circumstances and danger which threatened Brother Worth, covenanted together "to pray until they were notified that he was delivered safe into Free country. They were at a certain home praying when a knock at the door was answered and there stood Worth, safe and sound. Their joy at so complete and so sudden an answer to prayer almost overcame them for the moment."

After his return to the north his chief concern was to raise a sufficient amount to reimburse his bondsmen, a project which he was enabled to achieve. In 1860 he was elected as Conference Missionary by the Indiana Conference and in 1862 as President. He died February 13, 1863. Those who desire fuller details of his life may find them in Nicholson's "Wesleyan Methodism in the South," a volume to which we are largely indebted for the material here presented.

The Troy church seems to have been a strong attraction to men from other conferences. When Edward Smith went west in 1848 to take oversight of the budding denominational mission program, he picked that city



*Yours for the whole truth  
Luther Lee,*

for his residence. How long he remained we do not know. Several men of connectional repute also served the Troy church as pastor, among whom was Horace B. Knight who was there beginning in 1854; and W. W. Lyle who went there in 1859 and remained until 1862.

Among the well-known men who were in Miami for a time was Luther Lee. He became a member of that conference in 1857 when he took the charge at Felicity, remaining there two years. Lee is well known as one of the early editors of the Wesleyan; as President of the fourth General Conference, and of the sixth; as the first President of the Syracuse Conference at its organization in 1853; and as President of the Michigan Conference for two terms, in 1856 and again in 1864. He was a great scholar. His books on Systematic and Natural Theology are especially worthy of note. Prior to his leaving the Methodist Church to join the rising forces of the Wesleys, he had been editor of one of the Methodist Christian Advocates. Among the churchmen of his day he was known as the "Logical Lee." He served the Miami Conference not only in the pastoral office but also as its President for one term. He was prominent in the educational work of the denomination both at Leoni and Adrian. He finally left the church and united with the Methodist Episcopal at the time of the union movement, of which he had been an advocate.

Another well-known figure who served at Troy was Cyrus Prindle. He is not listed at any time by the Miami Conference, at least as far as our records go. Perhaps he was not a member of that body. But McLeister states that when Prindle was elected Editor of the Wesleyan, he was pastor of the church at Troy. This was in 1856. Evidently his pastorate was not of long duration but his very presence in Miami opens up a field of speculation as to his influence, and requires some attention to the question of the union movement. As early as 1856 he may not yet have been contemplating the later union movement, but there is considerable room for conjecture as to his influence in another regard which had a definite bearing on the union proposal and its effect in Miami.

The home of Syrus Prindle was western Vermont. At the beginning of Wesleyan work he was affiliated with the Champlain Conference, being the first President of that body. Both Jennings and Bassett declare that a considerable part of the Champlain Conference came from the Methodist Protestant Church to the Wesleyan organization. So it is not unlikely that Prindle was either a Methodist Protestant or closely associated with them before becoming a Wesleyan. He later served in Connectional capacities as President of the third General Conference, as editor of the Wesleyan from 1856-64, and as agent from 1858-66, being succeeded in the two latter capacities by Adam Crooks. McLeister describes his editorial work as being marked "by a kindly heart and a capable mind." George Peglar described him as the "staid, far-seeing and clear-headed Cyrus Prindle"; while George Hicks later wrote of him, "In every respect he was of the stuff of which your true heroes are made; and to such men the world is slow to

learn how much it owes; indeed it takes more than one generation to estimate their value to mankind."

We do not desire to detract from his reputation, nor would we question the above description of the man. And it is the right of individuals to hold their own opinions on various matters. Yet it appears that some of the opinions which Cyrus Prindle held worked to the detriment of the Miami Conference. The opinions to which we refer were his advocacy of the union movement and his tempered attitude toward secrecy; and these were closely related in their application. The opinions of Luther Lee also coincided very closely with his on these matters. We shall give the facts as we have been able to learn them, and then shall separately trace the actions of the conference in regard to the same subjects, allowing the reader to draw his own inferences.

It is well known to every student of Wesleyan history that in the early days of the denomination there was considerable discussion on the question of secret societies. The principal men who favored a lenient attitude toward them, were from the east and especially from New England. This included such men as Scott and Lee, probably also Brewster and perhaps Knight. As regards Prindle's opinion on this matter we are not left to guesswork. In his "Personal Vindication," written some years later, he defends his own stand on the question of secretism. While he disclaims any favoritism toward them, and feels it best for a Christian not to be affiliated with secret orders, he also comes out strongly in favor of leaving all legislation on the matter out of the discipline. While Lee expressed his position in an article in the Wesleyan in 1866, wherein he stated that he joined issue with those who were so strongly insisting on a rule such as existed in the Wesleyan Discipline; that this was a question, the settlement of which belonged with the local churches; and, since the opponents of the union had taken the stand they had, that he should insist on all reference to secretism being left out of the proposed union discipline.

According to A. T. Jennings the desire for union had existed for some time in the minds of some in the Wesleyan Church. The historian of the Methodist Protestant Church thus traces the beginning of the movement proper. It was kept alive by certain leaders among the Wesleyans, several of whom from western Ohio came to Springfield in the year 1864 and held unofficial consultations with the leaders of the Methodist Protestant Church. Finally Prindle came to Springfield in 1865 and spent a Sabbath there, preaching for the Methodist Protestant Church with great favor. "As on other occasions" he was decidedly in favor of a union of the two denominations. It was during this week that the circular was issued which called for the first Union Convention to be held in Cleveland. While the union movement provided the occasion for one of the most historic victories of the Central Ohio Conference, in Miami its result was quite the opposite.

To fully understand the implications as regards that conference, we must remember that those who were endeavoring to propagate the new

united church were determined that the question of secrecy and other moral reforms should be kept entirely out of church legislation. The Wesleyans, as a whole, were opposed to this and endeavored to effect a change. D. S. Kinney, who was one of the delegates to the Cincinnati Convention, presented a paper recommending that the members of the new body be advised against secret societies. This created considerable confusion. It was finally referred to a committee but never again saw the light of day. But the question came up in another way and was finally referred to the individual churches to act as they might please on the matter. As Jennings puts it, "Thus placing the Wesleyan Methodists back where they were at the beginning, with the work of Edward Smith and those associated with him thrown away."

We have no evidence that the Miami Conference at the beginning was favorable to secrecy. We have already noted that some of their men opposed it. But the conference of 1859, through its committee on reforms, adopted a report declaring the special rule dealing with secret orders to be a usurpation of authority and therefore null and void. The grounds for this conclusion were: the third elementary principle, the fact that secret societies were not mentioned in the general rules, and the fact that the General Conference had adopted this special rule without referring it to the conferences for their concurrence. Perhaps other reports like it were adopted in other years. At any rate the matter came to the attention of the General Conference of 1860 through its committee on conference records, that committee having found resolutions on the books of the Miami Conference "against enforcing the rule against secret societies, the conference contending that the rule which had been changed in 1844" (on motion of Silas Chase of Miami) "was not constitutional." There was considerable agitation in the General Conference over this subject. The Miami Conference contended that since the section on secrecy was not legally adopted the only ruling on the subject that had any legality was the action of the Utica Convention leaving this matter to the individual churches. Adam Crooks was the chairman of the committee that considered the matter. He made an able report denying the doctrine of the Miami Conference and seeking to establish the legality of the 21st section of the Discipline as it then was. But finally the question was reworded and sent down to the annual conferences for their adoption. It was returned to the General Conference of 1864, having been adopted by a large majority.

It is quite evident that the Miami Conference suffered heavily from the union movement. For a few years following that event, the lists of appointments appear rather small beside what they had been and in 1868, when there were only eight churches on their list of appointments (it would appear however that the list was not quite complete), they even went so far as to talk of joining the Indiana Conference.

Two other early men deserve some notice in these pages: John L. Fall and William Hancock, both of whom served as Conference President.

The name of Fall first appears on the records as the pastor at Dayton in 1852. He continued at this point for a few years, subsequently serving at Ludlow for a year and in 1859 was listed as pastor of Twin Creek Mission, probably a point of his own pioneering. He remained there for five years and then went back to Ludlow for a year. His name then drops out of sight for a time. But we know that he transferred to Indiana and served that conference as its President for one term, 1869-70. In 1875 he returned to Miami and was appointed Conference Evangelist. In 1878 he was appointed to Bethel Circuit. Subsequently he served churches at New Paris, at Dayton again in 83, 84; back to New Paris, and finally in 1890 as pastor for one year at Kenton and Beech Grove. The last record we have of him was about 1893. Probably his home at that time was New Paris. About this time, Jennings, in writing concerning the Miami Conference, mentions Fall as one of its veterans.

William Hancock was born in September 1818. Converted at an early age, he united with the Methodist Church, but becoming disgusted with the attitude of that body in regard to slavery, and with its government, he withdrew and joined the Wesleys. It is stated by the reviewer of his life that his labors were much among the slaves. His first appointment was at Somerville, 1858-60. In 1866 he was appointed to Cincinnati, laboring there for some years, probably until 1874, and again from 1877 to 1880; then to West Elkton and to Bethel. His last appointment was to Chambersburg and West Elkton in 1882 and 83. At that time his address was Somerville, Butler county, Ohio. He died March 14, 1884 at Somerville and is buried in the cemetery nearby. Fall thus describes his character, "firm in principle, radical in reform, consistent in action, kind and unassuming in manner." The record of the memorial service refers to him as an old Wesleyan pioneer and one of the staunch and early abolitionists of America.

As we have already noted, the Miami Conference contained many members of the Negro race. In 1892 Jennings observed that this conference contained the "largest percentage of colored brethren of any of our conferences." Such being the case, there were naturally several of its ministers who were of the same race. We cannot at this distance identify them all, but by various means we can identify some of them. Among them we particularly note such names as the Clemens brothers, Thomas H. Clinton, H. C. Pierce, Harvey Jackson, James Artis, and Desoto Bass. Some mention of the more outstanding is fitting.

Charles W. Clemens is listed by the Conference of 1844 as the pastor at Dayton. He served for many years in the conference, being its President at one time. He served in the Wesleyan ministry for nearly fifty-six years. Among the churches he served were Cincinnati, Chillicothe, Ludlow, Rumley, Carthagena, Van Wert, New Paris, Ripley, Richmond, Xenia, and Hillsboro. He served the Dayton church at four different times. He died February 13, 1883. William R. J. Clemens, probably his brother, was listed as pastor at Carthagena in 1844. He later

was located at Dayton, Ripley, West Elkton, Ludlow, Stillwater and Xenia.

Thomas H. Clinton, also a member of the conference for many years, received his first appointment, as far as we have record, at Carthagena in 1866. He later served the classes at Ripley, Pomeroy, Hillsboro, Xenia, Dayton and finally at Bethel in 1887-88. He also served as President of the Conference.

James E. Artis came into the Conference much later, but should be noted in this connection. He was received in 1886, coming to this conference from another denomination, and being appointed to the church at Dayton where he remained until 1891. He later served at Richmond, New Paris, Bethel in Darke county, and Marietta and Pomeroy. He was one of the ministers to go into the newly formed South Ohio Conference.

Desoto Bass was another later minister, He came from the church at Bethel, Darke county (sometimes called Long, Ohio). He first attended conference as a delegate from that church, but later became a minister. But most of his ministry was in the South Ohio Conference. He served for some time as the pastor at Dayton, being one of the leaders of his race in that city. The government housing project on Germantown St. bears his name.

Mention should also be made of the fact that the famous Negro poet, Paul Lawrence Dunbar, came of a Wesleyan family connected with the Dayton church.

We have thus traced the history of this Conference through some thirty-four years. The early years of its history may be roughly divided into two periods; the period of early prosperity in pioneer days which continued until about the time of the union movement; and the period of decline which followed. This latter period was probably a time of spiritual as well as numerical decline. During this period the conference had come to be composed almost entirely of colored churches, many of which had been begun earlier. When some of the earlier churches, such as Troy, fell away, it left these churches nearly in complete occupancy of the field. The conference was now beginning to spread to the east to include the churches in Pomeroy and vicinity, and its earlier work to the north, marked by a few brief efforts at various points, and by the more lasting work at Van Wert, had all come to an end by 1868, so that the conference was entirely confined to the southern part of the state, its most northerly points being located at Sidney and at Carthagena in Mercer county.

1878 marks the beginning of the third period of the conference history, a period which extended to the organization of the South Ohio Conference, when the fourth period, again marked by decline, began. The third period was one of marked extension of the conference, especially to the north, accompanied by a revival and new emphasis on the doctrine and experience of heart holiness. If this move had continued it would have spelled an altogether different ending for this story. But some of the leaders of that period did not remain with the conference, and other causes undoubtedly contributed to the reversal of the conference fortunes.

The first indication of a move toward the north is in the listing of a Mission at Columbus Grove, Putnam county, where Robert Johnsons was sent in 1877. The strong move that way came in 1878. The conference, which met in Dayton, received notice of the organization of two new classes, one at Bellefontaine and the other at Dunkirk in Hardin county. With this accession in churches came more than a proportionate gain in ministerial members, among whom we note the names of Squire Rice, Charles E. Rowley, Joseph Chambers, then the President of the Ohio Holiness Alliance, Michael Friedley, B. M. Gillen and W. R. Matthews. So keen was the interest brought into the conference by these accessions that when the motion came up to go to Richmond for the conference session of the ensuing year, it was voted down, and the conference chose to go to Dunkirk instead. At the close of the minutes of that year, the following note is found: "The session was one of unusual interest and spiritual power, showing that the principles we advocate are founded in the truth and the light. With the Dunkirk charge three churches and seven ministers were added to the conference and one church and one minister from Bellefontaine."

By way of comparison, the pastoral relations report for that year may be of interest:

Dayton—H. C. Jackson.

Ripley—T. H. Clinton.

Xenia—C. W. Smith (supplied later by Clay Pierce).

Bethel—Sardinia and Sicily—J. L. Fall.

Richmond and New Paris—C. Clemens.

Bellefontaine—Joseph Chambers.

Columbus Grove—R. Johnson.

Cincinnati—William Hancock.

Carthagena—John Barnes.

Hillsboro—S. M. Smothers.

Pomeroy—to be supplied (James Donaldson).

Dunkirk—S. Rice and C. E. Rowley.

West Elkton—to be supplied.

Conference Missionary at Piqua—S. M. Sain.

Statistics for the year give a membership of 673 with 128 of them being received during the 12 months past.

We note a continuation of this new tide for some years. In 1879 three more churches were added to the list, all from the north, namely Kenton, Ada and Findlay. Twelve ministers were ordained at that conference and one new one was received. That was T. K. Doty from Cleveland, Ohio who subsequently joined the Allegheny Conference with which his work is so closely connected. He with Squire Rice of Miami Conference, started the work in Canton, Ohio in 1881. These two men were associated for a time as holiness evangelists and as editors of a paper called the "Christian Harvester," the purpose of which was especially to advocate the work of

holiness and of holiness conventions. Rice remained with the conference for some years, but Doty only for a short time.

It was particularly under the ministry of Rice that the church at Dunkirk was started. He held a meeting in the town, and since he was a clear teacher of second-blessing holiness, a number entered into the experience. They maintained their original church membership for a time but finally finding their presence undesirable in their former church homes, withdrew and formed the Wesleyan Methodist Church of that village. Rice had been a member of the Methodist Conference but being under censure for his evangelistic activities and especially for his preaching of holiness, he also came to the Wesleyan Church with which he remained for some years. Most of his work was as an evangelist, in which labors he was associated with Doty and with Rowley. With the latter, he held pastorates at Ada and Dunkirk for short periods.

Charles E. Rowley, whose name is mentioned above, came from the Methodist Episcopal Church at the same time as Rice. He was a singer but seems to have been quite gifted in other lines as well. With Rice and Ackers, he was one of the holiness leaders of this period. In this connection it is interesting to note that the conference of 1883 was opened with an altar service from 9 to 10:30 conducted by C. E. Rowley for the promotion of the work of holiness among the members of the conference. This was followed by a sermon by S. M. Smothers on 1 Corinthians 13. The records state that during that session some 25 or 30 professed to enter into the experience of heart holiness. At the General Conference of the same year, at which Rowley and Clinton were the ministerial delegates from Miami, a strong resolution regarding the Wesleyan stand on the doctrine of Entire Sanctification was sponsored by 12 members and adopted by the conference. See page 102 in McLeister's history. Rowley's name stands first among the 12 sponsors of this resolution and the list also includes the names of T. H. Clinton, the other delegate from Miami, T. K. Doty whose name has been noted, and also Levi White, the delegate from Central Ohio.

