

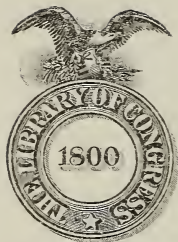


THE PEERLESS ORATOR

MATTHEW SIMPSON, D. D., LL. D.

Bishop of the Methodist Episcopal Church

E. M. WOOD



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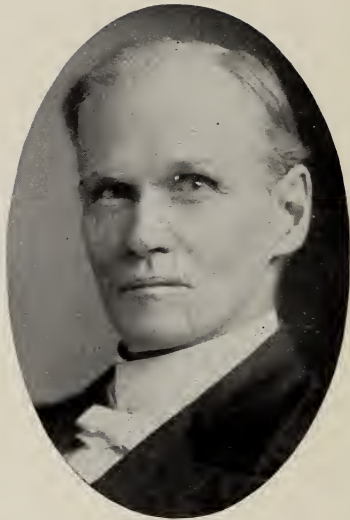












E. M. Wood.

# THE PEERLESS ORATOR

THE REV. MATTHEW SIMPSON, D. D., LL. D.

Bishop of the

METHODIST EPISCOPAL CHURCH

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ILLUSTRATED

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By  
REV. E. M. WOOD, D. D., LL. D.

Author of "How the Bible was made," "Beginnings of Faith and Science," "Schools for Spirits," "Bishops and Legislation," &c., &c.

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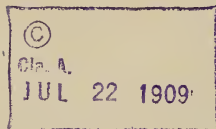


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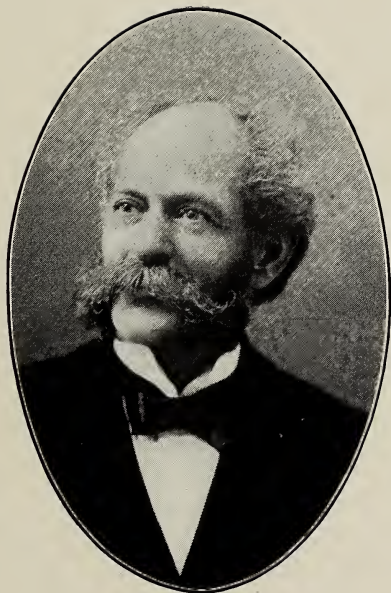
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Mr. H. J. Heinz  
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Mr. H. J. Heinz.

A great admirer of Bishop Simpson; and almost a life-long friend of the author; a successful organizer and a philanthropic business man who has made the publication of this work possible.



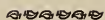


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**To the Young People as a  
Stimulus and a Guide  
to Success**

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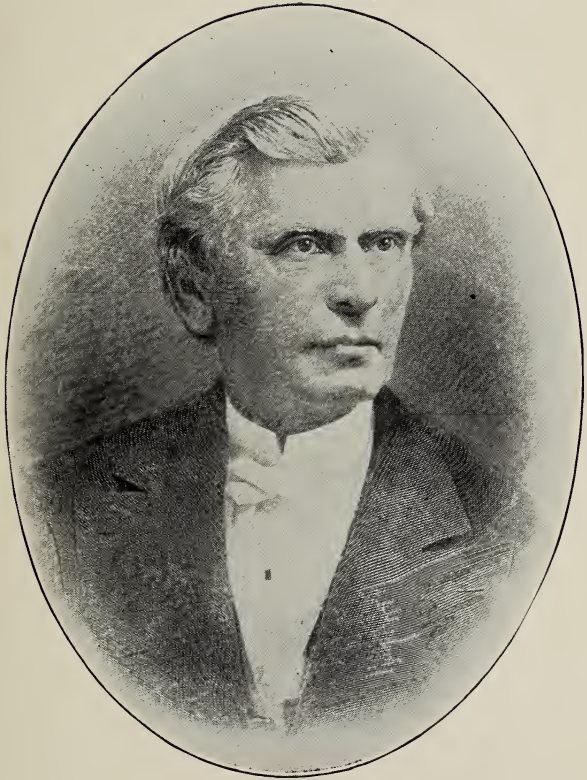
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Bishop Simpson.



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## Foreword

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Few names in Methodist history, since the days of John Wesley, are as widely and favorably known as that of Bishop Matthew Simpson. As a preacher he had no superior and few equals. The announcement that he would preach in a given church or lecture in a public hall always crowded either to its utmost capacity however spacious. Who, that heard his sermon on "When the morning stars sang together and all the sons of God shouted for joy", or his oration on "The Future of our Country" can forget the spell and resistless power of his eloquence. His fame as a preacher and orator was equally great in America and in England. As a bishop he was trusted and honored for his executive ability and loved and revered for his saintliness of character. Distance of time does not diminish his fame or detract from his greatness.

Such a life should be constantly held up as a splendid ideal to inspire the ministry of the Church to strive for the highest possible attainments in character and effectiveness. The author of this volume, Dr. E. M. Wood, by

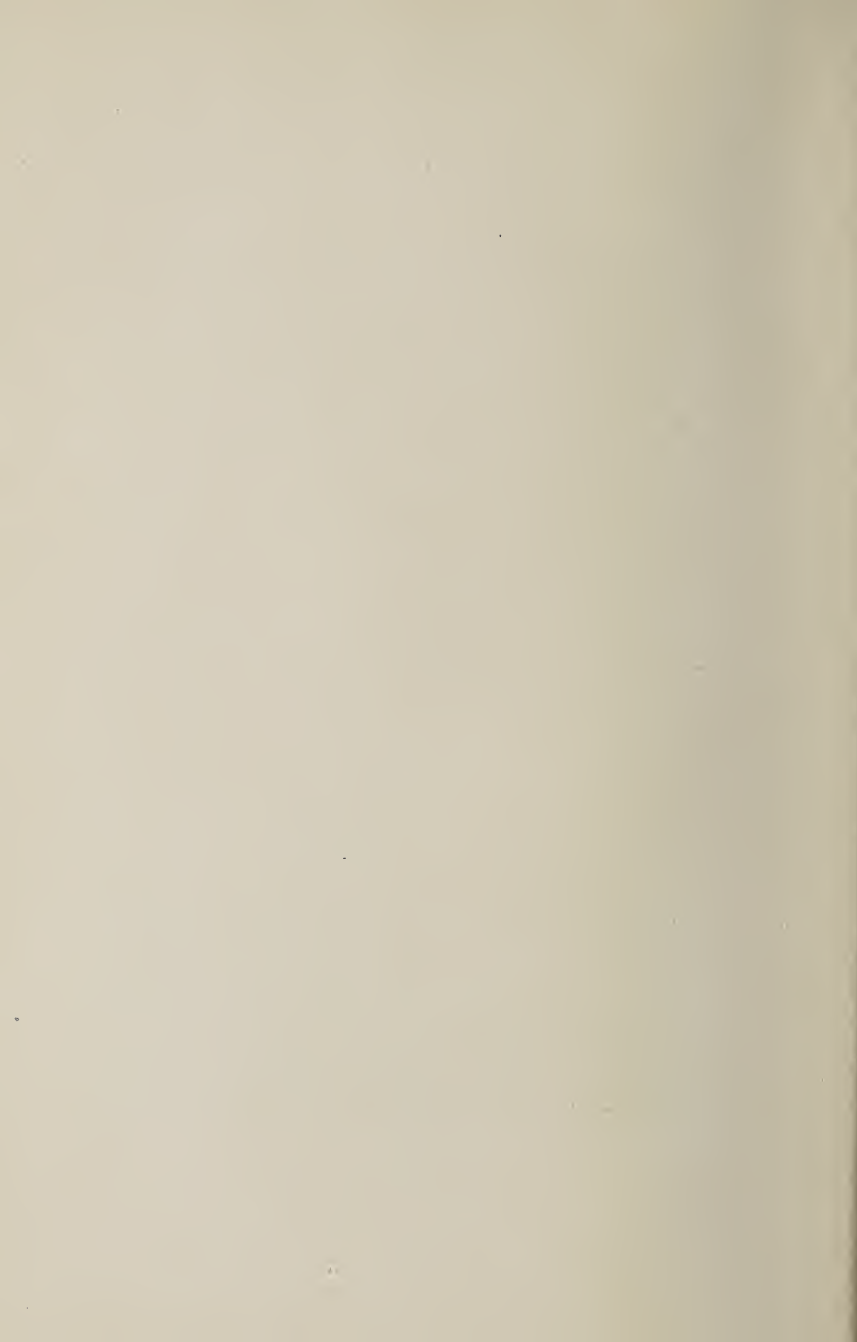
intimate association with Bishop Simpson for a considerable period as assistant in the preparation of the Encyclopedia of Methodism had special facilities for studying his subject, and has given a concise and yet sufficiently comprehensive portraiture of the man, the minister, the bishop and the masterful orator. This book is worthy of a place in every Methodist home and especially in the library of every minister of the Methodist Episcopal Church, and of any other home or library.

REV. A. B. LEONARD, D. D.

New York City.



Mrs. Bishop Simpson.



# Introduction

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Contrary to what may be the general opinion, to write a correct autobiography is a most difficult task, first for the reason that if the writer is very modest he may place less emphasis upon those great facts most meritorious, and second, what might seem most interesting to himself might not appear so to others.

And to write a biography is no easy task. The writer may be almost overwhelmed with the abundance of material, and to select from this material such as will set forth the true life properly requires great care and impartial wisdom. Every public man especially, owes it to his successors to leave his estate in as satisfactory condition as possible, and none the less so of his literary estate. But in both cases most men are very prone to postponement. Such persons often excuse themselves on the ground that they are too busy for such work, but we owe it to those who shall come after us to leave our best thoughts and works in as complete and systematic form as possible. If all inventions, discoveries and valuable acquisitions were scat-

tered, lost or destroyed, at our death, how exceedingly slow and difficult would be the advancement of our civilization.

In preparing this sketch we have often found a most unfortunate hiatus where we greatly desired a fullness of material. A large volume could be made up from the opinions of eminent men who heard him at different times and places but these would hardly fairly portray the real life of Bishop Simpson. And what a uniformity there would be in these statements as most of them would speak of his wonderful power over men either in the pulpit or on the platform. Hence we have chosen to speak of some of those characteristics not so generally known but not forgetting, however, to mention the others also with due fullness. And reasons, I think, will be found in the following chapters why it has been to me a most delightful task to which I have set my hand. But I have not written of him who is just a little and for a little while beyond our vision, out of gratitude and love only but as a worthy example and a holy inspiration for young men with poor personal and social environments but with an indomitable will and unflagging perseverance that they may attain to like eminence in usefulness and power.

Besides a general acquaintance with Bishop Simpson it was my good fortune to be with him in his own home in Philadelphia and to enjoy the hospitality of his family and to work with him in his large library in the preparation of the "Cyclopedia of Methodism". Thus I came to know the real, the inner life, of this great man. I desire here to acknowledge my indebtedness to Dr. George R. Crooks for his "Life of Bishop Simpson". But I have chosen a different outline and many new facts by which to present the predominant characteristics of this eminent scholar, preacher, bishop and orator. The "Cyclopedia of Methodism" has been very helpful in the preparation of this work.

E. M. WOOD.







Sarah Simpson,  
The Bishop's Mother.



# The Peerless Orator

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## CHAPTER I.

### FOREBEARS AND NATIVE HEATH.

NOT many authors in this hurrying age will agree with Horace when he says that your literary compositions should be kept from the public eye at least for nine years. But it is true that many important works have been much longer in preparation than his time limit. Perhaps more will agree with Carlyle who says that biography is the most universally pleasant, the most universally profitable, of all reading as biography is the only true history. Indeed there could be no history without biography for it is man-made. The best illustrations and inspirations come from the reading of real and not fictional biography. And perhaps no man knew better than Carlyle, not by the reason of his failures, but because of his wide reading, that a well written life is almost as rare as a well spent one, but as the latter does not discourage us from trying to live the best we can so the former should not prevent us from placing on record a life whose influence may be emphasized

and extended to new lives yet to appear in the history of the race. But Emerson greatly comforts and instructs us when he says that great geniuses have always the shortest biographies.

The law of heredity is not invariable and inexorable, otherwise there could not be varieties or species. This law has permitted the wild rose to be developed into more than 300 luscious varieties. Moral heredity as is now believed holds for good as well as for evil. The Bible rightly interpreted recognizes the two-fold operation of this law. There are no less than twelve instances where it speaks of the consequences of evil upon descendants. But on the other side it speaks of the mercy of the Lord unto children's children. But examples and customs are almost as persistent as the law of heredity. Common law holds about as mighty a sway as statute law. As a rule at about 35, if not before, ancestral traits and peculiarities will begin to show themselves. No philosopher ever uttered a wiser sentiment than that "no man liveth unto himself." "We must not press the theory of heredity too far. There are so many missing links that it is doubtful if it is worthy of the name of a chain. We must remember that while in some cases it is an encouraging law, in others it is equally discouraging. We challenge the

statement even as a general proposition, and more so if it be made universal, that children inherit their moral bent from the mother. Facts as we read them do not sustain the affirmation. 'Blood will tell' we admit, but whose blood, that of the father or the mother, the male or the female, no naturalist or moralist can determine.

Samuel's mother was a good praying mother, but the mother of Joseph and Benjamin had her household gods. Providence finds great men when they are greatly needed; a Washington for independence, a Lincoln for emancipation, a Grant for victory and a McKinley for expansion. Young men trusted and proved in lower positions are called to higher and more responsible work. Samuel from being janitor of the tabernacle to ancient kings and deliver prophecies and rescuing a nation.

When God calls we must be patient and accept the unfoldings of His purpose. Not every boy would keep his temper if called up four times in one night before the purpose was made known, as was Samuel. Self-possession is the master key to the temple of fame.

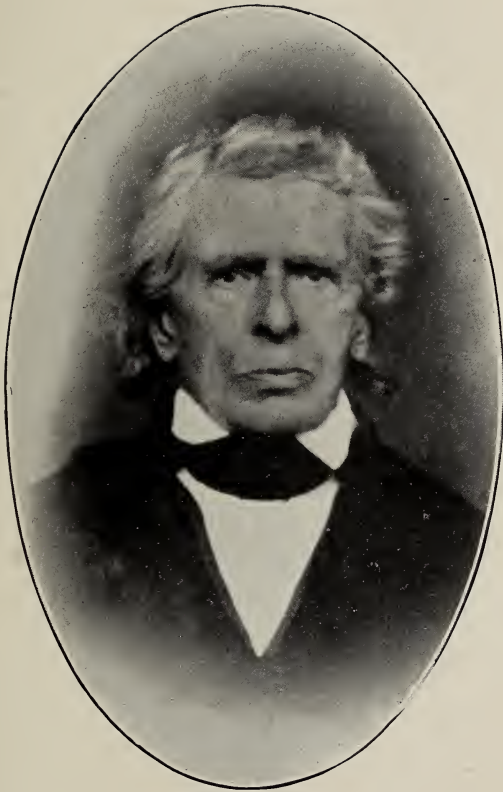
Readiness for duty is a prophecy of promotion and success; ready cash gets the best bar-

gain; ready talent will first step upon the throne; the ready speaker carries the multitude. The 'initiative' has won for the American soldier universal admiration. 'Here am I' should be placarded on the breast of every young Christian.

In the face of the greatest combinations of capital ever known, of the largest number of organizations among men, of almost bewildering mechanical appliances, individualism was never such a potent factor as now. It is the man behind the gun, the man with the hoe, the man must be counted on, the man is not lost in the complex machinery of society. In all the whirr of machinery, in all the vast crowds of society, in all movements, moral, industrial or religious, stand forth young men, under your own banner, proudly saying 'Here am I.' "

In Europe the tendency is to trace lineage on an ascending scale, but in America on a descending scale, perhaps not always wisely.

Bishop Simpson's grandfather on the father's side was from England, and for some time was in the service of the English Government as a horse dragoon. Later with his family he emigrated to Tyrone County, Ireland, and died in middle life, leaving five sons and one daughter,



Uncle Matthew Simpson.





Andrew, John, William, Matthew, James and Mary. In 1793 the widowed grandmother and family came to America and landing at Baltimore they removed to Huntingdon, Pennsylvania, and William located in Erie County, Pennsylvania but most of the family settled in Harrison County, Ohio.

The bishop's father, James, the youngest of the family, was a man of great energy and business tact and was for some time a clerk in Pittsburg with John Wrenshall, the family residing here for a short time when the bishop was a small boy. After this Wrenshall began the manufacture of weaver's reeds, and with the bishop's uncle, Matthew Simpson, they set up a store with these goods in Cadiz, Ohio, with John Wrenshall, who was a merchant, as partner in Pittsburg. He was an Englishman and is supposed to be the first local preacher of Methodism in the town. He resided on Market Street and owned an orchard in the rear of his house, where preaching was sometimes held.

Grandmother Simpson was a woman of wonderful memory and more than ordinary intellect. John Wesley visited Ireland annually for several years, and on one of these tours she heard

him preach shortly after she became a widow, and she was converted. From that time the entire family attended the Methodist Church and at an early age they all united with that society. She had been raised a Presbyterian, but from this on, although she lived past ninety, she was happy and cheerful and lived to see all her children occupying respected positions.

James Simpson, the bishop's father, married Sarah Tingley, June 1, 1806, when they had all lived for a brief time on Short Creek, Jefferson County, and then removed to Cadiz, Ohio, but his health failing, he moved to Pittsburg and resided on Fourth Street between Market and Ferry, where he died of consumption, June 15, 1812, when Matthew, the bishop, was six days less than one year old. The widow soon returned to Cadiz, Ohio.

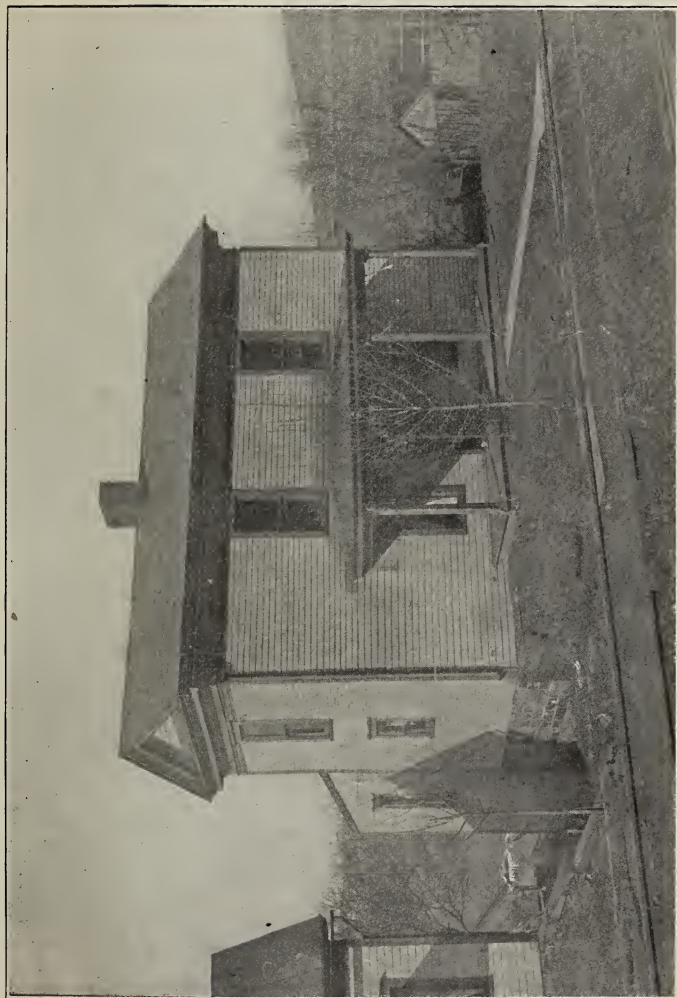
His mother, Sarah Tingley, was born near Stony Brook, about twenty miles from South Amboy, New Jersey, May 23, 1781. Her father, Jeremiah Tingley, served in the Revolutionary War after which he located for a number of years in Winchester, Virginia, and in 1801, moved to Ohio and settled on Short Creek near Hopewell, Jefferson County. They were Bap-

tists, but all finally joined the Methodist Church. Here Jeremiah Tingley, the bishop's maternal grandfather, died. The Tingleys were well educated. William, the bishop's maternal uncle, was clerk of the Court of Harrison County for thirty years, in which office the bishop spent much time as assistant clerk. Joseph Tingley, Ph. D., a cousin, was born in Cadiz, Ohio, in 1822, and he entered Allegheny College but finished in Asbury, now DePau, University, Greencastle, Indiana, in 1846. He was then in 1849, after serving as tutor, elected professor of Natural Science. The other cousin of the bishop was Jeremiah Tingley, Ph. D., who was born in Cadiz, Ohio, in 1826, and entered Asbury University and graduated in 1850. After teaching for some time in a female seminary, he was elected professor of Natural Science and Chemistry in Allegheny College. Afterwards he was professor of Chemistry in the West Penn Medical College in Pittsburg. These are some of the eminent persons on his mother's side.

The family of which the bishop was the youngest and was the only son are as follows: Hattie, the eldest, was born in Cadiz, April 3, 1807. In 1829 she married Mr. George McCullough who

afterwards bought a farm near Liverpool, Ohio, Here the bishop's mother and his uncle Matthew lived with them and all were engaged at odd times in the manufacture of neck stocks for which there was a good trade at that time. Afterwards the McCulloughs removed to Cincinnati, where for many years he was a successful merchant. The second sister, Elizabeth, was born February 2, 1809. She was married to a physician by the name of Curtis W. Scoles, who became a minister of the Pittsburg conference in 1842 and died in 1847 having served Johnstown, Ligonier, Elizabeth, Carmichels and Brownsville. Being of a delicate nature she died of consumption when only twenty-four years of age, and was buried in Cadiz.

The elder sister was five years old, the other sister three years old, and the bishop only one year old when their father died. Thus was the mother left with a responsible charge besides the care of an unmarried uncle, a man of delicate health, who made his home with them. No wonder that the bishop remained but two months at Madison College. With his deep affection for his mother and the other members of the family, he could not afford to be sup-



Where Simpson was born,  
Cadiz, O.



ported by them but must go home to help support them. His father had purchased a home in the center of the town of Cadiz, and was successful in business until his health failed. The house in which they lived was a small, unpainted frame house of four or five rooms. The house was later removed from its first location, and although a plain one-story and a half house, was probably as good as the average houses at that time.

What a famous city is Cadiz! As early as 1809, two years before the bishop was born, we find among the names and occupations of its citizens, James Simpson, reedmaker, and William Tingley, school teacher. Later here were Hon. Edwin M. Stanton, Lincoln's Secretary of War, and Hon. John A. Bingham, the prosecutor of Lincoln's murderer. These remind us of the saying of Carlyle, as Bishop Simpson also was born here, "great men are not born among fools": Bishop Simpson had a paternal uncle who resided in Harrison County from whom descended John Simpson, Mary A. Simpson, wife of Mr. J. C. Patterson, now of Cadiz, and Matthew W. Simpson and William Simpson. Some of these long ago moved to Illinois, some to

Kansas and others to California. Young Simpson might have thought like Tennyson when he said, "I believe the discipline of those who are to live in the coming age is different from that of any previous one. I can only look at the strange providences in my own life with wonder as to what they were intended to fit me for".





## CHAPTER II.

## SCHOLAR AND EDUCATOR.

Sometimes it is seen that a precocious intellect is indicative of a feeble body, but that such an intellect should so overcome the weakness of the body as to live long and do a vast amount of exhausting work approaches close to a modern miracle. And yet such was the life of Bishop Simpson. Without assistance and before he was three years of age he had learned the alphabet, to spell and to read. He said he was astonished when ministers stopping at his mother's home should even ask him if he could read, and before he was five years of age he had learned the multiplication table and the elements of arithmetic. Here we see the early beginnings of what was afterwards shown in him, namely, a most accurate speller, a rapid reader, an expert mathematician and a thorough linguist. When seven years of age he attended school a few months, studying arithmetic and grammar, and this was followed by a short period in a select school, studying grammar and geography. Next he attended an academy in Cadiz under the cele-

brated physician Dr. McBean, to learn the ancient languages. He believed with the ancients that the morning hour had gold in its mouth. Dr. McBean died in 1875 and the bishop wrote the widow a beautiful tribute to his memory. Between five and ten years of age he had access to a public library in his native town and had read a large number of volumes on travel, history and biography. He has often told me that from his earliest recollection he regarded writing as the merest drudgery, and this greatly handicapped him, especially while in the editorial office. He was sent to a private tutor to improve his penmanship and his long experience in the County Clerk's office greatly improved his handwriting, so that to the last of his life he wrote a fair hand, but never without the feeling of drudgery. This was also at a great expense to him so that in nearly all of his public life he employed a stenographer.

He especially disliked declamation, reciting the language and thoughts of another, and to escape this he often traded with the students, preferring essays or original orations. His memory, however, was marvelous and at one time while in Madison College, he recited fifteen



Madison College,  
Uniontown, Pa.



propositions in geometry and at another twenty-four, and this wonderful faculty rendered him good service in recalling the conjugations, the declensions and the vocabulary of the ancient and modern languages. He seldom memorized his sermons, and so when he delivered one such sermon his friends told him that it was a great failure and he never attempted it again.

A work on surveying, embracing geometry and trigonometry was put into his hands when a boy, and it gave him great delight and was soon mastered without a teacher, except an occasional suggestion from his uncle Matthew.

Simpson, who was a fine mathematician and a superior linguist, when only eight years of age began the study of the German and soon read the German Bible through, and when at family worship he would read the German and his uncle or his mother would read the English Bible, and they would compare the translations. Afterwards when holding German Conferences he occasionally preached in German.

