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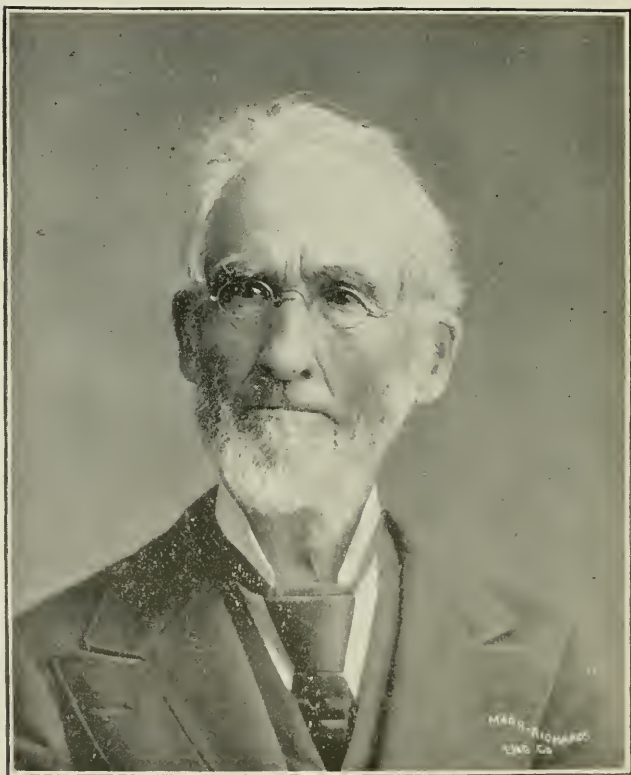
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REV. P. S. BENNETT, A. M.

HISTORY

OF

METHODISM IN WISCONSIN.

IN FOUR PARTS.

BY

REV. P. S. BENNETT, A. M.,
OF WISCONSIN CONFERENCE.

PART III BEING WRITTEN BY
REV. JAMES LAWSON,
OF WEST WISCONSIN CONFERENCE.

"Thou shalt remember all the way which the Lord thy God hath led thee."—DEUT. VIII, 2.

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GENERAL DIVISIONS.

PART I.

HISTORY OF EPISCOPAL METHODISM IN WISCONSIN BEFORE THE FORMATION OF THE WISCONSIN CONFERENCE, 1832-1848.

PART II.

HISTORY OF THE WISCONSIN CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, 1848-1889.

PART III.

HISTORY OF THE WEST AND NORTHWEST WISCONSIN CONFERENCES, OF THE METHODIST EPISCOPAL CHURCH, 1856-1889.

PART IV.

HISTORY OF OTHER METHODIST BODIES IN WISCONSIN, 1842-1889.

1. PRIMITIVE METHODIST CHURCH.
2. EVANGELICAL ASSOCIATION (GERMAN).
3. GERMAN EPISCOPAL METHODISTS.
4. SCANDINAVIAN METHODISTS.
5. FREE METHODISTS.
6. AMERICAN WESLEYAN METHODISTS.

PREFACE.

THIS work was undertaken more from a conviction of the need of something like it than a consciousness of ability to produce what the subject demands.

This conviction, at first feeble, grew upon me until it crystallized into a partially formed conclusion to enter upon the work. At this point the following resolution was presented to the Conference and unanimously adopted:

“WHEREAS, We learn that Rev. P. S. Bennett is contemplating the production of a history of Methodism in Wisconsin; therefore,

“*Resolved*, That we hereby express our hearty approval of the undertaking, and will aid him therein by furnishing historical data as far as we can, hoping an early completion of the work.

(Signed,)	“ J. L. HEWITT,	B. R. RAYMOND,
	“ J. S. DAVIS,	H. FAVILLE,
	“ S. LUGG,	E. G. UPDYKE,
	“ T. C. WILLSON,	T. WALKER,
	“ W. P. STOWE,	H. SEWELL,
	“ W. D. AMES,	S. SMITH.”

This settled the question. Though a difficult task, I hardly dared refuse to attempt it.

But the difficulties encountered were more and greater than those anticipated.

We had been making history for more than a half century. During a considerable portion of this period the country was new, society unsettled, and records imperfectly kept. Much needed information was treasured in the memory of persons far advanced in life, and widely dispersed over our vast country. It was often difficult to find them, and, when found, their recollections were not always the same. Much discrimination was needed to balance up. Besides, it was not easy to get desired and available information from those in the active work. Circulars were sent to the pastors, with blanks to be filled and returned. More than two-thirds of the pastors failed to respond. This was very embarrassing. To bring order out of chaos is difficult; to make something out of nothing is impossible in reliable history.

Nor was this the end of difficulties. The book is to be, not biographies of the living nor memorials of the dead, but a record of acts and results. Yet the actors are to come into view and assigned to their proper places. And when one leaves the work by death or otherwise, he must receive appropriate notice. To do this judiciously is not an easy task.

The plan of covering the entire State and of embracing every branch of Methodism therein, has necessitated abridgment where enlargement would otherwise have been proper.

The Appendices have cost much labor, and it is hoped they will be appreciated.

The work has been delayed by a failure to get the history of West and Northwest Wisconsin Conferences written at an earlier date. Rev. James Lawson, a highly honored member of the West Wisconsin Conference, at length undertook the work; and he will doubtless do it well. It constitutes Part III of this book.

Considerable space is given to the anti-slavery and temperance questions; some may think too much. But as the former was the absorbing question of the time, towering above all other National issues in importance, and as the latter is scarcely less so now, I feel justified in treating them thus.

The question of illustrations was decided at a rather late period, and the result is not quite satisfactory to me in not being able to secure more of the *earlier preachers* for Parts I and II. The failure is not due to lack of effort. Brother Lawson has succeeded far better for Part III. It is hoped that these faces will awaken profitable reminiscences of past labors and successes.

Great pains have been taken to secure historic accuracy throughout the work; yet entire freedom from errors is not expected. But the hope is cherished that it will be serviceable in many ways, and not the least in aiding some future historian to produce something better.

P. S. BENNETT.

PART I.

HISTORY OF METHODISM IN WISCONSIN

BEFORE THE
FORMATION OF WISCONSIN CONFERENCE.

CHAPTER I.

INTRODUCTORY.

TO give the reader a proper view of the situation, a brief account of the civil relations of this country—the scene of the conflicts and triumphs to be recorded—may be beneficial. It has been successively under the jurisdiction of Spain, France, Great Britain, and America.