Rowley was the author of several sacred songs, some of which may be found in "The Best of All." We mention, "The Cleansing Power," "Jesus Came to Save," and the better known "Victory," the refrain of which is as follows:

"O victory! glad victory!  
Is coming down from heav'n to my soul!  
Faith is the victory that overcomes,  
And makes the wounded spirit whole."

He also wrote the music to "Let the Holy Ghost Come In." We wonder what might have been the result had these two men, Rice and Rowley, seen fit to remain with the Wesleyans, but after some ten years in the conference they returned to the Methodist Church, Rowley serving a number of pastorates for that organization, among them churches at Findlay and Mt. Blanchard.

Another name which is associated with this advance of the conference is that of Hiram Ackers. He had been educated for the bar, was a confirmed infidel and addicted to the use of alcohol. But his wife was a Christian. A meeting was being held in a church in Bucyrus, where he lived. His wife wanted him to attend. He consented to do so only on condition that the preacher would use a text of his choosing. The preacher agreed, and Ackers had to attend. As he said afterward, "Before the preacher was half way through, the props were all knocked from under me, and I was in the kingdom!" At the altar call he came forward but when a worker inquired concerning his need, he answered that God had already pardoned his sins! Within a week he sought and found the experience of entire sanctification. When he felt the call to preach he responded, becoming a strong evangelist who was widely used in the salvation of souls and in the championing of the cause of holiness.

Ackers was received into the Miami Conference and ordained at the session of 1880. He became President a few years later in which capacity he served a long time. While most of his life was spent in evangelism with which he combined his presidential duties, he did for a short time conduct a mission work in Bucyrus, and then years later was given the pastorate at Ada and Dunkirk for one year. For years his home was at Big Prairie in the Central Ohio Conference, to which he transferred about 1898, in which year there was a great revival at Big Prairie with 89 accessions to the church. He served for a short time as pastor of this class and of the church at Plain. Later he moved to Shelby and for some years conducted a mission work in his own home. He died sometime between the sessions of 1907 and 1908.

Those who remember Brother Ackers speak of his strong personality and of his ability as a scholar and as a Bible student. Rowley said concerning him that he had never seen a man who was so constantly and carefully given to the study of the Bible as Brother Ackers.

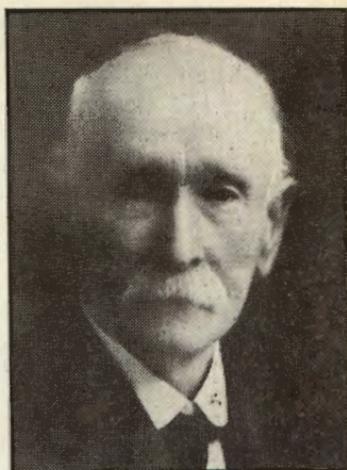
Another name which is noticeable in the records of those years is that of Robert Johnson, a crippled man. His first appointment was Carthagena in 1869 and he later served appointments at the missions in Pleasant Hill, at Calumbus Grove, and finally at Montana. He died in 1912 or 13.

At the conference of 1885 O. H. Ramsey was received from the Sandusky Conference of the United Brethren Church. He remained with the conference for about five years, serving as pastor at Dunkirk. While there some new classes were started on this charge. Then he took evangelistic relations and later transferred to the Central Ohio Conference. His ministry seems to have added impetus to the deepening spiritual movement. The records for the year 1886 state that he preached the first evening sermon of the conference from a text in Rev. 22:10, and at the close of the message, several came forward to seek the blessing of a clean heart.

Another man who joined about the same time was Henry Livingston,

His name first appears as a lay delegate from Ada at the Conference of 1883. He was ordained in 1886. Most of his early work was as an evangelist, although he did serve one year at Hillsboro and then later for three years at Kenton and one year at Findlay and Columbus Grove. About 1907 he went to Marion where he started the work known for years as the Toledo Avenue Mission, now the First Wesleyan Tabernacle of Marion. Livingston was the last President of the Miami Conference in which capacity he served for six years.

In 1889 Rev. C. R. Dunbar was received as an elder from the Baptist Church. He was the composer of the music to the well-known "I'll Live for Him." He lived at Columbus and then later at Pottsburg, Ohio. He died of heart disease in Columbus on April 12, 1895.



Henry Livingston

In 1891 Joseph T. Brown of Belle Center was received for ordination. His home had been Senecaville, at which church he was converted. He served pastorates at New Richland, Bellefontaine, Ada, Dunkirk, probably also at Kenton. He was President of the Miami Conference for four years and then was later re-elected as the President of the new Ohio Conference, in fact was the only man from Miami who ever filled that office. He was a man of clear judgment and careful conclusions, but pronounced in his convictions.

Two other names also appear during these years, which are of interest because of other associations. Both of them were members of the Indiana Conference. One is that of J. J. Coleman who served the pastorate at Kenton 1889-90. Coleman is still a member of the Indiana Conference and is known for his connection with the Burial Association. The other is W. H. Kennedy, then a member of Indiana, but subsequently General Missionary Secretary of the Connection from 1892-1901. His name appears in Miami annals as pastor at Ada and Dunkirk from 1889-1891.

We have already listed the appointments as they appeared in the records of 1878. Of the list there given, all remained on the roll until 1894, except for Cincinnati of which we have the last record in 1881; Bethel which was dropped about 1889, Sardinia and Sicily having disappeared earlier; Carthagenia which was also last listed in 1889; West Elkton which does not appear after 1883; and the Piqua mission which is only mentioned the one year. To take the place of these points, others came in. In 1879 Ada, Findlay and Kenton came in. Ada remains on the list right through to

1894. Findlay dropped out after two years, was reorganized in December 1891 under the ministry of Hiram Ackers and John Farmer. Kenton also dropped out after two years but reappears on the record in 1884. 1879 saw the starting of a class known as Beech Grove somewhere in the vicinity of Ada. It continued until 1892. In 1880 a mission was started at Montana, north of Lima, and continued until 1888. In 1883 the Parkersburg, W. Va. Church which had been in Central Ohio Conference, asked to be transferred to Miami. For a couple of years previous, Miami men had been serving as its pastor. Beginning in 1885 we find New Richland associated with Bellefontaine. The two were continued as a charge until 1890 when they were divided and listed separately from then until the close of the period. Marietta first appears on the record in 1886, being formally received in 1887 from the Central Ohio Conference on the claim that, being located on the boundary line, it had a right to choose to which conference it should belong. Mt. Victory was organized in 1887, and the same year the class in Darke county was received, which later came to be called Bethel, Darke county, to distinguish it from the other Bethel which had been on the roll for years and which was located in Clermont county. In 1890 a class came into the conference from Versailles, and a mission is listed, called Hartsburgh Mission which included work at Hartsburgh, Palestine and Kalida. This seems to have been later superceded by the Paulding Mission which went still farther west and out of which several church organizations grew. In 1877 a mission was started in Columbus Grove. It continued for three years and dropped out, only to reappear in 1891 after which it remained on the list through the balance of Miami's history.

1894 saw the third epoch in the history of this conference for it was then that the South Ohio Conference was organized. We do not know when the move was first agitated; neither by whom, nor for what reason. The first mention of it was in the records of 1892. The General Conference of 1891 had authorized the formation of the proposed South Ohio Conference, but this session of Miami refused to recognize it on the grounds that "at present it would be inexpedient and out of harmony with disciplinary requirements to divide Miami Conference by recognition and establishment, by our vote of acceptance, of the proposed South Ohio Conference." The following year the question came up again on the afternoon of the first day when C. Fiedley moved that the conference proceed to a yea and nay vote on the question of the new conference. F. M. Childs moved that this business be postponed to the following morning and made the order of the day for that hour. So it was taken up at that time and discussed throughout the entire morning meeting, and for about an hour in the afternoon as well. On roll call there were 6 yeas and 15 nays. So again the Conference refused its recognition. At the first business meeting of the session of 1894, which convened in a grove in the city of Bellefontaine, the question again came to the front by the calling for the report of the Committee on Boundaries which had been constituted the previous year and con-

sisted of J. E. Artis, F. M. Childs, and Hiram Ackers. It is of interest to note that all of these, except Ackers, had voted against the formation of the new conference at the previous session. Events must have transpired in the meantime which had brought about a considerable reversal of opinion. The report of the committee opened by the following resolution:

"That this Conference reconsider its former action taken at the last session in refusing to recognize the South Ohio Conference; that we do now recognize the South Ohio Conference as constituted by the last General Conference." Continuing with some recommendations concerning the settlement of boundaries and property interests the report concludes as follows: "Owing to the large area of territory now embraced within the bounds of this conference and the utter impossibility for any one man to give the classes and churches that care and supervision they should receive from a President, we believe that in every way the best interests will be subserved by the adoption of this report and the immediate organization of both conferences in accord therewith."

Six or eight years later Rev. A. T. Jennings wrote concerning this event, "The South Ohio Conference was formed by a division of the territory of the Miami Conference and also by taking a part of the territory of the Central Ohio Conference. This conference is largely composed of Afro-Americans, although the color line is not the chief factor in the organization for some of the most honored members are white men."

From these considerations we see that this new body was not at first organized on racial considerations. Not only were there some white persons connected with the South Ohio Conference but there was at least one colored minister who remained with the Miami Conference.

However the fact remains that the most of the churches, if not all of them, lying south of the boundary line were composed largely or entirely of individuals of the Negro race, while the opposite is true of the churches north of the line. So, while the conference was not at first organized on those grounds, it has through the years come to be recognized as the outstanding element in its organization, so that now the Discipline recognizes it as a colored conference. Eventually the geographical boundaries with which it was set up were removed until within the last dozen or fifteen years the Discipline recognizes both the Ohio and the South Ohio Conferences as occupying territory that is identical.

But to return to the action of the Conference of 1894 by which this new body was authorized; when the vote on the report of the committee on boundaries was taken the result stood fifteen yeas and six nays. The roll was then called and each elder stated to which of the proposed bodies he would hold, with results as follows: For Miami—Ackers, Brown, Dunbar, Farmer, Gillen, Gifford, Johnson, Livingston, Steward. For South Ohio—Artis, Childs, Kiner, Lawrence, Pierce.

On the following morning, August 22, immediately after devotions, the members of the South Ohio Conference withdrew to an adjoining tent which

was prepared for them. It is worthy of note that both the President and Secretary of the Conference went into the new body, so the Miami Conference elected Ackers and Omerod as President and Secretary pro tem. Later during the session a joint ordination service was held at which M. A. Gorrell, Testimony Steward, Lovinia Sherwood, and J. B. Omerod were ordained. Omerod was one of the first Wesleyans to serve on the mission field in Africa. He was there for a short term beginning in 1891.

This is the beginning of the fourth period of Miami history. The conference, once comprised of vast territory, is now reduced until it occupies the north-western quarter of the State of Ohio. According to the statistics of this year, which do not appear complete, the membership was but 237. The pastoral relations report was as follows:

Ada—J. T. Brown.

Columbus Grove—M. A. Gorrell.

Findlay—John Farmer.

Mt. Victory—B. M. Gillen.

Oak Grove and Auglaize—M. A. Green.

Paulding Mission—Robert Johnson.

Bellefontaine—J. B. Omerod.

Dunkirk—J. T. Brown.

Kenton—M. A. Gorrell.

New Richland—B. M. Gillen.

Plain City—Lovinia Sherwood.

Versailles—J. B. Omerod.

The remaining years of Miami history are marked by decline. Its membership dwindled, for what reasons we do not know. There is some evidence of financial mismanagement of churches. It is also claimed that some of these churches were organized too hastily, hence their early defection. Perhaps the long discussion over the division of the conference had roused feelings that did not make a wholesome foundation for the newly reorganized conference. In a few years, yet more serious trouble came, and between these various influences the conference fell away.

Of the churches which are on the list given above, only Ada, Bellefontaine, Columbus Grove, Dunkirk, Findlay, Kenton and Auglaize weathered the storm and endured to the close of Miami's history. All of these can be easily located except Auglaize which was located in Paulding county, about one mile south of Melrose, and eventually came to be called by that name. Of the others, Versailles, Plain City, and Oak Grove are not listed after 1895; New Richland and Paulding Mission disappear after 1898 and the last mention of Mt. Victory is in 1901.

Other classes came in as follows: In 1895 Elm Grove in Paulding county appears on the list and remains until 1904. In 1896 several new classes are listed; Fairfield in Marion county which lasted to the close of the period and from which point the church building was later moved into Marion and located on N. State Street; Edgerton, just across the Paulding

county line into Indiana, and which is now included on Indiana's roll; and Emerald Class which was finally united with Auglaize and known as Paulding Circuit. In 1905 a class was organized at Patterson and became one of those to go into the new union with Central Ohio.

Before we note the final events which concluded the long history of the Miami Conference, we need again to consider the matter of Miami's stand on the subject of secrecy. Throughout the later period of the conference history all the evidence as regards its official stand would indicate that it no longer took exception to the Disciplinary rule regarding secret orders. From time to time there are indications of trouble coming from local churches over this matter, and the conference always took a strong stand against secrecy. For instance in 1885 there is mention of some difficulties in the Dayton church which seem to have been precipitated by Fall's preaching against secret societies. The following year, the conference took occasion, through its committee on reform, to administer a severe warning to this church in regard to this matter. In 1887, the conference refused to receive delegates from Dayton, Parkersburg and Richmond on the grounds that the churches they represented were lax on the matter of secrecy. The same conference ordered the disbanding and reorganization of the classes at Parkersburg and at Richmond and instructed the pastor at Dayton to remove from membership all those who were affiliated with secret orders. This seems to have cured, or at least to have bettered, the situation. Such actions give a sample of the conference stand on this question. This stand is fully reinforced by the pronouncements of the conference on this subject, as witness the following passage from a report in 1885.

"This is no time for compromise with sin of any kind, no time to encourage any reversing of conference appointments having a shadow of sympathy with this gigantic evil, or others plotting the downfall of the Redeemer's kingdom. Further we will not on any account tolerate rebellion in sympathy with worldliness or other sins, on the part of our societies."

While on the subject of pronouncements there is another from the conference of 1897 which appears very apt and timely today, "Other Churches may succeed operating along purely social lines, ours cannot. Methodism is nothing if not spiritual. Therefore be it Resolved, That we will stand by our denominational colors, boldly defending our doctrine and polity; send our children to our own colleges; take and read Wesleyan Methodist periodicals; hold the time-honored mourner's bench in high esteem; deem the class meeting essential to our spiritual life; be loyal to our vows, consecrated to God and filled with the Holy Ghost, praying that our beloved Zion may go forth to the glory of God and the salvation of lost and perishing humanity."

The year 1900 saw the first of those moves which finally resulted in union with Central Ohio. That year the conference passed a resolution requesting union with the Indiana Conference. In 1901 the conference was called together by Eber Teter, Missionary Secretary, by a call in the col-

umns of the Wesleyan Methodist. Teter was present and set before them three possible courses of action: 1. Remain a part of Indiana as at present. 2. Declare ourselves a mission field. 3. Declare ourselves strong enough and petition the Book Committee for recognition as a conference. The second course was unanimously chosen, and so we have Eber Teter listed as President of the conference for that year by virtue of his missionary office. But from 1902 on, the conference seems to have deemed itself an independent organization.

1901 saw another significant development in the election of a camp meeting committee which led eventually to the founding of Dunkirk Camp. The present auditorium was built in the year 1904. The conference session met there every year from 1903 through 1908, and the Ohio Conference until 1912. The camp meeting was operated by an association formed independently of the conference although with a membership which was largely a duplication. This fact led to some misunderstandings during and after the union with Central Ohio. The other conference had received the impression that the camp was a conference project and as such would come into the new organization, but after the union the true facts were discovered which finally led to the Ohio Conference abandoning the use of the grounds for their conference sessions. Undoubtedly this experience, or the memory of it, has had much to do with shaping the policy of the Conference in recent years in its management of Victory Camp.