From his practice as clerk he often listened to famous men before the courts, and thus acquired not only the methods of legal procedure, but the general principles of law which served

him well in his official position as president of the general and annual conferences, and in the various business church committees of which he was a member.

He had an uncle, Tingley, who for several years was editor and publisher of the county paper, and he often assisted in every department of the paper, even to setting type, as well as writing editorials, and this knowledge was of great use to him when called upon to edit the *Western Christian Advocate*, as well as in publishing his books.

The bishop began the study of Latin with two young men who were boarders in his mother's home and attending the academy, and such was his success that in about three months he studied Ross' Latin grammar, read *Historia Sacra*, four books of Caesar and a large part of *Cataline*. He then entered the academy and finished his full course in Latin and began the study of Greek grammar. In a little over four months he had finished the *Graeca Minora*, the first volume of *Graeca Majora*, part of the second volume, and a number of books of Homer, thus finishing what was then regarded by the colleges a complete course in Latin and Greek in

about seven months of actual work. Besides these studies under the direction of his uncle he studied French, Spanish and Italian, besides botany, chemistry and geology. When only fifteen years of age, his uncle, having opened a select school, he became his assistant often taking entire management of the school and hearing advanced classes in the sciences, mathematics and the classics.

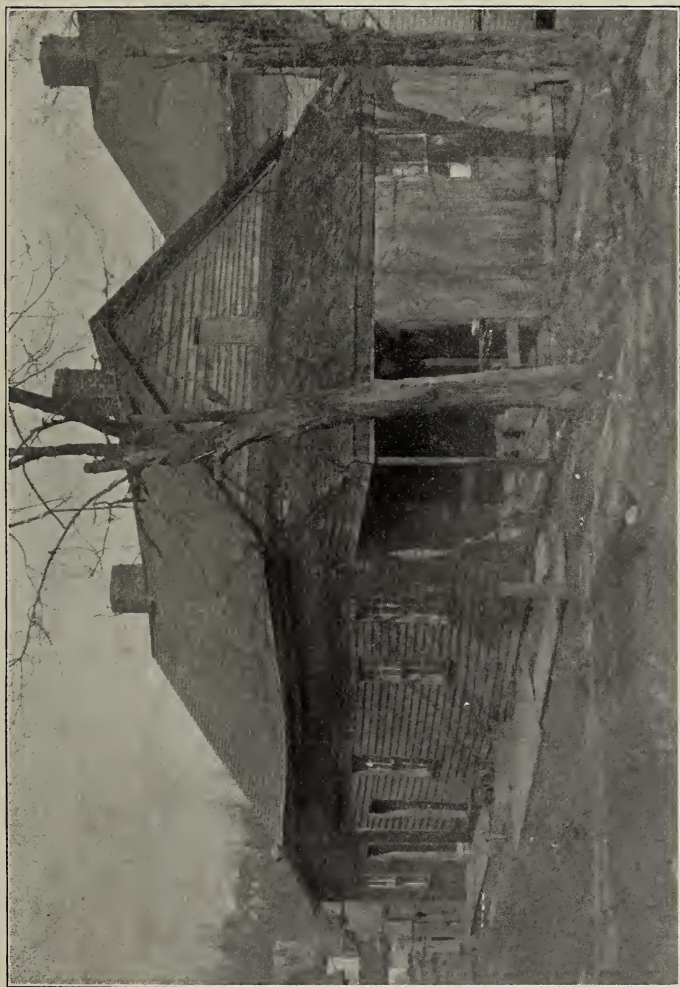
After this time Dr. Charles Elliott, a professor in Madison College, was visiting at the home of his mother and offered him a position as teacher in that institution. Dr. Homer J. Clark, the financial agent of that college, was about this time visiting Cadiz, and also urged him to go to that school. Uniontown, Pa., the seat of Madison College, was ninety miles from Cadiz, Ohio. He determined to make the journey on foot, partly on account of economy, and also as no stage road went through Cadiz. So, tying up a little bundle of clothes and a few books and with eleven dollars and twenty-five cents in his pocket, he started and traveling the whole distance on foot he arrived after three days on the third day of November, 1828. He was then a young man of seventeen, and Dr. Elliott received him cor-



dially and by invitation he boarded with the family in company with Simon Elliott, then a student, and brother of Charles. He at once commenced reviewing Hebrew, Greek and Latin, and geometry, and he assisted Dr. Elliott in the languages and often heard all of his classes in the absence of the doctor. At family prayer it was the custom to read from the Hebrew, the Septuagint, the Vulgate, the French and the German, each one noting the various readings and discussions followed. Here at college he read Vergil, Cicero, Livy and Tacitus. He said that Dr. Elliott told him that he would need no instruction from him in Latin or Greek. He was soon elected a tutor in the college. Here were about forty students in the classics and thirty in the English course. Here he also continued his rigid rule of early rising in November and December at five o'clock, four and sometimes as early as half past three, and reviewing his studies and recitations for the day.

Now came a great crisis in the bishop's life, having been in Madison College less than two months. His success in college was most remarkable, but his thoughts would ever and anon turn to the home he had left. The little property





First M. E. Church,  
Cadiz, O.



left by his father in support of the family was melting away, and his uncle was in poor health. His oldest sister was to be married soon, his youngest sister was in poor health, and his mother becoming very frail, and he felt it his duty to give up his college work and return to his home where at least he would not be a tax on them for his support but where he might be a comfort and a help to them. And so he wrote to his uncle an unusually long and very wise letter for a boy of seventeen years, asking for his advice in the dilemma. He said that he was comfortably situated there and therefore was well satisfied to stay if they were comfortably situated at home. He decided to return home during the holidays, which he did again walking the whole distance. He said that he found such a change in the circumstances of the family as seemed to make it necessary that he should remain at home. He was obliged reluctantly to give up his college pursuits and the tutorship to which he had been promoted. He again assisted in school at Cadiz, and for three years pursued the study of medicine, accumulated a medical library, and commenced the practice. The courts had offered him an official

position, but he finally declined all else and entered the ministry, and was appointed to St. Clairsville Circuit, and the second year was sent to Pittsburg. He, however, did not give up his ambition to complete his college course and so arranged with Rev. Dr. Bruce, president of the Western University of Pennsylvania, to attend his lectures on moral science, and they would give him the degree of A. M. He entered upon the course of lectures, but on his way home one morning he was informed that Allegheny College had conferred the degree upon him.

In 1837 he was elected professor of Natural Science in Allegheny College, Meadville, Pa., and in the same year was elected vice-president of the faculty. This change in the faculty seemed necessary as Dr. Ruter, then president, was about to resign and undertake missionary work in Texas, then just opened to Protestantism by annexation to the United States. Dr. Homer J. Clark was elected president and retained the professorship of mathematics. Before this Dr. Ruter had been invited to the presidency of La Grange College, Alabama, and he agreed to accept if Bishop Simpson would take a position under him in the faculty. This he de-

clined to do, and Dr. Ruter went to Texas instead. Simpson was required to teach besides the natural sciences some of the higher mathematics as surveying and navigation. At that time Professor G. W. Clark, a graduate of the college and later professor in Mount Union College, O., had charge of the Latin and Greek. Subsequently he became one of the three founders of Mount Union College, Ohio, with O. N. Hartshorn and I. O. Chapman. At that time also Calvin Kingsley, another graduate of the college, afterward Bishop Kingsley, was tutor of some classes and Simpson evidently was pleased with his surroundings in the college. He said the main building was good, the library large, having 8,000 volumes, the laboratory fair, and the apparatus for natural science was excellent. Soon a graduate of West Point, Professor Alden, was elected to the chair of mathematics. He was an efficient mathematician, and his sister married the famous financier, Jay Cooke. Inside of two years he left for a professorship in Kentucky and Dr. Joseph Barker was elected in his place, and subsequently was elected president of the college.

While in the college, Simpson had a class on

Sunday afternoon in his house reading the Greek Testament, and among these persons were Gordon Battelle, who was a famous preacher and educator in West Virginia, and also Frank H. Pierpont. These two men were members of the State Convention which organized the State of West Virginia. Battelle was appointed chaplain of a regiment during the Civil War and died of typhoid fever. Pierpont became a distinguished lawyer and then Governor of the State. These items briefly related will show the intelligent environment of Bishop Simpson while in Allegheny College.

In the spring of 1838 he was elected professor in Asbury University, an institution just opening in Greencastle, Indiana. His health was poor and his cough troublesome, and so he declined but in the winter of the same year he was elected president and accepted to begin his work in the spring. At this time he was only twenty-seven years of age and how rapid had been his promotion! There was perhaps no more diligent student in Allegheny College than Professor Simpson himself. He used his opportunities to the full for reading the Greek and Latin fathers in the original and studying Origen, the Koran,

Calvin's Institutes and of all his readings he made copious notes, all of which experiences had generously fitted him for his new position as president of Asbury University.

Simpson arrived in Greencastle in April, 1839. The charter for the University had been secured in 1837. The village then had about five hundred inhabitants, living mostly in one story and a half frame or log buildings. It was a county seat, and the little forbidding hotels were full, and such were the rude surroundings that I have heard the bishop and his wife say that never had they felt so despondent as that Saturday afternoon when they arrived in Greencastle with their only child, a little boy not yet two years old. Simpson soon found warm hearted friends, especially in the board of trustees, among whom was that humorist, the sanguine and hopeful Peter Cartwright. Here was only a preparatory school, meeting in a two-story building, two rooms below and one room above. Simpson took charge of the upper room where he heard his classes. At the opening of the summer session there were enrolled between seventy and eighty pupils. Surely here was occasion for the highest exercise of faith and hope. At the first



commencement which took place in the new college chapel in September, 1840, besides the graduating exercises in the evening before the literary society Henry Ward Beecher, then at Indianapolis, delivered a characteristic address. The Governor of the State, David Wallace, gave the address of welcome and then delivered to Simpson the keys of the University and then followed the inaugural address. His uncle Matthew knew the time was coming for the preparation and delivery of this address and he wrote him a very wise letter in which after referring to some embarrassments surrounding him at that time he said that there were few men if any who have had greater facility in acquiring a knowledge of literature, language and science than himself. He evidently expected him to excel in this momentous effort and after the occasion his uncle met Dr. Charles Elliott, who said that it was a great effort and such as he could not make. Rev. L. L. Hamline, afterwards bishop, said that the language of that address was fine, indeed upon the whole it was the best inaugural made by any Methodist preacher at the head of a college down to that time. The address fills about twenty-nine octavo pages and



in close type. We have space for only brief extracts. He said: Your speaker cannot be insensible to the interest of this moment. The surrounding circumstances, the eloquently impressive charge, the high trust committed to his care, and the almost immeasurable responsibility connected with it stand vividly before me." The breadth of the address may in some measure be understood by the following points which he ably discussed and illuminated by a wealth of illustration from ancient and modern history, biography and natural science, and this when only twenty-nine years of age: 1, Man is the creature of education; 2, he is perpetually receiving an education; 3, our only power is to choose in what the youth shall be educated; 4, individual character depends upon the kind of instruction received; 5, national character depends upon the same cause; 6, true fame and prosperity depend upon intellectual and moral culture; 7, colleges and universities are essential to the improvement and diffusion of education,— a, colleges furnish the outlines of general knowledge; b, colleges are places of severe mental discipline; c, colleges impart qualifications for communicating information in an interesting

and successful manner; d, colleges cherish and cultivate dispositions for enlarged efforts to ameliorate the condition of man; 8, colleges also elevate the standard of professional attainments; 9, colleges are essential to the prosperity of common schools; 10, colleges or high institutions of learning have always been the precursors of great improvements, whether in government or in the arts of civilized life. He closed with a brilliant peroration when he spoke of the benefactors of the college as hovering over the classic halls and witnessing the preparations for noble action and gazing intently on those bright intellects which even in their youth sparkle with celestial fire and ardently burn to subdue the world to Christ and usher in the millennial glory.

Thus President Simpson entered upon his arduous work also as professor of mathematics and natural science, with Cyrus Nutt, a graduate of Allegheny College in 1837, and president of the State University in 1861, as professor of Latin and Greek, and John B. Weakley as principal of the preparatory department, and here he continued from 1839 to 1848, a laborious period of nine years. A sample of his outside labors is given when he says he traveled four

hundred miles (on horseback) in twenty-three days and delivered thirty sermons and twenty-three lectures, and to do all this in those early times meant more of a sacrifice and hardship than can be imagined in these days of trolley cars and Pullman trains, and at the same time he was a man of feeble health but a man of indomitable will and courage.

During these nine years of excessive and exhaustive labors, President Simpson's already poor health was breaking. During the summer of 1847 he had a severe attack of malaria followed by typhoid fever and his physicians advised him either to change his residence or his occupation. He, therefore, notified the proper persons that he must resign. His intention was to return to the Pittsburg Conference, where his health had been much better, but at the general conference of 1848, he was elected editor of the *Western Christian Advocate*, succeeding his friend and collegiate associate, Dr. Charles Elliott. In the same year he was offered the presidency of Dickinson College, at Carlisle, Pa., which he respectfully declined. The next year he was offered the presidency of the Northwestern University, soon to be founded, and while

declining this also, he, in conference with others, purchased the beautiful site now occupied by that famous institution. On his way to the general conference of 1852 he was offered the presidency of Wesleyan University, at Middletown, Connecticut, but this was refused, as he said he greatly preferred the regular pastorate. Another invitation came, however, and that was to the presidency of Woodward College, Cincinnati, Ohio, which he also felt he must decline. But after he was elected bishop in 1852 he did not lose ardor for educational work. While he was residing in Pittsburg in 1853 he took a most active part in organizing Beaver College, and in 1854 he was very prominent in founding the Pittsburg Female College.

After he was elected editor and especially after his elevation to the Episcopal office, he felt the great loss of the opportunity of regular, classical and scientific study, and this the more because he had one of the largest private and select libraries which was peculiarly rich in the earlier great thought-masters of the world.



## CHAPTER III.

## LETTER WRITER AND EDITOR.

I have often heard the bishop remark that from boyhood he greatly disliked writing, indeed feeling it to be a drudgery. And this may in part account for the fact that the greater part of his sermons and lectures were extemporaneous, having only the most naked framework of an outline, and which he never took into the pulpit. His penmanship, however, was much superior to that of most public men. His uncle Tingley, who was clerk of the court, Cadiz, Ohio, for about thirty years, had a style of penmanship closely resembling script and doubtless this influenced Simpson in striving to imitate his handwriting, as he assisted in the clerk's office at irregular times for several years while yet a young man at home. To improve his penmanship, however, he took a special course in penmanship but he never gained a liking for writing, and hence he employed a stenographer the greater part of his public life. He never took pleasure in composition in his school days, although he made attempts at poetical and prose and even humor-

ous writings in order to cultivate a greater facility of expression. Very little of such writings he preserved, perhaps thinking them of little value. When only nineteen years of age on his birthday he wrote a few lines of rhyme in appreciation of his uncle's kindness and services to him as his faithful moral and intellectual preceptor. When twenty years of age he wrote a brief essay on electricity, another on optics, and another a description of the motions of the earth, which were read at different times before the Philosophical Society of Cadiz.

His aversion to writing may account for the scarcity of his literary remains, and had it not been that reporters usually took down his sermons, lectures and addresses, there would have been much less found after his death. This dislike of writing may account in large part also for his brief and fragmentary diary, although it is not uncommon among all classes of professional men, as in most cases the first entries in his diary were fuller and more consecutive, then began omissions of a month, then six months, and finally perhaps altogether. It is said that a Frenchman tried to kill himself when he learned that his wife also was keeping a diary. Of course a diary is often tinged by certain moods and must

not be trusted too far as a full statement of the case. He often deplored these omissions and made solemn promises of closer attention to this matter, only to be broken again. In one entry he says, "A month and a half have passed since my last entry, and nearly all the time I have been thinking that I would write."

The same may be said of his letters, those of his earlier years being much longer and mostly of elegant composition. As his uncle Matthew Simpson had been his great foster father from early boyhood, most of his home correspondence was with him, and through him to his widowed mother and his two sisters. His uncle's letters to him, covering a period of about ten years, that is, from the age of nineteen to twenty-nine, for good English, for wise advice, and for condensation, have no superior in the English language if indeed in any language. What a model letter-writer was therefore before this young man! What troubles have come to society by reason of profuse and unchaste letter-writing? After Whittier read the Carlyle correspondence he destroyed most of his letters covering a period of fifty years. What torments came to John Wesley from his unseemly large correspondence? Not because it was unchaste, for it was not so, but because it was so largely with women which



would naturally excite jealousy. Bishop Simpson because of his national and international fame had a voluminous correspondence, but little of it was with women. And this was not so because of a lack of personal ardor of temperament, but because of his prudence and extreme caution.

Full oft have letters caused the writers  
To curse the day they were inditers.

The bundle of letters which I hold as a precious legacy, although written to me at a critical time in my religious and ministerial life, might be thrown into public print without revision and without harm to his memory or to myself. He knew that there was darkness around me that could be felt, and he knew the cause of it; he knew that faith was lowering its shield and hope was dragging its anchor; so he wrote that word which was sweeter to me than Doctor, Honorable, Governor, President, or Bishop, it was Remember, *my brother*,

“The shadow of the wall  
Hides the tallest wheat of all.”

But Goethe says that letters are among the most significant memorials man can leave behind him. And Johnson says, that in a man's letters his soul lies naked; his letters are only the mirror of his breast.



The uncle seemed to fear that after the bishop's marriage, which took place November 3, 1835 he might be inclined to forget him so on January 28, 1836 the bishop wrote a most affectionate letter, in which occurs this beautiful sentiment: "Can I forget that uncle who nursed me frequently in his arms, sang to me in gleeful mood, turned my infant mind to science, supplied me with books, introduced me to public life, filled my mind with moral and religious sentiments, and followed me from home with prayers and his fondest wishes, and to use his own expression felt that his life was bound up in the lad's life? Can I forget that uncle? No, never, while life or thought or being lasts or immortality endures." In all epistolary correspondence we know of nothing so full of genuine fidelity and touching pathos. But in his letters to his wife, from whom he was so often absent, in fulfillment of official duties, are often found expressions of the purest affection and conjugal regard. On one of his tours in Indiana in 1843, he wrote his wife, then in Pittsburg, just as he was entering his thirty-third year, "Oh, how time flies. Four years longer have I lived than I expected to, and yet how little have I done." When on a trip through Europe and the Holy Land, he had been detained in Beyrout by sickness and

wrote his wife thus: "Twenty years ago this evening! Yes, this very evening! Do you remember the little group which met in that parlor in Penn Street, and do you remember the neat young woman with the blush of health upon her cheek who stood trembling beside a tall awkward looking man and there and then before God's minister (Zarah H. Coston) those solemn vows were said?" After his return he was sick in Pittsburg all through 1858 where he had resided ever since he was elected bishop in 1852, many expected daily to learn of his death.

In 1859 his family removed to Evanston, Ill., and he was able to resume in part his official work. He wrote to his wife as follows: "When I look up at the moon these clear nights, I can fancy that it shines also on my loved ones on the shores of Lake Michigan as brightly as it shines on me here, not far from Lake Ontario."

When fifty years of age, he writes to his wife: "The scenes of our childhood are fled, the sweet flowers and birds are gone \* \* \* were this heart silent, other hearts would beat on, were these eyes closed, other eyes would still smile, and soon the very waves that cover me would sparkle back the starlight of heaven." Having been on the ocean so much,

the moon, the stars, the kaleidoscopic waves suggest to him beautiful figures of speech.

In April, 1871, Bishop Simpson writes his wife who was then in Europe: "How strange is memory! Above all the memories of affection! They do not die. Loved ones across the sea, loved ones across the great sea of the invisible, seem to come near. Back yonder in Greencastle, in that small house I can see our little boy (the first born) climbing on my knee. How plainly I see him now as I write with the tears falling from my eyes; his round rosy cheek, his soft voice, and then, and then, that forehead so smooth and cold that we kissed before we laid him away." (From Dr. Crooks).

These extracts are sufficient to show the great heart of a great man and in a large sense they show also why he was great. He did not wear his heart on his sleeve, and it was only seldom that he wept in preaching, and only to very intimate friends did he make a disclosure of his deep affection. At his own table when some tender reference was made, I have seen the tears run down and fall upon his napkin, and yet perhaps no word would be spoken by himself.

The form of the bishop's letters is worthy of notice. The salutation was never fulsome, but al-

ways in keeping with the position of the person addressed, and wherever it could be properly written, his favorite expression, as I have said, was "My Dear Brother". In later years his letters were much briefer, but always clear and easily understood. He said at once what he thought was proper to say, with no repetition or unnecessary verbiage. And in closing, if acquainted, he never omitted a kind wish to be remembered to the family. Unless in case of some affliction he uniformly closed his letters by "Yours truly". But his signature was the most unvarying part of his letters. He never signed as Rev. or Bishop, but simply "M. Simpson", and the writing was as uniform almost as if made by a stamp or a plate, which, however, he never used. As a rule although his letters were dictated he reread them all and then affixed his signature. He did not like to write or speak his own official title of bishop. Once in company with him we called upon a distinguished lady, and she not recognizing him, then he said my name is Simpson, and still not recognizing him, he said, Matthew Simpson, and she was still in the dark, and then he said, Bishop Simpson, and I saw a distinct flush come to his face as she began to apologize.

One can but wonder how a man who disliked writing would ever consent to become an editor, but it was not the composition he disliked but the manual labor. And then stenography was not so common in 1848 when he was elected editor of the *Western Christian Advocate* at Cincinnati. He never was a frequent contributor to the journals of his day. During his visit to the Holy Land, he wrote several articles for the church papers, which were eagerly read by his friends, as he had such a keen observation of men and manners and of the beautiful in nature, art and architecture. When elected editor no one questioned his scholarly ability, but some feared lest his lack of public writing should prove him to be unsuited for the place. Besides this he was following an editor of great learning and favorably known throughout the country. And again the church and the nation were in a state of feverish if not of delirious agitation.

The bishop was a member of the General Conference in 1844, when the separation between the church north and south took place, and he had heard it more than hinted that a division of the church would lead to a disunion of the states. Already Calhoun had proposed a president for the north and one for the south, and Dr. Capers of the south had al-

ready proposed a general conference for the northern conferences and one for the southern conferences. The church south had only been organized about three years when Simpson was elected editor and there were many unsettled conditions, especially along the border. The south was pressing the question of introducing slavery into the western states and territories. Bishop Simpson had early formed a strong attachment for Henry Clay, who wrote the fugitive slave bill which was adopted by the Congress, but with the clause omitted which Clay had in it that in case of capture of a slave there should be a trial by a jury, which, however, Congress struck out. The temperance question, pewed churches and mixed sittings, and lay delegation were then live questions. A man of such early training as he had, of such broad intelligence, of such arduous and courageous temperament could not be expected to keep his pen out of such political and ecclesiastical questions. Being strongly anti-slavery, yet he was not an abolitionist in the party sense, and in this he differed with his uncle and much controversy was held between them on this subject. But his greatest efforts were directed against the extension of slavery into the territories. On the temperance question he wrote: "Ministers of the gospel, fear not the charge of



meddling in politics. The demagogue may assault you but you have nothing to fear. Sobriety will prepare the way for the gospel; we have a special promise to plead in behalf of the church, as if written in view of such men and such opposition: 'The gates of hell shall not prevail against it' ". Bishop Simpson while strong in his convictions, nevertheless was always open to clear light, and so changed his opinion some times. At first he was opposed to pewed churches, but afterwards favored them. At first he was opposed to lay delegation in the general and annual conferences, but when the plan omitted the latter body he threw himself with all his eloquence and courage in favor of the measure. It should be said here that Bishop Simpson was not by nature a controversialist but during the latter part of his editorial career he became involved with some newspapers in a sharp controversy on the slavery question but following Shakespeare's advice he showed himself a man. I never knew of his having a debate on baptism or Calvinism, which was so common in those early times. While editor, Dr. Rice, a Presbyterian, was writing against the doctrine and government of the Methodist Church, but after a short article or two in reply, he turned the matter over to Dr. Foster, afterwards bishop, and an able debater and his let-

ters were afterwards published in a volume, entitled "Objections to Calvinism". It is not to be wondered at, therefore, that Simpson's course on these public questions was not universally approved by even the church itself.

In the General Conference of 1852 when he was a candidate for the episcopacy he found that nearly all the delegates from the Ohio and North Ohio conferences were opposed to him but on the first ballot four bishops, the required number, were elected; 173 votes were cast and Scott had 113, Simpson 110, Baker 90 and Ames 89, the two-thirds rule not yet having been adopted.





## CHAPTER IV.

## LITERARY WORKS.

The literary achievements of men have much to do with their earthly immortality. Had Homer and Vergil left nothing concerning Athens and Troy, they perhaps would have long since perished out of the thought of mankind. Without his written dramas Shakespeare would be little known personally today, and without the written Gospels and the letters of the apostles it is doubtful whether Christianity would have survived even to the present time. Had not Luther, Calvin and Wesley written much, their great religious movements would no doubt have ceased long ago. Wesley was a tireless and ceaseless writer, and if any criticism could be offered it would be that he wrote too much.