In connection with the latter it was, at different periods, a part of the State of Virginia, of the Northwest Territory, of the Territories of Indiana, Illinois, and Michigan, before becoming a Territory itself. A brief history of these transitions may be given thus:

On Easter Sunday, 1512, Juan Ponce de Leon, a companion of Columbus, discovered the southern coast of the North American Continent, and named it Pascua Florida (Easter Flower Land). A subject of Ferdinand, king of Spain, he claimed it for his sovereign. The Spaniards designated the entire region, from the Gulf of Mexico to the Great Lakes, Florida, and assumed dominion over it; but as nearly all this vast region was unexplored, and inhabited only by the aborigines, this dominion was only ideal. Such as it was, it continued until 1627, when

France secured jurisdiction, and held it for one hundred and thirty-five years.

During this period French Jesuits made extensive explorations, and established several missions among the natives. In 1634, M. Nicollet made his way from the Ottawa River, in Canada, where he had been living among the Indians, to Green Bay, and soon penetrated the interior as far as the Wisconsin River. He was, doubtless, the first white man whose foot pressed the soil of this wide domain. Other adventurers followed, some as fur-traders, others as explorers and missionaries.

In 1670 two Jesuits—Père Claude Allouez and Claud Dablon—established the mission of St. François Xavier, on the south side of Fox River, supposed to be where the city of De Pere now stands.

Other missions, also, were founded by similar agencies among the various Indian tribes scattered throughout the wilds of this great Northwest.

By treaty stipulations between France and England, in 1763, civil jurisdiction passed to the latter, accompanied by actual occupancy, and this continued until the issue of the Revolutionary War brought it under American rule.

In 1778, Virginia extended its jurisdiction over the "Illinois country," and formed the "county of Illinois," embracing the territory now included within the States of Illinois and Wisconsin.

The Northwest Territory was organized in 1787, and included all north of the Ohio River and west of Pennsylvania, as far as the "Great River"—the Mississippi. Within this territory the domain of Wisconsin continued until 1800, when it became a part of the Territory of Indiana, formed that year.

For nine years it continued in that relation, and then became a part of the newly formed Territory of Illinois, with which, also, it remained nine years.

On the formation of the latter into a State, in 1818, our many-times espoused country became wedded to the Territory of Michigan, and passed as many years as in both the last-named relations.

In 1836 it became more conspicuous, being organized into a Territory bearing its present name, including also the domain of the present State of Iowa.

In 1848 it was admitted into the Union, making the thirtieth star on our National Banner.

For more than a hundred and fifty years, or until 1829, the aborigines of this region learned nothing of Christianity except what was contained in Jesuistic teaching. And as Roman Catholicism is a mixture of paganism, of Judaism, and of Christianity, and as Jesuits, in their efforts to convert the heathen, always concede largely to their customs and prejudices, provided they will accept the Cross, the Mass, and the Confessional, no great improvement of these sons of the forest can reasonably be expected to have been made; and appearances indicated very little.

CHAPTER II.

1832-6.

MISSIONS AMONG THE INDIANS IN THE VICINITY
OF GREEN BAY.

ON the 21st of October, 1829, by an act of the Legislature of Michigan Territory, in which this country was included, a Protestant Episcopal Church was incorporated at Green Bay. This was probably the first Protestant religious organization west of Lake Michigan. A mission-school was soon established under the supervision of Richard Cadle, rector of the Church, for the benefit of the various Indian tribes that inhabited this region from time immemorial. Its location was about midway between the present cities of Green Bay and De Pere.*

About 1822 the Oneida and Stockbridge Indians began to remove from the State of New York and settle on the east side of Fox River, near the site of Kaukauna, then called "Kau-kau-lin." They continued to come in small companies at different times, under governmental direction, until a considerable number of them were here.

This circumstance seems to have formed a sort of connecting link between this wild region and the East.

* So far as is known the first religious service conducted by a Protestant within the present limits of our State was at Green Bay, in 1820. Dr. Jedediah Morse, father of Professor Morse, who invented the magnetic telegraph, was sent there by the Government on business connected with the Indians; and, being a minister of the gospel, he preached once or more while there.

The Methodist Episcopal Church had performed a vast amount of really missionary work previous to 1819—her ministers being in large measure self-sustained missionaries. After that, she began to prosecute missionary operations in a more systematic way, under her well-organized Missionary Society, formed that year.

In May, 1832, the sixth delegated General Conference, was held in Philadelphia. The Committee on Missions recommended “the extension of the aboriginal missions in the Western and Northwestern frontiers.”

This fired the heart of John Clark, a delegate from the New York Conference, whose mind had previously been directed to the cause of the Indians; “and, after due consideration and much prayer, he offered himself to the Board as a missionary to Green Bay, and was accepted.”

On the sixth day of the next month his Conference commenced its session, and the list of appointments closes with “John Clark, appointed missionary to Green Bay.” He immediately began to prepare for the long and perilous move, and on the 21st of July he arrived safely at his wilderness field of labor. Considering the poor facilities of travel at that time, this was a marvelously expeditious transit. It gave an *earnest* of the promptitude and energy needed to prosecute his difficult work.

“The Indian settlement whose interests were specially kept in view in establishing this mission” was not at Green Bay, but at the “Grand Kau-Kau-lin” (Kaukauna), on the east side of Fox River, about twenty-five miles from the bay. It was made up of fragments of different tribes from the State of New York, as already stated.

So effectively did Mr. Clark perform his work, that on the 15th of September—less than two months from the date of his arrival—he had the pleasure of dedicating to the service of the Lord a newly erected building, designed alike as a house of worship and a school for the instruction of children in secular and sacred knowledge. This

unpretentious structure, built of logs, twenty-four by thirty feet, was the first Methodist house of worship west of Lake Michigan, and north of a line extending west from a point fifty miles south of Chicago to the Pacific Ocean—an area sufficient for a dozen States as large as Wisconsin.

At the same time, and in their newly consecrated temple, Mr. Clark formed a class composed of twenty-five Indians, “most of whom gave evidence of a change of heart,” and the others of a “desire to flee the wrath to come and be saved from their sins.” The sacrament of the Lord’s Supper was then administered to about forty Indians, some of whom were Stockbridges and Tuscaroras from the Presbyterian mission near by, under the care of Messrs. Marsh and Stevens. This seems to have been one of “the times of refreshing from the presence of the Lord.” Such was the beginning of our missionary work among the Indians in the vicinity of Green Bay.

Mr. Clark found on his arrival one Daniel Adams, who had been a preacher among his people in Oneida, New York, and seemed very much interested in the establishment of a mission for their benefit in these ends of the earth. Providence had also anticipated the advent of the missionary by leading thither Miss Quinney, a pious female Indian from the same place, competent to teach school there. On the next day they met, sung, prayed, and then organized a school of thirty Indian children. Arrangements were also made with the teacher to conduct a Sabbath-school for the benefit of both children and adults.