At the conference of 1906 were two visitors from Central Ohio, Hiram Ackers, formerly of Miami, and L. L. Folger. Folger spoke to the conference on the advisability of uniting the two bodies. The conference responded by making the President a committee to investigate the legal angle of the matter, and to ascertain the wishes of the various local churches on the subject. The following year the conference sent its President as a fraternal delegate to the Central Ohio Conference then in session at Greersville to learn their wishes regarding the proposed union and as far as possible effect the same.

The last session of the conference met August 25, 1908 at the Dunkirk Campground. Only four elders were present, in fact there were now but five on the roll, Livingston, Omerod, Gillen, Johnson, Brown. The conference entered on the examination of character and on the calling of the name of one member it was moved to comply with the new provision of the Discipline in regard to his case. This was in reference to a case of some eleven years standing which the Central Ohio Conference was insisting should be adjusted as a condition to their consent to the terms of union. When the case first came up for public action, the member had been tried by a Judiciary Committee who had reported finding him guilty of divorcing his wife and remarrying on questionable grounds. But the conference refused to accept the report of the committee by a vote of six to fourteen. At the same time Hiram Ackers had objected and given notice that he would appeal the case to General Conference, but he seems to have abandoned that

proposal, withdrawing and joining the Central Ohio Conference instead. But now the case came up again and was finally settled by giving the accused a letter from the Conference.

The way having thus been cleared, the conference proceeded to vote on the terms of union which had previously been agreed upon by the trustees of the two bodies. O. H. Ramsey, Chairman of the Board of Trustees of Central Ohio, read the terms of union and they were adopted by a vote of six to one. The following morning another meeting was held at 8:15 to transact various business, finally adjourning "to give way for the organization of the Ohio Conference to take place at 2:30 p. m." Thus came to a close the long history of Miami Conference.

We append a list of the sessions of Miami Conference with the name of the President and Secretary elected. There are several blanks in the early years, due to our inability to find complete records.

- 1843—Cincinnati, P. A. Ogden, ———.  
 1844— ———, P. A. Ogden, ———.  
 1845—Newport, Indiana, Joshua Boucher, Daniel Worth.  
 1846—Frankfort, Joshua Boucher, Daniel Worth.  
 1847—Greensboro, Ind., ———, P. A. Ogden.  
 1848— ———, ———, ———.  
 1849— ———, M. Harker, John T. Tullis.  
 1850—Felicity, Ohio, Benjamin Tressonrider, J. Harrison.  
 1851— ———, ———, ———.  
 1852—Troy, Silas H. Chase, J. T. Tullis.  
 1853—Felicity, J. Harrison, John O'Neil.  
 1854—Jamestown, Daniel Worth, John O'Neil.  
 1855—Bethel, ———, H. B. Knight.  
 1856—West Elkton, ———, H. B. Knight.  
 1857—Troy, John Jones, J. Tullis.  
 1858—Felicity, Luther Lee, J. Landis.  
 1859—Middletown, ———, ———.  
 1860—Bethel, S. H. Chase, W. W. Lyle.  
 1861—Maple Grove, Greene county, W. W. Lyle, C. Little.  
 1862—Felicity, J. W. Chaffin, William Troth.  
 1863— ———, ———, ———.  
 1864— ———, ———, ———.  
 1865— ———, ———, ———.  
 1866—New Paris, G. P. Riley, William Clemens.  
 1867—Dayton, G. P. Riley, William Clemens.  
 1868—Ripley, G. P. Riley, William Clemens.  
 1869— ———, ———, ———.  
 1870—Ripley, William Hancock, Charles Clemens.  
 1871—West Elkton, ———, T. H. Clinton.  
 1872— ———, Charles Clemens, ———.  
 1873—Dayton, Charles Clemens, J. W. Hiatt.

- 1874—Richmond, J. W. Hiatt, T. H. Clinton.
- 1875—Xenia, T. H. Clinton, J. C. Hervey.
- 1876—Hillsboro, J. L. Fall, C. W. Roberts.
- 1877—Ripley, C. Clemens, William Bell.
- 1878—Dayton, C. W. Smith, H. C. Jackson.
- 1879—Dunkirk, J. L. Fall, H. C. Jackson.
- 1880—Richmond, H. C. Jackson, C. E. Rowley.
- 1881—Xenia, H. C. Jackson, W. R. Matthews.
- 1882—Hillsboro, William Hancock, S. M. Smothers.
- 1883—Ripley, Hiram Ackers, S. M. Smothers.
- 1884—Dayton, Hiram Ackers, S. M. Smothers.
- 1885—Dunkirk, Hiram Ackers, W. B. Hogan.
- 1886—Richmond, Hiram Ackers, W. B. Hogan.
- 1887—Pomeroy, Hiram Ackers, W. A. Jackson.
- 1888—Ada, Hiram Ackers, W. A. Jackson.
- 1889—Xenia, Hiram Ackers, H. C. Pierce.
- 1890—Dunkirk, Hiram Ackers, H. C. Pierce.
- 1891—Richmond, Hiram Ackers, W. A. Jackson.
- 1892—Dayton, Hiram Ackers, W. B. Hogan.
- 1893—Parkersburg, James Artis, F. M. Childs.
- 1894—Bellefontaine, Hiram Ackers, J. B. Omerod.
- 1895—Findlay, J. B. Omerod, J. T. Brown.
- 1896—Kenton, J. B. Omerod, J. T. Brown.
- 1897—Auglaize Chapel, J. T. Brown, G. D. Kellogg.
- 1898—Mt. Victory, J. T. Brown, G. D. Kellogg.
- 1899—Fairfield, J. T. Brown, G. D. Kellogg.
- 1900—Dunkirk, J. T. Brown, G. D. Kellogg.
- 1901—Findlay, E. Teter, J. B. Omerod.
- 1902—Dunkirk, Henry Livingston, W. F. Jones.
- 1903—Dunkirk Camp, Henry Livingston, W. F. Jones.
- 1904—Dunkirk Camp, Henry Livingston, J. B. Omerod.
- 1905—Dunkirk Camp, Henry Livingston, J. B. Omerod.
- 1906—Dunkirk Camp, Henry Livingston, J. B. Omerod.
- 1907—Dunkirk Camp, Henry Livingston, J. B. Omerod.
- 1908—Merged with Central Ohio.

## CHAPTER SIX

### THE OHIO CONFERENCE

The present official body of Wesleyan Methodism for the large portion of the state of Ohio, is known as the Ohio Conference. It was formed by a merger of the two former conferences occupying Ohio territory, viz. the Miami and the Central Ohio. The organization of the new body took place on the Campground at Dunkirk, Ohio, August 26, 1908 at 2:30 p. m. The Conference was called to order by O. H. Ramsey, the Chairman of the Board of Trustees of Central Ohio, A. W. Smith acting as temporary Secretary. The conference then proceeded to the election of permanent officers under the terms of union. The results of the election were: H. R. Smith, President; Henry Livingston, Vice-President; and A. W. Smith, Secretary.

The second session of the Ohio Conference, being the sixty-first session of the Central Ohio, and the sixty-seventh of the Miami, met in Dunkirk in 1909. This is the first session of the new body which carried on the full work of a conference, most of such work having been done in 1908 by the separate bodies prior to the merger. The roll of elders in 1909 included 16 names among which we note: L. L. Folger, H. R. Smith, A. W. Smith, J. T. Brown, Henry Livingston, Robert Johnson, O. H. Ramsey, and G. W. Calhoon who was ordained at this session. Among the licentiatees were: A. D. Osborn, Della Osborn, Maude White, and J. M. Williams. Report was given of the death of Evans Thompson during the year, special mention being made of his life as one characterized by purity, power and peace. The conference authorized the sale of church property at Ada, and also, if deemed wise by the trustees, at Patterson, Elm Grove and at Fairfield. The statistical report, although evidently not quite complete, gave the membership as 853. We submit a list of the pastoral appointments for that year:

Africa—A. W. Smith.

Bellefontaine—Moses Packer.

Big Prairie—J. R. Miller.

Dunkirk—supplied by H. R. Smith.

Cutler—W. H. Mayle.

Paulding—H. W. Thompson.

Clarksburg Ct.—Benny Trumick.

Walker Ct.—in hands of the President.

Fargo—L. L. and Anna Folger.

Findlay—M. A. Jennings with Lulu Swope.

Greersville—A. D. and Della Osborn.

Harrison—Francene McMillan.

Kenton—supplied by H. R. Smith.

White's Chapel—Maude White.

West View—J. M. Williams.

Senecaville—A. N. Cool.

Mansfield—in care of President.

Marion Mission—Henry Livingston.

The Conference of 1910 reported a somewhat larger membership, 927. Some new ministers came into the conference and several were ordained, including A. D. Osborn, Della Osborn, J. M. Williams and Irwin Clymer who was received on transfer from North Michigan. He served in Ohio as pastor at Dunkirk. Later he returned to Michigan and eventually moved to Kansas.

In 1910 report was given that one of the churches authorized to be sold the previous year had been moved instead. This was the old building at Fairfield. It was moved into Marion and located on N. State Street. It was listed as Marion, North, for some time and then just as Marion Mission, until it was finally sold in recent years. This session also authorized the sale of the church property at Sarahsville on the Senecaville charge.

A Ministerial Association was organized at this conference and the first session held at Africa the following February. The organization continued until 1915, holding seven conventions. A. D. Osborn, J. M. Williams, and A. W. Smith served as President of this association.

We pass over the sessions of 1911 and 1912 as being without especial significance for the purposes of this record.

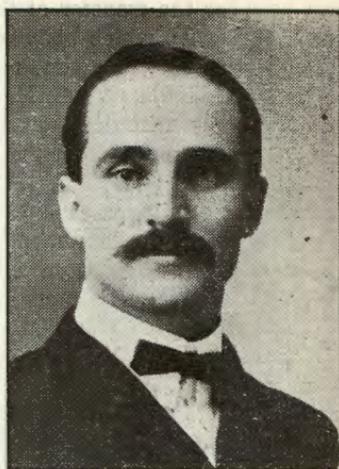
The conference of 1913 was the first to return to the old Central Ohio plan of holding its sessions at the various local churches. The early sessions of Ohio had met at Dunkirk Campground, but due to misunderstandings which have already been referred to in the closing pages of chapter five, this arrangement was discontinued after 1912.

Perhaps as a repercussion from this move, the year 1914 saw an attempt to divide the conference and reinstate the former Miami organization. This came in the form of a petition from the churches in the western part of the state, for a partition of the territory and a reorganization of the Miami Conference. The petition had been drawn up some time prior to the conference session by a convention held at Kenton, Ohio and composed of former members of the Miami Conference. Among the items listed as grounds for the petition were: dissatisfaction with the union, decline of the work, and the falling off of the Dunkirk Camp. It would now appear that certain disgruntled parties had a large share in the calling of this convention and the framing of the petition. The conference elected a committee composed of A. W. Smith, G. W. Calhoon, and O. H. Ramsey to formulate a reply to this petition. The committee denied every allegation, presenting proof for their denial, and protested the division of the conference. Apparently this ended the movement for we do not hear of it again.

Presidents of Ohio Conference



L. L. Folger



A. D. Osborn



A. W. Smith



J. M. Williams

This session of 1914 received report of arrangements made during the past year for the transfer of the classes in West Virginia to the Allegheny Conference with which body at least some of them have been identified to this day. At the same time report was made of a mission work being conducted in Columbus by G. B. Dudgeon. However it did not endure long.

The conference of 1915 acted upon the tobacco amendment, which had just been sent down from the General Conference for the first time. (See McLeister, pages 157, 165, 171.) The vote in the Ohio Conference on this amendment was 9 yeas and 3 nays.

This year three new men were received into the conference, all of them as licentiates. They were L. A. Smothers who has served charges at Findlay, Greer, and Belmont in Dayton; E. W. Cole who served as pastor at Oak Grove a few years later and is still a member of the conference, acting as assistant at White's Chapel; and R. A. Hoffman who this year had taken Bellefontaine. He later went to Kenton where he had marked success for a time but finally had to be expelled from the conference.

This conference authorized the sale of the church property at Brushy Fork on the Senecaville circuit. It was also the first session at which report was made of the new work at Park Street in Zanesville.

The conference session of 1917 saw the reception of two new men into the conference. O. G. McKinley was received as a licentiate. He served for a short time as pastor at Africa, then transferred to Indiana and later to one of the New York Conferences. He is now one of the better known evangelists of the Connection. The other new man was Charles Hill who was received on transfer. His first pastorate was at Curtis Ridge and White's Chapel. He later served a pastorate at Cambridge and he and Mrs. Hill conducted a rescue home in connection with it. To this session came report of the death of two esteemed members of the conference, O. H. Ramsey and J. T. Brown. This conference authorized the sale of the church property at Big Prairie.

In 1918 a group of three men was ordained, O. G. McKinley, W. B. Whitehead and L. A. Smothers. Whitehead's first pastorate was as Hill's successor at Curtis Ridge and White's Chapel. Later he served at Harrison and at West View and also for a time as supply at Kenton. Two new men were received this year, Wesley Markee on transfer from Wisconsin and J. C. Omerod on recommendation. Markee pastored at Harrison. Omerod served at West View, Bellefontaine and later at Fairview, at Dunkirk, and at Kenton.

Several progressive steps were taken in 1919. A new class was reported organized at Oak Grove near Nelsonville. Plans were adopted for the holding of holiness conventions, recommended by A. W. Smith on grounds that a scriptural study of the subject was needed to overcome a "so-called brand of holiness so bitter as not to measure up to Bible regeneration. Again Biblical regeneration has been minimized that sanctification might be exalted. This should not be, for both are essential and neither in itself

complete. Let us take the Word and abide by it along these lines." The recommendation was adopted and the conference divided into three convention districts. Other forward looking steps were taken in the discussion of plans for a traveling President, for increased pastoral support, and for increased budget income for the purpose of putting on a conference missions program. The plan of conference visitation adopted by this conference was that the President, Vice-President and the Conference Evangelist should each travel the conference as much as possible, each being required to hold at least one quarterly meeting on each charge and at least two ten-day meetings on the weaker charges. Added to this, each of the three was to be the special agent of certain interests and to present them in his itinerary of the conference. The President was to present the Educational work of the Connection; the Vice-President, the Church Extension work; and the Conference Evangelist, the Missionary interests. While none of these plans continued in operation for long, yet they represent steps in the right direction.

The conference of 1920 was held at Kenton but the minutes were lost, it was thought they were purposely removed by one who was aggrieved by certain actions taken at that session.

In 1921 two new churches were reported, the Ridge Avenue church in Zanesville, (location later changed to Monroe St.), and Ross chapel. At the same time Paulding was reported as disbanded. The conference took action looking toward an elastic boundary line with South Ohio, so that that conference might work among the colored people north of the present boundary and the Ohio Conference might work among the white people south of the line. This was, in effect, the plan that was finally adopted by the General Conference and which is followed in the present disciplinary definition of the boundaries of the two conferences.

About this time, two new men took work, although we do not have the exact dates. One was S. L. Vorhies who served pastorates at West View, Fargo, White's Chapel, Dunkirk, and Findlay. He was finally expelled from the conference in recent years. The other was L. E. Ring who served at Findlay and Harrison. He is now living in Medina and is a member at Chippewa Lake. Others were received in 1922; L. L. Folger, a former member who returned on transfer; and W. C. Roberts, who has remained a member of the conference to the present time, serving pastorates at Zanesville and at Greer, and now being employed in the general evangelistic field. He has also served the conference in a number of official capacities, especially on the Camp Meeting Committee, Board of Trustees, Missionary Board, and Committee on Itineracy and Orders.

The same conference reported the transfer of S. M. Van Blaricom, who had been a member of the conference for a short time, serving the pastorate at Africa. He went to the North Georgia Conference where he was elected President in 1924. This session of 1922 elected a committee to provide for a camp meeting. Although it was not until some years later that the pres-

ent camp was begun, we take it that here was the start of the movement that finally culminated in the purchase of the present grounds and the founding of Victory Camp, of precious memory to many of us.