Bishop Simpson wrote too little. Often did I urge him to put in suitable form his principal sermons, lectures and addresses, and especially his autobiography, but procrastination, as he often said, was his almost unconquerable fault. As I have said elsewhere, his utter dislike of writing might seem a sufficient excuse were it not that most of his literary work in later years was done by a stenographer, and

he was an accurate and rapid dictator, but seldom revising his work. He often said that the public would not care much for his writings after he was gone, but he did leave an all too brief sketch of his life. His characteristic modesty concerning himself and his efforts would naturally deter him from leaving writings of any kind, and besides he was elected to the episcopal office just at a time when he was ripening for a literary life. We have shown elsewhere that he was a very quick learner in any department which he undertook, and in early life he was a voracious reader of valuable literature, but when he came to be president of a college and editor of a paper, and especially as a bishop, he often regretted that his systematic reading and study were so much broken up.

And such were the constant and extensive travels of Bishop Asbury that he left no sermons or other writings except a small work on "Causes and Cure of Heart and Church Divisions", and his Journal was simply his diary made up mostly while on his journeys. In fact none of the early bishops left any writings scarcely, except occasional letters, mainly between themselves, as in the case of Asbury and McKendree, until the time of Simpson. Some of them left occasional sermons, as Morris,

and Baker left a small work on the "Discipline of the Church" and "The Last Witness". But Foster, Haven, Peck, Hurst, Merrill and Harris left works which have reflected great credit upon their literary ability.

Like many others, Bishop Simpson's literary work was postponed too late in life, as men generally do their best work about the middle of the average life. His first book was entitled, "A Hundred Years of Methodism", published during the Centennial of American Independence, when he was about sixty-five years of age. It was dictated hurriedly and hence poorly shows the ability of the bishop to have written a much more thorough and comprehensive work. It has, however, been placed in the course of study as a book to be read by young men about to enter the conference. His next work was in connection with the "Cyclopedia of Methodism". How this work came to be published is as follows: I had published a volume on "Methodism and the Centennial of American Independence", and Mr. Stewart, of the publishing house of Everts and Stewart, Philadelphia, came to Pittsburg to interview me about taking editorial supervision of a Cyclopedia of Methodism which they were thinking of publishing. I excused myself on the ground mainly that I felt

somewhat exhausted by writing my own work and was not at all ambitious to undertake another of much larger proportions so soon. He urged, however, that they would furnish all the clerical help needed if I could but accept, and I finally suggested that on his return to Philadelphia he should call upon Bishop Simpson and lay the matter before him, and if he would co-operate we would join our efforts and prepare the work. But even this suggestion was not without some misgivings, as I knew the bishop must be absent much of the time on his official business, and the greater part of the labor must fall upon me. The bishop made an appointment to see me at Verona, Pa., where until one o'clock in the morning we were busy outlining the plan of the work. In a short time I went to Philadelphia, and we worked together in his private library until the large volume was published. And I may be permitted to say that it was highly commended and was soon found as a handy volume in most of the leading newspaper and magazine offices of the United States, and further, it may be said it is of too much value to be lost to Methodism, but of course now needs thorough revision and enlargement.

The bishop's next and last work was his Lectures before the divinity students of Yale College. This

is a medium-sized volume, dictated also much too hurriedly for thoroughness. The work is in no sense polemical or philosophical, neither does it follow any homiletical school. And while he strenuously urged extemporaneous preaching, yet he gave no encouragement for negligence of form or consecutiveness of thought or treatment. However, he cared more for substance than for form. This work also has been placed among the required readings in the course of study for young ministers.

The bishop often expressed a strong desire to write another book, probably entitled, "The Triumph of Protestantism Throughout the World". He said he had so often been on platforms where speakers as alarmists had portrayed the great dangers from Roman Catholicism. He said there was no such danger. Modern civilization will not yield control to Romanism as nearly all nations now witness, hence Romanism must change and modify her ecclesiastical system much in harmony with at least the fundamental principles of our civilization, and when this is done most of the danger has passed away forever. And more the third or fourth generation by a gradual process becomes largely imbued with our Protestant civilization and in love

with it, and hence they practically depart from Roman usages. The bishop felt so hopeful that he believed that Methodism alone would always be a counter balance to the progress of Romanism in this land, but should any emergency arise when any of the fundamentals of our civilization should be endangered, how quickly would all Protestant bodies run together to protect a common and vital interest. And knowing these and other points in the general outline in his mind, I have wished that I had time to, in some measure at least, accomplish his desire by publishing such a work.

But that I may not seem to do injustice to the other bishops of the church, I may mention more in detail their literary works. Bishop D. W. Clarke wrote the following: "Life and Times of Bishop Hedding"; "Methodist Episcopal Pulpit"; "Mental Discipline"; "Man all Immortal"; "Deathbed Scenes"; "Volume of Sermons"; "Fireside Reading"; "Elements of Algebra"; "Select London Lectures". Bishop John Emory: "A Defense of our Fathers"; "Episcopal Controversy and Defense"; "Episcopal Controversy Reviewed". Bishop R. S. Foster: "Christian Purity"; "Objections to Calvinism", and his large works on theology. Bishop Hamline: Sermons and miscellaneous works,



and Life and Letters. Bishop Harris on "The Powers of the General Conference." Bishop E. O. Haven, "Young Man Advised"; "Pillars of Truth"; "Rhetoric". Bishop Gilbert Haven, "Our Next Door Neighbor"; "The Pilgrims Wallett"; "Father Taylor"; "Occasional Sermons". Bishop Hedding, "Church Polity" and Letters. Besides Bishop Hurst's eleven volumes, some of them of large size, his last work was an illustrated "History of Methodism." Bishop Janes left us only a small work addressed to Class Leaders. Bishop Kingsley wrote on "The Resurrection of the Dead"; "Answer to Unitarianism"; and "Round the World". Bishop Merrill wrote on "Christian Baptism"; "Heaven and Hell" and the "Administration of the Discipline". Bishop Morris wrote on "Church Polity" and a book of sermons. Bishop Newman wrote works on "From Dan to Beersheba"; "The Thrones and Palaces of Babylon and Nineveh". Bishop Peck left us "The Central Idea of Christianity"; "God in History"; "The True Woman"; "What Must I Do to Be Saved" and "The Great Republic". Bishop Taylor wrote "Seven Years Street Preaching"; "Four Years Campaign in India"; "California Life Illustrated" and other smaller works. Bishop Thompson left the following: "Essays"; "Letters from

Europe"; "Evidences of Revealed Religion"; "Our Oriental Missions". Bishop Warren has written on "Sights and Insights"; "Travels in Europe" and some smaller works. Bishop Wiley left us "Religion in the Family" and "Fallen Heroes in Foo Chow". Other bishops have written smaller works not mentioned here. It will be observed that excepting a few works, most of the above are scarcely known to the reading public of today. Since the organization of the church in 1784, eighty-five men have been called to this the highest and most influential office in the church and are not their literary products altogether too meager and scarce? It cannot be assumed that they lacked scholarship and literary ability, nor that there were no special occasions to call forth discussions from their pens, since they lived through the most excited and agitated periods both of our national and ecclesiastical history. Among others two important reasons may be assigned for this deficiency of literary episcopal output. In those times great emphasis was placed upon the importance of being men of one book, being consecrated directly and exclusively to the ministerial calling, notwithstanding Wesley had set them such an illustrious example to the contrary. And of course emphasis would not be taken off but rather



increased when called to this sacred office. Another cause may be found in their prolonged absence from home and almost continuous travel.

The earlier bishops of the Methodist Episcopal Church South make no better showing, if indeed as good. Bishop Soule left nothing, although a man of good intellect; Bishop Bascom left a work on slavery and four volumes of sermons; Bishop Andrew left a small work on family government and miscellaneous writings; Bishop Paine wrote "The Life and Times of Bishop McKendree"; Bishop McTyeire was the author of "Manual of the Discipline," "Duties of Masters" and "History of Methodism". After inquiry it is found that the bishops of the Episcopal Church have but little better literary record. It is true, however, that the bishops of the Church of England have the best record for similar officials for scholarship and critical and literary productions, and the chief reasons are they have more leisure and are not so often called upon at outside functions.

It seems to me, therefore, that the bishops of the Methodist Episcopal Church should have more leisure and less outside work to perform. Also by reason of the great influence of their exalted position they should write more for the press, and pub-

lish thorough discussions of great questions especially such as affect the moral and social and intellectual welfare of society, and this should be done when they are in the fullest vigor of mind and body.



## CHAPTER V.

## PERSONAL APPEARANCE AND HABITS.

It can hardly be said on any score that Bishop Simpson was a handsome man, but what of it as an American humorist says that "a handsome man ain't much of a man anyway." In some of his greatest flights of oratory he did have a face like a benediction. But homely men have made great successes. Pope was a hunchback, and for this reason was called an interrogation point. Socrates had thick lips, lobster-like eyes and a flat nose. Ben Johnson, Lord Brougham, Lord Chesterfield, Gibbon, Humbolt, Edward Irving and Darwin were very homely. Even in the times of Horace, he said that a great intellect lies concealed under an uncouth exterior. Goethe was generally pronounced a handsome man, and when he would enter a restaurant the people would lay down their knives and forks to look at him, and yet he himself said that which applies so well to Simpson that great endowments often announce themselves in the form of singularity and awkwardness. A German philosopher has said that in the natural world we rarely see beauty allied with usefulness. As we shall see he was not small like

one of the great poets of Athens, who had lead fastened to his sandals to prevent him being toppled over or blown away. We say nothing against small men, for we think Paul Jones, Lord Nelson, the Little Corporal, Aristotle, Pope and the Italian Abbe Galiani, who was four feet and six inches in height but a man of vast and luminous learning.

As these lines may be read by many who never saw Bishop Simpson, a personal description of him may be of interest to them at least. He was about six feet in height, rather slightly built except having heavy shoulders, and his weight was above the average, becoming lighter in his later years. He was always inclined to stoop and towards the life he had heavy reddish brown hair which grew down over his forehead, but in later years the upper half of his head was almost bald. His frontal skull was well formed and a little receding, but his low grown hair might cause one to think that his head was not well shaped in this respect. His head was very wide between the ears, indicating great force and energy. His hat band measure was very large, suggesting large brain capacity and nervous vital force. He had long and heavy eye brows, which overshadowed deep set, piercing and yet benignant blue

eyes, and his nose was large and somewhat aquiline, indicating the orator and strength of character. His mouth was broad and seemed always ready for a smile. His broad and heavy chin, like his large ears, suggested charity and benevolence. His arms were long and when in action seemed extremely so, and his hands and feet were well shaped almost, however, approaching the feminine model. It was not his habit to wear a beard, but on his way to the Holy Land he let his beard grow, and it was white on his chin and brown on his cheeks and sandy on his upper lip, and then he was only about forty-six years of age. His voice was not heavy, but resonant and had good carrying qualities to large audiences. His voice was "so sweet and musical as bright Apollo's lute, strung with his hair." He was very pleasing in the social circle, and was quick and sprightly in conversation and often had a peculiar way of answering a question, in which he would incorporate the question itself in his answer. He was a good and rapid walker, and not many would find it easy to keep up with his gait. His general habit on the street was to look straight ahead. He was quick with his hands and could find a page or certain place in a book as soon as any man whom I have

ever known. He was not fastidious in his dress, but plain and simple.

“A golden mind stoops not to shows of dross  
For 'tis the mind that makes the body rich.”

One who knew him well says that he was very awkward when nearly grown up, even uncouth and stooped in the “Atlantean shoulders, fit to beare the weight of mightiest monarchies.” Even in after years his appearance in the pulpit did not at first create a favorable impression, but no sooner had he commenced his address than a deep interest was awakened and sustained to the very last. As the dramatist says he was, “A Corinthian, a lad of mettle, a good boy.”

It is not surprising to find that a boy with such an ardent temperament should be very active and indeed difficult to restrain. He speaks himself of his fondness for noise and excitement, and would laugh at the lightning and thunder. In running, jumping, wrestling, shooting with bow and arrow, and flying kites, he tried to excel, and his friends encouraged him in these outdoor sports as favorable to overcome his physical weakness. At the time of his birth his father was in feeble health and later died of consumption, and this would make his mother and friends apprehensive of his danger. He never

expected to live to see full manhood. He commenced a diary in 1831 when he was twenty years old, and a significant entry was made June 21, 1831: "This day I am twenty; the one-fifth of a century has elapsed since I was born. In that period I have been acquiring necessary information for a journey which I shall probably never take. Though I am young I feel in myself the shafts of death." Soon after this he said that the doctor thought that by strict care and active exercise he may recover. He went to the country and tried harvesting, which he says he stood much better than he expected. He even worked on the public highways, and as a carpenter, repairing the church. In the same year he bought a horse for the purpose of riding for health. The bishop told me that in those years he wore a cat-skin on his breast to protect his lungs and for its supposed electrical effect.

It should be remembered that during these years he was studying medicine, and sometimes in their absence the regular physicians requested him to attend patients, some of whom had serious afflictions.

When we consider the intensity of his life and work and how severely he tasked himself, we are surprised that he lived so long. Shakespeare says that when the mind is free the body is delicate; and



further he says the mind shall banquet though the body pine; and it is the mind that makes the body rich. He seemed in early life to have copied closely Wesley's personal rules for daily life. He usually rose at four o'clock the year round, read the Bible, mostly in the ancient languages, read works on science and medicine, assisted in the clerk's office, heard recitations in the academy, attended prayer meeting, preaching and Sunday-school, writing addresses for some other persons, fasted on Fridays, led class in the church and afterwards was appointed to a six weeks' circuit with thirty-four appointments, including his home town. He says his health was still poor, but meeting a physician on his circuit, who had recovered his health, he advised him to ride from eight to ten miles and preach once a day. Having been strongly advised by nearly all other physicians to desist from preaching as his life was in danger, he always regarded this as a Providential interview. When he was appointed to Pittsburg as junior preacher, his friends strongly advised him not to go as his lungs were weak and health poor, and the city smoky and dusty and cholera epidemic there. His uncle Simpson was still concerned for his health and wrote saying that if his health should fail he



should come home till it should mend. In a later letter he wrote that his health and welfare gave him great concern of mind. Also when asked his advice concerning the study of French and German, he said that he would not for fear of his health. The bishop at the same time was balancing probabilities when he wrote his uncle that he thought Providence either designed him for a very short life or else one marked with peculiar incidents of an arduous and responsible character, and still later his uncle wrote that his daily prayer was that God would give him health, grace, wisdom and fortitude to do His will in all things. Another letter from his uncle must have been very helpful to him, in which he cautioned him against trembling over a premature grave. When the bishop was only nineteen years of age he says his health was seriously affected with a severe pain in the head, attended with inflammation of the eyes, the most unpleasant symptom being a sense of occasional dizziness and fulness in the head, and some of these symptoms occasionally returned for a few years. But strange as it may seem during the two years he spent in Pittsburg and the six months he spent in Monongahela City, his health greatly improved, so that by the remarkable force and energy of his will he was enabled largely to

overcome his natural physical weakness and accomplish some of the most heroic work ever given to the church. Livy said that bravery and endurance make a man a Roman. Here was a greater than a Richard Baxter struggling against physical disabilities all his life; a greater than a Milton, who could make the mental eye see what his blinded natural eye could not behold; a greater than a Whitefield, who so entranced the people that they did not observe his squinting eyes; a greater than a Summerfield whose frail form seemed ethereal and spiritual in his Gospel rhapsodies.

We do not intend to intimate that a true model physique is not a decided advantage. It is but this must be compensated or counterbalanced by other superior talents. Perhaps it is generally true that the beautiful captivates us before the useful, but when the flowers fade we appreciate more fully the fruit.

“How small a part of time they share  
That are so wondrous sweet and fair!  
Illustrious acts high raptures do infuse  
And every conqueror creates a muse.”

I doubt not that men who know their weaknesses and hindrances are spurred to loftier efforts by this knowledge. Even pain and suffering have their

compensations, they yield the peaceable fruits of righteousness. It is said that a squinting eye is an advantage to a boxer, and a left hand batter is a prize in a game. All hindrances coupled with courage and perseverance may be overcome. Marcus Morton ran for Governor of Massachusetts seventeen times before he was elected. We are not always good judges as to whether we have failed or succeeded. After the polished Edward Everett had spoken for two hours at the dedication of the battlefield of Gettysburg, President Lincoln arose and read his address consisting of two hundred and sixty-six words. Lincoln thought he had made a failure but Everett said he would rather be the author of those twenty lines than his finished oration. Lincoln's words have been cast in bronze and placed in the Hall of Fame.

“Stronger by weakness, wiser men become  
As they draw near to their eternal home.”



## CHAPTER VI.

## GRADUATE PHYSICIAN.

The medical profession is the oldest of the professions. Men began to care for their bodies before they began to care for their souls. Among the Puritans, especially in New England, it was not uncommon for the ministers to act as physicians and the two professions have been intimately associated from early history, and many have passed from one to the other. A few years ago the medical profession was in danger of being considered grossly materialistic. At school a student studied almost wholly from a physiological and anatomical standpoint, and in the dissecting or surgical room the joke passed around that they must be careful not to cut the soul, while performing an operation. It is proper for the physician to experiment upon the patient, as in all other professions experiments are made, and the physician must do likewise, or no advance will be made. And suppose that some lives are lost in these experiments, more are saved by the knowledge derived therefrom.

Physicians often complain of the actions of ministers in the sick room. Mournful demeanor is no

doubt injurious to the recovery of the patient, but if, on the other hand, he can pacify the mind, he helps the physician to restore the patient. The physician is admitted into the home under the most sacred and delicate conditions, and, should he betray that privilege, there is no condemnation or punishment too great for him scarcely.

How many physicians are engaged in church work? Too few of them are found at church services. In general, the people are greatly at fault, for "Sunday sickness" is an epidemic that prevails at all seasons, and seems to be worse in hot weather than at any other time. People will work through sickness all week and go to see the doctor on Sunday. Many physicians do not like to be called out of church, but I see no impropriety in it.

Remedies and medicines are at least as old as the Bible and the New Testament recognizes the profession and practice, and nowhere is the profession condemned. The great advancement in the knowledge of remedies and in surgery and anesthetics is one of the greatest blessings that has come to modern civilized life. What inexpressible sufferings men in ancient times must have endured on the battlefield, in times of epidemics and distressing disease? To deny the existence of disease is to give

the lie to our senses and turns the Bible into foolishness and no one is a friend of the Bible or true Christianity who denies the real existence of evil.

Bishops Thomson and Wiley were both graduate physicians before entering the ministry.

Comparatively few persons know to what extent Simpson studied and practiced medicine before he entered the ministry. When nineteen years of age he felt that it was time that he should begin to shape his studies towards some definite profession. In Cadiz, Ohio, he went to an academy, the head teacher of which was Dr, James McBean, and he, like the bishop, was of Scotch Irish descent. He had attended Jefferson College, Canonsburg, Pa. He was a man of fine education and of more than ordinary talents. He was born in Cadiz, and became eminent as a physician in that city, and in Freeport, O., where he subsequently removed. He especially excelled as a Latin and Greek scholar.

The bishop entered as a medical student under Dr. McBean and spent three years in such studies as were required by the law of the State, and he passed his examination before the medical board appointed by the State. Dr. McBean says that in all his studies and examinations he acquitted himself with credit. That his studies were not superficial or

merely elementary may be seen from his examinations in the ancient languages and chemistry. The following is a partial list of works studied and upon which he successfully passed his examinations: Cooper's Surgery; Cooper's Surgical Dictionary; Hufeland on Scrofula; Materia Medica, 2 volumes; Gibson's Surgery, 2 volumes; Goode's Practice of Medicine, besides works on anatomy, physiology and hygiene. These works were regarded then as standard and were quite comprehensive. He opened an office in his home and was rapidly gaining a practice, and other physicians when about to be absent employed him to attend their patients, some of whom were serious cases, requiring the most skillful treatment.

Here again we find a parallel between the bishop and John Wesley. Before going to America Wesley studied medicine for a few months, thinking that this knowledge would be of service to him as a missionary. A few years after his return from Georgia, when Wesley was 43 years of age, he opened a dispensary at the Foundry in London and employed an apothecary or druggist and an experienced surgeon and in five months he had treated more than "five hundred cases and seventy-one of these were cured of troubles long considered incurable." And



such was his success in London that in two months he opened another dispensary at Bristol and in a short time there were treated there more than two hundred patients. Wesley says that for twenty-seven years he had made anatomy and medicine his diversion in leisure hours. (When did he have them?) Of course the regular physicians pronounced him a quack, but he justified himself by saying the people were poor and his treatment cost them nothing, although in five months he had paid out over two hundred dollars for medicine alone. The next year he published his medical work, entitled "Primitive Physic, or an Easy and Natural Method of Curing Most Diseases." This book consisted of 119 12-mo. pages. This work grew out his practice in the free dispensary opened the year before and at the time of Wesley's death it had reached its twenty-third edition. Of course the work had been criticized and even laughed at, but some good physicians defended it, considering the use for which it was intended.

It is not unnatural that the medical and ministerial professions should not only run parallel, but occasionally run into each other. The proper care of the body is closely allied to the proper care of the soul, and often does the minister and the physician



meet in the same home. That the one should therefore leave his own and go into the other profession is but a short step and easily taken. The number of physicians who have left their profession and entered the ministry is large and larger, we suppose, than the number of ministers who have gone into the practice of medicine. It is no doubt true that John Wesley's knowledge of medicine was not only the foundation of his frequent advice to his preachers as to their habits of life, but was helpful to himself in living to such an old age. Simpson, like Wesley, was frail in his early years, having weak lungs, and no doubt his knowledge of medicine had much to do with his nearly reaching his seventy-third year, falling short of Wesley's limit by only fourteen years.

It is not known that John Wesley personally used much medicine, and in all his advice to his preachers he seldom refers to or recommends any medicine proper. Bishop Simpson, although educated under the severe and heroic system of practice, yet used but little medicine. Of course when under treatment by physicians he followed their advice. When he was dangerously sick in the far east, the physicians used, as he said, anodynes, twenty leaches, mustard plasters, blisters and poultices, and yet the bishop said he did not know what the trouble was.

He loved good plain food, and at banquets he greatly preferred the brilliant repartee of which he would supply his full part, rather than the rich viands before him. He fully believed in the vitalizing effect of oxygen and in later years often carried it with him, and after an exhausting effort he would use it freely, especially on retiring at night. He kept every muscle alive and active, and on rising in the morning he would frequently swing his long arms back, and bring his open palms together in front with a loud report, making the blood tingle to the tips of his fingers. His indomitable will did not yield easily to disease, and yet he had not the least faith in modern Christian Science and so-called mental healing. There were those men in his early life who

“Went about to apply a moral medicine to a mortifying mischief.”

He believed that

“By medicine life may be prolonged, yet death  
Will seize the doctor, too.”

In fact Simpson had no time for what is now known as fads, religious, political or social. He spent but little time in private conversation or in public discourse in discussing such, as he believed that most of them would die of themselves if left

alone. He had great faith in the common sense of the common people. He was not obstinately conservative nor radically progressive. Such were his studious habits, his quick and accurate insight into human motives and physical and mental conditions that he would have made a successful physician. The same elements with the addition of his masterful power to awaken the emotions and influence the judgment would have made him a most successful barrister. Wesley also would have made a successful physician. His medical work was not laughed at in his day and his prescriptions especially, for his preachers indicated a correct knowledge of the physical man and his wants. Wesley would have made a great statesman, always loyal to England, yet he had a clearer view of the wants of his country and the colonies than many of the leading statesmen of his time, yet Simpson, like Wesley, put aside all opportunities for worldly preferment, cut himself loose from all entanglements and it was a joy to him to preach from the Scripture, "God forbid that I should glory save in the Cross of Christ."

## CHAPTER VII.

## COLLEGE ASSOCIATES.

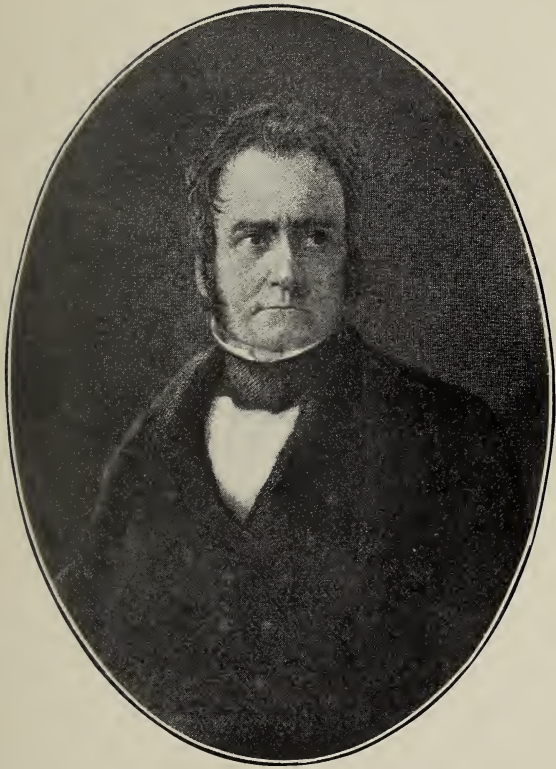
Bishop Simpson, a man true to his friends and associates, I will therefore make a brief record of some of them.

In May, 1792, Bishop Asbury spent two weeks in Uniontown and writes in his journal, "We have founded a union school. Brother C. Conway is manager, who also has charge of the district. This establishment is designed for instruction in grammar, languages and the sciences." In 1826 it became Madison College, where Simpson spent only about two months. This school became an academy and before becoming a college had been in existence thirty-four years and many have regretted that it was suspended in 1832, but the buildings were old and the library and the apparatus not the equal of those in Allegheny College, and it was thought unwise to attempt to continue both institutions. But this old institution gave a powerful impulse, especially to Methodist education in Western Pennsylvania.