But Mr. Clark could not be confined to that place. “The Green Bay country” was vast in extent. So, having put Mr. Adams in charge of that mission for the time, he proceeded down the west shore of the bay to Lake Superior, forming missions or mission stations at different points, which he continued to supervise for several years.

It would be interesting to trace his labors in those wild regions; but limited space, as well as the plan of this work, forbid going beyond our own territory.

The Menomonee Mission deserves a passing notice. It was located on the site of the present growing city of Marinette, in our State, and the Hon. Isaac Stevenson's beautiful residence covers the old mission premises. The mission did not eventuate in anything permanent, as did the one on Fox River, to which we again turn attention.

The Oneidas had not yet found their abiding-place. They soon formed a treaty with the Government, by which their present Reservation was secured to them; and in the summer of 1833, Superintendent Clark "contracted for two houses—one for the school, and the other for the teacher." Meanwhile, Miss Quinney had become the wife of Mr. Adams; thus the resident missionary and the teacher were of the same household.

No harm seems to have come to the mission from the removal of the Oneidas to their new home. In May, 1834, when Mr. Clark made his next visit to them, he found the mission in a prosperous condition, and this pious couple comfortably settled in a new log house, faithfully prosecuting their work.

The residence of Superintendent Clark had been Sault de St. Marie, on the Straits between Lakes Superior and Huron. To secure a more central location, he decided in November, 1834, to remove to Green Bay. So he started with his family, and arrived at Mackinaw on the 5th of December, expecting to sail thence to Green Bay; but, to his great disappointment, navigation was closed for the winter.

Having provided as comfortable quarters for his family as he could, he resumed his apostolic journey alone, *via* Detroit, Ypsilanti, Chicago, Milwaukee, and Lake Winnebago, arriving at the Bay, January 27, 1835. This was a long,

severe, and perilous trip, such as few missionaries have performed in any age or land. It showed the moral heroism of the man. Mr. Clark found the mission at the Bay quite prosperous under the labors of Rev. George White, of whom more hereafter.

The Oneida Mission also continued to grow in numbers and future promise under the care of Daniel Adams, who had gathered a society of forty members. About this time this faithful missionary and his devoted wife, having labored in that field for several years with gratifying success, removed to the Indian Territory to engage in similar work among the Senecas there, who spoke the same language—the Mohawk. About the year 1844, Mr. Adams “rested from his labors,” and passed on to his reward, honored and lamented by those for whom he had faithfully toiled.

For a time the school was under the care of Rolla H. Chubb, who, in 1836, was succeeded by Miss Sophia Mudgett and Miss Ethelinda Lee, just from Newbury Seminary, Vermont. The latter opened a new school about four miles north of the other, in a house secured by a permanent lease, as was supposed; but in less than a week a mob composed of chiefs and others, under the pastoral charge of the Protestant Episcopal missionary, razed it to the ground. Our missions in this region had been considerably annoyed by the Jesuits, and this was not very surprising, as their converts were lifted but little above their former pagan state; but that any branch of Protestant Christianity should exhibit such fiendish opposition to real evangelistic work is passing strange, even though put to shame for their inactivity by their more zealous neighbor.

Up to this time Mr. Clark had the general oversight of all the missions under our care, extending from Oneida and Green Bay to Sault de St. Marie; thence west on the southern shore of Lake Superior to Ke-wa-we-non—a

distance of about four hundred miles from extreme points. He was sent out by the New York Conference, in 1832, as already stated; but was re-enforced by a small corps of valiant men from the Troy Conference, such as Henry Whitehead, Milton Bourne, and D. M. Chandler. In the summer of 1839 the writer was one of four ministers that bore the latter to his last resting-place in Weedsport, New York, where he died while on his way back from these wild regions. The first named died a few months since, honored and loved by all who knew him. The other—Mr. Bourne—is still, so far as the writer is informed, on this side the river. Their lay and native helpers are probably all in the home of the faithful.

Notwithstanding the vast territory over which the labors of these men extended, the Argus eyes of the indefatigable superintendent were ever open to see new fields in the region beyond. So, having heard that a large band of Chippewas—four or five hundred—were located at a point about midway between Lake Superior and the Mississippi, he decided at once to establish a mission among them, if practicable. For this purpose he sent three trusty young Chippewas—John Touchy, George Copway, and Peter Marksman—to visit the settlement and open the work there. The place was on a lake at the head of one of the principal branches of the Chippewa River, called by the French *Lac Court Oreille* (*Lac Coort Ora*), though called by the Indians *Ottawa*, as a family of that tribe first settled there.

Several adverse circumstances rendered this unsuccessful for a time. The next summer (July, 1836), Mr. Clark visited the place himself, was treated very kindly by the chief *Moo-zoo-jeele* (*Moose Tail*), and accomplished his object. He left Copway and Touchy in charge of the mission, and made his way to the Mississippi, about two hundred miles above *Prairie du Chien*. Here he met Rev. A.

Brunson, who had recently been sent from the Pittsburg Conference as superintendent of the Indian missions on the Upper Mississippi. Of this pioneer the reader will hear more hereafter.

Thence this successor of St. Paul proceeded to Green Bay *via* the Wisconsin and Fox Rivers, skirted on either hand by a dense wilderness, little thinking, perhaps, that within a half century the country all along would bristle with civilized life, and such cities as Portage, Berlin, Oshkosh, Neenah, Menasha, Appleton, Kaukauna, and De Pere, with a score of lesser towns, would verify the prophecy, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The reader will be able to form a conception of this apostolic journey by these reflections of the missionary after his safe return :

"1. In all my journey of eleven weeks, a distance of two thousand miles, my strength, courage, and patience have been equal to my day. To God be all the praise.

"2. The more I travel in the Indian country, the more does my heart long for their salvation."

Though much of the seed sown in these fields seems to have fallen on stony places, there is good reason to believe that all was not lost. In some there was permanent success, and the sowing and harvesting are still going on. And even in some cases where the unsettled habits of the Indians may appear to have done more havoc than the fowls of the air or the shallow soil, the seed of the kingdom was, perhaps, carried to distant places, and produced harvests more or less abundant. This tedious and perilous journey was concluded in September, 1836.

CHAPTER' III.

1832-5.

WORK AMONG THE WHITE POPULATION.

FOR the purpose of giving a connected account of the Indian missions, some synchronous events in our history among the white or general population have been passed. To these we now turn.