We pass over 1923 to the session of 1924 which marks the adoption of the first of those constructive steps which have since proved such a blessing to the conference. This was the year when the conference decided to put its President in the field as a traveling president. A. W. Smith, who had been serving as President for some years, was re-elected in this capacity.

Another definite step was taken in 1925. During the year past the Missionary Board had undertaken the opening of a new work in the city of Dayton. Paul Marshall was sent in as the pioneer worker. His first service was held in a rented location down town on May 3. After a short time the place of holding services was transferred to the section of the city known as Belmont. This was the beginning of the definite, planned work of missions under conference supervision. Until this time much of the new work came mostly as the result of individual initiative and most of the money raised for conference missions work was used in aiding such work or else in assisting older churches that were having a struggle. So, in great measure, this event marks a new departure in conference procedure. A quotation from the report of the President for that year shows the broadening vision of the field, "I commend to this body for their prayerful and thoughtful consideration, the need of awakening ourselves to the possibilities of Home Missions in our bounds, and the pressing need of raising . . . full budget that we may carry on to completion the work already assumed and enter new fields that are now asking for our attention and services. The perpetuity and expansion of our work demands that we as a conference give present attention to this most worthy work of the Lord."

This pioneer project was the beginning of the present Belmont, Dayton church. Although the work suffered severe setback shortly after this, due to some wrong handling of funds on the part of the pastor, and the consequent need for his dismissal, yet a work was established and has continued in operation to this date. More than that, it has in some measure been the mother organization, through which other churches in the city have been brought in. Certain it is that unless the Wesleyans had already been on the ground in Belmont they would have missed some or all of the subsequent openings in West Dayton, Northridge, Edgemont, and on Burns Avenue.

The session of 1925 also saw further advance in the planning for a camp meeting. For a year or so past, negotiations had been under way for the purchase of the Dunkirk Campground. But these having ceased, the conference elected W. C. Roberts, L. A. Smothers, and E. R. McMillan a committee to secure a location for a camp meeting.

This year Worthy and Etta Spring became members of the conference. Brother Spring was a young man from the Shadley Valley community. At

this time he was in attendance at Cleveland Bible School, of which he has since become the President, and which under his presidency has come to be known as Cleveland Bible College.

The report on Pastoral Relations for 1925 is as follows:

Africa—supplied by Walter Thomas.

Cambridge—supplied by H. E. Kelly.

Cutler—in hands of the President.

Curtis Ridge and Senecaville—H. C. Hughes.

Dunkirk—J. M. Williams.

Findlay—in hands of the President.

Fargo and Oxford—S. L. Vorhies.

Greer and Shadley Valley—M. C. Connor.

Harrison Chapel—L. L. and Anna Folger.

Kenton—Charles Hill.

Marion Mission Church—H. R. Smith.

West View and North Olmsted—R. C. Crossman.

White's Chapel—E. W. Cole.

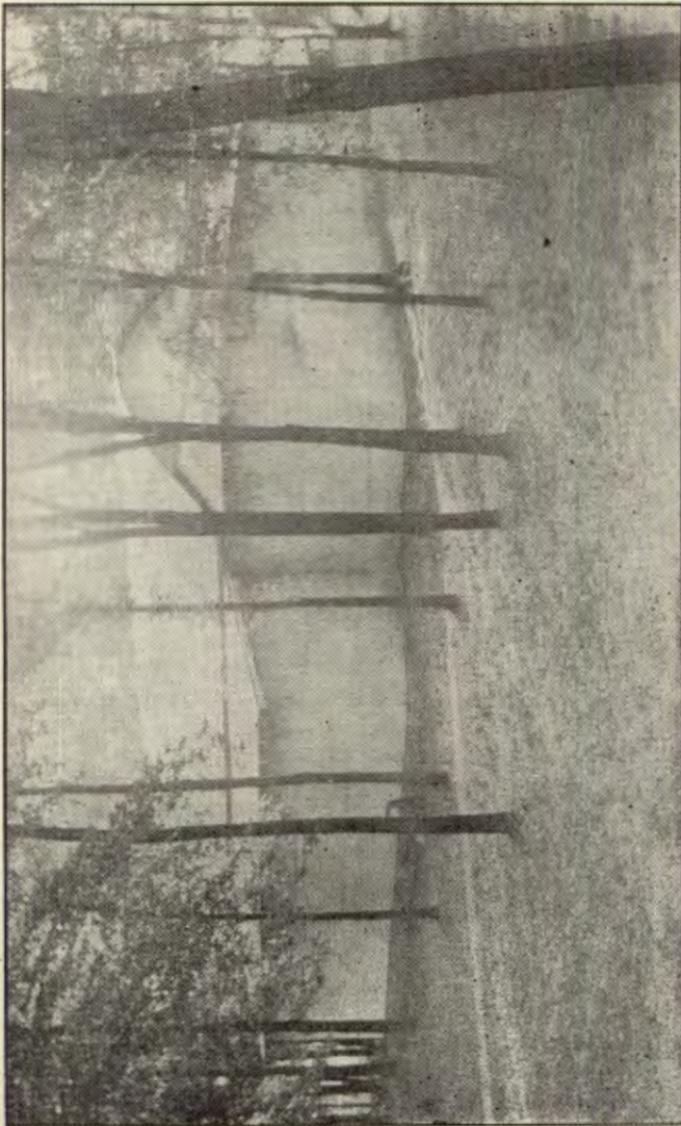
Zanesville, Park St.—W. C. Roberts.

Zanesville, Monroe St.—care of President.

This gives a list of fifteen charges, in comparison with eighteen in 1909. Big Prairie, Paulding, the West Virginia classes and Mansfield have all been disbanded. The Bellefontaine work too was not listed this year, but though it was still on the list a year or two later it did not last long. The statistical report for that year gives the membership as 666.

During the interim before the next session the committee on campground had completed their work and the session of 1926 was held on the present campgrounds, one mile east of Africa. This has proved one of the most valuable and constructive steps taken by the conference in recent years. The campground is centrally located, and as such has provided a sort of center or rallying-point for the conference. Since the sessions have been held there the number of those in attendance has so increased that now it would be practically impossible for the local churches to entertain the conferences as used to be the custom. But even greater than the tactical advantage gained from the new campground has been the spiritual blessing which has been reaped from the camp meetings which have been held each year, beginning with 1926. Eternity alone can reveal the numbers of those who there have found victory, or the new spiritual life which thereby has been imparted to the various churches throughout the conference. Among the evangelists who have been employed as workers at the camp meeting have been: W. H. Marvin, James Bain, Rollo D. Wise, Robb French, Will French, C. I. Armstrong, A. F. Mahler, W. C. Graves, C. E. Zike, John Clement, C. L. Wireman, Rufus Reisdorph, and A. L. Vess.

When the conference of 1926 convened on these grounds, one large building had been erected which served as a combination dormitory and dining-hall. This has since been remodeled to serve as a dormitory only



Tabernacle at Victory Campground

and is known as the old, or upper, dormitory. The services that year, and for several years thereafter, were held in a tent. Since then, a new tabernacle has been built, a new dining hall and kitchen, a Young People's Tabernacle, another dormitory, and numerous cottages either for conference or private use.

The year 1926 received report of the disbanding of the work at Oxford on the Fargo charge, and also of the sale of property at Cambridge.

One new ministerial member was received into the conference, Miss Anna Fillmore, who had come in during the year to pastor at Greer. She subsequently served the charges at Fargo and at West View, later going to Houghton College with which she is now connected.

In 1927 two more forward steps were taken in the form of plans for a Ministerial Institute and Holiness Convention; and in the beginning of plans for young people's work. The Ministerial Convention held its first meeting at West View the following November and has since continued those meetings regularly each spring and fall. Through the years they have grown greatly in interest and in attendance, as also in spiritual power. They have proved a most effective means of increasing a spirit of unity and mutual interest in the conference. Rev. W. C. Roberts was elected as the first President, continuing in that office for a number of years. After his resignation Donald E. Howard was elected. Both of these brethren have served most effectively in this capacity.

The plan for young people's work adopted by this conference session included a plan for district conventions which have been held with more or less regularity ever since. However it was not until a little later that the most effective plans for young people's work were adopted. But this was a step in the right direction.

After this conference some new men came into the work in Ohio including Leslie D. Wilcox who has remained an active member of the conference since; and Robert J. Stratton who went to Greer that year and later served at Findlay and at Shadley Valley after its separation from the Greer charge. During his pastorate in the latter place the old building has been abandoned and the class moved to new quarters in the town of Jelloway. Brother Stratton has also served the conference very faithfully in a number of official capacities, especially on the Committee on Itineracy and Orders, as Vice-President of the conference, and as Chairman of the Camp Meeting Committee. Mrs. Stratton, in addition to serving as co-pastor with her husband, has also served as Conference Treasurer, and as President of the Conference W. H. & F. M. S.

L. L. Folger left the conference at this session, transferring to Indiana, although he later returned to pastor at Shadley Valley.

The following year another advance was taken in the conference missionary work, this time in the southeastern part of the state. A. W. Smith held a meeting in Athens as a result of which a mission was organized, later

developing into the present Athens church. The same year, churches were organized in Glouster and Red Town, but trouble arose and they were dropped from the conference roll four years later.

Since the last session two esteemed members of the conference had passed from labor to reward; B. M. Gillen who first came into the Miami Conference in 1878; and W. H. Mayle, the organizer of the Park Street church in Zanesville.

At the session of 1929 report was given of the sale of two buildings in the western part of the state; at Bellefontaine and at Findlay. The sale at Findlay for some reason did not materialize and the conference took the building back and started work again. Today a good, self-supporting church is in operation there. This would go to disprove the contention that work that has once failed in a given locality is past reviving.

During this year two new men came into the Conference, Harold Falor who served the Belmont church for some three years, and C. L. Wright who has remained a member ever since, serving pastorates at Fargo, Africa, Greer and Dunkirk. For the past few years he has also been Conference Treasurer.

In 1930 another group of ministers was ordained and one elder was received into the conference, Kenneth M. Lewis, who pastored an interdenominational work at Wauseon for a time, later taking pastorates at Belmont in Dayton, and at George's Run near Mingo Junction. He has also served the conference as a member of its Missionary Board.

To this session came the report of the decease of Henry R. Smith who had been a member of the conference for 55 years.

This conference approved the plan of releasing the President from full time travel. This step was deemed necessary on account of the financial stringency of the times. So A. W. Smith was appointed to the Africa charge which he was to pastor in addition to his duties as President. For a few years this plan for presidential oversight was continued until 1936 when the conference again voted to put its President in the field full time.

The conference of 1931 was called to order by the Vice-President, J. M. Williams since the President, A. W. Smith, had died June 1, 1931. Before his death he had reorganized the church at Findlay and had also organized a new church at Coshocton. W. C. Graves was received into the conference as the pastor of this class. He remained there for some time and has since been engaged in the general evangelistic field.

At this session Miss Nellie Hamilton was ordained. She is now serving as a general evangelist.

The session of 1932 was the first to be held in the present tabernacle on Victory Campground. Two new men were appointed to pastorates: George W. Morse to Zanesville where he has remained to this date; and Leroy A. Wilcox to Kenton where he remained until 1936 when he went to West View where he is still pastor. Two other men were recommended

to the conference first at this session, E. C. Kenney who has since been pastor at Athens, and Harry Stanley who has served pastorates at Seneca-ville, at Beulah in North Michigan Conference, and at Coshocton. He has also done considerable work as a general evangelist.

At the conference of 1933 the final touch was given to the plan for Conference Missions work as we now have it. The plans begun in 1925 had suffered reverses and as a consequence the work had not been pushed as much as it might have been. In the interim plans had been suggested to conduct this work through other means, but this year a resolution was adopted making the Missionary Board a committee on progressive evangelism and authorizing the purchase of a tent to be used in this work. As a result two new churches were opened up during the year, Fairview and West Dayton. The Missionary Board of that year consisted of J. M. Williams, W. C. Roberts, and Dwight Ferguson. In addition to these above named, we would list K. M. Lewis, John Woodhouse, Donald Howard and Donald Fisher among those whose labor on the Missionary Board, between that date and this, has contributed so much to the growth and advance of the conference.

Another significant step was the setting apart of Wednesday afternoon and evening of conference week as the time for the annual convention of the Conference W. Y. P. S. Through the years these gatherings have proved greatly beneficial, not only to the work among the young people, but also to the entire conference. The following year witnessed the first election of a Young People's President. Up to this time the work had been under the direction of an executive committee only. Several individuals during those years contributed to the laying of the foundations of the Young People's work. The work of A. W. Smith and of W. C. Roberts is especially worthy of mention in this connection. But with the concentration of leadership in the person of a President this work has taken added impetus. Ronald Jones was elected in that capacity the first year, but the next year John Woodhouse was called to the office which he has filled ever since. His enthusiastic leadership has given much encouragement to the work.

At the session of 1933 Loran Irby was received as a conference preacher. Brother Irby was the worker in the opening of the new work in West Dayton, where he pastored for some time, later transferring to Indiana Conference.

In 1934, in addition to the new works already referred to above, another new church was organized near Athens, called Baker Chapel. But it, like the one at Sugar Creek organized the next year, was of rather short duration. Fred Fields was received into the conference to pastor the Baker Chapel church. He has since pastored at White's Chapel.

This year John Murdoch was received as a conference preacher and appointed to the pastorate at Seneca-ville. Besides serving there, he has al-

so filled in for a time at Cincinnati, but most of his work has been in the evangelistic field.

When the conference met in 1935 a new church at Fairmount in Cincinnati had been organized, of which T. B. Bailey was appointed pastor. Work had been begun at Northridge, Dayton, although it was not actually organized for another year or so. Among the new men who joined the conference this year was Donald Howard who has served the pastorates at Fairview, Africa and Marion.

Knowing how difficult it is to write an unbiased account of current events and realizing that most of our readers are already familiar with the record of recent years, we content ourselves with indicating the growth which has characterized the latest period of our history.

The map following will show the number and location of the churches in 1939 as well as give the reader some idea of the present boundaries of the conference. Since that date there has been some change, by the loss of the church at Plainfield and also by the necessity of disbanding at Fairmount. The latter case was due to fire which damaged the building so that work had to be discontinued. But the building is now under repair looking toward the gathering of a new class at this point. The Marion church that existed at that time was sold and the money invested in the building of a new building for a new organization. That is now known as the First Wesleyan Tabernacle of Marion. Other recent accessions include Toronto, Southwest Sharon and Burns Ave., Dayton in 1940; and Chippewa Lake in 1941. At the time of the 1941 conference (where our story closes), the missionary board also reported missions in operation at Conesville, Mt. Blanchard and Osage.

Commensurate with this growth in the constituency of the conference has been the number of recruits received into its ministry. To bring that part of our story up to date and to indicate something of the large number of new men recently received, we give the list of appointments for 1941:

Africa—C. B. Newbury.

Athens—E. C. Kenney.

Chippewa Lake—George Hawthorn.

Coshocton—Harry Stanley.

Dayton, Belmont—J. M. Williams.

Dayton, West—Kenneth Dunn (later supplied by Lee Shultz).

Dayton, Northridge—John Woodhouse.

Dayton, Edgemont—Mrs. Onnie Smith.

Dayton, Burns Ave.—Fred Stansbury.

Dunkirk—C. L. Wright.