H. B. Bascom was born in Hancock, New York, May 27, 1796. His parents were poor. His school days ended when twelve years of age. On removing westward he was admitted into the Ohio Conference in 1813. He was elected chaplain of Congress 1823 by the influence of Henry Clay. At the organization of the Pittsburg Conference he was appointed to Uniontown. In 1827 he was elected President of Madison College, Uniontown, Pa., which position he filled for two years, and was then appointed agent of the American Colonization Society. He was a delegate to every general conference from 1828 to 1844. In 1832 he was elected professor of moral science in Augusta College, Ky., and in 1842 became President of Transylvania College, Lexington, Ky. At the division of the church in 1844 he prepared and read the "Protest" of the southern members to the "plan", and ever after adhered to the church south. He also prepared the plan for the organization of the M. E. Church South in 1845. In 1846 he was editor of the Southern Quarterly Review, and in 1850 was elected bishop and died the same year in Louisville, Ky., aged 54. He presided at only one conference. Such in brief was Bishop Simpson's first college president and associate in college life.

Bishop Bascom published an elaborate volume in defense of the Southern church. He was a man of remarkably fine personal appearance, and had a voice of unusual compass and power. It is said that in his earlier years he was trained for the stage. Bishop Simpson said of him that at that time he was perhaps the most popular pulpit orator in the United States. His sermons were written with great care and read from manuscript, and although sometimes an hour and a half long, the people did not grow weary.

Matthew Simpson, the bishop's uncle, was born in County Tyrone, Ireland, June, 1776, and emigrated with the Simpson family to America in 1793, sailing from Londonderry and landing in Baltimore, and for a while settled in Huntingdon County, Pennsylvania, but finally removed and settled the most of them in Harrison County, Ohio. He remained with the bishop's family until a few years before his death. They finally located in Cadiz, Ohio. By close reading he became a fine scholar, especially in mathematics and the ancient and modern languages. For a number of years he was a judge of the county court, and then for ten years a member of the Ohio State Senate. He had invented and erected machinery for making weavers' reeds. He



Dr. H. B. Bascom.





also made a machine for weaving bristles into the required form of the "stock" or high necktie, three or four inches wide, so popular in those times. These two inventions furnished employment for members of the family, at which the bishop himself worked at odd times. The uncle had a private school in the home where he taught grammar, rhetoric, mathematics and the languages. He was apt in illustration, a good disciplinarian, kind and gentle. The bishop soon became his assistant teacher in the school, often taking entire charge of it. In fact this uncle was his preceptor for several years, overseeing his studies, especially in mathematics and the ancient and modern languages, German, French, Spanish and Italian.

He never lost interest in his nephew, as his letters for many years show. In a letter to him while he was pastor in Pittsburg, he wrote that instead of housing himself up in retirement, he should stir about as heretofore in the discharge of duty, and to remember that he was in the critical time of life, and in the critical time of his ministry. The bishop was contemplating doing some college work and then delivering a Hebrew oration at Allegheny College, at the request of Dr. Ruter, the president, and having passed the senior examination they would

confer upon him the degree of A. M. Concerning this oration the uncle wrote that the subject ought to be of the most solemn kind. It should be first composed in English and then translated into Hebrew. The uncle also gave him important advice about selecting texts, and how to treat them. He cautioned him in attempting to find scriptural proof to establish every principle of geology and natural philosophy. He says the Bible was intended to inculcate every moral and religious principle. He said that he hoped he did not say Paul's *letter*, instead of Paul's *epistle*, and this was the word the bishop always used in reading his lesson or announcing his text,—showing how his uncle's advice had remained with him all the years of his ministry. He not only gave him outlines of sermons, but wrote him expositions of difficult subjects in theology.

The uncle had already learned of some jealousy at the bishop's growing popularity, so he writes as follows that when he was young I taught you some things which you would do well to remember. One was that whosoever would excel in learning or piety or ministerial duties will become an object of envy. Others will industriously find and impute to you sinister motives for all you do. You are to expect all this from preachers. Pity that 'tis true! That the

bishop highly appreciated these letters is certain. He said that he thanked him very much for his several interesting letters.

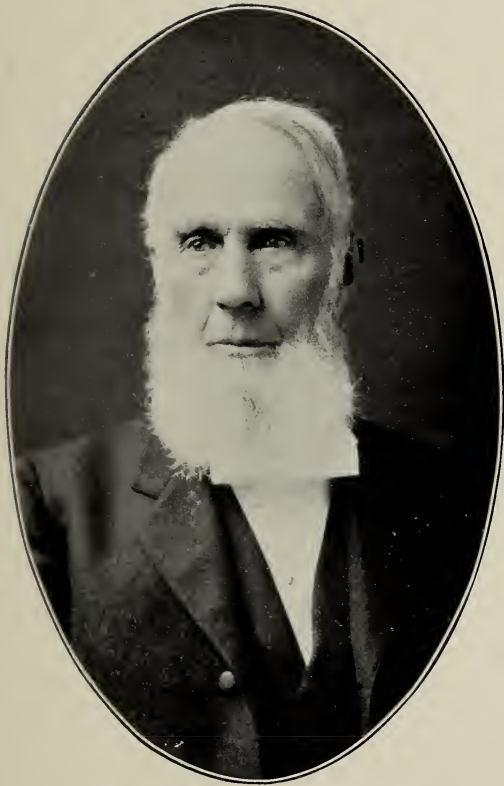
His uncle seems to have had some fears that his marriage might cause his love for the church to wane, but on the contrary, he said that he could not forget while his heart beats or his mind acts, one who gave him what little intellectual culture he possessed, and to whose precepts and example he was indebted for those traits of character which had placed him where he was. His letters now became less frequent, but no diminution of affection was seen on either side, as mother and uncle afterwards spend most of their latest years with him and his mother dying in his home.

The uncle wrote him about his great inaugural address at Asbury University, that he was exceedingly joyful at the success of his performance. But he seems uneasy about the popularity of his nephew and wrote for him to remember that he may now float to the clouds and then sink to the bottom of the ocean, and mere trifles may be the occasion of the rise and fall. He finally died in Allegheny City, and was buried in Philadelphia in the mausoleum.

Bishop Simpson was called to the chair of natural science in Allegheny College, Meadville, Pa.,

while he was pastor of the church at Williamsport, now Monongahela City, Pa., in 1837, and in the same year was elected vice-president. Dr. Martin Ruter was President of Allegheny College. He was born in Charlton, Mass., April 3, 1785. In 1801, he was admitted into the New York conference and was stationed in Montreal, then presiding elder of the New Hampshire district, and filled a number of important appointments in New England, then principal of New Market Academy, elected book agent at Cincinnati in 1820, and reelected in 1824, and President of Augusta College, Kentucky, in 1828, and remained four years, and then was transferred to the Pittsburg conference and stationed in Pittsburg with Thomas Drummond, under the Elder Charles Elliott, in 1832 and 1833. In 1833 he was elected President of Allegheny College, which he accepted the year Simpson came to Pittsburg with Thomas M. Hudson and William Hunter. Ruter remained in charge of the college three years, and then was appointed Superintendent of Missions in Texas, and died in Washington, Texas, May 16, 1838, fifty-one years of age.

He published a Hebrew grammar, a history of martyrs and an ecclesiastical history. Simpson says of him that he was a man of great industry and



Prof. Hamnette, D. D.,  
Allegheny College.



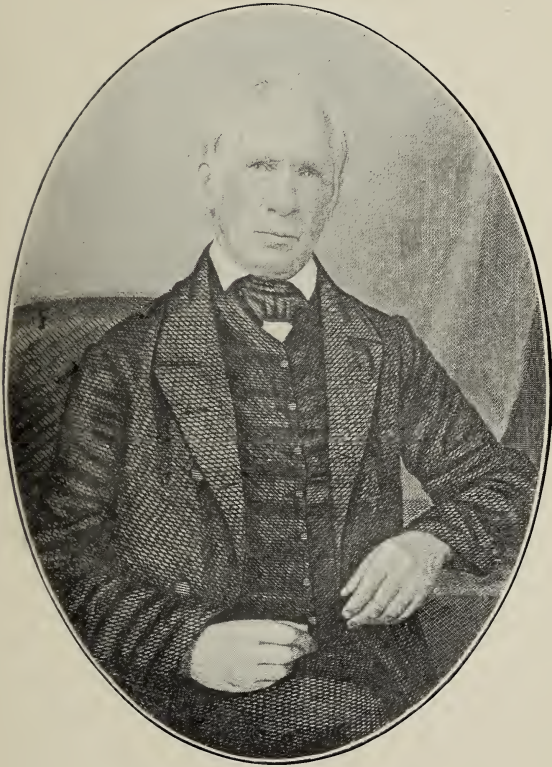
fair rather than brilliant talent. It was in 1834 that Dr. Ruter invited Simpson to become a member of the faculty of Allegheny College. He wrote him that if he would come as professor of chemistry and so forth, he would receive at least a partial salary, and that he could make up the rest by his medical practice, as there were at that time no physicians in Meadville. In two years after this he was elected to this position.

Jonathan Hamnett was born in Pittsburg Jan. 10, 1816, and united with the church in 1834, and was admitted into the Pittsburg conference in 1837, and was appointed to Chartiers with James Mills in charge. He was discontinued in 1838, and readmitted in 1839, and located in 1843. Bishop Simpson was stationed in Pittsburg when Hamnett was converted. Their friendship was very close. In 1839 he was appointed to Cadiz, the bishop's former home, with Pardon Cook in charge. It was through the influence of the bishop and his uncle that he soon entered Allegheny College where he graduated with honor. In 1869 he received the degree of Doctor of Divinity from Missouri University. For many years he was vice-president of Allegheny College, and for a time its acting president.

Professor Hamnett says that he was a boy in Pittsburg when Simpson was in charge of Liberty Street, and he was a member of that church. He encouraged him and two others to seek an education. Before the party of three started for Meadville on foot, he had them call at his study and prayed with them. He went to college with only ten dollars in the world. Simpson did not forget the young men, but in 1837, when pastor at Monongahela City, he wrote Hamnett a long letter full of wise counsel. He said he should take care of his health at all hazards, and let his admonition have the more weight, as he had felt some of the evils of a contrary course. Among his other studies he advises him to study the Septuagint, the oldest Greek translation of the Old Testament.

Charles Elliott was born at Glenconway, County Donegal, Ireland, May 16, 1792, and was converted in 1811, when nineteen years of age, the year in which Bishop Simpson was born. He was licensed to preach when twenty-one years of age, 1813, and in 1814 he with his widowed mother and family removed to America and located in Western Pennsylvania, and was received on trial in the Ohio Conference in 1818, and appointed to Zanesville circuit. In 1822 he was appointed missionary to the Wyandotte





Dr. Charles Elliott.



Indians. In 1825 and 1826 he was presiding elder of the Ohio district, which then included such cities as Canton, Youngstown, Beaver and New Castle. From 1827 to 1831 he was professor of languages in Madison College and part of the time pastor at Uniontown. In 1832 and 1833 he was appointed presiding elder of Pittsburg district. From 1833 to 1836 he was editor of the Pittsburg Conference Journal, and from 1836 to 1848 he was editor of the Western Christian Advocate, when Bishop Simpson, President of Asbury University, was elected to the editorship, Dr. Elliott returned to the pastorate until Simpson was elected bishop in 1852, when Dr. Elliott was re-elected to the editorial chair of the Western Christian Advocate, which position he held for four years, when in 1857 he was elected professor, and in 1858 President of Iowa Wesleyan University. In 1860 he was elected editor of the Central Christian Advocate, which he conducted for four years. He was nine times a delegate to the general conference. His greatest work was "Delineations of Roman Catholicism", a work made up from original sources, mostly from the Latin authors and at that time, if indeed at any time, had no equal. The reformation of Romanism was the great burden on his heart, the need of which no doubt he

had witnessed in his native land, and to this end he had offered himself as a missionary to Rome. He died in Mount Pleasant, Iowa, Jan. 6, 1869, aged 77. Besides his versatile and profound literary attainments, he was a great drillmaster in the Latin and Greek languages and pure mathematics. If as Carlyle says that every great man whom he met formed an epoch in his life, may it not be that this great man, who made himself great without the help of a college, so much like the bishop himself, at least helped to fashion his own illustrious life?

Simon Elliott, the brother of Charles, was born in Ireland, October 25, 1809, seventeen years the younger. He was educated at Madison College, under his brother, Charles, and Simpson boarded in his brother's family. He was admitted to the Pittsburg conference in 1833, and was stationed on the Brownsville circuit with Thomas Jamison and I. N. McAbee. His brother Charles was at this time presiding elder of this district, the Pittsburg. Next year he was on the Laurel Hill Mission with Samuel Wakefield. In 1835 he was appointed to Braddock's Fields. In 1836 he was appointed to Kittanning with D. R. Hawkins, next year to Blairsville, next year, 1838, to South Common, Allegheny. In 1839 he was appointed presiding elder of Beaver

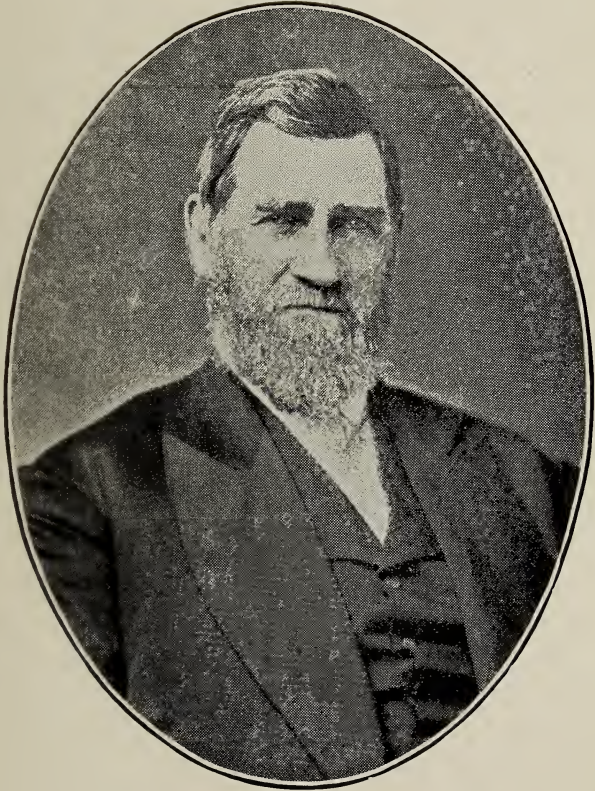
district, where he continued until 1843, when he was appointed to Hanover in his district with G. A. Lowman. In 1844 he was sent again to Hanover with W. N. Gilmore, and in 1845 he was made presiding elder of Clarksburg district which he served two years, and in 1847 was appointed to Morgantown district, and in 1848 was sent to Steubenville district, which he served two years. While on this district he died, Sept. 26, 1849, only forty years of age. He was a man of culture, sound judgment and deep piety. Just how much of his life fell in with that of Bishop Simpson is not known, but he was a man of varied and useful services to the church and in education and one of the useful products of Madison College.

William Hunter was another of the associates of Bishop Simpson. He was also born in Ireland, May 26, 1811, there being only about a month's difference in their ages. When he was six years of age, 1817, his family came to America and located near York, Pa. He entered Madison College in 1830, having been led to do so by Dr. Elliott, as was Bishop Simpson, and like him also he had to depend largely on his own efforts.

In 1833, with Simpson, Wesley Smith, Simon Elliott, C. D. Battelle, John Coil and a large class,

he was admitted into the Pittsburg conference and appointed to Beaver and New Brighton with Joshua Monroe in charge. In 1834 he was appointed third preacher to Pittsburg, which included Smithfield Street, Liberty Street and some smaller work, with Thomas M. Hudson and Matthew Simpson, and Charles Elliott, editor of the Pittsburg Conference Journal. We can imagine how pleasant must have been the association of these three Madison College boys. The next year Simpson had Liberty Street alone; Elliott had still the paper, but Hunter was sent to Williamsport, now Monongahela City. In 1836 Simpson was sent to Williamsport, where he first went to housekeeping, and Hunter was made editor of the Conference Journal, and Elliott had become editor of the Western Christian Advocate. He spent four years as editor of the Journal. From 1840 to 1844 he was presiding elder of the Clarksburg and the Beaver districts. The general conference of 1844 elected him editor of the Pittsburgh Christian Advocate, its name having been changed, and it was placed under the supervision of the general conference. This position he held until 1852, when he served charges in the West Virginia conference for three years. He was then elected professor of Hebrew in Allegheny College, where he





Dr. William Hunter.





remained for fifteen years. He then returned to the Pittsburgh conference, when in 1872 he was again elected editor of the Pittsburg Christian Advocate. In 1876 when the Pittsburg conference was divided, he fell into the East Ohio conference, in 1877, while presiding elder of the Cleveland district, he died suddenly,—Oct. 18, 1877. He was a delegate to the general conferences of 1844, 1852, 1860 and 1870. He was the author of a number of hymns published in a little book, entitled "Select Melodies", which was one of the most popular works of its kind. He was an active member of the committee on the revision of the Hymn Book. In the Whedon Series of Commentaries, he being a good Hebrew scholar, the Book of Proverbs was assigned him. How these college boys followed each other, first in Madison College, then as pastors in Pittsburg, and then as professors in Allegheny College, and perhaps we had no one better fitted to have filled the episcopal office along with Simpson than Dr. William Hunter.

Homer J. Clark was another of the professors and a financial agent of Madison College. He was born in Vermont, Dec. 23, 1803. He removed to Ohio and was received into the Ohio conference on trial in 1824, and that year entered Athens University,

O., where he remained five years, and graduated with honor. In 1829 he was transferred to the Pittsburg conference, and in 1830 he was with Thornton Fleming at Uniontown, and in 1831 he was elected professor in Madison College, and in 1832 he was stationed in Steubenville, O., and in Meadville, and in the same year was elected vice-president of Allegheny College, under Dr. Martin Ruter as president. Here he remained until 1844, when he acted for two years as agent in selling perpetual scholarships for the college. He was then elected president of the college, where he remained for two years and then resigned. In 1850 he was stationed at South Common, Allegheny, and in 1851 at Smithfield Street. In 1852 he was elected editor of the Pittsburg Christian Advocate by the general conference, which position he filled with great ability. In 1856 he was presiding elder of the Pittsburg District. After four years here he was presiding elder of Steubenville district, and after four years he took a superannuated relation and removed to Ohio, and died at Homersville, Medina County, Sept. 24, 1875. Dr. Clark was a man of sweet and gentle spirit, a graceful writer, a thoughtful and popular preacher, a man of varied talents, who was an honor to the Pittsburg conference.

John F. Fielding was professor of mathematics in Madison College, when Simpson entered. He was admitted to the Pittsburg Conference in 1831, and the same year was elected president of the college. In 1832 he was transferred to the Ohio Conference and to the Missouri Conference in 1836. Simpson reviewed geometry under Fielding, of whom he speaks as "one of the clearest and ablest teachers I ever knew".

F. A. Dighton was admitted to the Pittsburg Conference with Simpson in 1833, and was stationed at Westfield in the Erie District. In 1834 he was appointed to St. Clairsville, Simpson's first charge. In 1835 he was appointed to "Cleveland Station". He fell into the Erie Conference in 1836, and died in 1838. In 1834 Simpson had Liberty Street alone, and this year there was a great revival, and during this time he called in Rev. F. A. Dighton to assist him, and a large number of young people united with the church. The bishop said of him as his conference and college classmate in the study of Hebrew, that he was the best specimen of a natural orator he ever saw. He was clear in his statements and exceedingly fluent in speech, holding closely the attention of his audience.

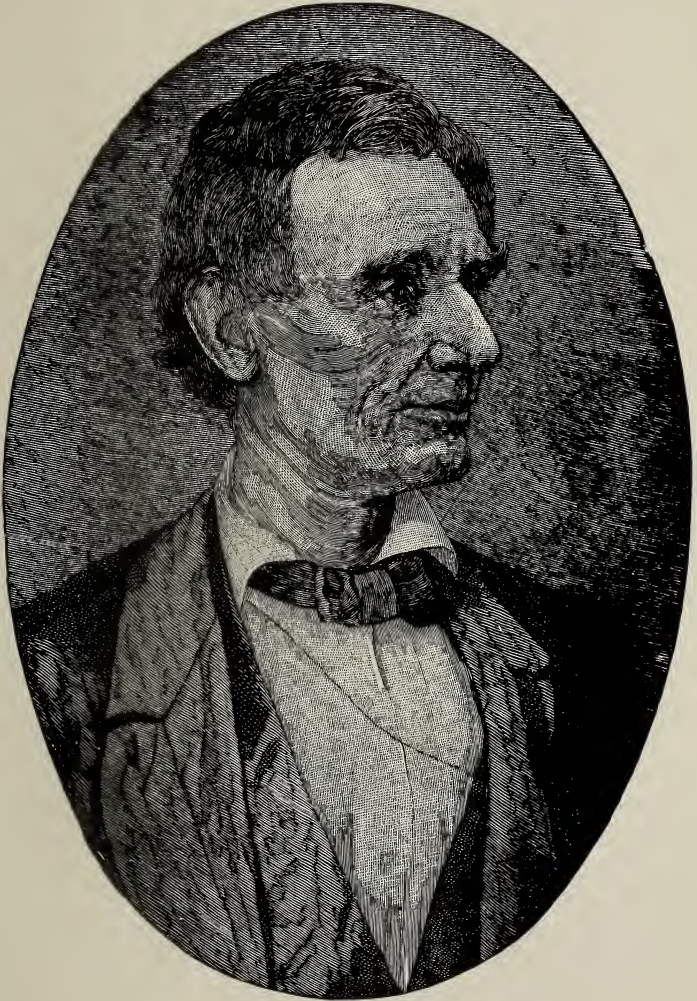
All of these men :

Great in faith and strong  
Against the grief of circumstance

have gone, save one, Prof. Hamnette, and he is  
trustfully awaiting the summons.

Now hear these tales, ye weary and worn,  
Who for others do give up your all:  
Our Savior has told us the seed that would grow  
Into earth's dark bosom must fall  
And pass from the sight, and die away,  
And then will the fruit appear;  
The grain that seems lost in the earth below,  
Will return in the manifold ear.  
By death comes life, by life comes gain,  
The joy for the tear, the peace for the pain.





*A. Lincoln*





## CHAPTER VIII.

## POLITICAL FRIENDS.

No correct estimate of a man's life and work that omits his early environment can be made. The Church, the Academy and the Court House were three influential factors in the early life of Simpson and these brought him in touch with the greatest ecclesiastics, the most scholarly educators and the leading statesmen of his time and among these he lived, labored and died. With such a naturally clear and broad, moral, intellectual and national view these great men must have stimulated him to attain the highest possibilities in his nature, and he never fell behind the greatest men of the Nation, whether in War or in Peace, but walked beside them giving as well as receiving great inspiration. Perhaps no ecclesiastic was more often called to open great conventions with prayer or address them than was Bishop Simpson. When the stress of official duties was so heavy more than once did President Lincoln call upon Bishop Simpson to take his place upon the platform and address a great assembly. But as we have somewhat freely elsewhere spoken of the intimacy between Lincoln and Simpson I will mention



here only a few other famous National characters with whom he was associated. Charles Lamb said, that he was longing to be with men more excellent than himself and perhaps for that reason it is that Heine says that a great genius takes shape by contact with another great genius.

I have been not a little surprised that some have endeavored to prove that Lincoln was not an orthodox believer in the Bible. The following extract from an address in his own town, Springfield, Ill., during his campaign should settle that matter: "Here are twenty-three ministers, of different denominations, and all of them are against me but three, and here are a great many prominent church members, a very large majority are against me. These men well know that I am for freedom in the territories, freedom everywhere, as free as the Constitution and laws will permit, and that my opponents are for slavery. They know this, and yet with this Book in their hands, in the light of which human bondage can not live a moment, they are going to vote against me; I do not understand it at all. I know that there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work



for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know that I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. Douglas don't care whether slavery is voted up or down, but God cares, and humanity cares, and I care; and with God's help I shall not fail. I may not see the end; but it will come, and I shall be vindicated; and these men will find that they have not read their Bible right."

So we see that Lincoln and Simpson both had the opportunity spoken of by Carlyle: He who has not known poverty, sorrow, contradiction, and the rest, and learned from them the priceless lessons they have to teach, has missed a good opportunity of schooling. Or as Heine has said, poverty sits by the cradle of all great men and rocks them up to manhood.

Henry Clay's parents were poor, his father being a Baptist minister near Richmond, Va., and died when Henry was only five years old. He was admitted to the bar before he was of age. His mother and the children having removed to Kentucky, he followed them and opened a law office in Lexington.

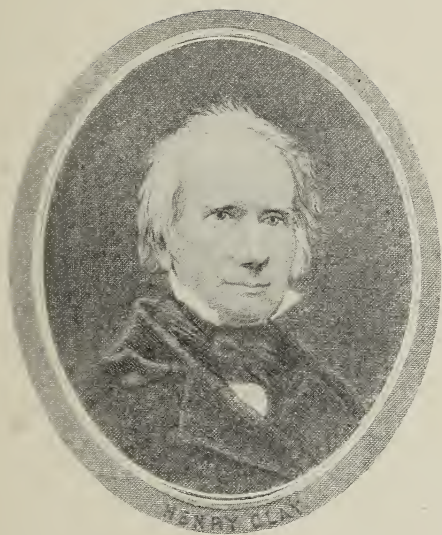
Clay was strongly anti-slavery and twice made a public effort to gradually abolish this system of servitude. He was a number of times a member of

Congress and Speaker of the House. He believed in the protection of home industries and was the principal one in enacting the Missouri Compromise, forever establishing freedom north of that famous latitude.