The question as to the birthplace of Methodism in Wisconsin (except our work among the Indians) has long been in doubt. After a thorough research, the following seem to be all the ascertainable facts:

At the session of the Illinois Conference, in 1828, John Dew was appointed to Galena, then a small hamlet, but the head-quarters of the lead-mining interest of that region. There were mining camps and settlements at different points in Grant and Lafayette Counties, Wisconsin; particularly at Gratiot's Grove. It is known that Mr. Dew preached at some of these places, more or less, in the autumn of 1828, and baptized several children of the miners.

In the *Galena Advertiser* of August 15, 1829, attention is called to a "two days' meeting to be held by Rev. J. Dew, at Mr. Ahab Bean's, on Fever River, about twelve miles from this place, on Saturday and Sabbath, August 21st and 22d."*

Fever River rises in Wisconsin, a few miles east of

*See "Memorials of Methodism in Rock River Conference," by A. D. Field.

Platteville, and runs nearly due south in its general course through Galena; and as the latter place is about six miles from the southern boundary of our State, the said meeting must have been in Wisconsin. We find no record of any Church organization in these places; but, judging from the religious proclivities of the miners in after years, who were mostly Englishmen, it is very probable that some of them were Methodists. If classes were formed among these, the unsettled state of things may account for the failure to transmit the records to us.

Major J. H. Rountree, well and favorably known throughout our State, built a miner's cabin on the present site of Platteville, 1827. On the 7th of August, 1828, he was married to Miss Grace Mitchell, who had been for four years a member of the Methodist Episcopal Church, and settled at once at the last-named place.

This region was then attracting much attention on account of its mineral deposits. It was known as the "Lead Mines." Outside the mines, with the exception of the garrison at Fort Howard, and French trading-posts at Green Bay, Prairie du Chien, and Milwaukee, there was not a white settlement in the vast region north of Illinois, and probably not a white inhabitant. The beaver, the badger, the wolf, the panther, and the bear held undisputed sway, only as kept in check at the points just named, and by the native sons of the soil.

From a letter of Major Rountree to the writer, the following facts are gleaned: In the month of April, 1832, a Methodist preacher came from Indiana to Platteville on Saturday, and stayed with him till Monday. On the Sabbath he preached, held a class-meeting, and took the names of those present, viz.: J. H. Rountree and wife, William B. Vineyard and wife, Miss Paine, and a Mr. McMurry. By this he understood that the preacher intended to form a class; but it seems not to have gone to orgau-

ization. The next day he went to Galena, and hearing that the Blackhawk (Indian) War was to be prosecuted throughout the lead region, he returned to Indiana. It is a matter of regret that the name of this preacher, being now unknown, can not go into our chronicles. Nor can it now be known by what authority he visited the country. But whatever were his intentions as to future operations, they were thwarted by war rumors, which filled the whole country with consternation.

According to Dr. W. G. Miller, Colonel Samuel Ryan, who had been a Methodist for some years, came to Fort Howard as a military officer in 1826, began to hold religious services, and continued them till the arrival of Missionary Clark. He then says: "Immediately after his arrival he began his labors, preaching the first Methodist sermon within the limits of the present boundaries of our conference. The sermon was preached to both soldiers and citizens. The first class was formed by Brother Clark immediately after, the services being held in the fort. This class consisted of four members, as follows: Colonel Samuel Ryan, Sr., Mrs. Sherman, Mrs. General Brook, and a young man whose name can not be given. Mrs. Brook was the wife of the commandant of the fort, and Colonel Ryan was the class-leader.

In October, 1832, John T. Mitchell a probationer of one year's standing in Illinois Conference, was appointed to Galena Mission. Galena was the emporium of the "Mineral Region," the largest town in Northern Illinois, far in advance of Chicago; and yet it contained only about one thousand inhabitants, many of whom were "prospecting" for mineral, and at best only transient residents. Being near the northern boundary of Illinois, young Mitchell extended his labors among the miners at Platteville, Mineral Point, Wiota, and Dodgeville—all now points of importance in our State—and established appoint-

ments at each place. He was a brother of Mrs. Rountree, of Platteville, and, being a single man, made her house his home much of the time.

John Clark, whose work among the Indians has been described, antedated him a few weeks as a pioneer; but Mr. Mitchell was the first "voice crying in the wilderness" to the white population within the present boundaries of Wisconsin *whose work took organic form*.

In 1833 Galena was connected with "De Buke"—so we find the orthography—with Barton Randle and John T. Mitchell as preachers. It was in some way arranged for the former to occupy the portion of this field west of the Mississippi, and the latter, that east of it. Thus his work was substantially the same as the previous year. If neither could say, "The world is my parish," Mr. Randle had one that extended from the "Father of Waters" west to the Pacific Ocean, and from Missouri north to the British Possessions; while Mr. Mitchell's covered more than forty thousand square miles, so far as pastoral authority was concerned.

The Conference was held in September, 1833, and on the twenty-second day of December following, Mr. Mitchell formed the first Methodist Society, and dedicated the first Methodist "meeting-house" west of Lake Michigan, except the mission-work at and near Green Bay. This was in Platteville. The edifice thus set apart for public worship was formerly occupied by Major Rountree, then Territorial Judge, as his court-room. But it was reconstructed, seated, furnished with a pulpit made by the preacher himself; and so, decidedly orthodox, if not elegant. It was sixteen feet square, one story high, and built of small logs. In this humble structure the class was formed—the nucleus of a large, influential Church. It consisted of six members—Mrs. Rountree and Miss Ellen A. Mitchell, sisters of the preacher, and four others

whose names can not go into this history; but we trust they are in the "Book of Life."

This may be deemed a small beginning. Be it so. It was nevertheless a beginning. Besides, there was then but one Methodist church edifice within the Rock River Conference. That was in Galena, dedicated a few weeks before.*

From the foregoing it is reasonable to conclude that Colonel Ryan was the first lay member of the Methodist Episcopal Church on our soil; that Mrs. Rountree was the second; that the first religious services of any sort, conducted by a Methodist within the present limits of Wisconsin, were in the garrison at Fort Howard, and led by Colonel Ryan; that the first sermon preached, and the first baptismal ceremonies performed by a Methodist preacher within the same limits, were at or near Gratiot's Grove, by John Dew, the latter part of 1828; that the second Methodist sermon and the first class-meeting known to have been held, were at Platteville, in the spring of 1832, conducted by a preacher whose name is lost to our history; that in July, 1832, John Clark preached the first Methodist sermon in what is now Wisconsin Conference, and formed the first class within the present boundaries of our State; that John T. Mitchell is the fourth Methodist preacher on Wisconsin soil, and the first one sent to labor among the white population, known to have organized societies or taken any measures to provide a special place for public worship for them. Both these were done December 23, 1833.