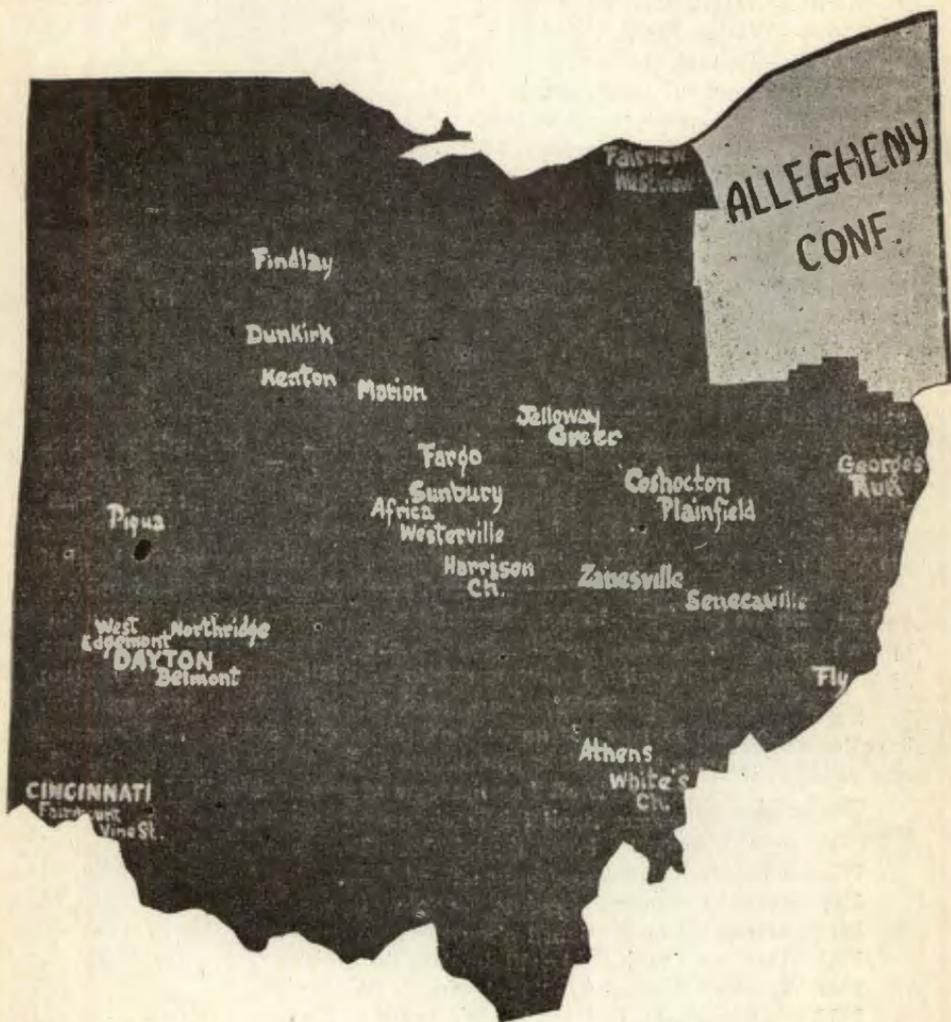
Fairview—Albert Wagner.

Fargo—Donald Fisher.

Findlay—Roy Vaughn (later supplied by John Murdoch).

Allen's Chapel, Fly—Allen Baker.

Cincinnati, Vine St.—James and Ella Zuch.



George's Run—K. M. Lewis.  
 Greer—A. D. and Della Osborn.  
 Harrison Chapel—Claude Scott.  
 Jelloway—R. J. and Mildred Stratton.  
 Kenton—David Morgan.  
 Piqua—Walter Rogers.  
 Marion—Donald Howard.  
 Senecaville—Paul Robinson.  
 Southwest Sharon—Harmon McConn (later supplied by Curtis Borden).  
 Sunbury—Harry and Caroline McQuigg.  
 Toronto—Guy Blankenship.  
 Westerville—Ira and Alameda Shanafelt.  
 West View—Leroy A. Wilcox.  
 White's Chapel—Fred Fields.  
 Zanesville—G. W. Morse.

The list of those receiving appointment other than pastoral is as follows: W. C. Graves, T. B. Bailey, W. C. Roberts, Nellie Hamilton, G. W. Calhoun, Evan Edwards, Walter Jeffries, Maude White, Earl Lutz, Melvin Mitchell, E. E. Reiber, Leslie Wilcox, E. W. Cole, Monna Rogers, James Myers, Eldon Martin, Harrison Snyder, Edmond VanOrder, Etta Spring, W. B. Whitehead, L. A. Smothers; and there are two names on the un-stationed list; Hugh Hughes, H. W. Thompson.

The present membership of the conference is 990.

We praise God for the manifest tokens of His blessing in the new classes that have been added to the conference constituency and for the fine group of workers whom He has sent to labor with us in the field of His appointment. This transfusion of new blood is proving to be a source of infusion of new life.

Surely that love, and providential care, and divine leadership which have led us on thus far, will lead us on through conflicts of the future to new fields of victory and conquest by His grace.

The sessions of Ohio Conference with the names of the President and Secretary have been as follows:

1908—Dunkirk Camp, H. R. Smith, A. W. Smith.  
 1909—Dunkirk Camp, J. T. Brown, A. W. Smith.  
 1910—Dunkirk Camp, J. T. Brown, A. W. Smith.  
 1911—Dunkirk Camp, L. L. Folger, A. W. Smith.  
 1912—Dunkirk Camp, A. D. Osborn, A. W. Smith.  
 1913—Africa, A. D. Osborn, A. W. Smith.  
 1914—Fargo, A. D. Osborn, A. W. Smith.  
 1915—Harrison, A. D. Osborn, A. W. Smith.  
 1916—Shadley Valley, A. D. Osborn, A. W. Smith.  
 1917—Zanesville, A. W. Smith, O. G. McKinley.  
 1918—Africa, A. W. Smith, O. G. McKinley.

- 1919—Fargo, A. W. Smith, L. A. Smothers.  
1920—Kenton, A. W. Smith, L. A. Smothers.  
1921—Cambridge, A. W. Smith, L. A. Smothers.  
1922—Greer, A. W. Smith, L. A. Smothers.  
1923—Harrison, A. W. Smith, L. A. Smothers.  
1924—Africa, A. W. Smith, L. A. Smothers.  
1925—Fargo, A. W. Smith, L. A. Smothers.  
1926—Victory Camp, A. W. Smith, L. A. Smothers.  
1927—Victory Camp, A. W. Smith, L. A. Smothers.  
1928—Victory Camp, A. W. Smith, L. A. Smothers.  
1929—Victory Camp, A. W. Smith, L. A. Smothers.  
1930—Victory Camp, A. W. Smith (1), Leslie D. Wilcox.  
1931—Victory Camp, J. M. Williams, Leslie D. Wilcox.  
1932—Victory Camp, J. M. Williams, Leslie D. Wilcox.  
1933—Victory Camp, J. M. Williams, Leslie D. Wilcox.  
1934—Victory Camp, J. M. Williams, Anna L. Fillmore.  
1935—Victory Camp, Leslie D. Wilcox, Anna L. Fillmore.  
1936—Victory Camp, Leslie D. Wilcox, Leroy A. Wilcox.  
1937—Victory Camp, Leslie D. Wilcox, Leroy A. Wilcox.  
1938—Victory Camp, Leslie D. Wilcox, Leroy A. Wilcox.  
1939—Victory Camp, Leslie D. Wilcox, Leroy A. Wilcox.  
1940—Victory Camp, Leslie D. Wilcox, Leroy A. Wilcox.  
1941—Victory Camp, Leslie D. Wilcox, Leroy A. Wilcox.

Note (1). A. W. Smith died during the year and the term was filled out by the Vice-President, J. M. Williams.

## CHAPTER SEVEN

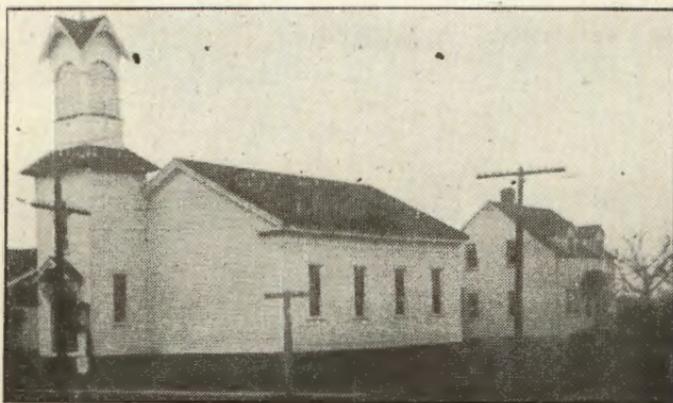
### THE CHURCHES

We have reserved space in this chapter for the preservation of local histories by any churches that might so desire. The following have availed themselves of this opportunity and sent in the history of their church.

#### WEST VIEW

The first Wesleyan church of Olmsted, Ohio, was organized April 1, 1843.

Mrs. Abby Kelly, a noted anti-slavery advocate of great ability, was then stirring the people of Cuyahoga, Medina and adjoining counties with her powerful appeals. Many ministers who dared to preach against the sin of slavery were reprimanded or had charges preferred against them for disturbing the peace of the church and for insubordination. Those who dared to pray or testify against slavery were deliberately told to desist, or their names would be dropped from the church roll. This created the necessity for the organization of a Church that was in sympathy with this great reform.



The West View church was one of the first Wesleyan churches of America, being organized sixty days before the Utica Convention at which time the Connection was organized and the Discipline adopted. The organization of this church was effected in a schoolhouse which stood just east

of the river about six rods from its banks. The first man who preached for the new church was Rev. James Langdon. Then Rev. John McCloud and Rev. Porter preached for them. The first pastor was Rev. William Beam. He was succeeded by the following list of men; David Beacham, 1845; D. Dolbier, 1845; Warren Bates, 1848-49; A. W. Sanders, 1850-51; G. W. Bainum, 1852; John B. Miller, 1853-54; William B. Moody, 1854-56; George Hicks, 1857-58; Amos Foot, 1859; James Spear, 1860; Rev. McPeak, 1861; Rev. Fink, 1864-65; Thomas Hicks, 1866-67; J. A. Nettleton, 1868-70; J. E. Carroll, 1871-72; Rev. Palmer, 1873; H. G. March, 1874; William Sewell, 1878, S. E. Colburn, 1881; Levi White, 1882-86; J. H. Teter, 1886-92; O. H. Ramsey, 1892-95; T. B. Sarchet, 1895-98; George S. McMillan, 1898-1902; A. T. Vestal, 1902-04; A. W. Smith, 1904-08; J. M. Williams, 1908-12; Rev. McMillen, 1912-13; A. D. Osborn, 1913-14; W. B. Whitehead, 1914-17; J. C. Omerod, 1917-21; S. L. Vorhies, 1921-24; R. C. Crossman, 1924-26; J. M. Williams, 1926-32; Anna Fillmore, 1932-34; Leslie Wilcox, 1934-36; Leroy Wilcox, 1936-42.

The West View church has had a hard battle to fight. The community has changed materially by the immigration of many people of Central European origin, who of course are Catholic. Thus the community which seems to have been strongly Wesleyan in the early years has changed greatly. This has hindered the work and along with other situations has made the prospects look rather bleak. But the faithful few held on, and in recent years there has been a marked change for the better.

In 1940 the church building underwent some much needed reconditioning, and in the same year the old parsonage and its adjoining land was sold and the new parsonage built at the rear of the church. All these things are indicative of the better years which we trust shall be ahead for West View, if Jesus tarries.

Sketch prepared by Rev. Leroy Wilcox and Mrs. Theresa Crum. The first part is based on an account written by Levi White.

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### AFRICA (EAST ORANGE)

Almost a century has passed since a group of nearly forty men and women being thoroughly persuaded that it was wrong for man to hold his fellow man in physical bondage regardless of the color of his skin and that they could better worship God apart from those of contrary views were in August, 1843 organized into the East Orange Wesleyan Methodist church, and Benjamin Street was appointed as their first pastor. The infant church, weary of worshipping in homes, first built a log church on the west bank of Alum Creek across from the home of Samuel Patterson, one of the charter members. A footlog then served them as a means of passage over the creek. Feeling the need of a more suitable structure pledges of cash and labor were made. Saw mills were scarce; ox teams were the best source of power but faith in God conquered the arduous task of hauling

the two-foot square oak framing from Zanesville. May 26, 1846 witnessed the laying of the corner stone, and three days later on May 29 the frame was raised. September 5, 1846 marks the date of the first Quarterly Meeting held in the new edifice with Rev. A. W. Sanders in charge and preaching from Romans 14: 16. Perhaps this date also marks the dedicatory service though this is not definitely known. The structure stands on land formerly owned by Ephraim and Mary Jaycox and presumably donated by them. The building still stands as evidence that the early leaders builded well. A vestibule was added about forty years ago; the platform was enlarged and the church generally repaired in 1916. Aaron Worth of Fountain City, Indiana, had charge of the rededication on the last Sunday in December of that year, Rev. A. W. Smith being pastor. A commodious, semi-modern parsonage stands across the road from the church.

The Pulpit Bible (rebound in 1939 and still in use) bears the following inscription, "Bought by Rev. A. Crooks, August 15, 1858, price \$2.85. Subscription circulated by Mrs. Julia (Patterson) Temple. May God grant that the sublime truths contained in this blessed volume may be so forcibly presented by His ministry, and so powerfully impressed by the Holy Spirit upon the hearts and consciences of those who hear as to result in the conversion and final salvation of the entire neighborhood. Amen and Amen!"

The membership has fluctuated from the original thirty-nine to ninety-six, at present being sixty-nine. As is true of every church this one has had several outstanding revivals; in 1896-97 God moved especially among the young people and twenty-six of them united with the church; again early in 1898 a gracious revival added 15 to the roll bringing it to the high-water mark of ninety-six, J. H. Teter being pastor. The winters of 1905, 06 and 07 were also fruitful under the pastorates of G. W. and F. E. Calhoun. 1925-26 saw another gracious reviving, W. L. Thomas being pastor; an unusual feature of this meeting which began December 10 and continued until January 6 was the continuous outpouring of the Spirit, even though there were three consecutive preachers and song leaders. The Whitecotton-Lewis team being unable to remain after the twenty-fourth, the Conference President, A. W. Smith, preached over the week end, on Monday A. B. Hotchkiss and son William came and remained eleven nights.

Originally known as East Oronge the church and village later became known as Africa, the name being used derisively by those opposed to the activities of the charter members in the Underground Railroad. Many weary fugitives found haven in the home of Samuel Patterson, later being assisted by him and others in the flight to Canada. The Patterson name has continued on the roll for over three fourths of the century and the Jaycox name still continues to be represented, Homer Jaycox being Sunday-school Superintendent and Mervyn Jaycox one of the trustees, great-grandsons of Ephraim Jaycox, a charter member. A. E. Taylor, Annah Redd

and Agnes Jaycox have been members for over sixty years and Ella Wherry for fifty-seven years.

The following have served as pastors of the church: Benjamin Street, 1843-46; Rev. Phillips, 1846-49; Jesse McBride, 1849-52; A. N. Hamlin, 1852-55; Rev. Webster, 1855-56; Adam Crooks, 1856-59; George Bainum, 1859-62; William Sewell, 1862-63; Rev. Sumner, 1863-65; A. N. Hamlin, 1865-66; J. A. Nettleton, 1866-68; A. D. Carter, 1869-71; I. J. Nourse, 1871-75; Rev. Kingsley, 1875-76; J. H. Teter, April 1877-82; B. F. Hester, 1882-84; T. B. Sarchet, 1884-87; George Richey, 1887-91; A. T. Vestal, 1891-93; H. R. Smith, 1893-94; L. L. Folger, 1894-96; J. H. Teter, November 1896-April 1898; A. W. Smith, August 1898-1904; G. W. Calhoon, 1904-1906; F. E. Calhoon, 1906-January 1908, O. H. Ramsey, supply, to finish year; A. W. Smith, 1908-1917; O. G. McKinley, 1917-1919; S. M. Van Blaricom, 1919-1922; L. L. and A. K. Folger, 1922-1925; Walter L. Thomas, 1925-26; R. C. Crossman, 1926-March 1927; G. W. Calhoon, June 1927-1929; 1929-1930, supplied by A. W. Smith, L. A. Smothers and Anna L. Fillmore; A. W. Smith, 1930-June 1931; Leroy A. Wilcox, supply to finish the year; Virgil R. Miller, 1931-32; C. L. Wright, 1932-37; D. E. Howard, 1937-41; C. B. Newbury, 1941—. Mention should be made of the following ministers who were associated with the leading pastors as subpastors and helpers: L. R. Royce, Robert McCune, Rev. Moody, Rev. Walker, George Hicks, John Hunt, Sr.; Rev. Edison, Richard Horton and Stephen Blanchard, H. R. Smith served as co-pastor with I. J. Nourse, 1871-75. These helpers were appointed because the church was originally part of a circuit with Fargo, Fairview and some other churches, one being even as far away as Upper Sandusky. F. E. Calhoon and A. W. Smith departed to be with the Lord while serving as pastor and are buried in the local cemetery.