He was one of the commissioners to the treaty of Ghent at the close of the War of 1812. He was three times a candidate for president and once within a few votes of being elected, and was Secretary of State under President John Quincy Adams.

Clay died the same year, 1852, in which bishop Simpson was elected bishop. Not only the points of similarity in their lives but also in the harmony of their political views made Clay and Simpson close friends.

Said Henry Clay: "So long as God allows the vital current to flow through my veins, I will never, *never, never* by word or thought, by mind or will, aid in admitting one rood of free territory to the everlasting curse of human bondage." And as for the Union, he said: "If any one state or portion of the people of any state choose to place themselves in military array against the government of the Union, I am for trying the strength of the government. I am for ascertaining whether we have a government or not, practical, efficient, capable of maintaining its



Hon. Henry Clay.



authority and of upholding its interests which belong to a government, nor am I alarmed or dissuaded from any such course by intimations of the spilling of blood.”

It is no wonder therefore that Bishop Simpson, a man of such decided patriotic sentiment, should find in Clay a strong patriotic friend.

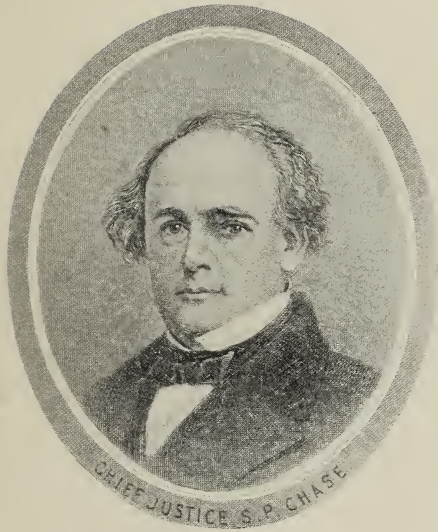
Salmon P. Chase was born in New Hampshire, January 13th, 1808. His mother was of Scotch descent like the mother of Bishop Simpson. He was devoted to hard work and close study in early life. At Washington, D. C., he studied law under the famous William Wirt. He went to Cincinnati, Ohio, to practice law in 1830, and here he took up the anti-slavery cause with great vigor and specially opposed the fugitive slave law. He believed slavery was sectional, but freedom was universal or should be. He was virtually the founder of the Liberty and Free Soil Parties, which led to the formation of the Republican Party in Pittsburg in LaFayette Hall in August 1852 and its victory in 1860. He was in Congress during those great debates about the extension of slavery. As Chief Justice he presided at the trial of President Andrew Johnson. He died in New York City, May 7th, 1873, in his sixty-sixth year.

Perhaps he was most famous for originating what has been named as the Green Back Currency while he was Secretary of the Treasury. He most heartily endorsed Bishop Simpson's position on the slavery question and they were in frequent correspondence and intimate fellowship. And with these as some of the picked men of those perilous times Bishop Simpson was on intimate terms and with them suffered much because of their opinions. But nevertheless :

Poverty is but as the pain piercing the ears of a maiden, and you hang Jewels in the wound.

Hon. John A. Bingham, the prosecutor of Lincoln's murderers and the chief counsel in the impeachment trial of President Andrew Johnson, also once governor of Ohio, and many times elected a member of Congress, was from Cadiz, Ohio, and a cordial friend of Bishop Simpson.

Mr. Abbott in his history of the Civil War says of Secretary Stanton : "There is no man in the nation to whom the country owes a higher debt of gratitude than to the Hon. Edwin M. Stanton, the Secretary of War, during nearly the whole of this desperate struggle. His indomitable integrity and invincible moral courage have never been surpassed. To him far more than to any one else we are indebted for



Salmon P. Chase.





the organization of colored men into regiments of soldiers." He says his name must stand preeminent on the American roll of honor. He was born in Steubenville, Ohio, December 19th, 1814. It is not generally known that in 1847 he became a law partner in Pittsburg with Hon. Charles Shaler, and soon he made a national reputation as a lawyer. During the latter part of the administration of James Buchanan he was appointed Attorney General. Every department of the Government was then supposed to contain traitors and spies, all planning for secession. At the close of the administration he retired to his law practice, but in 1862 Lincoln appointed him Secretary of War. When Andrew Johnson came into power he made more than one effort to remove Stanton, but the Congress sustained Stanton. But after the failure to impeach President Johnson, Stanton resigned and with shattered health caused by such an intense life, he died December 24th, 1869. Besides because of political agreement as Stanton had been reared in the Methodist faith, it is no wonder there was an intimate fellowship between him and Simpson and that often he was invited to his private office as Secretary of War for consultation.

The following event is of special interest to Pittsburg. At the opening of the Civil War, Secretary of War, Floyd, issued an order to ship all the cannon from the Pittsburg Arsenal by river to the south. This order created intense excitement and was resisted, the people declaring they would sink the boat in the Ohio River if it started with the cannon. Stanton then Attorney General reversed the order in time to escape the disaster. Henry Ward Beecher said of Secretary Stanton that "he was one of the noblest men that the Civil War brought forth."

Rev. William Henry Milburn early fell in with the life of Bishop Simpson. He was born in Philadelphia, September 26th, 1823. He became a Methodist preacher chiefly in the Southern States, at Montgomery and Mobile, and although in early life he partially lost his sight, yet he studied in Illinois College and became famous as the "Blind Preacher". He wrote some works of considerable interest and he was for many years chaplain in the Congress. In 1859 he lectured in the principal cities in England and on his return was ordained in the Episcopal Church, but in 1872 returned to Methodism. In 1857 Bishop Simpson with his son Charles, and Dr. McClintock met Milburn in Liverpool, England, who

became one of the party, and they traveled together, and the people were delighted to hear them.

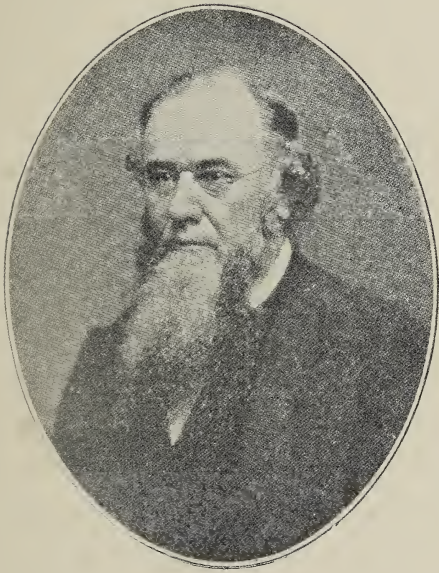
Simpson and McClintock were delegates also to the Irish Conference, which met in the City of Cork, Ireland, in 1857. Here they visited the grave of Richard Boardman. He was a native of Ireland and had been six years a local preacher, and when 31 years of age Boardman and Pilmoor were sent to America. The Revolutionary War coming on, he returned to Ireland in 1774, having spent five successful years in America. He died in Cork, October 4th, 1782, and was buried in the lot owned by George Howe, a family of historic fame both in naval and military affairs. The slab, which lies on the brick tomb in the graveyard in the rear of Fin Barre Cathedral, bears the following inscription, which I copied in July, 1905:

“Beneath this stone the dust of Boardman lies;  
His pious soul has soared above the skies;  
With eloquence divine he preached the Word  
To multitudes and turned them to the Lord.

His bright example strengthened what he taught  
And devils trembled when for Christ he fought;  
With truth and Christian zeal he nations fired  
And all who knew him mourned when he expired.”

This visit of Bishop Simpson and Dr. McClintock to Ireland was very impressive, their parents having lived in the same place, in County Tyrone. From Cork they visited the Lakes of Killarney, preached in Limerick and Dublin and Belfast and visited the Giant's Causeway and then crossed to Scotland. Omitting the last two items this was the usual route of Wesley through Ireland. The bishop greatly admired Belfast.





Hon. Edwin M. Stanton.



## CHAPTER IX.

## RELIGIOUS LIFE—A PARALLEL.

Bishop Simpson was of Scotch Presbyterian ancestry, and on the removal from England of his grandmother, then a widow, to Tyrone County, Ireland, she reared her family, consisting of five sons and one daughter, in the Presbyterian faith, although the family soon after landing in Ireland, she and all her children, united with the Methodist Society. On their removal to the United States so far as is known they all remained in the Methodist faith. On his mother's side they were originally Baptists, but subsequently also became Methodists.

Simpson's home in Cadiz, Ohio, seems to have been the headquarters of the itinerant and for church services. Boehm, the traveling companion of Bishop Asbury, on his western tour in 1811, says that Asbury then baptized the boy not yet one year old.

The bishop's memory of events ran back to when he was about three years of age, when he had a deep reverence for God, and the habit of prayer taught by his mother he never abandoned. From his childhood he regularly read God's Word, and he was never guilty of profanity or licentiousness, and never

committed any known act contrary to the Christian character. When a boy he heard Bishops McKendree, and Soule, Dr. Bascom and Dr. Elliott preach, all of whom produced profound religious impressions, but he was not yet a member of the church. He had witnessed some wonderful manifestations of spiritual power, but did not enter into them personally, and it was not until he was about seventeen years of age that he went to a morning class meeting and gave his name as a member of the church, although at the time he said he had no consciousness of acceptance with God. However, he at once began active religious work, holding young men's prayer meetings, proposing a Sunday School as none was then in existence in Cadiz, and he secured about sixty dollars for a Sunday School library.

Having spent three years in the study of medicine, his mother and his friends thought he ought to abandon that practice and become a preacher of the Gospel. At the suggestion of Dr. Charles Elliott, after a free conversation with the young man, at the quarterly conference held in New Athens, Ohio, under the direction of Rev. Wesley Browning, presiding elder, he was licensed to preach late in 1833, having been licensed to exhort April 1, 1833, by Wm. Tipton. He was then in his twenty-second year.



This same quarterly conference also recommended him for admission on trial in what was then the Pittsburg conference, embracing in its western boundary Harrison and Belmont Counties. He was accordingly received and sent to the St. Clairsville Circuit, O., under Revs. J. P. Kent and A. Callender, with Wesley Browning as his presiding elder.

Up to this period we have not stated any specific time when Simpson was converted or made a distinct profession of religion. From 1831 to 1834 he had a strange religious experience, as indicated in his diary. This was the fullest and most consecutive diary he ever kept. On December 12th of the first year, hearing his Uncle Tingley say, having been sick, how happy he was, it made him feel sorrowful that he had not that clear sense of his moral standing which he could wish, and so he prayed, "O God, create in me a clean heart and renew a right spirit within me." Later he said he felt that much he needed more religion; much he longed after the evidence of his acceptance with the Holy One of Israel. In 1832 while attending a camp meeting he said that he obtained some fresh spiritual strength. He was enabled in a greater degree to yield his heart to Jesus. After a prayer meeting he felt much

condemned, thought he had no religion, felt as though he had no power in prayer and prayed for the awakening energy of the Holy Spirit. The bishop afterwards said, that he had come to a young man's years before making a public profession of religion. His doubts concerning his spiritual life often troubled him, even down to this second year as pastor in Pittsburg. He said, "Oh my treacherous heart, what will become of thee? I feel that I am far from God; almost dead and buried in sin and hardness of heart; I know there is still hope through Jesus, but whether I shall ever reach my Father's house and in His bosom rest, seems very uncertain. My prayers, my sermons, my all, are I fear, abomination in the sight of God. Oh, my soul, when will it know, feel and do better?" Not in all my conversation with the bishop concerning his Christian experience, nor in any of his preaching, did I ever hear of a certain time or place from which he dated the beginning of his Christian life. It may be said that his characteristic modesty concerning himself or his efforts would preclude such a reference. It is very true that seldom was anything personal related in his sermons, although he had traveled widely and had observed keenly wherever he went. And it may be alluded to here

as a possible explanation that the previous Presbyterian training of his mother and uncle may have so remained with them that the boy under their influence had never been urged to obtain a definite Christian experience according to the Methodist teaching of those times as to time and place of conversion.

We have been inclined as we have heard him refer to his early life, and as we have reviewed his writings on this subject to closely parallel his early religious life with that of John Wesley. Of course there are many divergences and bold contrasts, such as the strange mysticism and almost open superstitions as noises and ghosts found in the early religious life of Wesley; but in his case these things were then in the religious atmosphere of England and the Continent. But there is not even a faint hint of these things anywhere in the life of the bishop. For ten years Wesley was in conflict with himself and others on the subject of his personal religious life. On his return from Georgia, he wrote: "I went to America to convert the Indians, but oh, who shall convert me?" In later years he wrote that he was not sure that he was not converted before this. He says, however, that from the age of twenty-five to thirty-five years, he was only "Almost a Chris-

tian." He gives the credit to Peter Bohler for leading him into the clearer light. He dates his conversion May 24, 1738, aged 35. He had been preaching about ten years. It was at a meeting in Fetter Lane, London, May 1, 1738, that he had united with the first Moravian Society, and twenty-three days after this he was at a meeting of Moravians in Aldersgate Street, when he says, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation." If this were all, all would be satisfied with it, but on October 23, of the same year, he writes, "but this witness of the Spirit I have not, but I wait patiently for it." This was in harmony with what he had written October the 14th, "I can not find in myself the love of God or of Christ—I have not that joy in the Holy Ghost, nor the full assurance of faith." On January 4, 1839, he wrote that which almost startles us now: "But that I am not a Christian at this day, I as assuredly know as that Jesus is the Christ." How shall we explain all this? Not to elaborate we may say that the mists of early education and the vapors of Moravian imagination led him into a labyrinth from which it was difficult to extricate himself, but out of which he came at last, having a settled and clear experience and which he declared with great success

to others. In three weeks after his conversion in Aldersgate, he was on his way to Germany to learn more of this strange people. Wesley heard the greatest preacher among the Moravians in Germany, who taught that many are children of God long before they receive the witness of the Spirit; that many had the forgiveness of sins before they received this witness. On September 16, 1738, Wesley was back in London and those strange statements above were written after his return. So I think we find the source of his peculiar teachings and experiences. And Wesley had great trouble to free himself from these entanglements but to do so he cut loose entirely from the Moravian Society, and soon preached his great sermon on Free Grace, which became the most talked of and written about of all the sermons he ever preached, and as it was largely against election and reprobation, he did not derive these sentiments from the Moravians, as his parents were strong opponents to such doctrines. Ever after this his preaching was more consistent and attended with wonderful spiritual results.

Returning we may say that out of the deep conviction of his soul, no man in America ever preached a more powerful soul saving Gospel, free from technicalities, free from mysticism, free from specula-

tion and free from philosophy, than did Bishop Simpson. However, he was always very modest in his references to his personal religious experience. Also he seldom in his discourses, even in times of the greatest warmth and glow, would refer to his personal life. He had seen so much of what he regarded as religious extravagance, closely bordering on fanaticism, among different denominations that he determined to keep safely clear from it. But no man who heard him could doubt but that in his great heart there were at times great tidal waves of spiritual life and at all times there was present the consciousness of the divine life within. In his preaching and in his experience he did

“Cleave ever to the sunnier side of doubt,  
And cling to Faith beyond the forms of Faith.”

Seldom indeed during the delivery of a sermon did he pause to give expression to personal feelings, however joyous they might be. Quite common, however, was it for him to close his discourses with the most inspiring ejaculations such as Hallelujah, Amen and Amen. In the enthusiasm which usually followed he did not usually say anything more than, well, we have had a good time, the Lord be praised. Yet there could not be discovered the slightest tint of self praise. In listening to others speak or preach

you could not hear him say Amen, or glory to God which was then much more common than now, but this was no sign of a lack of appreciation as his very countenance expressed the opposite. There was in his very nature a kind of self-contained imperiousness which might be misunderstood by those who did not know so well the other qualities of his nature. He could meet judges, governors, diplomats, presidents and kings without a tremor of nervousness or the slightest loss of self-possession, and perhaps no one of our bishops ever met so many dignitaries of our own and other lands. And such was the peace and purity of tone of his very presence that nothing would be introduced offensive to his character or his holy office. He admired truly great men and kept himself in sympathetic touch with them and this is one reason why I have in another place briefly mentioned some of them. They admired the steady flow of his religious life more than if it had been the bubbling of a pearly fountain.





## CHAPTER X.

## POPULAR PREACHER.

From childhood Bishop Simpson had occasional thoughts that he should be a preacher, and some times he had mental agony concerning the subject but mentioned the matter to no one, but finally made known to his mother his thoughts, when she replied: "My son, I have been looking for this hour ever since you were born", and that she and his father had consecrated him to God from infancy, and had prayed that he might become a minister. And this conversation settled his mind. He had thoughts of the law as did Martin Luther and John Calvin, but being feeble in health and weak in voice, he feared he could never try a case. He was more inclined to the medical profession and, as we have seen, had completed a course of study and had received his diploma and entered upon the practice. But Dr. Elliott and other friends advised him to abandon that profession and enter the ministry. His uncle seemed to favor this course for one Sunday evening the church in Cadiz, O., being full and no preacher present, the uncle came to him and requested him to



address the people. And this was his first religious address to a public audience.

Simpson was licensed to exhort April 1, 1833, by Rev. William Tipton in Cadiz, Ohio, and was licensed to preach a few weeks after this at New Athens, Ohio, by Wesley Browning, and was also recommended to the ensuing annual conference for admission. He preached his first sermons as a local preacher on the same day at New Athens and Uniontown, Ohio. His text at New Athens was, "Walk while ye have the light." In the next May, 1833, he opened an office as a physician in his home in Cadiz, and everything indicated that he would have a good practice. The annual conference met in Meadville, Pa., July 17, 1833, Bishop Roberts presiding, when Simpson was admitted on trial with Wesley Smith, James L. Read, William Hunter, Simon Elliott, Cornelius D. Battelle and John Coil and eighteen others. By an arrangement he was to preach alternately between Cadiz and St. Clairsville to accommodate his medical practice, and to be at home as much of the time as possible on account of the prolonged sickness of his sister, but most of all to test his physical strength as a preacher. His sister died of consumption late in the fall and in March, 1834, he closed his office and resolved to de-

vote his entire time to the ministry on a three weeks' circuit, having thirty-four appointments.

As the annual conferences were held in July, he received eighteen dollars and seventy-five cents, as he received nothing while he continued the practice of medicine. This circuit was a severe test of his physical endurance. He thought afterward that the horse-back riding even on such a rough circuit had been of great benefit to his health, but it must not be forgotten that he did not enter on full circuit work until after the severity of winter had passed. I have heard him speak of these hardships and what a providential blessing they were to him. He also spoke with great pleasure of an Englishman living near St. Clairsville, a class leader and steward, a Mr. Thoburn, the father of Bishop Thoburn of India, and a man of deep piety who had greatly encouraged him in his work.

The next annual conference met at Washington, Pa., July 16, 1834. Bishop Soule presiding. He and Dr. Babcock were guests of Dr. McKinney, then president of Washington College. It was the custom then to have preaching in the forenoon and afternoon, and Simpson preached one morning on, "Let us lift up our hearts with our hands unto God in the heavens." The young preachers were examined in

the course of study, and then allowed to return home, but he remained a day or two, but returned home without knowing where he was to be sent. He was sent to Pittsburg with Thomas Hudson and William Hunter as associate pastors. His friends advised him not to go as in the condition of his health it was almost equivalent to going to his death. However, he went by stage to Steubenville and by boat to Pittsburg and was kindly received by James Verner, on Penn Avenue who afterwards became his father-in-law. His first evening in the city was spent at a prayer-meeting in Smithfield Street Church. The first Sunday he preached in Smithfield Street Church on Ezekiel's vision of the valley of dry bones, and in the evening at Liberty Street on "I determined not to know anything among you save Jesus Christ and Him crucified". What wonderful subjects with which to begin his ministry in Pittsburg! There were two principal churches, as we have mentioned, with occasional preaching in Birmingham, Allegheny Town and other places. For pastoral work the charge was divided among the three pastors and Simpson had from Wayne Street to Bayardstown and also the Hill District. Here he soon became acquainted with some eminent Methodists, with whom he formed life long attachments,

and among them was Henry D. Sellers, M. D., a man who for forty years occupied the highest position in his profession in this city. He was connected with Liberty Street Church from its organization, and then became active in the organization of Christ Church. Besides holding all the other offices in the church, he was a most acceptable and instructive local preacher, and was president of the Centenary Board and a trustee in the Western University, and also in the Pittsburg Female College. His wife was a sister of Bishop Emory, of the Methodist Episcopal Church. He also made the acquaintance of John Wrenshall, an Englishman and local preacher. He was a merchant on Market Street between Fourth and Fifth Streets. He was the grandfather of Mrs. President Grant. It was at his house where Simpson's father died in June 1812, when he was a little less than one year old, his father being a clerk in his store and soon after his mother returned to Cadiz, Ohio. Among others who became close friends of the bishop were Mr. Cooper, the first Methodist class leader in Smithfield Street, and Mr. Shea.

The next conference was held in Liberty Street Church, July 22, 1835, Bishop Andrew presiding, when an unusually large class was admitted, thirty-

six. Here Simpson was ordained deacon by Bishop Andrew, and was returned to Pittsburg. This year the two churches separated, and Simpson took charge of Liberty Street. He felt the great responsibility, especially as there was great rivalry between the churches, but he threw himself with all his great energy into his work, and he had great success and before the year closed such was the good feeling between the churches that he and Charles Cook, the pastor at Smithfield Street, exchanged pulpits. This year he began in connection with Dr. Charles Elliott what eventuated in the founding of the Book Depository in Pittsburg. This year also understanding German, he felt a deep interest in the German people of the city, and gathered together a number, one of whom was a class leader, and German preaching was held in a private house, and this was the beginning of German Methodism in Pittsburg, and was before the opening of German Missions under Dr. Nast. But to him the most important event of the year was his marriage by Rev. Z. H. Coston to Ellen Holmes Verner, November 3rd, 1835, having been engaged since the 19th of September, and he being twenty-four years of age. They took their wedding trip on the Steamer Beaver down to Liverpool, O., for a few days, where his mother, uncle

and married sister, McCullough, were living a short distance below the town. Of this marriage he said that the whole arrangement appeared to be peculiarly providential. And until the next conference he made his home with the Verner family on Penn Avenue.

The next conference met in Wheeling, Va., July 20, 1836, with Bishop Soule as president. It was at this conference that Simpson made his first speech and that advocating the continuance of the Pittsburg Christian Advocate with Dr. Hunter as editor. While some wished to discontinue it, the bishop carried his point by two to one. Here he was appointed to Williamsport, now Monongahela City, Pa., and they moved to the town and went to house-keeping in a one-story building, with a sitting room, off the side of which were two small bedrooms, and near which was a kitchen. The rent was fifty dollars. The church there was a substantial brick edifice without much beauty, but with an embarrassing debt. He set himself to work and soon secured enough subscriptions to cancel the debt. A little after the middle of the conference year, he was elected professor of natural science in Allegheny College at Meadville, so he left for the college the latter part of April, 1837, and the pulpit was supplied until the



next conference, which was held in Steubenville July 19, 1837, Bishop Roberts presiding, when Simpson was ordained elder. Thus ended his four year's life as a regular Methodist itinerant preacher.

It will be of more than local interest to give a fuller account of Smithfield Street and Liberty Street Churches and some of the principal persons who were associated with Simpson while he was a pastor and afterwards resident bishop of Pittsburg.

In 1796 John Wrenshall located in Pittsburg. He had a store on the corner of Market and Fourth Streets. His granddaughter became Mrs President Grant. He had been a local preacher in England for sixteen years before coming to Pittsburg and twenty-five years a local preacher here. He preached his first sermon on the text, "Worship God", in the Presbyterian Church, a log structure on Wood Street, near Sixth Avenue. Finally being refused this he was invited by Mr. Peter Shiras to preach in the soldier barracks of Fort Pitt at the Point. Mr. Shiras was made the class leader, and here preaching was held for six years until 1802, when Mr. Shiras, who owned the property, sold it to General James O'Hara and Shiras returned to his former home in New Jersey.

In 1803 Thomas Cooper, Sr., and family came to Pittsburg from England. He was made class leader but having to leave the fort, services were for some time held in the rear of Wrenshall's property. In 1808 Thomas Cooper, Jr., gave a room in his stone house on the corner of Smithfield and Water Streets opposite where is now the Monongahela House.

In June, 1810, a lot was purchased on First Street.

During the "Radical" excitement from 1827 to 1830, some of the members of Smithfield Street Church organized a society and purchased a lot on the corner of Liberty Avenue and Fourth Street from Anthony Dravo in 1831, and the church much in general form as it is now was erected in 1832, and Rev. Wesley Browning was the architect. Until 1837 this and the Smithfield Street Church acted under one charter and then the Liberty Street Church secured a charter and was from that time independent of the other church. In 1835, however, each was made a station and Charles Cooke was at Smithfield Street and Matthew Simpson at Liberty Street.

Rev. William H. Kincaid, A. M., was a boy in Pittsburg about ten years of age when Bishop Simpson was appointed to Liberty Street, and a Sunday School scholar in that church, and he became a firm and life-long friend and great admirer of the



bishop. He was on the original roll of the membership of Liberty Street Church which was made in 1831. He was a local preacher and for twenty years was secretary of the National Local Preachers Association. For many years he was assistant editor of the Pittsburg Christian Advocate. He was also president of the Young Men's Bible Society and president of the Young Men's Christian Association. He was a man of modest and sweet spirit and reported the bishop's sermons and addresses for the newspapers whenever he came to Pittsburg and was his life-long correspondent.