If the pilgrim preacher who visited the place in 1832 intended to form a class, he left no record of it, and it was not perpetuated. Hence the former date must be re-

* In the summer of 1850, Mr. Mitchell, while on a visit to Platteville, related the facts concerning the formation of the class and the little log chapel to the writer, then pastor of the Methodist Episcopal Church there.

garded as the true natal day of Methodism in Platteville. Those lay pioneers, Colonel Ryan and Mrs. Rountree, deserve further notice.

Mr. Ryan was born in Ireland on the 22d of May, 1789. In early life he entered the United States military service, in which he continued several years. He was in the War of 1812-1814, and was wounded in the engagement between the *Shannon* and the *Chesapeake*, on the 1st of June, 1813. He was converted in 1821, while garrisoned in Sackett's Harbor, New York, and joined the Methodist Episcopal Church. He was soon after removed to Sault de St. Marie. Here he must have had a severe trial of his faith. There was no chaplain in this garrison, and the corrupting influences of the post were hard to stem. But he remained faithful, both as a soldier of the Cross and of his adopted country. He held frequent religious services, and many were converted to God. Coming to Fort Howard, he continued the same good work, and thus is entitled to be regarded as the Barbara Heck and the Captain Webb of Wisconsin Methodism.

A few years after, he became register in the Government Land-office at Green Bay. This was removed to Menosha in 1852, but he remained in the same office for several years. The writer enjoyed an intimate acquaintance with him for many years, and most cheerfully bears testimony to his great moral worth. Though impulsive, and occasionally a little indiscreet, he was never jostled from a fixed purpose of loyalty to his convictions of duty. He died in the spring of 1876.

Mrs. Rountree had a shorter pilgrimage. She died, at her home in Platteville, on the 16th of October, 1837. Her honored husband, who has survived her more than forty years, bears this brief but expressive testimony of this noble woman: "She had lived a most exemplary Christian life, and her last words were, 'Jesus is with me.'"

The reader may wonder that no Church organization was formed in the mining country for a year or more after the energetic Mitchell commenced his labors there. But when we remember that the inhabitants were, almost without exception, in quest of mineral, ready to pack up any day and move on to a more promising "digging," and also that the entire "West," in which this country was included, was in a feverish excitement on account of the "Black Hawk War," we shall find the explanation.

This beginning of organized work among the white population on our soil was in connection with the Illinois Conference. Thus it continued until the formation of the Rock River Conference in 1840. In 1832 it was in the Quincy District, with Peter Cartwright presiding elder, and in 1833, in Chicago District, John Sinclair presiding elder. There is no evidence that either of them ever set foot on our territory. No further notice, therefore, is accorded them here than to say that both were distinguished ministers of our Church. The former became almost world-wide in reputation—the only man in the history of Methodism that was fifty years a presiding elder.

1834.

In 1834, Iowa Mission appears in the Conference appointments, with L. Bevins as preacher. The name is from Iowa County, and the mission included all the mining region in what is now Wisconsin. It was included in Galena District, formed this year, with Hooper Crews as presiding elder.

Mr. Bevins appears in the list of appointments this year first and last. In 1836 he located. He turned his attention to mining, near Platteville, and after a few years "struck a lead," which, it was said, yielded fifty-five thousand dollars' worth of mineral. He died not long after this success, leaving an amiable wife—a sister of Dr.

Richard Haney—and several lovely children. In 1849 the writer, on entering upon his pastorate there, found them still pursuing the way to Zion.

During this year (1834) the little sixteen-feet-square church at Platteville was abandoned as a house of worship, and the young society took possession of a larger structure, built of hewn logs, designed for the double purpose of teaching the “young mind how to shoot,” and older ones “the way of salvation.”

The Minutes of Oneida Conference, in the State of New York, for 1834, show that George White was appointed missionary to Green Bay. As there is no intimation given that his labors were to be in connection with the Indians, it is very probable that he was to serve the white population. Yet he was under the superintendence of Missionary Clark, as appears from the following extract from the “Life of Clark,” page 153:

“On his arrival at Green Bay he found the state of the mission quite prosperous under the labors of Rev. George White, who had that post in charge. Mr. White sent a communication to the Board about this time, in which he bears strong testimony to the faithfulness and zeal of the superintendent.”

This refers to the arrival of Mr. Clark from Sault de St. Marie *via* Chicago, already described. It was in January, 1835, a few months after Mr. White reached the place. Why this should be the only allusion to him in connection with Mr. Clark’s work, is marvelous, as he was at that post for two years.

From Iowa Mission, in Galena District, were reported eighty members—the only report from what is now Wisconsin, for the Conference year 1834-5.

1835.

This year Alfred Bronson, late of the Pittsburg Conference, was put in charge of Galena District, and also of

the Indian missions on the Upper Mississippi. Iowa Circuit, still including all our work in the mineral region, was one of the appointments. It was a large field, involving a great amount of travel and many privations. James Hadley was the preacher. He came from Southern Illinois, a long distance for that time. Rev. J. Crummer, then residing on his circuit, describes him as "a good, laborious Methodist preacher;" says "he kept to his work," and adds: "A man that would do that in those days had good Methodist preacher timber in him." He evidently did his work well, as he reported one hundred and thirty-six members—a gain of seventy per cent. This was his first and last year on our territory. It is supposed he has long since "crossed the flood."

This year Milwaukee—hitherto unknown to Methodism—is found in the list of appointments included in Chicago District, W. B. Mack, presiding elder; and M. Robinson, preacher in charge. It seems, from the best available authority, that Mr. Robinson was in the place, and preached the first Methodist sermon there in June, 1835; but the mission was not formed till the autumn following, when he was received on trial by the Illinois Conference, and appointed in charge of it.

On the 19th of January, that same year, John Clark reached what he calls "the mouth of Milwaukee River," on his memorable journey from Sault de St. Marie to Green Bay, already alluded to, and was "kindly entertained at the house of Solomon Juneau," a Frenchman, who had long been an Indian trader—the first white settler there. But as he makes no mention of any other inhabitants, and as the first purchase of public land in that region was made by Mr. Juneau on the 31st of August, 1835—the earliest date at which it could be purchased—there could have been but few settlers in the vicinity of our present growing metropolis. Indeed, there seems to have been nothing like

immigration till the spring of 1835, though about a year before two or three young men settled on Milwaukee River, three or four miles from its mouth, and erected a saw-mill.