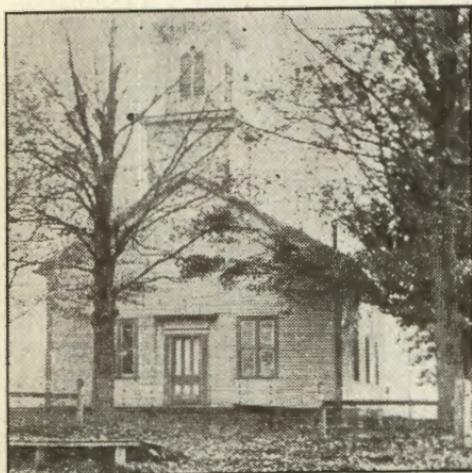
The W. H. & F. M. S. was organized in 1895, the Y. M. W. B. in 1902; a Christian Endeavor Society was organized in 1897, being disbanded in 1908, having been quite active throughout its existence; the present W. Y. P. S. was organized in 1926. The Africa church has always been a strong supporter of Missions, the Sunday school for years having given one half of each Sunday's offering to Missions, this being divided equally between Home and Foreign Missions; the Budget items for these are invariably overpaid. Old Africa has influenced over half a score of reapers to enter the whitened fields including E. Sterl Phinney of Japan and South America who was reared in her environs and whose mother in her girlhood and young womanhood was a member of the church and Sunday school.

In spite of dark days and dire prophecies that her doors would soon be closed old Africa still sends forth the gospel message with no uncertain sound and her bell rings forth its sonorous summons to worship. We thank God for the many victories won in prayer around her altars and pray that ere He comes again many others shall yet rejoice to know His saving, sanctifying power.

Sketch prepared by Monna M. Rogers.

## FARGO

The Wesleyan Methodist church of Fargo, Ohio had its beginning in the year 1850 when seven persons met at the home of Marcus Phillips and organized a Wesleyan Methodist society with the help of Rev. Williard Edson. The charter members were Marcus Phillips, Phidelia Phillips, Israel Potter, Phoebe Potter, Martha Crist, Henry Crist, and Amanda Whipple Crist. The meetings were held at the home of Marcus Phillips, one and one half miles west of what was then known as Morton's Corners but now Fargo. New names were added to the list and in 1853 the organization was made part of the Delaware circuit with Rev. William Sewell and Stephen Blanchard as pastors. Amount paid pastors the first year was ten dollars.



1859 - 1911

In 1854 Rev. J. H. Webster served as pastor and the following year the services of Rev. Adam Crooks were obtained.

In the spring of 1856 he accepted an invitation to hold services in the Methodist Episcopal church which had been built at Morton's Corners in 1838 and stood about twenty rods east of where the Fargo Wesleyan Methodist church now stands. A revival followed at this time and thirty-three names were added to the list of members. At the close of this meeting the church was reorganized as "The First Wesleyan Meth-

odist church of Bennington Township."

Rev. Adam Crooks was retained as pastor for the years 1856 and 1857, Rev. William Moody, Rev. Hurd and Rev. G. C. Hicks assisting.

At the conference in 1858 Rev. G. W. Bainum was appointed to this circuit to be assisted by Rev. W. Edson who was employed at the first Quarterly Conference. That winter a revival took place which resulted in the addition of twenty-eight new members. Action was immediately taken to provide a suitable house of worship for the Wesleyan church and a building committee was appointed as follows: Marcus Phillips, Samuel Harvey, G. S. Harrison, Zenas Harrison, and Thompson Roberts.

Rev. Bainum, assisted by Rev. Albert Nettleton, was very active in helping solicit funds for the erection of the new building, and with earnest

helpers the work progressed rapidly and in December of 1859 dedicatory services were held by Rev. L. C. Matlack. This service was followed by a "glorious revival" as expressed by one who was a convert at that time. Amount paid for the lot and church building was \$2,000.

Rev. Bainum was continued as pastor for ten years, living the first three years of this time at East Orange, now known as Africa. At this time the Bennington charge desired the entire labors of one man and the circuit was divided, Rev. Bainum moving to Morton's Corners and remaining as pastor of the Bennington church for the next seven years, closing his pastorate September 1, 1868. Rev. Richard Horton was appointed his successor, serving one year.

Rev. T. F. Hicks served as pastor from 1869 to 1870. Rev. Evans Thompson came to take the work from 1870 to 1872 when Rev. William



1911 —

Sewell took charge for one year. Then Rev. I. J. Nourse and Rev. H. R. Smith from 1873 to 1875. Brother Sewell served as pastor again from 1875 to 1876 when Rev. Horton was again sent to take charge. During this year in February, 1877 he passed to his reward after a long and useful life. The pulpit was supplied by Rev. J. Hadley Teter and at the conference of 1878 he was appointed pastor. He was then living at Africa and divided his time between the two places.

It was then that the building of the parsonage was decided upon, and Brother Teter took great interest in soliciting funds and seeing the work completed. In 1879 Rev. Levi White came and he and Rev. Teter had the work together at the two places. Rev. White and wife occupied the new

parsonage as soon as it was ready. During their pastorates in 1880 there was a great revival. People showed their interest by walking several miles through the mud to attend the services. Rev. White went to other work in 1882 and Rev. Teter came to live in the parsonage and fill the appointments here and at Oxford remaining for the year 1883 when he was followed by Rev. H. R. Smith who served as pastor for six years until the conference of 1889.

In the spring of 1890 Rev. M. Friedly came to take charge and continued until the conference of 1891. Rev. J. W. Rice followed and served as pastor until 1895. During his pastorate Morton's Corners or Bennington secured a post office and it was named Fargo. At the following conference the name of the church was changed to The Wesleyan Methodist church of Fargo. Rev. O. H. Ramsey then came to the work and served as pastor from 1895 to 1901 at the same time serving as Conference President.

Rev. Ralph Davy, one of the young men of the church then became pastor until 1907. While he was pastor the church building was improved by installing a furnace and new furniture, redecorating the interior and painting the exterior. The kerosene lamps were replaced by gasoline lights. The church prospered both spiritually and temporally and was noted as having the largest Sunday-school attendance of any rural church in the State.

Rev. Whetnall was pastor from 1907 until Rev. L. L. and Anna K. Folger came in 1908 serving until 1912.

On the night of March 15, 1911 the much loved church was burned. The fire was thought to have been caused by a defective flue. Sabbath school and church services were held in the house belonging to Ira Benedict for the period in which the new church was constructed. Rev. Folger with many others took great interest in planning and erecting the present church where the old one had stood. The work progressed rapidly and the new building was dedicated in December of 1911. Contract price of the building was \$4,000.

Rev. Folger remained the following year and then went to South Carolina to teach and Rev. G. W. Calhoun came as pastor until conference of 1915. Rev. Roupe and Rev. John A. King, students from Delaware, supplied until 1917 when Rev. A. W. Smith was secured. He remained in charge for the next seven years, when he resigned in order to devote full time to his work as Traveling Conference President.

Rev. S. L. Vorhies served as pastor from 1924 to 1927. Then Rev. Anna Fillmore was pastor until Rev. C. L. Wright came in 1929. Rev. J. M. Williams was called as pastor in 1932 and continued until 1939 when Rev. Donald C. Fisher took up his present duties as pastor.

The church has especially prospered financially since the spring of 1939 when the storehouse tithing plan was adopted. Spiritually the church is still upholding the standards of the Word as it bears witness to the world that the blood of Jesus is still able to cleanse from all sin.

## HARRISON CHAPEL

(Written by Mr. J. M. Scott. Copied from original manuscript, copy in the possession of Mrs. T. A. Carroll.)

The Harrison Chapel Wesleyan Methodist church owes its organization to the agitation of the slavery question which began in this vicinity in the year 1835. About that time a few stray leaves of Zion's Herald made their way into the homes of a few families in Harrison and St. Albans townships. The truths written out so boldly found a lodgment in the hearts of a few men and women. A desire to know more was awakened and Theodore Weld, then a young man who had a short time before espoused the cause of the slave, was invited to come and lecture. He had spoken in Granville where a few gave him their sympathies, but the majority their curses, some even trying the virtue of brickbats while others disfigured a valuable horse by shaving his mane and tail. These were some of the notices that the anti-slavery pioneers received that their room was better than their company. His first lecture was in Alexandria. A township Anti-Slavery Society was formed. Papers and books were circulated and for a time it seemed that the entire community would give its sympathy and support to the anti-slavery cause. But reaction began. Many who joined the society left. Others were subjected to abuse. Ministers charged all who had joined, with infidelity to the Church and threatened communicants with expulsion. The result was that in a few years all but those who were deeply in earnest fell from grace and submitted to the behests of party leaders in politics and bread and butter clergy in religion, so that those who were faithful were either ostracised from church fellowship or constantly subjected to abuse and persecution by false brethren and pro-slavery preachers; and desiring sympathy and association they resorted to a new organization as a last hope for peace and to extend the cause of human liberty to the oppressed. In the Fall of 1844, Ephraim Eastman and Horace Boudinot heard of a minister in Liberty township who was preaching a gospel of liberty and organizing anti-slavery churches. They determined at once to go and hear him and if pleased invite him home with them. They went up and there they first heard Sanders. His sermons had the true ring and they invited him home with them. His first sermon was preached in the brick schoolhouse near Alexandria, followed by an evening appointment to make known the principles of the Wesleyan Methodist connection and if thought best to organize a church. The time appointed was Thursday evening, October 18, 1844. The night was dark and stormy and the attendance small, although a more interested company seldom assembled. Old associations were to be finally severed, perhaps for all time. A new church was to be founded identifying itself with a new and apparently weak body. A few bold men in the East and West had broken the bonds that bound them to pro-slavery Churches and now another little church was to be added to the number upon the basis of God's

fatherhood and man's unity. On this memorable October night Brother Sanders preached, after preaching he called upon all who had made up their minds to go into the new organization to give in their names, but at this time of decision old attachments and ties proved stronger than was anticipated by many and only three names were obtained. These were Ephraim Eastman, Horace Boudinot, and William Raby. They had counted the cost and were prepared to act. They were the seed Wesleyans. From this sowing sprang an abundant harvest. Many sheaves have been garnered, while others await the reaper's sickle. In the few weeks following the organization others joined until in December the class meeting in the brick schoolhouse numbered over 40. Among this number were Brother and Sister Poulton, Sisters Montague and Hawley. Many, if not all, who were members at this time have passed from scenes of earth. In consequence of deaths, removals, and backslidings at the end of the third year from its first organization, the church was not so strong numerically as at the beginning of the second year. Brother Sanders had commenced preaching once in four weeks in the old log schoolhouse on the corner. He was followed after being here but one year by a Brother Manville who continued to preach in the log schoolhouse. At the end of his year Brother Sanders returned and continued to preach in both the brick and log schoolhouses. At the expiration of his year Brother C. M. Preston came and early in the year 1848 held his first meeting in the old log schoolhouse which continued for weeks unabated in interest and marked for its power. The whole community seemed interested and nearly all who attended the meetings regularly were either converted or convicted so that in its permanent results that meeting is perhaps without a parallel in the history of this church. At the close of the meeting it was concluded that as in consequence of the additions the larger portion of the church lived nearer to the log schoolhouse than to the brick, the meetings should be held there in the morning instead of in the evening as heretofore. In the weeks that followed the membership greatly increased and all went to work with new heart and hope to build up the cause and extend the borders of the young but flourishing church. In the following summer of 1849 the house of worship now known as the old church which stood on the lot now occupied by the parsonage was built and in the fall of the same year was solemnly dedicated to the worship of God by Edward Smith, at that time one of the intellectual giants of our Zion.

This part of the account was written by Captain J. M. Scott who was a prominent layman in the early years of the church.

The story of the years that intervene between the closing of Captain Scott's account and the present age must necessarily be more or less fragmentary, since but few records were kept. A list of the pastors since 1849 has been secured and is included herewith.

While Mr. Crooks was pastor at Harrison in the winter of 1858-59 he resided in Alexandria. An epidemic of small pox broke out. This hindered

his church work although he was a wonderful preacher. But Mr. Crooks spent nearly all of his time caring for the sick and burying the dead. He had had the disease years before. They say that there was an old barn down at the end of town near the bridge where he would go to change clothes and disinfect them. He was so careful that Mrs. Crooks did not take the disease. Because of his ministrations that winter he was revered and loved by the whole town.

At this time there seems to have been a Wesleyan church in Pataskala for when Mr. Royce came in 1861 he lived there for a time. During his pastorate the church which now stands was built. It is thought to have been dedicated in 1865. W. H. Brewster preached the dedication sermon.

But little record has been preserved of the revivals of those days except for one held in the winter of 1876-77 by William Sewell who had been pastor here some years previous. He is said to have been a wonderful man of prayer. One who remembers him says that his prayers would fairly raise you on your feet. In either the following year or the next but one, a revival was held by Mr. Mengee. They had a wonderful meeting. People came from all over the country to hear him.

In 1880-81 H. R. Smith was pastor. He was also a member of the state legislature at the same time. Like many of his fellow Wesleyans, he was a strong advocate of prohibition. While in the legislature he was responsible for the origination and enactment of the Sunday Closing Law forbidding the saloons to do business on the Sabbath.

The present parsonage was built during the pastorate of J. H. Teter, probably in the year 1884.

The church has ever been a foremost church in reforms, but it has not been satisfied to merely secure reform. It has constantly insisted upon the necessity of moral regeneration and sanctification by divine power to supplement and aid moral reform. Such a church cannot fail to have left its mark upon the community in which it has existed for so many years. Its influence remains as a permanent force for righteousness and godliness.

Here is a list of the pastors of the Harrison Chapel Wesleyan Methodist church from 1849: 1849-50, Evans Thompson; 1850-51, supply; 1851-53, William Sewell; 1853-54, Robert McCune; 1854-55, D. L. Travis; 1855-58, G. W. Bainum; 1858-59, Adam Crooks; 1859-61, D. L. Travis; 1861-67, L. R. Royce; 1867-78, George Richey; 1878-80, supply; 1880-81, H. R. Smith; 1881-83, J. A. Nettleton; 1883-86, J. H. Teter; 1886-88, Levi White; 1888-90, supply; 1890-93, O. H. Ramsey; 1892-95, T. B. Sarchet; 1895-96, supply; 1896-99, L. W. Strong; 1899-1900, L. L. Folger; 1900-1902, E. E. Myers; 1902-07, George S. McMillan; 1907-1910, Francena McMillan; 1910-11, Frederick Seaborne; 1911-14, J. M. Williams; 1914-17, A. D. and Della Osborn; 1917-19, Wesley and May Markee; 1919-23, W. B. Whitehead; 1923-25, L. E. Ring; 1925-27, L. L. and Anna K. Folger; 1927-33, Leslie D. Wilcox; 1933-40, A. D. and Della Osborn; 1940-42, Claude O. Scott.