Pittsburg Conference was held in Liberty Street, July, 1835, when Simpson and Charles Cooke were stationed in Pittsburg and this year the churches separated and Cooke had Smithfield Street, and Simpson had Liberty Street, which had the largest congregation in the city. In 1832 Alfred Brunson was the pastor of Allegheny Town, and from this on it appears regularly in the minutes. In 1835 Birmingham had G. D. Kinnear as pastor, and from this onward was a regular appointment, and Pittsburg Circuit was supplied by John Spencer, so these outlying appointments gradually dropped off from Smithfield and Lib-

erty Street churches, so that Cooke and Simpson centered their work in the two churches and became very friendly, often exchanging pulpits.

In 1836 Cooke was elected a delegate to the General Conference, and in 1840 was again delegate and was elected editor of the *Pittsburg Advocate*. He was for twenty-two years a faithful secretary of the conference. In 1855 he was transferred to the Philadelphia Conference, where in 1870 he preached his semi-centennial sermon. The bishop said of him that he was gentle and amiable and yet firm, an able preacher and greatly beloved by his friends.

When Simpson was appointed to Pittsburg at the Washington, Pa., Conference in 1834, Thomas M. Hudson was in charge and William Hunter was his associate, Pittsburg being a circuit of four or five appointments. Simpson and Hunter being single, they boarded with the Hudson family where they had a pleasant home. The bishop said of Hudson that he frequently thought him in exhortation equal to any man he had ever heard. He was a good preacher but not superior. He was thirteen years a presiding elder and four times a member of the General Conference. Smithfield and Liberty Street were the principal churches where services were held three times on Sunday. There was also preaching in the

afternoon in Bayardstown, later the Fifth Ward, and also preaching Sunday morning and evening in Birmingham, now the South Side, in a small church then recently built, all of which required three sermons each Sunday from each of these pastors.

Hudson was born in Huntingdon County, Pa., November 20th, 1799, and died in Brooke County, W. Va., December 16th, 1881, aged 82 years. So much like Simpson his early life was amid hardship, his father having died when he was young, leaving his widow the care of eleven children. When the Pittsburg Conference was organized in 1825, he was one of its 46 members. For 51 years he was an effective preacher, filling most of the important stations in the conference at that time.

Henry D. Sellers, M. D., was another esteemed friend of Bishop Simpson. He was a man of fine intellect and an eminent pharmacist and physician standing among the foremost in his profession. He was a member and local preacher in Liberty Street until Christ Church was built, in whose organization he took an active part when he transferred his membership to that church. He co-operated with the bishop in founding the Pittsburg Female College and he was a man whose counsels Simpson listened to with great respect when he came to Liberty Street

as pastor, and he spoke of him as a man of far more than ordinary intellect. He had married the sister of Bishop Emory of the M. E. Church. I know of no man who listened to the advice of intelligent laymen more carefully than did Bishop Simpson. Father Cooper, as he was called, of Smithfield Street Church, and Dr. Sellers of Liberty Street Church were instrumental in having him returned to Pittsburgh the second year. It was during this year 1835-1836 that Simpson jointly with Dr. Elliott, then editor of the Advocate, started the Pittsburg Book Depository on a small scale. After Simpson was elected bishop and took up his residence in Pittsburg Dr. Sellers was a frequent caller at his home and remained a life-long friend. Now, when we think of his great influence as a preacher we are sadly reminded of what Tennyson says

“Some high-thoughted moods and moulds of mind  
Can never be remodeled or expressed  
Again by any later century.”

Bishop Simpson was a preacher *sui generis*, as every successful preacher is. He was no copyist, he was no reader. In his preaching he did not follow Wesley like he did in his daily habits especially in his earlier ministry. Until he was eighty-five years old Wesley was a reader of his sermons. When go-

ing into the pulpit he found he had no sermon and hastening down the pulpit stairs to the vestry a woman asked him the cause of his confusion, and said, can you not trust the Lord for a good sermon? And going back to the pulpit he says he preached extempore with great freedom to himself and acceptance to the people and he says that never after that did he take a written sermon into the pulpit. Beecher went to Indianapolis in 1839 the year Simpson went to Greencastle as president. They were very intimate. Phillip Brooks and Charles Spurgeon called Beecher the Shakespeare of the modern pulpit but what was the leading thought in this utterance, we have no means of knowing. If they meant his pictorial style this would be true and it is said that the highest genius is pictorial. Beecher was pictorial by illustration but Simpson by description. Beecher made all the bells in his belfry ring but Simpson rang but one but that was like the great bell of Moscow. And whether intentional or not Beecher would create uproars of laughter but Simpson would create great sunwaves of spiritual motion. Simpson thought of his text as did Beecher as being the gate to the sermon through which to pass and explore something more majestic than the garden of the gods. He did not swing on that gate as some

do until it creaked because of too much hard usage. He looked through his text as a telescope and what visions of glory passed before his eyes and with what photographic splendor he could make the people behold them!



## CHAPTER XI.

## EMINENT BISHOP.

It has been a debated question which develops the highest pulpit efficiency, a settled pastorate or an itinerancy, and we do not think that the whole truth lies on either side. It may be that the first cultivates a monotone and seldom reaches the fortissimo or the pianissimo, or the widest range and greatest variety of pulpit power. Such men as Beecher, Talmage, Brooks and others by their lectures and public addresses received in large measure the supposed benefits derived from an itinerancy. John Wesley, Whitefield and Summerfield became the great preachers they were by reason in good part of the frequent change of location and congregations. Of course, we must admit all the while the presence of the native and acquired talent without which there would be at least comparative failure.

When Bishop Simpson became professor, and president of a college, and an editor of an influential Christian periodical, he was also each Sunday and often during the week days engaged as a preacher or lecturer, and each occasion brought out the best and strongest in him. He selected strong and com-



prehensive and inspiring texts, following closely Wesley's advice on this subject. On his first circuit, St. Clairsville, Ohio, he used such texts as these: "Are the consolations of God small with thee"; "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him"; "He that is not with me is against me, and he that gathereth not with me scattereth"; "But the Scripture hath concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe"; "For God sent not his son into the world to condemn the world"; "In whom we have redemption through his blood, even the forgiveness of sins"; "Being now justified by his blood, we shall be saved from wrath through him"; "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved"; "Christ hath redeemed us from the curse of the law"; "Behold the fire and the wood, but where is the lamb for the burnt offering?" His first texts used in Pittsburg were Ezekiel's vision of the dry bones, and, "I determined to know nothing among you save Jesus Christ and him crucified". After these he used the following texts: "The scepter shall not depart



from Judah nor a law giver from between his feet until Shiloh come and unto him shall the gathering of the people be"; "His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace"; "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation"; "None of these things move me"; "This is the victory that overcometh the world, even your faith"; "Wherefore seeing we also are compassed about with so great a cloud of witnesses". Perhaps the great master text, that which seemed to give him the greatest uplift and clearest vision was, "God forbid that I should glory save in the cross of Christ". I heard him preach from that text at the dedication of the church in Sharpsburg, Pa., of which I was pastor at that time. Perhaps no sermon was ever preached in that town which produced so profound an impression and which the people remember so well. I have heard him often but I think never when his whole being seemed lifted into a higher spiritual realm.

Bishop Simpson was a regular and close reader of the Bible, especially in his earlier ministry, and he was constantly on the look-out for great texts which he copied with whatever suggestions came to him at the time. It was some years before he saw a book

of skeleton sermons, and then never used them. His uncle had great concern about his method of preparing sermons, and sent him while in Pittsburg several expositions and outlines, but we do not know whether he used them or not. His uncle gave him wise advice when he said that he should never quote a text to prove what it does not say; to remember how Euclid would argue, and try to make an argument equally conclusive in divinity; to never find allusions where they are not natural, as the proving too much proves nothing. He said the theologians of his day were trying to make the Scriptures prove every principle of geology and natural philosophy, which he regarded as an extreme error, but that the Scriptures were intended, only to teach morality and religion; and that he should be content with doing good that will shine in eternity. On his continuance in Pittsburg the second year, being so young in the conference, the uncle said that he was a good deal surprised at his being continued in Pittsburg, but his continuance there was no doubt providential. Simpson said he never wrote but one sermon and delivered it memoriter, and he thought it such a failure, and his friends told him so, that he never undertook it again. He made careful outlines of his sermons but never took his notes into the pulpit, and

these outlines and notes were seldom preserved. He determined at all hazards to be an extemporaneous speaker, and we would have but little of his sermons today had it not been that almost always, especially on important occasions, reporters for the press were present and thus published his sermons. He told me that he had never had any quarrel with reporters for they sometimes made him to say some beautiful things which he never did say! However, his sermons reported as delivered always made good English, but lacked the magnetic influence of his presence. It is worthy of record that Bishop Simpson regarded the four year course of study required of young men before admission to full authority in the ministry in the Methodist Church as an unnecessary hardship. He believed that many a good and great prospective preacher has thus been ruined during those four years as in that time his manner of preparing and delivering sermons would be more or less fixed for life. He believed these studies should be required in his college life or seminary course, or should be distributed along through more years of his ministry.

It was during his presidency of Asbury University, Greencastle, Indiana, where he did most of his early heroic work as a preacher. His first annu-

al conference in this state which he attended was held in Lawrenceburg and a sermon was to be preached on the Centennial of Wesleyan Methodism, which is dated from 1739. Although Bishops Roberts and Morris were both present, the duty fell upon Simpson and he chose as his text Ezekiel's vision of the waters, and as this conference embraced the whole state and part of Michigan, this at once favorably introduced him to the preachers of these states. The sermon was one of great power. The trustees advised him to travel over the country and preach and lecture to awaken enthusiasm in the interest of the college, and this meant a hardship most difficult to fully appreciate at this time. Wherever he went the thoughts of young men were turned towards Asbury University, and soon a great revival spread among the students so that for some time recitations were almost entirely suspended. Not infrequently he preached Saturday night, and on Sunday, and lectured Monday. At a camp-ground, near Greencastle, the bishop preached one Monday from "Multitudes, multitudes in the valley of decision", and this produced an indescribable sensation, and one says who was there, when the speaker sat down the excitement was uncontrollable for more than an hour, and some are still living who vividly remem-

ber the wonderful occasion as it has been handed down by them. I suppose that no state in the Union has so many towns and churches in which he delivered so many masterly sermons and the memory of which has survived the many great changes in the Commonwealth.

Bishop Simpson was in England in 1857, in 1870, and in 1881, and in each case he stirred English Methodism to its very centre, and now is seen in Wesley's Chapel in City Road a full life sized portrait of this world-famed pulpit orator. Thus for nine years Simpson as an evangel traveling throughout the state and much of the territory he passed over a number of times.

In 1848 he was elected editor of the Western Christian Advocate, Cincinnati, O. Concerning his preaching during the next four years not much is known, as such was the intensity of public and national and ecclesiastical affairs that his entire energy seems to have been demanded in the editorial office.

But when he was elected in 1852 to the episcopal office, in the plan of episcopal work he was assigned to the West Virginia, Pittsburg, Erie and North Ohio Conferences, and he at once took up his work with all his former vigor. Returning to Pittsburg from the general conference the first Sunday, June

6, he spent as follows: He heard Rev. Burkitt preach a missionary sermon in the morning, at two he addressed a German Sunday School, at half past two he addressed the Smithfield Street Sunday School, at three he administered the sacrament at Liberty Street Church, and at night he preached to a large audience in Smithfield Street Church, "So then every one of us shall give account of himself to God". In two days he was on his way by the boat Atlanta to Brownsville, where he took the stage to Uniontown, Pa., where he looked over the old scenes of his student life in Madison College. Here he took the stage to Morgantown, the seat of the West Virginia Conference, his first conference. He returned by the same route to Pittsburg and in five days was holding the Pittsburg Conference in Washington, Pa. He was soon on his way to the Ohio Conference at Delaware. At some of these conferences he was pleased to fall in with Bishops Janes and Morris, from whom he learned much by way of administration.

Ever since the division of the church in 1844, West Virginia has been divided between the church north and south, and between his conferences the bishop visited that region in order to learn the exact situation. He wrote December 28th, that for various reasons he was much depressed, and felt some-



times that he could not bear the physical efforts he had to make, together with the mental excitement under which he suffered, but must soon wear down to the grave, and yet he says his heart was not right—he needed to be created anew in Christ Jesus. Many will say, this sounds strange for a bishop, and yet I know he often suffered great mental depression, but such would not be known except to his most intimate friends, and usually such states of despondency could be attributed to physical weakness and not to any real deficient spiritual attainments. On the last day of the year 1852 he said that it was the last day of the year, and alas, how poorly he had spent its fleeting moments, his time had gone to waste, his sands of life were ebbing out and should he ever live more to God's glory? On the first day of the year 1853, he knelt at his bedside, when he said that oh, that his life might be free from the defects of the past.

After his return to Pittsburg from West Virginia, his labors were almost incessant. Sunday, January 9th, he preached at Beaver Street in "Allegheny Town", from "If I forgot thee, O Jerusalem". At night he preached at South Pittsburg from "In whom ye also trusted after that ye heard the word of truth". March 13th, was another busy day. In

the morning he preached in his former pulpit, Liberty Street, on "We have a more sure word of prophecy". At night he preached in Wesley Chapel on, "But we all with open face beholding as in a glass the glory of the Lord". These lines are sufficient to show with what intensity and courage he took up the arduous duties of the episcopal office, and whether in Texas or on the Pacific coast, to reach which he traveled by the way of the Panama railroad, severe hardships everywhere attended, and the wonder is constant as you follow his trail that his frail constitution did not wholly break down. Often he was attacked by fever with pain in his side, his eyes and in his lungs, and yet, perhaps this rough outdoor life as he often remarked did much to prolong his life.

In May 1857 he, with his son Charles, and Dr. McClintock, went to England, two of whom were delegates to the Wesleyan Conference, and in June they visited the Irish Conference, and also visited the grave of Richard Boardman at Cork, Ireland. He hastens on and preaches at Limerick, the place from which the Methodists, under the leadership of Embury, came to New York and became the nucleus of the society there, the first in America. He next preached in Dublin and Belfast, and it was not long until he was in July at the Wesleyan Conference.



He hastened on to the Continent to attend the Evangelical Alliance in Berlin. Here he had the exceptional honor of preaching in the King's Church, and his sermon was on Christian Unity and was a powerful effort, and an Englishman who heard it said, "Ah, sir, that was preaching". From there he, with a party, went on and down the Danube to Constantinople, to Smyrna and Beyrout, where he took dangerously sick. He was sick nearly all the way down the Danube with malarial fever. This was in September, as tourists now believe an unfavorable time to visit the Holy Land. Twice he despaired of living until morning, and began to give some messages to be taken home. One of these occasions was in Athens and the other in the Holy Land. Nevertheless he visited Jerusalem, Nazareth, the Dead Sea, and other points not far away. He visited Alexandria, Cairo and the pyramids and then sailed for Naples, Marsailles, Paris and London, where he was sick again. Finally arriving in Pittsburg he was sick most of the year 1858, a reaction from his tour or a return of his former troubles and many expected his death. In the spring of 1859 he was able to hold his conferences, but omitted preaching, but in July he resumed his preaching, and in this year his family removed to Evanston, Illinois. The follow-

ing winter he was in New York preaching almost every day and some times twice a day.

As an administrator of discipline and president of annual and general conferences he was prompt, energetic and conscientious in his work, and perhaps as few of his decisions were carried up to the General Conferences or reversed by the Judiciary Committee of that body as any member of the Episcopal Board at any time in the church's history. Dr. Buckley says he had no superior as a presiding officer.

But that which gave Bishop Simpson his widest fame was his preaching. Some things as characteristics of his pulpit efforts may be mentioned. He never attempted the humorous, never made grimaces, never performed antics, nor was he stagy. His gestures were not profuse, he never apologized, he never directly criticised or found fault, on the other hand he made his whole being contribute to his success. His voice was well keyed, his eyes sparkled with the truth, his whole frame often trembled with the power of his utterances, and often so perfectly did he forget his own personality that he seemed, like an aeroplane, to sail in a spiritual atmosphere above his audiences.

It was not until after Simpson was elected bishop that he became specially famous as an orator. It may be said of him as was said of Gladstone, that he was

the only man in the House of Commons who spoke in italics and like him also there was always a "go" in his address which was incomparable, there was not even time to cheer. And while Gladstone had the superior voice yet each had a bell-like cadence. Simpson's voice seldom failed and his last sentences were mostly as clearly spoken as the first and here again he is like Gladstone who could speak rapidly for four hours and his last sentence was full of pleasing resonance. And once more they were much alike in the carelessness of their apparel. Both were ready speakers, never halting for a word and like an ancient knight his armor was on, his spear poised and his foot in the stirrup. It has been said "see Naples and then die", and so when he was living it might be said see and hear Simpson and then die.

While president of Asbury University, he was elected delegate to the General Conference of 1844, which met in the City of New York and adjourned June 11th. This was the session when the Plan of Separation of the Southern Methodists from the Northern was proposed and great excitement prevailed. Simpson offered a resolution that Stephen Olin, John P. Durbin and Leonidas L. Hamline be a committee to prepare a statement of facts in relation

to the case of Bishop Andrew to be entered upon the Journal, which was adopted.

Simpson was again elected delegate in 1848, when the General Conference met in Pittsburg, Pa., at the Liberty Street Church, May 1st. Here he was appointed on the committee to revise the Hymn Book and here also he was elected editor of the Western Christian Advocate. On motion of Simpson, seconded by Daniel Curry, the conference adopted a series of resolutions declaring the "Plan of Separation" null and void. Many will regard this as the greatest mistake of his public life.

Again he was elected delegate to the General Conference of 1852, which was held in Boston. At this time he had become well known throughout the church through the columns of the Western Christian Advocate and his preaching. He was opposed to being elected bishop by most of the delegates from Ohio because he had not been a traveling preacher long enough, and because he then believed in mixed sittings and free pews. Some of the New England delegates opposed him as they wished him to become president of the University at Middletown, Connecticut, and because they believed in pewed churches. And some delegates from the border states between the North and South opposed him be-

cause of his strong anti-slavery sentiments expressed in the *Western Christian Advocate*. But on the election of four bishops, all of which were elected on the first ballot, the conference then requiring only a majority vote instead of a two-thirds vote as now, he received 110 votes out of 173 cast; Scott, 113; Baker, 90; Ames, 89. He said he had some misgivings about his election as his health was still delicate and many doubted whether he would endure the hardships of the office, but he said as he had never in any manner solicited a vote for the position he resolved to accept the position as providential. Before the close of the conference the bishops met and made their plan of work, and to Simpson fell the West Virginia Conference at Morgantown, Pittsburg, at Washington, Pa., the Erie, the North Ohio, and the Cincinnati Conferences. It was arranged that in the fall of 1853 he was to visit the Pacific slope as many emigrants had gone, especially to California during the gold excitement.

The bishop in going to Morgantown went through Uniontown by the same route as when he came as a young man on foot from Cadiz, Ohio, ninety miles distant, living on one meal a day and a few crackers. He was much affected by this reminiscence and the changes which had taken place. Before leaving for

the far west he spent much time among the churches in the Kanawha Valley and along the Ohio River trying to hold the border churches to the Northern Church. He returned to Pittsburg and preached in Beaver Street, now Arch Street, Wesley Chapel, now torn down, on the place now occupied by the incline plane at 17th street. He also preached in South Pittsburg and Liberty Street.

In the mean time the bishop's family moved from Cincinnati to Pittsburg in their house on Penn Avenue.

In 1853, December 20th, he sailed from New York to Aspinwall on the Isthmus of Panama on the most heroic trip of his life. The trip across the Isthmus was partly by train, partly by river and partly by mules, and New Year's Day, 1854, he found himself in the Panama, weak and feverish. But on he goes by ship up the coast amid many perils until they reached San Diego, but with a sublime heroism he soon reached San Francisco. Here he met the famous missionary and afterwards missionary bishop, William Taylor, who was in the midst of his street preaching in that city. He is soon pushing on in the various rude modes of travel of that time in that region for Portland, Oregon, where he hoped to meet the Oregon Conference. That a man





Simpson's Home,  
Pittsburg, Pa.





of such feeble constitution apparently should endure such exposure and hardships and yet survive about thirty years amid almost continuous and excessive labors will ever be considered among the wonders of heroic human life.



## CHAPTER XII.

## ORATOR AND PLATFORM SPEAKER.

It is said that oratory is a warrior's eye flashing from under a philosopher's brow. Perhaps it was never more true than of Bishop Simpson. Perhaps no man in our knowledge had greater difficulties in his way in becoming a public speaker than Bishop Simpson, an awkward personal appearance, a thin voice, a hatred to declamation, a weak constitution, a lack of confidence and a conviction from boyhood that he never could make a popular public speaker, these were all against him. Demosthenes with all his stammering never had such almost insuperable difficulties to overcome. When Simpson was twenty years of age he had not yet gained the necessary confidence. Then, after having led the class in church, he said, "But, oh, how lame was the performance". He continued to speak occasionally in class and at prayermeeting until he was licensed to exhort and also to preach. Against entering the ministry he had special objections, first he said he had no gift of speech. All through his studies his fellow students told him he could learn, but he could never be a speaker and he firmly believed he would

never make a speaker. But when he was twenty-two years of age he delivered an address by invitation to the students of Athens College, and as evidence of how it was received, the students had three hundred copies printed and the address was favorably noticed in a paper in St. Clairsville. During his four years in the ministry he paid but little attention to outside matters such as lectures or addresses, but threw his whole energy into his ministerial work proper. While a professor in Allegheny College he had but small need of outside work, except preaching on Sunday. But it was during his nine years of presidency of Asbury University that at the suggestion of the Board of Trustees he traveled up and down through the state preaching on Sundays and lecturing on some phase of education during the week. In one of these tours he delivered twenty-three lectures, and it is probable that these were delivered much like his sermons from mere outlines and these were probably destroyed. I have elsewhere referred to his inaugural address as president of the university,, and have furnished the principal points in that address which has always been regarded his masterpiece on education. One of his great addresses was delivered in Tremont Temple, Boston, 1866, on the Centennial of American Method-

ism. As usual his peroration was most inspiring when he said that the need of Methodism then at the close of the first century was not less fire, but more learning. We want rhetoric, but we want it set on fire of God. We want a learning, polished and yet sanctified whereby we may educate the people and at the same time lead them upward to God. In 1857 he was a delegate as we have said with Dr. McClintock, to the British Wesleyan Conference. One who was present speaks of the close of his address that the Bishop's legs were no longer unsteady, that he seemed to erect himself above himself, that his voice lost its wavering inflections and uncertainty of tone, his sentences flowed freely in clearer and higher form and his speech became earnest, effective, poetic, impassioned and thrilling.

But it was during the Civil War that Bishop Simpson achieved his greatest reputation as a platform orator. He was prophetic enough to see the probable attempt to dissolve the Union of the States ever since the division of the church in 1844. There were seventeen years of political agitation which stirred his soul to its depths, and from 1861 and onward to his death President Lincoln well knew the influence of Bishop Simpson and hence they became very close friends. Often was he sent for to con-

sult concerning important measures, and it was known that Lincoln was contemplating issuing a proclamation freeing the slaves in the south. No wonder he hesitated as it was a greater measure than freeing the serfs of Russia or the slaves in the British Colonies. He had no explicit constitutional authority to do so, and it could only be justified as a military measure. Bishop Simpson had often urged the President to assume the responsibility and the north was becoming impatient at the delay. Simpson always had faith in the final outcome of the Civil War. He believed that :

It will not always last,  
Therefore, be brave,  
And soon we all shall be  
Across the wave.

Lincoln sent for him to come to Washington and in private council continued late at night when, as was often the case, the President asked him to pray before he left him, and the subject of their conversation was made the burden of the prayer, and when they arose Lincoln advanced and taking the bishop by the hand, he said, "I will do it." This I had from the lips of the bishop while engaged with him in his library on the Cyclopedia of Methodism. Of course other persons and influences were at work in securing the result.