From all this, it is a fair inference that Mr. Robinson worked up such an interest during the summer as to justify the establishment of a mission there. Within this mission were several preaching-places, and from the work fifty-three members were reported at the next Conference. The class in Milwaukee was formed in the summer of 1836, and consisted of David Worthington, Mrs. S. Brown, Mrs. Firman, and Mrs. Lowry. The writer has not been able to obtain the names of others, if there were any; nor yet the dates of other classes on the charge, or the names of the members.

Small though this was, it was doubtless the first religious organization in the limits of our metropolis. The next was probably the Presbyterian Church, formed in 1837.

Of the subsequent history of Mr. Robinson, who did such heroic work in and about Milwaukee, we know little. His name appears no more in the Conference Minutes, from which fact it is probable that he retired to the local ranks.

The report of members this year was as follows: Iowa Mission, 136; Milwaukee, 53; Prairie du Chien, 10; Oneida, 48; Green Bay, 34; total, 281—more than three times the number of the preceding year. The ministerial force increased from two to eleven. This increase is partly due to the fact that Green Bay and Oneida reported this year for the first time to the Illinois Conference.

CHAPTER IV.

1836.

THIS year the Territory of Wisconsin was organized, including the present area of Iowa and Wisconsin. This was an important epoch in the history of this country. Immigration increased rapidly, and new settlements appeared in all directions. The Michigan Conference was formed in May, and included the entire territory embraced in the State as it now is, thus taking in all the Indian missions in the vicinity of Sault de St. Marie. The rest were placed under the jurisdiction of the Illinois Conference, to which Missionary Clark was transferred at the ensuing session of the New York Conference.

At the Conference in October following he was appointed presiding elder of Chicago District, and Alfred Bronson of Galena District. The former included our work in the vicinity of Lake Michigan; the latter, that in the western part of the State. Seven pastoral charges on our territory appear this year in the Minutes of Illinois Conference, instead of two of the previous year. But this increase came from change of jurisdiction and division of circuits.

George White, who, as we have seen, had been for two years missionary at Green Bay, by appointment from Oneida Conference, in New York, was transferred to Illinois Conference, but was to continue in charge of the work at the Bay until the session of the last-named body. He did so, and then located. He subsequently became a clerk in some department of the Government at Washington, and died several years ago.

Milwaukee Mission became two bands—Milwaukee Station and Root River Mission, with William S. Crissey in charge of the former, and S. Pillsbury of the latter.

Up to this time nothing is known as to the place in which the young society held meetings—probably as in other localities, in some private house. In December of this year Leverett S. Kellog came to the place, and identified himself with the struggling Church. He was a carpenter, and had a shop on the corner of Huron and East Water Streets. This became their place of worship for several months. Mr. Kellog will come under notice more prominently in due time.

The two pastoral charges above named seem to have been prosperous, as from them were reported at the next Conference one hundred and fifteen members.

At the close of this year, Mr. Crissey passed into Illinois. So far as appears, the first quarterly meeting in Milwaukee was held by John Clark, January 8th and 9th, 1837.

Iowa Circuit gave place to Platteville and Mineral Point Circuits, with Collon D. James and James W. Haney, preachers on the former, and Richard Haney and John Crummer on the latter. Platteville Circuit embraced all the settlements in Grant County, and in the western part of Lafayette; Mineral Point, all the rest of the settled country west and southwest of Madison. Probably each had from fifteen to twenty "preaching-places."

Prairie du Chien seems to have been formerly included in the Upper Mississippi Indian missions, so far as supplied at all. It now embraced all white settlements north of the Wisconsin River. David King, the pastor, began the year with ten members, and closed it with twenty-nine.

In the winter of 1836-7, J. Crummer and William Haney were exchanged. Thus the former became the junior preacher on Platteville Circuit, and the latter on Mineral Point. These preachers were all young, both in

years and in the ministry. Mr. James had been connected with the conference but two years; Mr. R. Haney, one; and the others had just been received on trial. They all seem to have been successful in their work. From Platteville were reported at the next conference one hundred and thirty members; from Mineral Point, seventy-eight.

The country was new, the inhabitants few and poor, and yet living was somewhat expensive. But these pioneers, with no missionary funds to aid them, toiled on, endured many hardships, and, almost self-supported, laid the foundation for flourishing Churches. Richard Haney taught school in Mineral Point for six months, thus making the burden lighter for the feeble circuit. There was a small society there, but no church edifice, as we shall see in due time. He "preached in what was called the court-house," evidently a building in which were held all public gatherings, though primarily designed for judicial purposes.

As Mr. Haney's time was divided between his circuit work and his school, he could do but little in the former beyond meeting his regular appointments. These were Mineral Point, Dodgeville, Willow Springs, Helena, Hamilton Grove, and Pedlar's Creek. At the latter place he formed a class consisting of three Cornish miners, all bachelors, living in one cabin. He formed one also at Hamilton's Grove. One of the members, William Kimball, first discovered copper in Wisconsin. In a letter to the writer, Mr. Haney quaintly remarks, "The greater part of my sheep were late lambs," thus indicating that most of his visible success appeared in the latter part of the year.

The names of R. Haney, W. S. Crissey, C. D. James, and J. W. Haney appear for the first and last time in connection with Wisconsin. They all passed into fields further south. Richard Haney became prominent in the Rock River Conference, and after several years fell into the Central Illinois Conference by division of territory,

where he continued to rise in eminence among his brethren, whom he has several times represented in General Conferences. He is now an octogenarian, in the fifty-fourth year of the itinerant ministry, never having lost a month from active service. Few men have a brighter record than the present Dr. Richard Haney.

Of Mr. James less is known. His colleague bears testimony to his great fidelity and earnestness as a minister of the gospel.

J. W. Haney's name does not appear in the list of appointments the next year.

Two events worthy of note marked the latter part of this Conference year. One is, the advent to Platteville of Rev. Samuel Mitchell, called by everybody, "Father Mitchell." As he was so conspicuous in various ways, a brief account of him may be given here, though he will come to view occasionally in the following pages. He was a native of Virginia; had inherited twenty-five slaves, and held them as such till he became a Christian. He then emancipated them, and after a while moved to Southern Illinois, taking with him those who were disposed to go, and provided them homes as far as he could. Thus he showed the thoroughness of his conversion. When he came to Platteville he was upwards of seventy years of age, having been a member of the Methodist Episcopal Church for about fifty years, and a local preacher about forty. He was the father of Rev. J. T. Mitchell, who formed the first Methodist class in Platteville, and of Mrs. Rountree and Miss Ellen Mitchell, two of its members; also of Revs. James and Frank F. Mitchell, who will come to view hereafter. About 1855 he removed to Missouri, to spend his last days with his last-named son, where he soon died. His remains were taken back to his Machpelah in Platteville, and laid beside those of his wife, deposited there in 1842.