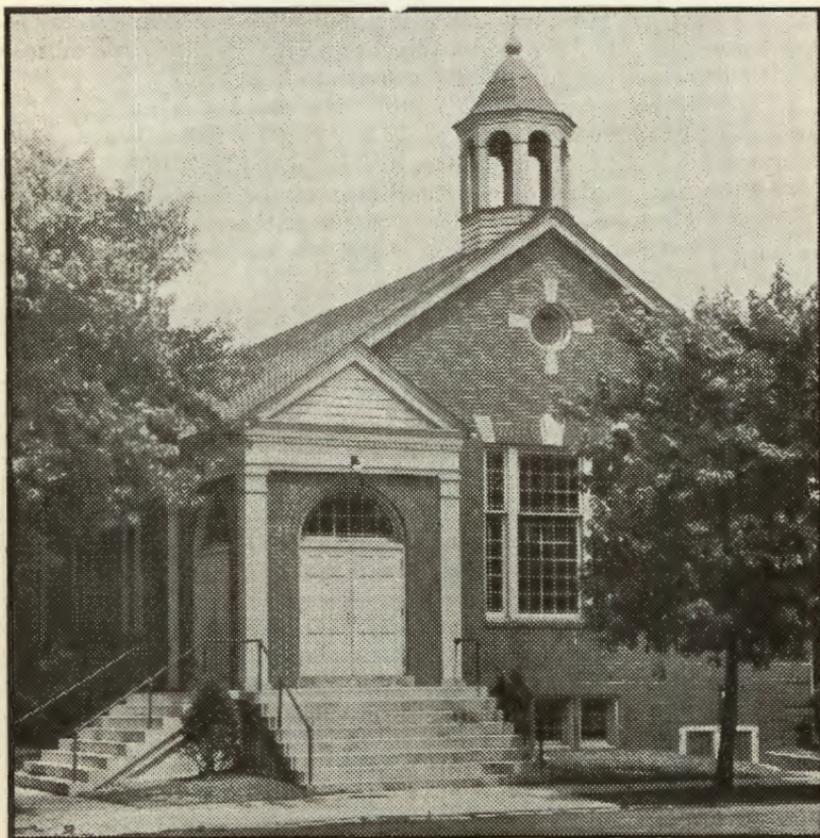
Harrison Chapel has been fortunate in having such a fine company of men to serve as its pastors. Among those who are better known on that list will be noted such names as: Adam Crooks, H. R. Smith, L. L. Følger, A. D. Osborn and J. M. Williams. Several Conference Presidents have pastored at Harrison Chapel.

Sketch prepared by Mrs. Ellis Thomas and Rev. Claude Scott.

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### ZANESVILLE, PARK STREET

During the years of the Zanesville and Central Ohio conferences, several Wesleyan classes have been in existence in this city. The last one to carry on its work here, ceased to exist about 1895. But one individual of that former group desired to see Wesleyan work begun again in Zanes-



ville. So a certain amount of money was left for that purpose. Knowing of this bequest, Rev. W. H. Mayle used it as a means in helping to establish this church.

Brother Mayle came to Zanesville from Cutler, Ohio in 1914 and located in the seventh ward. Finding many without church homes, he began prayer meetings in his own house. This soon became too small and he had his band of worshippers moved to State Street, where a Wesleyan Methodist church was finally organized. About the same time, this group received one thousand dollars from the Hoge estate, and also the Gray bequest, referred to above. H. R. Smith, who had known of that money being willed for such a purpose, came to Zanesville to assist in the legal angles of the matter. With this money Rev. Mayle purchased the old church building located on the corner of Park and Amelia Streets.

Rev. Mayle was the first pastor. He was succeeded by Rev. Wiley and by Rev. Barnes, who each served one year. Then Brother Mayle served again until 1922 when he was succeeded by W. C. Roberts who pastored the church for ten years, ending in 1932. Rev. G. W. Morse came to the pastorate in 1932 and has remained until the present time.

In the fall of 1932 and spring of 1933, it was planned to repair and rebuild the old church, the frame having been badly damaged by the flood of 1913. In July of 1933 the excavation of a basement was begun. Just after it had been completed, a heavy cloudburst caused the foundation to cave in on one side. This necessitated much more work than had been expected but finally it was completed and the rededication services were held in June of 1935, W. C. Roberts, former pastor, being present for the occasion.

The Young People's Convention of the district was held in the newly remodeled church in December of the same year. It was a day long to be remembered. About 3 o'clock the next morning the pastor was aroused by news boys and told that the church was on fire. The fire was put out but the building was very largely destroyed. The following Sunday the service was held in a private home. That was indeed a solemn service. However, all seemed to feel that "All things work together for good to them that love God."

Plans were undertaken for the rebuilding of the church and after various trials, work was begun again. The congregation was able to move into the basement of the new church in December, 1937. The building was dedicated July 16, 1938, Rev. W. C. Roberts delivering the dedicatory address. God has wonderfully blessed us in enabling us to have such a fine, new building in spite of such hardships and trials. A number of revivals have now been held in the new building with marked success in the salvation of souls.

We look with confidence to the future, trusting the guidance and the leadership of our God.

Prepared from a sketch submitted by George W. Morse.

### ATHENS, "PAST VICTORIES"

When God's people, the Israelites, were in bondage God had a plan for their deliverance and His plan included a land where, if they followed His leading, they might dwell and be a people after His own heart, worshipping Him in spirit and in truth.

Our forefathers, the pilgrims and puritans, seeking a place where they might worship God according to the dictates of their hearts, left their native lands and peopled this country.

These are, of course, outstanding incidents in history and yet down through the ages God has always led His people; whether nations, small groups or individuals.

Sometime during the year 1928 a group of about twenty-five people felt the need of a place where they could worship God in the beauty of holiness. This building, that is now the First Wesleyan Methodist church, seemed to be the only one available. It was purchased for the sum of \$1,750. It was the old Fought Wholesale Building and even then the downstairs was being used for storage. For several months a make-shift second floor was used for services. And so a mission under the Wesleyan Methodist Conference had its' beginning in the "Upper Room."

Of the twenty-seven charter members four have gone on to their heavenly home. They are Brother Charlie Tippie, Brother Charles Fitzer, Sister Sarah Whaley and Sister Myrtle Moffat.

Rev. E. C. Kenney was first licensed in 1930 and was appointed by the late Rev. Arthur Smith, President of the conference at that time, to act as superintendent, in which capacity he worked until 1932.

The church was indebted to Rev. Smith for \$250.00, which he had personally loaned for the down payment on the building. After the death of Brother Smith it was felt that the debt must be paid to his widow immediately, not only because of her probable need but plans had already been formulated for the organization of the church and it was the concensus of opinion that the debt should be cancelled before that step was taken. It was during this period that the financial burden was heavy. As in the beginning of any worthwhile undertaking there were many obstacles to overcome, yet were we more than conquerors through Him that loved us.

With the few members giving all they could of their means to take care of the current financial obligations, it was wondered from what source that additional amount was to come. Two sisters in the church were especially burdened, but with a steadfast faith they prayed that somehow a way would be provided to pay off the debt. Even as they prayed the Lord spoke to Sister Julia Day, who had only recently been converted, about tithing some money she had in the bank before she started to walk in the light of tithing.

On the evening of October 4, 1932, at a meeting that the Conference President, Rev. J. M. Williams, had called for the purpose of organizing

the mission as a Wesleyan Methodist church, Sister Day called Brother Kenney to her and told him that the Lord wanted her to pay \$250 into the church. It was cause for much rejoicing in the service for God had given a direct answer to prayer. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

That night there were seventeen charter members. The charter was held open for thirty days and the membership was increased to thirty-four.

Rev. Kenney, who until that time was superintendent, was selected by a unanimous vote of the membership as pastor. Each year the people have asked for his return and through these ten years the church has grown and prospered under his able leadership and spiritual guidance. God has marvelously blessed his people in this place.

It was in March of 1933 that the church was redecorated and again in 1942.

Soon after the organization of the church, the Woman's Home and Foreign Missionary Society was organized with twelve members. It has grown until there are over thirty active paid members. Few of us realize the extent of the work that is carried on by this group.

Rev. John Woodhouse, who was Conference President of the Wesleyan Young People's Society, was with us in a revival meeting in 1937. The following week the young people of the church organized into a Wesleyan Young People's Society. It has grown and expanded until today it is one of the outstanding of its kind in the entire conference and its program, in addition to Bible study under the leadership of Rev. Kenney, includes prayer services in the homes of the unsaved and visitation among the sick in the hospital and the homes.

In the fall of 1938 a choir was organized under the very able direction of Franklin Maerker and it has proved to be of great benefit both to the regular and special services of the church.

During the year 1940 a group of men in the church have conducted regular Sunday afternoon services in the City Jail. This work has borne much fruit. There has been unusual interest and some of the men have been converted.

In January of 1940 the Dorcas Sewing Group was started in the church to supply, through the channel of the County Health Department, layettes to needy mothers. Nine complete layettes have been distributed at an approximate cost of \$5.00 for materials for each layette. To each of these mothers a card is sent from the church, telling them that the giving has been prompted by the love of the Master. A complete record is kept that the church may keep in contact with these mothers and children. The object of this project is not entirely charity but we can say with Paul, "I am made all things to all men that I might by all means save some."

Only recently a Saturday afternoon meeting was started for the religious instruction of children under twelve. This is a work that is of

special value, inasmuch as the children, the church of tomorrow, are being taught fundamental truths that will greatly influence their faith in the days to come.

The work at the County Infirmary is now in progress also.

There are twelve who have gone out from the church into pastoral or evangelistic work for either full time or part time. They are: Sister Grace Fields, Brothers Curtis Knight, Everett Cole, Ralph Patterson, Clyde Sedwick, Fred Fields, Melvin Mitchell, Evan Edwards, Myron Martin, Elmer Spencer, Allan Baker and Eldon Martin.

The membership has grown from 34 to the present membership of 150. The total expenditures of the church amount to approximately \$2,500.00 a year. This is paid up in full at the end of each conference year. The entire indebtedness of the church was cancelled in February of 1938 and soon after that the building fund was started. Today we have a total of \$2,700.00 in that fund.

The church has prospered materially because God has been honored in tithes and offerings, however the spiritual growth has kept pace with the material. The church extends a continuous invitation to the unsaved and the unsanctified, and many have found peace at her altar.

As we meditate upon the problems and the victories of these past years we are made to exclaim, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Sketch prepared by Goldie Cross Edwards.

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### SUNBURY

The full history of any church can never be written with pen or pencil but it is written in the hearts of the faithful, self-sacrificing, consecrated men and women to whom God gave the vision of what could be accomplished through faith in Him, and to whom His voice came in command, "Arise and build." To obey this command is no small task, even when there is a large, wealthy membership to shoulder the burden, and is not undertaken until much of the finance is in hand and the rest assured. Even then ofttimes we hear that they had taken a big step of faith in undertaking the task. If this be true of a large church and its pastor, how much more faith it requires to step out on God's promises without even a membership and by faith create for God not only a physical but also a spiritual church! Such is the record of the Sunbury church of the Ohio Conference. The main artisans used by God in the construction of both the physical structure and the spiritual church made of living stones have been Harry and Caroline McQuigg. In a very real sense this history begins about two decades ago when God spoke plainly and they obeyed and died out to the world and the Holy Ghost came into their hearts to abide.

Had they not been dead to selfish interests and desires they could not have accomplished what through God has come to pass.

It was six years ago, on Sunday afternoon, April 28, 1936 to be exact, when H. D. Wilson and wife and the McQuiggs, then members of the young Olive Green church, pressed by a heaven-born urge, began services on an interdenominational basis in the room on the second floor of the Town Hall. Together the four labored for about three months, when the Wilsons withdrew and God placed the full responsibility for building a witness for holiness in Sunbury upon Harry and Carolina McQuigg. For a time they continued services in the Hall, holding one revival meeting there



with Al Payea as evangelist. The arrangements for services not being fully satisfactory, God opened the way for them to locate in a small building on East Cherry Street opposite the post office.

God hallowed that small building with many outpourings of His Spirit, and by July, 1937, it was evident that the time had come to drop the interdenominational feature of the services and a Wesleyan Methodist church was organized by Rev. J. M. Williams. The following Sunday Rev. Monna M. Rogers conducted the first regular Communion service for this little group consisting of Harry and Caroline McQuigg, Mrs. Stella

Monatgomery, Miss Cora Huddleston and Mrs. Vera Cross (now Mrs. Vera Rader), together with some of their interested friends. Much of the time while they worshipped on Cherry Street the McQuiggs lived on their farm just north of Fargo, nine miles distant and drove back and forth, paying their own traveling expenses and also contributing to the support of the church. Revival meetings held there with Al Payea, C. L. Wireman, Roy Vaughn and John Murdoch as evangelists were owned and blessed of God. Hopes of additional members blossomed brightly or faded from time to time. Problems and perplexities were many and intense. Again and again the regular order of services was set aside as the little group gathered at the altar to seek help and guidance. Precious revelations were given there, and there in June, 1939, God made it clear to the McQuiggs that He wanted them to remain as pastors and "Arise and build." Truly might this church be named "Ebenezer," for it stands as mute yet exceedingly vocal witness that "Hitherto hath the Lord helped."

Step by step God led, as by prayer and fasting His leadership was sought. In the fall of 1940 a lot on the corner of Otis and Harrison Streets was purchased and construction was begun, plywood being used for both the interior and the exterior. The first service was held in the partly completed edifice on January 26, 1941. G. I. Norman and Roy Vaughn have served as evangelists since then. Could these walls speak they could tell of unnumbered sighs and groans which have issued from burdened hearts during the process of their construction.

The church is not the product of the munificent gift of one but of the sacrifices of the consecrated few who now number fourteen. Their faith, their loyalty, their sacrifices and their persistence in the face of obstacles have not been noted by God alone. The people of the community have taken knowledge that God has been and is with this church and they are watching carefully the witness of holiness, and though some yet are inclined to look askance, may the words of Goldsmith ever be true for the Sunbury Wesleyan Methodist church that "those who come to scoff remain to pray" because God sees fit to bless the faith of those who worship there and o'ershadow the place with His Shekinah!

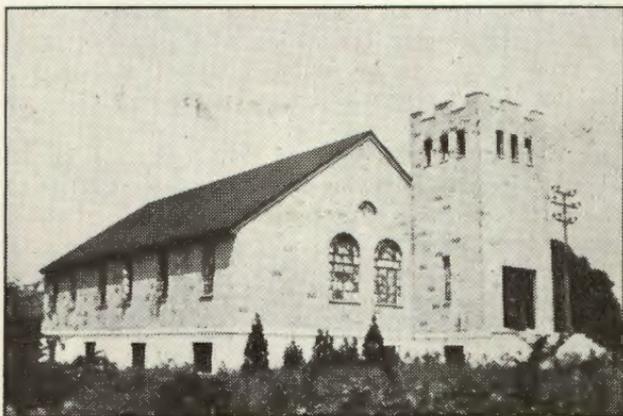
The Dedicatory Services were held on the evening of March 25, 1942, at the time of the Spring Memorial Institute, and were in charge of the President of the Ohio Conference, Rev. L. D. Wilcox. The sermon was by Rev. Harry Stanley and as a fitting climax the altar was lined with seeking souls.

Two special features concerning the edifice are noteworthy. The call to worship is sounded forth by a broadcasting unit which permits the use of both vocal and instrumental recordings, and over the front entry is the Power Station—the Prayer Room.

Sketch prepared by Monna Rogers.

**NORTHRIDGE-DAYTON**

Into the heart of a community called Northridge, located in the northern sector of Dayton's suburban area, was born a Wesleyan Methodist church with a purpose, a vision and with the community at heart! Under the Divine Providence of God into this needy field nigh white unto harvest came two young people in the person of John and Ruth Woodhouse in April, 1935 to lead in a revival campaign. The manifestation of God through His Spirit resulted in a packed House nightly, the conversion of many souls and a nucleus of believers desirous of a spiritual church home. Leaving the evangelistic field from full time service, the writer accepted a call of the people to come and pastor the flock. Thus on Mother's Day, 1935 the local work was opened entirely on a faith basis and in October, 1935 about



twelve souls united with the Wesleyan connection and a church was organized.