Soon after the adjournment of the general conference in Philadelphia, in 1864, it was expected that Lincoln would make the opening address at the Sanitary Fair in that city, but such was the stress of national affairs he could not leave Washington, and he sent a written request for Bishop Simpson to take his place, which he did. The bishop said, "This Sanitary Commission has already collected in money and values more than ten million of dollars, and the Christian Commission has also received large sums for its work. Nor are these sums merely the offerings of the wealthy. The old grandmother with failing sight has sat up on long winter evenings, busily knitting for the poor soldier boy, and the little prattler has gathered a flower to add to your collection of beauty". Referring to the woman's work further, he said, "I have seen her move with silent step among the couches of the sick and dying in the hospital, giving now the cordial and now the word of comfort and hope. It is then she became an angel of mercy, a worthy sister of the beloved Mary whom angels hailed." As he closed amid great applause the audience arose and gave three cheers for the bishop. When President Lincoln was assassinated, Bishop Simpson was at once called to Washington, and when the funeral arrangements were being



made he was selected to deliver the oration at Springfield, Illinois, where Lincoln was to be buried. In the cemetery and near the vault which contained the precious remains, the bishop delivered the eulogy which will doubtless remain among the national documents in ages to come. Brief extracts follow: "At the announcement of his sad death the nation stood still. Men left their plows in the fields. The hum of manufactories ceased and the sound of the hammer was not heard. Busy merchants closed their doors, and in the Exchange the gold passed no more from hand to hand. More races have looked upon the procession for sixteen hundred miles, by day and by night, by sunlight, dawn, twilight and by torchlight, than ever before watched the progress of a procession on its way to a grave. Abraham Lincoln was a good man; he was known as an honest, temperate, forgiving man; a just man; a man of noble heart in every way. This I know, he read the Bible frequently, loved it for its great truths, and he tried to be governed by its precepts. He believed in Christ, the Savior of sinners, and I think he was sincere in trying to bring his life into harmony with the principles of revealed religion. I doubt if any president has ever shown such trust in God or in public documents so frequently referred to divine

aid". The bishop quoted that expression of the president which for elegance and beauty I doubt has ever been surpassed in the English language or in any other: "The mystic chords of memory which stretch from every patriot's grave shall yield a sweeter music when touched by the angels of our better nature." His peroration was as follows: "Chieftain, farewell. The nation mourns thee; mothers shall teach thy name to their lisping children; the youth of our land shall emulate thy virtues; statesmen shall study thy record, and from it learn lessons of wisdom. We crown thee as our martyr, and humanity enthrones thee as her triumphant son. Hero, martyr, friend, farewell." The pathetic effect of that address may be faintly imagined, but it can never be fully portrayed by pen or tongue, and it is safe to say will never be surpassed. Another memorable occasion was when Bishop Simpson was called to Washington, February, 1866, to deliver the address as the Christian Commission was about to dissolve. It was in the House of Representatives with Speaker Colfax in the chair. He said in closing, "Workers of the Christian Commission, continue to shine as stars. Your light cannot be hid. But the workers are not all here. Some fell by disease contracted while ministering in the

hospital. May they not be here now? These galleries are densely crowded. Are there not higher galleries? Above this light beaming so softly upon us, may there not be purer and brighter lights? May it not be that he, our martyred one, whose seat is vacant there, but who cheered us twelve months since, looks lovingly upon the scene? Brave workers, go to your fields. They are ripening for the harvest; work for Jesus and what your hands find to do, do it with your might."

In 1881 a delegated conference of the Methodism of the world convened in London. During its session the sad news reached that body announcing the death of President Garfield. Bishop Simpson was selected, although quite feeble, to deliver the memorial address in Exeter Hall. About three thousand were present. Hon. James Russell Lowell, the ambassador of the United States, presided and delivered an appropriate introductory address. Bishop Simpson then said: "When Garfield fell it is not America alone that mourns. Kings and princes gather around his bier and the queen of the greatest empire in the world drops a tear of sympathy with his widow and lays a wreath upon his tomb. God bless Queen Victoria for her womanly sympathy and her queenly courtesy. President Garfield crown-

ed his virtues as a soldier and a statesman with the virtues of a true Christian life. I passed today the monuments of Wellington and Nelson, and it seemed to me the heads of those heroes were bowed in grief. As I passed Westminster Abbey also it seemed to me that the holy dead of past ages looked down with a greater solemnity and were waiting to be joined in that upper circle by the hero of the western land." The reference to the Queen in this address brought the entire audience to their feet and, a memorial service as it was, nevertheless they gave three prolonged cheers.

The oration of Bishop Simpson on "the Future of our Country" during the year 1864 was the masterpiece of his life. This was delivered in many of the large cities, and by the request of President Lincoln. The Union was trembling in the balance, there being a large peace party at the north and the southern army had won some great victories. No doubt the bishop well remembered what his uncle had written him at the beginning of the war three years before. He said, "The great, the irrepressible contest between liberty and slavery is on. Therefore it may be that the agitation of the slavery question both in Church and State is about to be put to rest forever by the destruction of the peculiar insti-

tution.” What a wonderful prophecy uttered by this wise man! This may have inspired one of the most impassioned utterances of this famous address, when he said: “I have one more impression that if this war lasts much longer slavery will be damaged. It is seriously damaged now, and I hope and desire that it may pass away quickly and let us see the last of it.” That it might have a national effect, it was delivered in the Academy of Music, New York, Nov. 3rd, 1864, just before the national election, when Lincoln and McClellan were the presidential candidates. That large building was filled from pit to dome, and all standing room was occupied. The delivery of this address usually required about two hours, but strange to say no one has ever found among the bishop’s papers a written line of this address. I suppose, therefore, that it was delivered from outline or points. It was widely published in the press, however, throughout the country. This address was delivered in Old City Hall, Pittsburg, October 19, 1864, about two weeks before its delivery in New York, and was reported for the press by Rev. W. H. Kincaid, a life long friend of the bishop. It was published in the “Commercial”, now the “Gazette Times”, from which I have copied it in full.

It is known that Bishop Simpson by his sublime

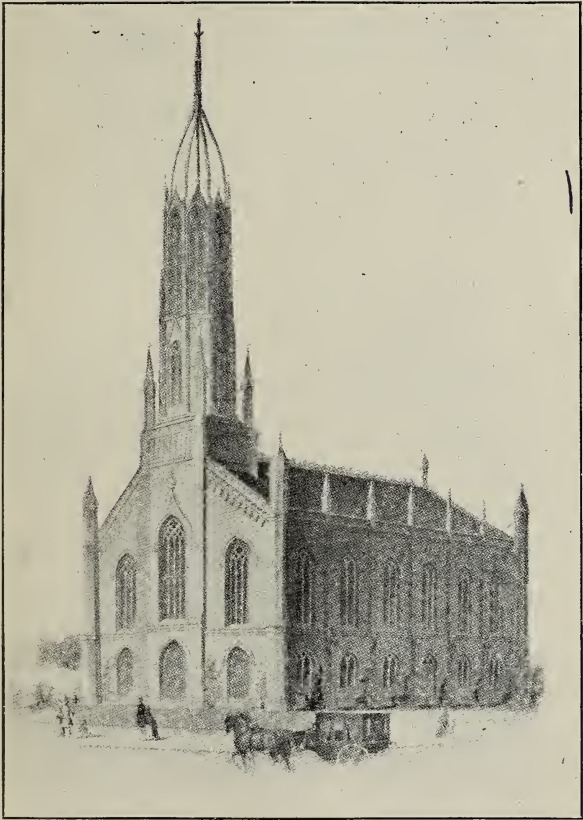
and patriotic address did much to encourage the people and sustain the government and the President during some of those dark days. There are some yet living who remember the high tide of enthusiasm at the time of the delivery of that address in Pittsburg, Old City Hall, Market street. And as it has never appeared in any Methodist literature we give all of it that has been preserved. In reading it the reader will miss the ringing metallic tones of the speaker, and most of all will he miss that form which in times of inspiration swayed back and forth like a towering pine in the tempest.

The great influence of Bishop Simpson upon the legislation of Congress, and especially upon the patriotic sentiment of the North, upon the army, and upon President Lincoln are matters worthy of historical record.

The following patriotic address was delivered in many places in the North, but perhaps in no other place did the enthusiasm reach the high tide it did in Pittsburg.

Bishop Simpson, on stepping to the front of the platform in Old City Hall, was greeted with enthusiastic applause. He said that in addressing that meeting he should be controlled entirely by his own sense of propriety as to the claims of his subject





First Christ Methodist Episcopal Church, Penn Ave.,  
Pittsburgh, Pa., Dedicated March 25, 1855.





upon which he was about to speak and his conception of what was due to the audience. He said: that at that moment one great thought occupied every mind, and one profound feeling moved every heart. All eyes were turned toward the front, and the ears of anxious men listened for the latest tidings; loving and lonely wives wait for dutiful husbands, and affectionate mothers long to see their sons now on the battlefield of their country, while many mourned and wept, and all were asking: When shall the end of these things be? He had no power to prophesy, but history has one teacher and there we learned of the rise and fall of the nations. In history there was one grand lesson which was sustained through all the narrated vicissitudes of nations, and that was the crowning truth and assurance that God reigns; that He rules for the good of mankind, for their ruin never, except when they combine to plot against the Lord and His anointed. God's plans, when carried out, elevated and ennobled man, and if we could ascertain what was His will in regard to our nation's destiny—if we could discern what great object He had in view in allowing the conflict in which we were now engaged, then we could have confidence as to the result.

Just at present we stood, as it were, at the centre, looking out upon our own struggle viewing with anxious minds, the probable effect of every movement, either in the army, at home, or in other lands, and saw coming events after the manner of the poet, "casting their shadows before." In the light of these events, the eloquent speaker said, he would approach his subject. In his estimation the cause of our country transcended all party issues, and it was far from his heart to deal in words of denunciation. Great principles were involved in the struggle in which we were engaged.

He believed that there were but four possible issues to this war, and the first of these, as it appeared to him, was that the nation might be destroyed. Shall this nation be destroyed? (Cries of no, no.) On this question they had strong assurances. No great nation had ever perished in a century from its birth. Look where they would in ancient history, they were assured of this principle—Egypt, Assyria, Canaan, Israel, Greece, Rome, all had outlived centuries; in modern history, France, Germany, England and Russia had withstood the storms of centuries, and still remained, and if we perish, then God's plans must have changed.

The circumstances of our rise indicated that God had a great mission for us. What land but this had been discovered under the impressions of the religious idea? When Columbus conceived the idea of discovering the Western Empire he failed to obtain the means of its execution until, in his extremity, he turned to Isabella, the pious Queen of Spain, and assured her that there was beyond the ocean undiscovered lands where the truths of religion should be disseminated, and she said: "Columbus shall have his ships, although I should sell my crown jewels," and Columbus got his ships and sailed for this Western World. God in His providence, however, carried him to the West Indies, an event which gave them to Spain, and reserved America for English civilization. That was a lesson from the history of those days, three hundred years ago. The Pilgrim Fathers came in the "Mayflower" to the shores of New England and there planted their standard resolved to worship God according to the convictions of their own hearts, untrammelled by the thread-work of a State Church. Such were the circumstances under which this nation had its birth. Twice had prayer been invoked—once when the colonies were formed, and again when the Convention was assembled which gave us our present Constitu-

tion, that Constitution against which unholy hands had been lifted, but which would withstand the assault and live for ages yet to come. (Applause.)

This nation had done more than any other for humanity. Here Church and State had been dissevered and men worshipped God according to the dictates of their own hearts. This nation had done more than any other for the advancement of education in the establishment of common schools and colleges, and in the education of females. It had elevated the human race, made cheap homes, admitted the rich and the poor alike to citizenship, to office, honor and emolument. All these advantages were opened to the humblest man in the nation, to the cabin boy as well as the man of wealth. The President's chair and the Senate Chamber were equally within the legitimate scope of the citizen's aspiration, and the mother who held her infant proudly in her arms had a right to think that her babe might yet be President of the United States. Jackson had been a cabin boy, and Henry Clay had been the mill boy of the Slashes, and he had read somewhere in history of a rail-splitter becoming President of the United States. (Loud Applause.)

This nation was an asylum for all nations, where no restrictions were placed upon the people. We

were a missionary people. We exerted a greater missionary influence than any other nation. This point was beautifully elaborated by the lecturer. Our history was one of honor. The people of this country had never been betrayed. We had never shown bad faith to other nations. Reverently speaking, he did not know that God could afford to do without America.

But there was another question—another probable issue: Shall we be divided? No nation had long survived division and prospered. When the two tribes separated from the ten of Israel they were involved in war and bloodshed for ages. Our civilization spoke out against division. The spirit of the age was adverse to it. Only ignorance and vice could degrade and separate us. This had been pre-eminently demonstrated in the history of Babel, of the Indians, and the Africans. The first had the language of its people confused, the second had at least a thousand distinct and separate tribes, and Africa was cut up into numberless kingdoms, the monarchs of which sat in a state of nudity on the summits of earth mounds. Look to England, France, Germany and Russia, and view the fate of Poland and Hungary. Of what use could Poland be as a distinct nation, or of what use Hungary? They had

no literature, no science, no art to confer upon the world—they had no mission. Humanity could gain nothing by division. Why should it? With division would there be more liberty, more science, more literature, more elevation? No. Union enriched us, developed resources, built canals, constructed roads and factories. Vice and ignorance divided, hewed down, cut and destroyed the nation. If divided by hatred, there must be protracted war. There was no gulf to separate us—no line to be drawn between the two sections. We had a common history and a common mission to perform. You must remember the fate of old Israel, or the Grecian States; how Athens fell, and Sparta succumbed. Before this nation shall be divided every house will offer up its last and dearest sacrifices; every son, and grandson of our homes will be freely offered to prevent division; and it were better to fight, if need be, for twenty years to secure lasting peace and a home for posterity.

Another issue was suggested in the question, "Shall we have a new Government?" The South looks for this, and Jeff Davis, while yet a Senator of the United States, had uttered its intention on this point. A monarchy or a nobility, perhaps, might be



established. He did not know that we would object very much to be governed by a queen, and he supposed there would be no very general objection to being possessed of landed estates. Those who desired monarchy, however, had all Europe to choose from. The last issue which suggested itself was, that we might emerge from the conflict purer, stronger and more glorious than before. There must be a great purpose in the conflict, which must be to purify and to fit our nation for greater usefulness. The metal shall be cleaner for the ordeal, and when the clouds shall have passed away our light shall be brighter than ever. Confirmatory of this view there were Providential indications. God has evidently been long preparing us for this war and since its commencement He had sustained us in it. The speaker next directed the attention of his vast audience to the preparatory indications, which can only be briefly referred to rather than stated. The Coast Survey had been completed after a struggle to have the appropriation made to provide for it, and when the war broke out we had the soundings of our coast and of almost every bay and river in the land. Ship building had long been making rapid improvement, and our clipper ships were the pride of the seas, and when the rebellion asserted itself we sent

them to blockade the ports which had just been taken from us by the rebels. Thousands of miles of railroad had just been finished when the war broke out, running from the Atlantic coast to the Mississippi, and traversing the whole mighty West. Our telegraphic communication had been brought to perfection in ample time to be available, mowing and reaping machines had taken the places of men who had gone to the war. The sewing machine had been used in no small way to make garments for one million soldiers in the field. As for money, God had treasured up in the mountains of California, of Nevada, of Idaho, Colorado, Arizona, Utah, gold and silver, more than sufficient to meet all the expenses of this war. There was no need of being under obligation to the Rothchilds in Europe, or to their agents in America, and he doubted not, the day was not far distant when our greenbacks would be gladly taken by the Rothchilds at par.

The bishop related some amusing incidents connected with his visit to Brigham Young and his several wives. Brigham had endeavored to impress his mind that gold was a very inconvenient currency; that paper was much better. He then reviewed the events that had transpired during the war. The danger of foreign intervention had for a long time hung

over us. That was in the dark days of the war, when England was putting on her strength to rejoice over the downfall of the republic; when Louis Napoleon was endeavoring to carry out old designs upon Central America and Mexico. The Merrimac had been disabled by the Monitor, and England and France became suddenly very neutral. The other powers of Europe had been kept busy with attention to Denmark and Poland. And, in the meantime, victory crowned our armies at Vicksburg and Gettysburg. The Mississippi was opened from its source to its mouth, and the Fourth of July, 1863, was ushered in with sounds of gladness—with songs of joy.

He next alluded to the signs of future success. He saw the speedy close of the war in terrible depreciation of the rebel currency, the scarcity of men and territory in the South; the barbarity of the rebels to our prisoners; and in the desertions and despondency of the rebel army. On our side he saw an abundance of men; increasing men and territory; he saw an inspiration in the spirit of our men, such as was exemplified in the battle of Lookout Mountain, where Hooker led his forces through and above the clouds, and planted the Stars and Stripes where men could see them and huzza when they looked toward

the heavens. Men who fought above the clouds had a right to look up when they saluted their flag.

The results were already beginning to be seen in the vast emigration to our shores. But it was nothing compared to what it would be when peace was established once more throughout the land. The heroic men of all nations would come hither. The vast as yet untrod acres of the West would be cultivated, the mines would be excavated, and factories would spring up all over the country. Slavery would be destroyed. He rejoiced in the existence of that new State, Western Virginia, and in the fact that Maryland, all honor to her, had declared in favor of a Free Constitution. Delaware and Missouri would follow (applause), and Kentucky would come last. The orator here described a galvanic battery such as might be constructed with power sufficient to melt iron with the quantity of electric fluid brought to bear, and applied the figure with sublime language to the act of Abraham Lincoln, on the 1st of January, 1863, melting the fetters from the limbs of three millions of slaves.

What should be done with the Africans among us? As for the speaker, he was in favor of doing with them what Jeff. Davis asked of the nation, "to be let alone." In this Africa was receiving a bap-

tism of blood, and would yet be regenerated through her sons, who were now proving themselves worthy of their freedom—worthy of their right to the full exercise of all rights and immunities of manhood.

The reverend orator concluded by a soul-stirring apostrophe to the Stars and Stripes which was too sublime to permit its effect to be portrayed in print. The sublimity of the spectacle, as the bishop caught up the flag which lay on the table near him, declaring that his mother had taught him to love it, was such as will not soon be forgotten by those who witnessed it and heard the eloquent words.

The audience then gave three rousing cheers for the President of the United States; three more for the Union, and three for Bishop Simpson.



## CHAPTER XIII.

## CHANGES OF MIND.

Until the human mind is perfect in its prophetic wisdom, change will be a necessity in man, in society and in all forms of organization. And such a perfect condition of the mind of man is unthinkable and utopian. Carlyle was correct when he said, "The thinking minds of all nations call for change." But Confucius is not quite so clear when he said, "They must often change who would be constant in happiness or wisdom". And it is an abrupt but current Spanish proverb which says, "A wise man changes his mind often, a fool never."

But it cannot be said of Simpson what Dryden said of another,

"Stiff opinions, always in the wrong  
Was everything by starts, and nothing long."

When Bishop Simpson had decided to change from medicine to the ministry, he seems never to have entertained the thought of returning to its practice. No such thought is found on record. But he was offered strong inducements not to go into the ministry but into the law, but three

things prevented this. First, he believed his voice was too feeble; second, he feared the practice of law, especially in the criminal courts, would tend to weaken or smother his conscience; but third, his occasional convictions from childhood, re-enforced by the wish and judgment of his mother that he ought to preach the Gospel.

A prominent lawyer who heard him in one of his great pulpit efforts in after years said, "Ah, would he not have been a grand success before a jury?" And he was greatly admired by men of all parties, yet party politics seemed to have no attraction as a field for his exploits and no one could listen to him without being profoundly impressed that the Christian ministry was the richest, the greatest, the most all-consuming theme which could occupy human thought. And this was the sublime keynote in all of his addresses to the young men who were about to take upon themselves the vows of the Christian ministry. No idle or jocular word was ever uttered on such occasions. And while in the educational work he felt that he was working in a large and important division of the Lord's vineyard. And when in the editorial chair he felt that he was addressing a larger



audience than could gather about any pulpit in church or grove. And of all men, whether as an educator or an editor, still it must be in truth said of him that preaching was his all mastering passion. With Ezekiel he had a foregleam of the onflowing waters of life over the desert places of humanity until life, life, spiritual life is visible everywhere. With Isaiah his vision swept a wider field of the future kingdom than the most cyclopean eye of the modern seer. And with the apostolic warrior he girded on the whole armor of God and never laid it off or quit the field until he had fought a good fight and finished his course.

No sooner was Bishop Simpson elected to the episcopal office and was settled in Pittsburg the same year, 1852, than he started the project of erecting a fine pewed church on Penn avenue between Seventh and Eighth streets, which was dedicated in 1855, the finest church then in Methodism. The Pittsburgh Female College, which the bishop had been largely instrumental in establishing, opened its first term in the basement of that church October 1st, 1855. Among those associated in these two enterprises were Allen Kramer, H. D. Sellers, M. D., Alexander Brad-

ley, Samuel Kier, J. B. Canfield, F. D. Sellers, W. M. Wright, N. Holmes and others. Some persons knowing the bishop's previous views against pewed churches criticised him for this change of opinion.

Now while these things indicated a change of mind as it respects church architecture and church order and government, yet they show a wise and progressive spirit. And yet as to doctrine he was never even tinged with modern liberalism or higher criticism. He spent no time in the pulpit on textual or other criticism. He preached no mere ethical gospel, but a redemption by sacrifice and a salvation from all sin, although he was competent successfully to grapple with the most critical scholars. He could not be a narrow man as he had been associated with broad minded men in politics, statesmanship, religion and philanthropy all his life. He was as near a perfect seer as the times ever produced and from his lofty pedestal he seemed to sweep the entire horizon of the past and of the future, and changed when change was needed.

By the unanimous request of the Philadelphia Preachers' meeting Bishop Simpson delivered an address on Class-meeting in old St. George's

Church, February 20, 1868, to a large audience. In an unusually rapid manner among many other interesting things he said:

“If you ask what is the place of the class-meeting in comparison with other services, I answer, it is of vast importance; yet it is not a divine institution in the sense of its mode being prescribed in the Holy Scriptures; and as such it is not so important as attending the public ministry of the Word. That is a duty expressly enjoined in the Word of God. We must not forsake the assembling of ourselves together as the manner of some is. Christians are to meet regularly in the public congregation to hear the Word of God, for that Word is spirit and life—a source of joy and comfort. Nor is it equal in its arrangement to private prayer—that is directly enjoined in the word of God as a means of grace. We are to enter into our closet and pray in secret, that our Father, who seeth in secret, may reward us openly. These institutions of public worship and of private prayer are particularly dwelt upon or specified in the Word of God as Christian duties. We do not claim for the class-meeting this specific divine direction. There may be a church of the living God with no class-

meeting. There have been such churches in all ages; there are such churches today.

“If we have deep religious emotions and thoughts we will wish to speak of them.

“Some men have doubted whether there can be any long, continuous thoughts without words. Certainly our utterances act back upon our thoughts; thoughts are very imperfect unuttered. We think more as we give utterance to our thoughts. You remember Bunyan’s modest description of why he wrote so much. He had first a thought, and uttered it, then another thought came, and he wrote that, and so he went on. If Bunyan had never begun to write his *Pilgrim’s Progress*, he never would have stood beside Christian, and seen him, as he gazed on the land of Beulah, or as he stood at the edge of the river, and looked clear over and saw the shining ones upon the other side.

“The sun’s rays gather in the face of yonder moon, to be reflected back to our earth. God sends sometimes a great baptism on you, or on me, possibly, not so much for ourselves as for those around us. I am inclined to think, indeed, that that baptism spoken of in the Scripture, where John the Baptist, speaking of Christ, says,

‘He shall baptize you with the Holy Ghost and with fire’—that baptism of fire, I am inclined to think—though I utter not this dogmatically, but it has been a conviction with me for years—that baptism of fire is the outward power, the outward manifestation which God gives oftentimes to the members of His Church, for the purpose of acting on the world around them. Such are the peculiar influences of a revival meeting; such are the peculiar baptisms for which we can sometimes scarcely account, but they are sources of conviction to the hearts of the people, and those who come in recognize the fact that God is among His people of a truth.”

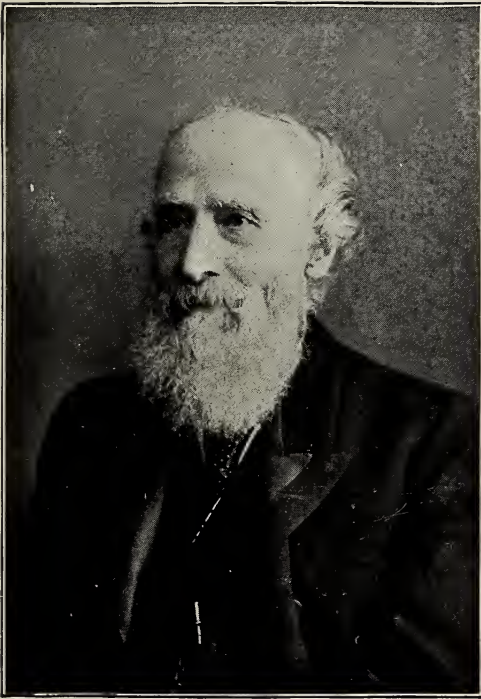
His views here expressed were very liberal and in later years he modified them still more. He well knew that new times demand new measures and new men. The world advances and the times outgrow the laws that in our father’s day were best.

Bishop Simpson was wise enough to change his mind when evidence sufficient to warrant a change was produced. He was at first as we have said opposed to pewed churches but yielded when in certain cases it seemed expedient to have them. He was at first opposed to lay dele-

gation but when the demand became so nearly universal and forceful, he yielded very sincerely and led the way to victory. It must in fairness, however, be said that the laymen had modified their request, omitting lay delegation in the annual conference. Down to 1860, the bishops as a board in their reports to the general conferences had not expressed themselves on the subject but then they said, "We are of the opinion that lay delegation might be introduced in one form into the general conference with safety and perhaps advantage, that form a separate house." A vote was taken by the ministers and laymen of the whole church, in 1861, and it was voted down by both orders by a large majority. Bishop Simpson was at that time also in favor of two houses in the general conference, and from then on he threw all of his energy in favor of lay delegation in the general conference but leaving the subject of the two houses for future determination. It has been supposed that conservatism is the true policy of the Episcopal Board and therefore they seldom advocate radical changes or progressive measures, and hence the position taken openly by Bishop Simpson was severely criticised. He, however, made his

first address in St. Paul's Church, New York, at a convention held May 13th and 14th, 1863. This was a long and carefully prepared address, as he well knew every line must pass severe scrutiny. A few extracts is all our space will permit. He said, "I believe that there will always be periods of agitation and threatened schism until the laity are admitted into the highest assemblies of our church. Is there any organized government that is safe with a single legislative body, composed of a single order of men of the same employments and chosen in the same way? Allow me a word or two personally. I had thought upon this subject for years, I had looked it over until my mind was satisfied and I expressed it to my most intimate friends that lay representation was the greatest want of the church." This address was delivered also in Pittsburg in Smithfield Street Church to a large audience, and as I remember great was the enthusiasm. He delivered the same address substantially in nearly all the large cities and it is believed he did more than any one man to carry the measure so that the laymen took their seats in the general conference of 1872.