The other event is the erection of a new house of worship. It was built during the summer of 1837, and dedicated late in August or early in September. Rev. W. Weigley, then stationed at Galena, preached the dedicatory sermon, using for his text a passage from the Song of Solomon (chapter vi, verse 10): "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" As we look back through the years of successful conflict in connection with that Church, the text seems a prophecy. The building was thirty by forty feet, elevated on a stone foundation of sufficient height for a basement above ground. It was probably the first edifice erected by our people in the Territory, designed exclusively for a place of worship. The church at Green Bay was built during the same year; but as the time of its dedication can not be ascertained, this must take precedence. In it the Rock River Conference held its second session, commencing August 25, 1841.*

On the 13th of November, 1836, Rev. H. W. Frink, so long and so favorably known by us, reached a point about three miles from the present site of Green Bay City, on a sailing vessel. It was Saturday, and late in the evening. He says there were on board "nine passengers, seven adults and two children. Of this number, six were members of the Methodist Episcopal Church." As the vessel could not make the port, he and a few others whose souls longed "for the courts of the Lord," found a way to reach the shore in quest of some place of worship. They were successful. The disciples there had assembled for a prayer-meeting.

*The reader will remember that the immediate predecessor of this, as well as the mission-houses at Green Bay, were intended in part for school purposes; and the little log church at Platteville was at first a court-room.

Mr. Frink describes this and attending circumstances thus: "The prayer-meeting was held in the only school-house and only place for religious worship, save that at the barracks at the fort. In this school-house there was preaching on the Sabbath, and prayer-meeting in the evening. This meeting was a very excellent one. Persons present, Colonel Samuel Ryan, George and William White, George Dorrance, John Driggs, and many others. In this house I preached my first sermon to citizens, officers, and soldiers; here I received a recommendation to the traveling connection; here I first formed an acquaintance with John Clark, of precious memory, presiding elder of Chicago District. This district was bounded on the north by Lake Superior; on the South by Ottawa, Illinois; on the east by Lake Michigan; on the west by the verge of civilization."

The fort above mentioned was "Fort Howard," on the opposite side of the river, for a long time a military post.

Mr. Frink further says: "The first quarterly meeting for the year was held on the 22d of January, 1837."

This was not only the first of that year, but the first one ever held at any point nearer than Milwaukee, and held by the same man that, on the 15th of September, 1832, formed a class of twenty-five Oneida Indians, dedicated the first Methodist church edifice, and held the first Methodist sacramental service on Wisconsin soil.

The presiding elder secured the services of Mr. Frink for some point in Illinois, and together they started on a dreary journey for Chicago, on the 23d of January, 1837. Their way had been somewhat prepared for them by a military force. The case was, in brief, this: Fort Dearborn, in what was then the little hamlet of Chicago, had long been occupied as a United States garrison. It was built in 1803 or 1804. In 1812, about fifty who had surrendered to the Indians, under promise of protection, were

massacred, and the fort destroyed. It was rebuilt in 1816, and occupied by a small army until about this time, when they were ordered to Fort Howard, at the head of Green Bay, in Wisconsin. Most of the buildings were torn down, but two remained until the great fire in 1871. The immense wholesale house of W. M. Hoyt & Co., on the corner of River Street and Michigan Avenue, stands on the site of the old fort. This military force cut its way through forests, whenever these were encountered, which was a large part of the distance after reaching the southern border of our State. This was long known as the "Military Road."

But for this road our itinerants would have found their journey far more difficult, if not utterly impossible. As it was, it did not very much resemble a trip in a palace car. The reader will appreciate this on reading a description given by Mr. Frink of one night's lodging. After stating that they found one of the camp-fires, made by the soldiers of large logs, still burning, he says: "With our horses hitched to a tree, our feet to the fire, the earth for our bed, and the heavens for our house, we slept, without fear of being robbed by tramps. Though the woods were alive with wolves and other animals, they did not disturb us." Thus was the promise verified, in which they may have trusted—"They shall dwell safely in the wilderness, and sleep in the woods."

But, unpleasant as was this trip, it was far less so than the one already described, made by Mr. Clark, from Chicago to Green Bay, in January, 1835. Comparing them, he says: "Two years ago not an American family resided between Chicago and Milwaukee; now the country is thickly settled by farmers, mechanics, merchants, etc., while the moral aspect of the country is really encouraging. From Milwaukee to Green Bay, by the lake road, I found a place of rest, with food for man and beast three nights."

Now (in 1890), instead of a small hamlet at Chicago, and an Indian trading-post at Milwaukee, the traveler will find one city containing a million, and another more than two hundred thousand inhabitants, with numerous villages and cities intervening, while the whole country is humming with a dense population.

Early in this conference year the mission property at Menominee was sold, and the post abandoned. Such were the nomadic habits of this tribe, and such the corrupting influences from the rude white people that had been their only teachers for a long period, that no permanent fruits followed our work there.

Oneida and Green Bay, that had previously been supplied with missionaries from Eastern conferences, appear this year in the Minutes of Illinois Conference, with Daniel Poe in charge of the former, and Philip W. Nichols, of the latter. Oneida began the year with 48 members, and closed it with 82; Green Bay began with 34, and closed with 44.

It should be remembered that the first class known to have been formed within our Territory was in connection with the garrison in Fort Howard; and the next was at the Indian mission near Kaukauna—both by John Clark. The former was the nucleus of the Church at Green Bay.

On the 6th of September, 1836, a deed of a lot for a church edifice was executed to a duly constituted Board of Trustees. It was in the part of the town then known as Astor, the same being a part of a large tract owned by that New York millionaire, John Jacob Astor. A house of worship was begun in 1836, and finished in 1837. It was a frame building, the second of the kind erected in the Territory, and the second of any kind built originally and exclusively *for a church* by any religious denomination. In size it was thirty-four by forty-eight feet, and cost about one thousand dollars. The society being weak, an embarrassing debt was incurred, which crippled them

for about ten years, when it was sold to the French Catholics, of which more hereafter. The whole number reported at the next Conference was 478—an increase of about sixty per cent.

As this year closes the official relation of that distinguished minister, Rev. John Clark, to Wisconsin Methodism, more than a parting word is befitting. His previous labors have already been sketched. He remained in charge of Chicago District the full term of four years; then the demands of the work in Texas kindled anew the old missionary fire that still burned within him, and he offered himself for that distant field. He saw toil and sacrifice before him, but these were light when duty was in the opposite scale.