Time and space is too limited to detail the glorious battles, the tears and heartaches, the joys and glad tidings, the dark hours and the bright days. The spiritual and material victories as our great God and Savior Jesus Christ led unerringly through many an uneven way. Due to reasons God foresaw, (and which site today is occupied by a state highway) after two years the church was moved to an only available building, a cottage God had prepared for us whose joint owner was a devoted and faithful member of the church. Here the work prospered. News of the little "Wesleyan cottage" spread. The Sunday school grew from a record attendance in the first building of 100 to 150 here. Classes were held outside, inside and in neighboring homes. Here was where some glorious

revivals took place and plans culminated for the building of a much needed church. A corner site located on the great dixie highway No. 25 at Neff Road in the heart of Northridge was acquired, ground was broken in July, 1938 and excavation of the basement got under way. In June, 1939 building operations began by completing a 36 foot by 60 foot basement auditorium plus a 12 foot vestibule foundation, neatly decorated and equipped with furnace room and two rest rooms. Services were held here for a period of over two years. Tests came, many a glorious battle fought and victories won. The blessed Holy Ghost made manifest the will of God from time to time and led the saints on to higher ground. The first river baptismal service was held June 25, 1939 when many believers in the presence of hundreds lining the shore declared their identity with Christ in baptism. Waves of glory broke in on revivals under Roy Vaughn, Brother and Sister Fossit and Brothers Zike and Schell. The secret of Northridge work has been founded in prayer and soul compassion in revival efforts. Easter Sunday school in 1940 broke all records with 226 present. And then how well we remember the singing convention which brought the glory and such capacity crowds only to be followed with the state W. Y. P. S. convention in May of that year which remains yet so vivid a sacred memory of three blessed days.

The pastor right after conference of 1940 took unto himself a lovely and devoted companion and following a wedding retreat resumed work and entered into an intensive evangelistic campaign in the local church, assisted by Rev. Eugene Reiber. Words are inadequate to describe God's gracious goodness to all of us as a church in this series. Then came Christmas and Easter, always great days within the church and at which times special building fund offerings were given out from generous and kind hearts, the record offering being over \$500.00 in cash for the day. It is blessed to see God's people walk cheerfully in the light of tithing!

In some respects 1941 was a year of "steep hill climbing" but God kept His hand on the church. The enemy was oppressing; the continuation of building operations seemed hampered, some important decisions were pending within the work, but the writer with a few of the faithful saints kept believing God, pressing the need of building finance and layed the past, present and future in the hands of God and waited patiently on Him. The pastor retired for another conference year and 1941-1942, up to the writing of this report, has been the best year in the history of the work. A glorious revival under the divine leadership of the spirit with the human co-operation of Rev. Norman and Brother Bartlett and the saints turned the key for an abundant entrance into a series of blessed victories.

Attendance, offerings, morale and spirituality increased. The Sunday school took on new life. New people came to worship. A deluxe furnace system was installed. The six weeks winter camp meeting with Rev. and Mrs. Sisk, Brother Rotz and the Dorsey Trio was a great success in many respects. Several souls truly found heart-felt, know-so experiences in

grace and to this day are standing as pillars in the church. A fine 44 capacity church-school bus was prayed in and paid for in the spring of 1942. Easter was a red letter day with a record attendance of 229 and offering of \$100.00 and eleven being received into the church. Then the great day arrived when announcement was made that the work on the church would be resumed April the 20th. How happy everyone was. How we did praise our God for answering this prayer! It seemed as though the very windows of heaven have been open for again how good God was to open the door for a long waited for desire of a radio broadcast. Having prayed through in biding God's time, the Spirit whispered, "This is the hour" and without solicitation or pressure, God graciously opened the way. The contract with station WING, 1410kc was signed by faith Thursday, April 2 and \$85.00 was handed the accountant Saturday the 4th for three special Easter broadcasts of "The Wesleyan Hour" which has continued weekly till this date.

The corner stone laying ceremonies took place June 14th to which came many friends to hear and participate in the service conducted over a loud speaker system outside the nearly completed church edifice. July 12th has been set as the day of dedication when it is the sincere prayer of Northridge church that the building may be dedicated to God free of debt. The parsonage is expected to be finished this summer of 1942. 'Tis true this church plant stands as a testimony of much sacrifice, labor and most of all God's goodness to His children. We stand aside and are amazed at His marvelous love. We lift to Him all the praise and glory due unto His holy name!

Could we not be safe in saying that regardless of the past conquests we have just begun to explore this canaan land. The view ahead and across the vast expanse is wonderful. . . . For there we see fertile valleys and rugged mountain steeps, cities to conquer and territory to possess. So children of God, let us go forth joyfully bearing His reproach, treading neath a banner that will always wave, "Holiness unto the Lord."

With this we close the first few chapters of pioneering Northridge-Dayton for Jesus. If Christ tarries His coming, many more chapters are ahead but when the "finis" has been signed, and the last page of life is turned, may in heaven we each through the passing years lay the sheaves down at Jesus' feet, look up in His lovely face whose visage on calvary was so marred for His love unto us and say, "Thou alone art worthy."

Rev. John A. S. Woodhouse, Pastor 1935-1942.

## CHAPTER EIGHT

### A LAST LOOK AROUND

And so we have journeyed together over a century of history. We have traced the course of Wesleyanism in Ohio from its rise in an hour of national crisis that tried men's souls and revealed the metal of which they were made. We have followed its fortunes through sunshine and through storm; through adversity and through prosperity. We have watched those fortunes wax and wane. We have seen them flourish and we have seen them decline. The careful reader of these pages will doubtless have been able to discern some relationship of cause and effect in the checkered fortunes of those years and, while it may not now be possible to ascertain all the hidden sources of either defeat or victory, he will have been able to trace a definite relationship between loyalty to truth, and victory; between lack of vision or of aggressiveness, and defeat. If by this means we shall have been able in some degree to point out the paths of victory to workers of the present and the future, our task has not been in vain.

There may remain, however, certain questions in the minds of readers as there have been in ours as we searched the sources of this story. Perhaps a brief consideration of some of these queries will add to the value of this record.

One question which persistently presents itself is, "Why have so many churches been lost during the years?" While it is now too late to find a complete answer, we suggest certain causes, of whose presence and operation we have found hints.

1. First of all, because it lies at the root of the matter, we suggest that some of these organizations were built on an insubstantial foundation. The original members were not thoroughly instructed in Wesleyan standards, or their piety and loyalty were not sufficiently deep and lasting.

2. We list another cause which we suggested to us. In the town of Tiptecanoe in Harrison county, we found a record of an old church, one of the appointments on the Deersville circuit. On inquiring in the village we were first met by the assertion that no such church ever existed. We insisted that the county records showed there was one. So they sent us down the street to the home of a man past eighty. When we told him our errand, he replied, "Yes, sir, there was a Wesleyan church here. I went there to Sunday school when I was a boy. My father and my uncle were members of that church." Later we walked down through town and he showed us where the building used to stand at the south edge of town in a sort of triangle between the railroad and state highway No. 8. On inquiring the reason why the church closed its doors, the old gentleman replied simply, "The members got at loggerheads." Why need we say more?

3. As one of the most powerful of all the reasons in the various cases of decline, we suggest the lack, or the decline, of a spirit of evangelism. From the very earliest days we find records of great revivals. We are told of a meeting when one feared to enter the premises for the felt presence of God. They tell of meetings when the house would not accommodate the crowds and of others when many souls were swept into the kingdom of God. At some of those points work no longer exists; at others it is not in the condition of prosperity it then enjoyed. Why? One of the most pertinent answers must be—a loss of the evangelistic passion. Part of this can be traced to a reaction from the reform stand of the Wesleyans. The reformer has a God-given mission. He must be a man of strong convictions and firm stand; one who contends for the right and the truth. But those very qualities requisite to the fulfilling of his mission may become a subtle trap of the enemy to destroy his work. In zeal to support his cause he forgets to emphasize other truths as vital to the cause of God, as the one for which he fights. He comes to have a distorted view of the field of spiritual truth. Certain truths become, to him, unduly magnified, and others lose importance. He degenerates into a mere contender. In such a process it is inevitable that he lose something—often it is the evangelistic spirit. This is the peculiar danger of the reformer. For this he must be on his guard.

Again, the changing needs of the hour may need a changing emphasis on truth. Truth itself never changes. It is eternal and immutable as God Himself. But the changing needs of changing humanity require a constant revisal of our emphasis to meet the need of the day in which we live. For example, a hundred years ago there was a need for emphasis on the preaching of liberty and equality and the condemnation of the system of slavery. Today that truth is the same but a man who made it the major emphasis of his ministry would be hopelessly outdated. Another tragic example of a similar failure to respond to new needs is to be found in the union movement and its disastrous results. Unless we, of today, keep the emphasis of our teaching abreast with the need of the hour, we shall be left behind and cast aside, mere stranded driftwood in some eddying backwash, while others outstrip us on the hurrying stream of life.

4. Another cause of frequent failure lies in the loss of certain leaders. We observe this in both conferences at the time of the union movement and again a little later in the 1880's or thereabouts. There were not a few strong men, many of them of evangelistic stamp and some outstanding holiness leaders, who saw fit, after laboring for some years with the Wesleyans, to withdraw to some other religious body. What their reasons were, it would now be difficult to say in many cases. At any rate, it is not for us to judge. But certain it is, that these circumstances left a demoralizing influence, and helped to weaken the work.

Another question which arises is, "What about the stand of the Conference on holiness?" This is a question which demands a careful and

candid examination in view of the many reports which have been circulated to the effect that the conference was anti-holiness. After having given the subject careful consideration, we have arrived at the conclusion that the reports referred to have been unduly exaggerated. Credence has been lent to them by certain unfortunate incidents. Some of the friends of holiness have been unwise and sometimes fanatical in their presentation of the doctrine. This has alienated some who might have been won by different procedure. Then, too, some advocates of holiness have presented certain things which have been opposed. The point of contention was not vital to the doctrine of holiness, but those who favored it were unable to make the distinction, and so broadly accused those who differed with them of opposing holiness, when the facts of the case are, they were not opposing either the doctrine or the experience, but those peculiar and unwarranted claims concerning it.

We have found facts which fully satisfy us that from the beginning there were leaders of the conference who favored and advocated the doctrine of holiness. And these have continued with us throughout the history of Wesleyanism in Ohio. Nor can we find any record that there ever was any official stand contrary to the distinctly Wesleyan doctrine of entire sanctification.

On the other hand, we readily grant that there have been those who were not favorable to the doctrine, and some who even opposed it. While on the part of still others there was an indifference which proved the breeding-ground for that opposition. Naturally this has resulted in a weakened emphasis on the glorious doctrine of full salvation. This we would assign as the fifth reason for past defeats. As in other days, those who fail or refuse at their Kadesh-Barnea cannot expect but a waste, howling wilderness as the inevitable result of their failure.

We greatly deplore the necessity of recording such a fact: but would that all should learn thereby the great importance of proper emphasis in our preaching and teaching, on the doctrine of holiness.

It is only natural to inquire, "Why did these conditions exist?" We answer by asking, "Why isn't every member of every Wesleyan church now enjoying the blessing?" But further than this we suggest some other reasons:

1. The unfortunate and unwise presentation of the doctrine and experience already referred to, which has antagonized some who might have been friends.

2. The very conditions of the organization of the Wesleyan Church in Ohio. We have found in the east that the cause of abolition brought together under one Church, those who did not agree on the subject of secretism. Some of this difference was transplanted to Miami. But in the Zanesville Conference, "the conference where Edward Smith had reigned as KING over this subject," as Prindle once put it, there was no disagreement over secrecy. The disagreement came over the doctrine of holiness.

As one who is better qualified to speak than we are has asserted, the early conference was made up of friends of the anti-slavery cause gathered from various folds, including quite a few strong men of Calvinistic stock. Naturally it took time and wisdom to overcome this difference.

3. Another possible cause has engaged our attention—the Oberlin influence. As we have already seen many of the early men were Oberlin students. In Chapter 2 we have noticed one strong reason for this Wesleyan interest in that seminary. Such a background of strong abolition stand as Oberlin presented, was naturally congenial to early Wesleyans. But at the same time these men inevitably came under the strong influence of Charles G. Finney, and he, while being a mighty power for godliness and evangelical religion, and having received a definite second experience of his own, was not Wesleyanic in his teaching on holiness. A. M. Hills who was personally acquainted with Finney, traces this weakness in the Oberlin theology to a wrong theory respecting sin, a theory which made sin to consist only in the attitude of the will. Such teaching of course failed entirely to set forth either the need or the gracious possibility of having the heart cleansed from the bent to sin which lies at the root of wrong choices. Finney and his associates, therefore, made consecration and sanctification practically synonymous. And he objected to the Methodist teaching on sanctification, as, in his judgment, it laid too much stress on states of the sensibility. Could this theological background have been one influence in the conference toward a theory divergent from the true Wesleyan doctrine of Christian perfection?

While treating this subject, we believe it is also fair to add, that as far as we can determine at this distant date, the men who took an unfavorable attitude on the subject of holiness, have been on the defensive, indicating that to a degree they felt themselves to be un-Wesleyanic. It is with gratitude that we can now record that the opposition has disappeared and, for years the conference and its active workers have been strong and unequivocal in their advocacy of the distinctive Wesleyan doctrine of scriptural, second-blessing, holiness.

But we have a more pleasant subject to review—the rising tide of recent years bringing an advance in every phase of the conference work. A brief survey of those measures which have been used of God in promoting this spiritual prosperity are in order. We assign them as follows:

1. A renewed and emphasized insistence on the experience of heart holiness. This dates from about the turn of the century, and has been constantly on the increase to this hour.

2. The founding of Victory Camp and the subsequent annual meetings which have brought so much new spiritual life to the whole conference.

3. The Ministerial Association and Holiness Convention which since November of 1927 has held its meetings regularly each spring and fall. This has been a strong source of spiritual blessing and increasing conference unity.

4. The Young People's work of the conference which has done so much to evangelize the rising generation and enlist them in the service of Christ.

5. The aggressive movement resulting in the organization of new churches; and the consequent inspiration and enthusiasm imparted by the presence of new folk at conference.

6. A new and increasing spirit of coöperation on the part of all the workers of the conference and their splendid loyalty and willingness to sacrifice if need be to carry on the work of Christ's kingdom.

As we have looked back on the past, we have found those years to be not without defects and defeats. We trust we have not given too much space to their consideration. If we have, our error has arisen from a desire to save ourselves from like failures in the future.

And now what of that future? We have a goodly heritage. The noble men who have preceded us have fought bravely and well. But their battles are over; their crowns are won. The torch from their faltering hands has been taken up by a new generation. Ours is now the battle. Ours is now the opportunity. We are challenged to do our best by the heritage we have received, by the need of the hour, and by the glorious grace of God whereby we, like the worthies who by faith have won in other days, may be "more than conquerors through Him that loved us." Let us, by the grace of God, resolve that these dead shall not have died in vain, but that the banner they unfurled shall ever be kept afloat as long as strength is in our hand to grasp its standard.

With hope and confidence for the future uppermost in our minds, we close this brief survey with two apt quotations, the first from the pen of Adam Crooks, the second written by George W. Bainum.

"Men and women of God, the world is before us. Souls are perishing all around us. In many places Zion is a waste. Life is but brief. Time is swiftly passing. What we do to rescue the perishing, or edify the Church, which is the body of Christ, must be done quickly. Then 'rich in faith,' strong in purpose, and led by the great Captain of our Salvation,

'Indissolubly joined,  
To battle all proceed;  
But arm yourselves with all the mind  
That was in Christ, your Head.'"

\* \* \*

### Wake, Bride of My Savior

Isaiah 52: 1

Wake, Bride of my Savior,  
Awake and arise!  
Behold where He cometh  
In kingliest guise!

His feet touch the mountains  
Of darkness and night,  
And glories effulgent  
Break forth into sight.

New splendors around Him,  
Magnificent burn;  
While o'er Him earth-shadows  
To haloes all turn.  
Bright morning of promise  
Is gilding the skies;  
Wake, Bride of my Savior,  
Awake and arise!

He calleth thee; hearken!  
"Beloved, awake;  
Thy beautiful garments  
Of righteousness take.  
Put on thy rich graces,  
Of love and of trust;  
Beloved, awaken,  
Arise from the dust.

"Go, herald My coming; -  
Go witness for Me,  
Seek out the sin-laden  
And bid them be free.  
Speak kind to the erring,  
With sorrows oppressed,  
And tell the sore-hearted  
That I will give rest."

Dispense the rich bounty,  
Send forth the glad word,  
Proclaim to the nations,  
Christ Jesus thy Lord!  
Bright morning of promise  
Is gilding the skies,  
Wake, Bride of my Savior,  
Awake and arise!