Sir George Williams,  
Founder of Y. M. C. A.



I remember when he had an engagement to deliver an address before the Young Men's Christian Association of New York. The date was drawing near and yet the lecture was not prepared. Knowing that he had many things on his mind I almost daily reminded him of the date, but procrastination as he often said was the most persistent fault of his life. Finally on the day before the address was to be delivered he took one of the stenographers we had employed and went into an adjoining room and walking the floor with a rapid pace he dictated aloud the lecture. As was his usual custom, he had been occasionally thinking out the main points of his lecture and when the time came he picked up his manuscript and started for New York. On his return he told me that he started in to read his address, but it being so unnatural and feeling his freedom hampered, he stepped out from his manuscript and then found himself again.

Towards the later years of his life the bishop came to feel a little distrust of his physical and mental powers, I think. He was engaged to deliver a course of lectures before the divinity students of Yale College, between 1878-1879. As

these could hardly be popular audiences he came to the time with some trepidation and felt that he could not trust himself to deliver so many addresses extemporaneously and hence determined to read them, and when they were ended he felt greatly relieved. The lectures were dictated to a stenographer and while in the delivery of them his audiences increased to the close, and the newspapers commended them very highly. Yet he said it was a severe strain on him, being contrary to his life-long method of public speaking. His theory of preaching as therein set forth was not so broad as some have taught, but thoroughly evangelical and based solidly on the New Testament plan, and the method of delivering the message was what he termed the direct method, bringing into intense focalization the voice, the eye, the hand, in a word the entire man, and so of course the extemporaneous method he regarded as the most successful.

In September, 1881, a delegated General Conference of all the Methodist bodies in the world was held in London, and Bishop Simpson had been given the distinguished honor of preaching the opening sermon, and his text was those

somewhat mystical words in the first verses of John's Gospel. I fancy the bishop found his text not just to his usual liking, and contrary to his custom it was delivered from manuscript, not daring to trust himself, as he had not fully recovered from his serious attack in the pulpit at San Francisco in 1880 when about to visit the missions in China and Japan, and which was abandoned. And although his sermon in Wesley's Chapel, London, was in the presence of an immense audience, as delegates from all parts of the world were there, it was well prepared and comprehensive, yet it lacked that directness, enthusiasm and uplifting power of his former addresses, especially as they had heard him in Brunswick Chapel and Burslam in former years.

In all these changes it will be observed that there were none in essentials and fundamentals in church doctrine or polity. We must not forget that he was most carefully instructed by his parents and especially by his faithful and intelligent uncle, and that in early life he came under the influence of some of the greatest minds of the church, notably, Dr. Charles Elliott, Homer J. Clark, H. B. Bascom and others. He had seen many go off to extremes in holiness and some

others into fanaticism of the most extravagant kinds and yet like that text he loved so well he could say none of these things moved me. And were it prudent I could mention some names of persons with whom he pleaded long not to go away after strange doctrines. He preached a universal atonement but never a universal salvation as a necessary consequence. He preached the love of God but never to the exclusion of justice and wrath and future eternal punishment. He preached a Divine Christ but never in the mystical sense that there is the divine in man but that he was very God and truly man.

He never changed his party politics or national patriotism. He was at first an antislavery Whig but they united with the Free Soilers and formed the Republican party and he became a Republican and so remained ever after. He was not a prohibition party man but the cause of temperance and abstinence never had a purer example or a stronger defender. He had seen the beginning of the degrading saloon business and had seen its rapid progress over this fair land but he lived to see the beginning of its decline and its utter destruction. Regarding it as the greatest social evil, a powerful enemy to

the church and a hateful menace to civilized life, he often expressed himself with strong emphasis on the deceptive arguments pleaded in its favor.

And as the years came on he did not change in his love for the young. And while all his life long he had such a profound veneration for the aged yet he never lost his affection for young people. In an address in London in 1858 before the Young Men's Christian Association he said that early in life he had resolved to devote his energies to the interest of the youth everywhere. How natural and perfectly proper it seemed in him to kiss his intimate friends when meeting with them or parting from them.

It is written that Havelock said that he would not change his opinions or practice though it rained garters and coronets. But when on the turbulent sea on his way to India he changed from being a worldly military officer to become a devout Christian soldier. Similar changes and such as we have noted in Bishop Simpson indicate not a vacillating but a progressive mind always striving to attain the best and highest possible. Thus we may see how,

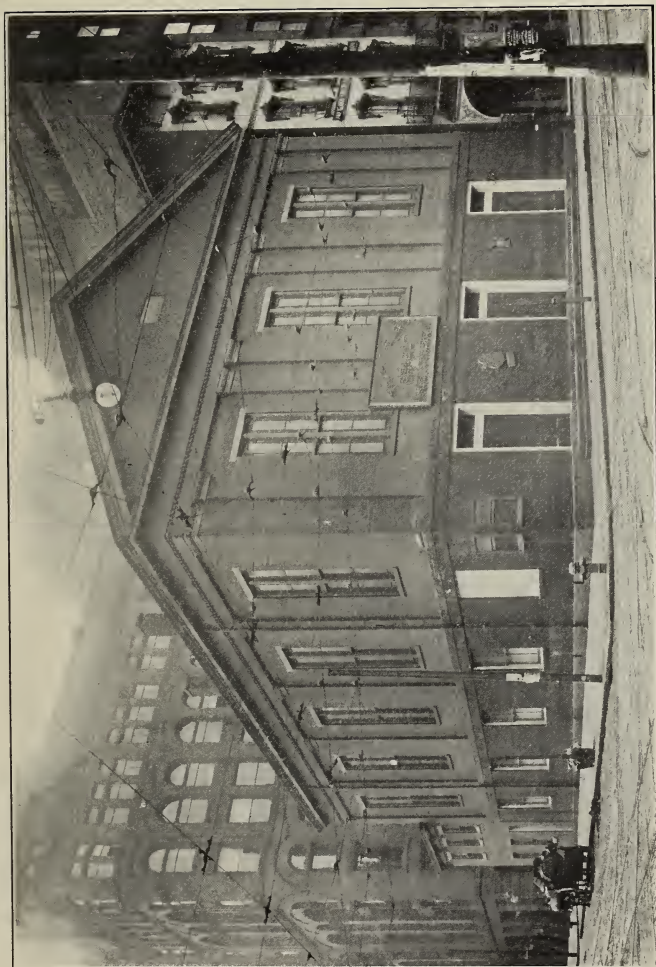
That men may rise on stepping stones  
Of their dead selves to higher things.



## CHAPTER XIV.

## SUNSET HOURS.

At different times in his life, Bishop Simpson had occasions of severe sickness and mostly of the same kind, great feverishness. It was not an uncommon thing for him to say he was weak and feverish on his long and perilous voyages, having also weak eyes and often spots before his sight. This was especially true of his episcopal tour across the Isthmus and up to Portland, Oregon, and afterwards in Texas where his traveling companion was the Methodist martyr preacher, Anthony Bewley. It is perhaps true that he never fully recovered from the serious attack of malarial fever contracted on the lower Danube river on his way in 1857 to the Holy Land. He was carried from the ship at Beyrout and was considered in a most critical condition for more than two weeks. He finally returned home to Pittsburg but was in very poor health for a year or more. Although occasionally holding conferences he did not preach any until in July, 1859, in which year his family removed to Evanston, Illinois. In 1860 he said his swelling



Smithfield St. M. E. Church,  
Pittsburg, Pa.



feet gave him much trouble but from that time onward until September, 1880, he seemed to have recovered much of his former vigor. His services during the Civil War were a severe tax on his strength, and then came the agitation of the Lay Delegation question, both of which engaged all his energies. He had

A clear bright eye  
That can pierce the sky,  
With the strength of an eagle's vision,  
And a steady brain  
That could bear the strain,  
And the shock of the world's collision.

In the meantime, however, he had occasional breaks in his health. On his return overland from California, he became so exhausted as that he was able to preach only once a day and he seemed to think his work almost done. In 1863 he removed with his family to Philadelphia where he died. In this year on his way to the Detroit Conference, he suffered a collapse, with chills and fever, but in five days he was riding on a bed in a stage eighteen miles to Jackson, Michigan. His greatest breakdown came in September, 1880, in San Francisco, when he and Mrs. Simpson were about to sail for Japan and China, hoping to reach London in time for the

Ecumenical Conference, just one year from that date. He collapsed in the pulpit, and was unable to finish his sermon. He was threatened with a congestive chill, and was removed to a near-by home. From this again he rallied and during the first part of 1881 went forward, doing his work much as before.

With weary hand, yet steadfast will,  
In old age as in youth,  
Thy Master found thee sowing still  
The good seed of His truth.

Yet his close friends observed that his voice did not have that metallic resonance as in former times, neither was his step so elastic, nor his memory so retentive or accurate. Yet it was during this year that he visited Europe and delivered that famous memorial address on the death of President Garfield in Exeter Hall, London, and also the sermon at the opening of the Ecumenical Conference in Wesley's Chapel, both of which events I have referred to elsewhere. But many felt there was the absence of the magnetic power of former years and realized that the opal is but sand without the flash of fire.

His last sermon was delivered in Boston at the dedication of the Peoples Church. His text was one of his favorites: "For unto us a child is

born, unto us a son is given," and in his peroration the old fire seemed to flame up anew on the altar of his soul, and he exclaimed: "I think I see the light shining now on the hill-top. Christ's kingdom is coming and the song shall arise, 'Hallelujah, the Lord God Omnipotent reigneth.'"

Yet even then I think he could have said:

Time has laid his hand  
Upon my heart gently, not smiting it;  
But as a harper lays his open palm  
Upon his harp to deaden its vibrations.

The General Conference met in Philadelphia May, 1884, when the bishop was found to be in very feeble health. He presided at the opening session but took no further part in the proceedings. His appearance now and then in the conference room was always the occasion for honorable and affectionate manifestations. He closed the conference with this pathetic address: "Brethren of the General Conference, at this closing moment it is fitting I should give utterance only to a very few words. I wish to express my regret that I have not been permitted to mingle more intimately with members of this body during their session in this place. But I have been very much gratified with such associa-

tion as I have been permitted to enjoy, and I desire to express the pleasure I have felt in witnessing occasionally your deliberations. It has been my privilege to see a number of General Conferences. My first was forty years ago in the city of New York. Wise and great and good men were there of whom only one I think remains in this body, Dr. Trimble. I believe he and Dr. Curry are the only two members who were present in 1848 that still remain. I have seen the composition of the body change from time to time, and I want to say this that my conviction is that there never has assembled a more distinguished, a more able, and a more cultured body of delegates in the Methodist Episcopal Church than now. It is true that there is a larger proportion of youthful members than we have had in former General Conferences, but it is exceedingly gratifying to me as I feel that the shadows are gathering around me, and others, to see young men truly cultured and devoted to the cause of Christ able to come forward and take the reins of the Church and guide it so successfully onward. May God be gracious to them and make them greater than the fathers. I desire also to say that I have been





A gift of \$5.00 entitled everyone to this medal during the Centennial of American Methodism, 1866.



pleased with the results of your deliberations. While there is a diversity of opinion upon some subjects, and must always be in a body of this kind, yet I think that the results of your deliberations have been for the good of the church and for the glory of God. Some very important measures I think have been enacted and I believe the church will go forward with increased strength and power from this time. And now, brethren, a word personally. I have no words to declare the gratitude of my heart for the many courtesies and the kindly utterances you have made. They will be embalmed in my heart forever. Whatever the future may be, whatever of time and strength I may have, all belong to the cause of Christ. And may we go forward from this time, dear brethren, to try to do more vigorous work than we have ever done. May we have the spirit of deep consecration. May we pray for a more powerful outpouring of the Holy Spirit. May we look for revivals all over our country until multiplied thousands shall be converted to God. And now, dear brethren, in closing this service and bidding you farewell, I pray that God may be with you and protect you in your journeyings to your respective homes.

May you find your families in peace and safety and prosperity, and may God pour upon you the riches of His grace." He then pronounced the benediction and the session closed, and in less than two weeks his life on earth was closed with the benedictions of millions of people resting upon him.

I shall not here reproduce the eloquent tributes paid to his memory at the time of the funeral simply making one quotation from the address of Bishop Foster.

Bishop Foster spoke at his funeral of these visits to the general conference, as follows: "His pallor frightened us and his tremulous voice and emaciated form filled us with distressing apprehensions." He lived only about two weeks after the close of the conference, dying at his home in Philadelphia at 8:40 in the morning of June 18th, 1884. Had he lived three days longer he would have finished three score and ten years. His last intelligible and distinct utterance was, "My Savior, my Savior".

What a wonderful experience he had. His public life fell in with most thrilling events of church and state. I loved to sit and hear him draw from thence,

"Sweet recollections of his journey past  
A journey crowned with blessings to the last".

Always a little so but in the later years his form was much stooped and considering his emaciation and remembering his majestic appearance in other years it was almost pitiable to behold his bending form but still he could say in his sublime faith:

"I find Earth not grey but rosy,  
Heaven not grim but fair of hue,  
Do I stoop? I pluck a posy  
Do I stand and stare? All is blue."

But at last he

Gave his body to that pleasant country's earth  
And his pure soul unto his Captain Christ.

We are inclined to say as Shakespeare says of Julius Caesar:

The last of all the Romans, fare thee well.  
And from all lands will continue to go forth  
"As many farewells as be stars in heaven"

And thus I will continue to say that,

"Parting is such sweet sorrow  
That I shall say good night, till it be morrow."

## CHAPTER XV.

## PERSONAL TRIBUTE.

How can I sing of thee,  
In notes which suit thy praise?  
Who knows the melody  
Which I would gladly raise?

My heart, it doth o'erflow  
Too much to sing with ease,  
But lines may faintly show,  
Like twigs of giant trees.

Thou dost not need my song,  
For thou art truly crowned,  
Amid the sceptered throng,  
High on immortal ground.

Thy earthly fame, how great!  
It reaches o'er the sea,  
Where mitred men, sedate,  
Have heard in ecstasy.

Whence came this morning star  
Which fixed the gaze of men?  
From out the East so far  
Where wrote prophetic men?

No, no; a western sky  
Looked down upon his birth,  
Where mother's lullaby  
Was sweetly sung with mirth.

No gilded home was this,  
With paintings rich and rare,  
But here he dwelt in bliss,  
Content with humble fare.



Liberty St. M. E. Church,  
Pittsburg, Pa.





As tallest grain doth grow  
So near the shadowed wall,  
As from the cloud so low  
The bolts of thunder fall.

A skillful hand was there  
To train this vine to climb;  
The trellis though was bare,  
In that uncultured time.

But he had fixed his eye,  
Like the eagle on the sun,  
And upward soaring high,  
What heights he grandly won!

He gleaned in halls of art;  
And, circling 'round the globe,  
He culled from every mart,  
And dug from deepest lode.

The nation rocks in storm,  
And shudders deep within,  
And hope is rudely shorn,  
So wild the battle's din.

He flies from West to East;  
From East again to West;  
He spurns the richest feast,  
And never knows a rest.

He speaks of Lookout Mount,  
Where cannon roared so loud,  
Where men of thousands count  
Did fight above the cloud.

Fight on, brave men, he said,  
As ye have won that height  
While clouds a-downward fled;  
This is prophetic light.

See! see! the banner there!  
'Tis planted on the rock!  
It waves in golden air!  
Defies rebellious shock.

## THE PEERLESS ORATOR.

Our country one shall be,  
 Despite the traitor's hand,  
 From East to placid sea,  
 From frost to glinting sand.

But on that patriot heart,  
 A thought still pressed it down;  
 If God is on our part,  
 Then let us fear His frown.

Sweet peace to us will come  
 When we have learned to trust;  
 And all our laws become  
 The synonym of Just.

Then break the chains! he cries,  
 From off your brother's hands;  
 Let freedom's anthems rise  
 As burst the bondmen's bands.

O! faithful, sovereign man!  
 Who holds the helm of State;  
 God placed thee in the van,  
 He said, to turn the awful fate.

With steady hand now write;  
 It is divine decree  
 From out the throne of light,—  
 This nation must be free.

The Sovereign heard his voice,  
 The Proclamation signed,  
 And land and sea rejoice,  
 While heaven and earth combined.

Thou prophet, priest, divine,  
 Thy praise will ne'er grow old  
 Till living Freedmen's line  
 Shall end in deathly mold.

Ay, more; till latest sun  
 Is quenched in western wave;  
 Still more, thy fame begun  
 Shall dig for time a grave.

Thou livest most of all  
In that enraptured theme  
Where men and angels fall  
And cry redeem, redeem!

The cross! the cross! the cross.  
As thou didst lift it high,  
All else to man is loss,  
Oh look! and never die!

I see that eye so bright,  
That face is wreathed in smile,  
That grand majestic height,  
A heavenly form awhile.

I hear thy voice so clear,  
'Tis fragrant from above;  
I see an angel's tear . . .  
Upon thy cheek of love.

High flows the gracious tide,  
Men sway in heavenly air;  
All earth seems cast aside,  
They feast on kingly fare.

O herald, flame of fire!  
Out from thee gleamed a light,  
Much brighter than the pyre  
From him on Sinai's height.

As rocks the sunbeams store,  
As flowers get their hue,  
So with thy precious lore  
This world is made anew.

Thy mission o'er? nay, nay;  
But from a loftier plain,  
And now in wider sway,  
How vast is thy domain!

As here this side the brook,  
We cast a heavenward gaze,  
He mounts the skies; O look,  
And see the chariot blaze!

As up he grandly rode,  
Celestial gates arise!  
May fall his matchless robe  
On us below the skies.

E. M. W.





Simpson's Home in Philadelphia,  
Where he died.





## CHAPTER XVI.

## SOME POST MORTEM HONORS

Dr. Abel Stevens, as yet the ablest historian of Methodism, says of Bishop Simpson, "He became the greatest Methodist preacher of his time." And Dr. Buckley in his history of Methodism calls him "The peerless orator". In the Episcopal address in 1888, the bishops say of him, "For half a century he served the church as pastor, educator and bishop, and by his purity of life, his tireless zeal, his surpassing eloquence, his broad catholicity, his intense loyalty and pronounced patriotism, acquired fame and influence seldom attained in the Christian ministry and never exceeded in our denomination." It would be easy to greatly extend these complimentary notices.

The remains, with those deceased of his family, now rest in the beautiful Mausoleum erected in West Laurel Hill Cemetery, Philadelphia. A Bronze Statue on a marble pedestal was erected to his memory on the grounds of the Home for the Aged, Philadelphia, April 2nd, 1902. And on it with little modification might be inscribed

what Lord Tennyson wrote of Sir John Franklin and is now on the cenotaph in Westminster Abbey, "Not here! the White North has thy bones, and thou heroic soul, art passing on thy happier voyage now toward no earthly pole." A memorial Lectern was dedicated in Grace Methodist Episcopal Church, Harrisburg, Pa., March 12th, 1905. It was the gift of the pastor Dr. J. Wesley Hill. In Wesley's Chapel, London, is a life sized Portrait Window of the bishop contributed by American Methodists and highly prized by the Wesleyan Methodists. In the Memorial Hall of the Methodist Theological Institution in Evanston, Illinois, is a beautiful Triple Memorial Window in memory of the bishop who was once president of its faculty. The last inscription is: "We conquered by love. Matthew Simpson, Bishop. 1852-1884."

And many will say of him what Byron said of his friend. He

"Sighed that nature formed one such man  
And broke the die in moulding Sheridan."

Dr. Kelly, Editor of the Methodist Review, says:

"The first of Methodist bishops to be stuated in bronze is doubtless the fittest of Methodist

bishops to be thus monumented. Methodism is rich in having such a leader to commemorate; Methodism is wise in having the good sense to commemorate him so fittingly. Taking him altogether—his extraordinary gifts, his sustained and quenchless zeal, his unequalled fame as a preacher, his rare qualities for leadership, his far-seeing statesmanship, his national eminence and influence, the ardor and force and wisdom of his career, his unsullied record—and where in American Methodism is there a more exalted character, a more influential life, a more illustrious name? A eulogist of Alexander Hamilton once said: "The name of Hamilton would have honored Greece in the days of Aristides." Surely the name of Simpson would have honored the church in any of its branches and in any one of the Christian centuries."

At the funeral of Bishop Janes in New York on September 18, 1876, Simpson spoke as follows, and he had the same elements to a large degree:

"My last interview with him was on the day of the funeral of his precious wife. I have not since seen him. On that occasion I spent some two hours of the afternoon in his society, and,

while his soul was oppressed with deep affliction, when we turned in conversation for a moment from his personal bereavement, his heart was on the Church and its interests—on its general outlook, on the coming conferences he hoped to attend, on the probable revival of the work of God, on our missionary field, and on the anxiety he had for the enlargement of the work. His soul seemed to be breaking out with energy, above even the grief he felt in consequence of his own affliction, on behalf of the interests of the Church of Christ. The last time I took his hand was just beside the casket as he sat on the side of it, and I was compelled to say, Farewell. A tear was in his eye and on his cheek, but he sat with all the calmness and placidness of manner that was so uniformly his. And I can only think of him today as he sat beside that casket, with a hope of immortality, a beautiful trust in the resurrection of the dead. And little did I think that so soon we would be called to mourn him. But he has gone.

“His character has been analyzed today very beautifully; and all his characteristics existed in force—his clear and vigorous intellect, his very quick perception, his logical powers, his vivid

imagination, that gave him grasp of all surrounding circumstances, and his deep piety, bringing all to the foot of the cross. But I believe, after all, the great and striking feature in Bishop Janes' character was the strength of his will. He had one of the most indomitable wills that I think ever was placed in a man's bosom, fitting him for any work or for any enterprise. If he had been a General he would have been like Charles the Twelfth or Napoleon, sparing neither himself nor his army. As a statesman he would have led his country forward without regard to health. But the manifestation of his will was modified by his loving spirit, his deep devotion, his tender regard for the feelings, the reputation, the interests, and the honor of his brethren; and only occasionally did you see its outbursts, at some moment of decision, some moment requiring energy. Then, just as if, from the bosom of some placid flood, where you never suspected winds, or lightning flash, or thunder blast, there came an outburst that almost startled you; his whole nature would rise at once, and you knew you were in the presence of a master mind, when Bishop Janes was aroused and he displayed the power of his will. But this will was manifested

more in his government of himself. He controlled his feelings; he was naturally quick and impulsive, but in all perplexity and trial he was affectionate and tender. The strength of his will made him consecrate his whole powers to the Church. In his journeys I have known him travel night after night and preach day after day. Where it was supposed appointments could not be reached, I have known him to hire wagons, and where they could not convey us he would procure horses, and ride the whole hours of the night through, to fill his appointments the next morning. I never knew a man who spared himself so little, and was so determined to meet all engagements that he had made."

Yet I will not say of the church of today what Shakespeare said of Rome, "Rome, thou hast lost the breed of noble bloods." Great men will appear whenever they are demanded by the times.

When I think of the influence of this great orator on the walls of Zion I can but recall how that as the enemy were pressing hard around the walls of Troy and hearing the noise, Achilles came out on the ramparts, unarmored, and simply uttered a thunderous shout and the



Bronze Statue and Monument,  
Philadelphia.





enemy fell back in utter dismay. So I doubt not this plain Gospel warrior often sent confusion into the ranks of the enemy of our country and of our Christ.

I do not wonder that Alexander the Great as he stood at the tomb of Achilles said, "Oh, happy youth, to have a Homer as the publisher of thy valor." But none can be quite as conscious as myself that I am not the Homer to this Greater Achilles. But perhaps it may be true:

Others shall sing the song,  
 Others shall right the wrong;  
 Finish what I begin  
 And all I fail to win  
 What matter I or they,  
 Mine or another's day,  
 So the right word be said,  
 And life the sweeter made.

But still I say—

I love thee with the breath,  
 Smiles, tears of all my life; and if God choose  
 I shall but love thee better after death.

The following popular poem was written by Lord Tennyson in his eighty-first year and a few days before his death he requested that it should be put at the end of all editions of his poems. It seems also a fitting end to this brief biography of an illustrious life.

Sunset and evening star,  
 And one clear call for me!  
 And may there be no moaning of the bar,  
 When I put out to sea.

But such a tide as moving seems asleep,  
 Too full for sound and foam,  
 When that which drew from out the boundless deep,  
 Turns again home.

Twilight and evening bell,  
 And after that the dark!  
 And may there be no sadness of farewell,  
 When I embark;

For tho' from out our bourne of Time and Place,  
 The flood may bear me far,  
 I hope to see my Pilot face to face  
 When I have crost the bar.

So to my young friends whom I have kept  
 in view in writing this little work let me say  
 finally:

“At morn find time for just a Pisgah-view  
 Of my friend's Land of Promise.”

And for myself I can say:

“But beauty seen is never lost  
 God's colors all are fast.  
 The glory of this sunset heaven  
 Into my soul has passed.”











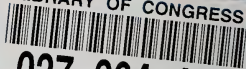








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