Texas had just thrown off the heavy Mexican yoke, and the heavier despotism of Rome. Her affairs were still in a somewhat chaotic state, but she was sighing for a better civilization and a better form of religion. On her soil was evidently to be a severe conflict between the Beast and the Lamb of Revelation, and Clark was ready for the emergency. He started on the 4th of October, 1841, in a private carriage, with wife and son, on a trip of a thousand miles, and reached San Augustine, the seat of the newly formed Texas Conference, on the eighteenth day of November.

He was a delegate to the memorable General Conference of 1844, and on the great question that agitated that body, voted with the North. This rendered his position in Texas very unpleasant. He returned, and became connected with the Troy Conference, with which he remained till 1852, when he took a transfer to Rock River Conference, and was stationed at Clark Street Church, Chicago. Here he not only performed his ordinary work, with usual success, but had the rare opportunity of aiding somewhat in originating an institution that has already

been an untold blessing to the Great West, and is destined, we trust, to go on in its career of usefulness to the end of time.

It was on this wise: Mrs. Eliza Garrett, a wealthy and devoted widow lady, member of his Church, desired to do something to aid young men in preparing for the ministry. She consulted her pastor as to the most effective way to accomplish her purpose. The result was the consecration of *one hundred thousand dollars* to found what is now known as Garrett Biblical Institute—a worthy monument to its foundress and to her adviser.

Mr. Clark cherished a desire to revisit the scenes of his missionary labors in our State, but the pressing demands of his charge prevented. He did, however, make one visit to Wisconsin. It was to dedicate the second church edifice erected by our people in Janesville, and now known as the First Church there. This was in the summer of 1853. The writer then saw him for the first and last time, and, with many others, highly appreciated his able ministrations.

In July, 1854, after battling with cholera symptoms for several days, he succumbed to that terrible disease, but with frequent assurances from his lips that all was well. Such a death might well be expected to follow such a life.

CHAPTER V.

1837.

TWO years ago, "Milwaukee Mission" appeared in the Minutes of the Illinois Conference. This year we find, "Milwaukee District, Salmon Stebbins, presiding elder." It was entirely in Wisconsin. The pastoral charges and their appointees are here given in full:

Milwaukee Mission—J. R. Goodrich.

Racine—O. F. Curtiss.

Sheboygan—H. W. Frink.

Green Bay—P. W. Nichols.

Oneida Mission—Daniel Poe.

Madison—To be supplied.

Aztalan—S. Pillsbury, Jesse Halstead.

In the western part of the State—Mineral Point, with H. W. Reed as pastor; Helena, with Wm. Simpson; and Platteville, with J. W. McMurtry and A. H. Bonney, were in the Galena District. Bartholomew Weed was presiding elder.

Mr. Weed came from the Philadelphia Conference; was in charge of Galena District, which included several appointments in Wisconsin for three years. He afterwards returned to his old Conference, and died many years ago. He was a man of commanding presence, great force of character, and good abilities. His only daughter became the wife of a Mr. Virgin, in Platteville, where she resided till her death, a few years since—almost a life-long member of the Methodist Episcopal Church.

A new district, called Indian Mission District, was formed, of which Alfred Brunson was placed in charge.

This contained four Indian missions, one French mission, and one mission—Prairie du Chien—among the English-speaking white population. Of the latter, the presiding elder had the pastoral oversight. As to the French mission, we hear nothing of it before or after this year. The Indian missions were mostly beyond the boundaries of our State. Thus marshaled, this heroic band of Christian soldiers entered upon their work, probably with expectations of increasing victories.

But a financial crash soon swept the country, East and West, carrying devastation everywhere. For two or three years, cities—"paper cities"—had sprung up all over the land. The wildest speculation prevailed.

A species of currency, called "wild-cat money," had deluged the country, and thus many accounted themselves rich, not because they had silver, or gold, or houses, or lands, but promises to pay by irresponsible parties, and fancied corner-lots in cities that were never built. The "crash" utterly annihilated the supposed value of all these possessions, and left almost every one very poor. This severely checked immigration and all healthful enterprise. Of course, the young societies were everywhere greatly embarrassed; the preachers were poorly paid, nor could they push out into the regions beyond as they had planned, yet, like true heroes as they were, they fought bravely in the circumstances, and won trophies for the Master, as their reports show.

Unfortunately for Milwaukee, their pastor was compelled to resign his charge about the middle of the year, on account of failing health. But the little flock was not left entirely uncared for. Providence had brought Jared Thomson, a local preacher, into the vicinity, and he supplied them the rest of the year.

RACINE, now one of our best appointments, first appears in the list this year. It seems to take the place of

Root River Circuit of the previous year, as the French name of "root" is *racine*, and as the former does not appear as an appointment. O. F. Curtiss was in charge. Just where or by whom Methodism was introduced in Racine, it is difficult to decide. And strangely, the date of the formation of the first class there, can not be ascertained.

At the Conference of 1836, Samuel Pillsbury was appointed to Root River Circuit, which evidently included Racine. Indeed, it is probable that both indicated the same territory. It seems quite safe, therefore, to assume that Mr. Pillsbury preached there as early as the fall of 1836. But there is good reason to suppose that he was antedated by Wm. See, a local preacher. He joined the Illinois Conference in 1825, traveled two years with good success, and then located. About 1830 he removed to Chicago, and was the Government blacksmith in Fort Dearborn. He was still a preacher, and his name appears as a member of the first class in that city. About 1835 he settled on Root (or Racine) River, about two miles from its mouth, built a mill, and afterwards became one of the first class formed in Racine. As all accounts of him show that he was an active Christian, it is quite probable that he preached more or less there, and thus prepared the way for a new circuit. The last account we have of this pioneer is, that he removed to the vicinity of Dodgeville, was useful in various ways, and died in 1859.*

* It is impossible to decide with certainty either as to the time when the first sermon was preached there, or by whom it was preached. From a paragraph in "Illustrated History of Methodism," pp. 588-9, it would seem that Jesse Walker, preached at Root River, supposed to be at or near what is now Racine, as early as 1834. No mention is made of results. But John Clark, who pioneered the country in 1835, says there was not an American family between Chicago and Milwaukee. It is therefore probable that Mr. Walker visited a point on Root River, some distance from Racine.

The names of those constituting the first class there, so far as known, were Paul Kingston and wife, Wm. See and wife, Harrison R. Fay and wife, A. Filer and wife, Stephen Campbell and wife. From this small beginning has grown a strong, influential Church. It used to be said, "Go where you will in Wisconsin, you will find some one who was converted in the Methodist Church at Racine."

From it have gone out several preachers, among whom—and the only one now in our ranks—is J. L. Hewitt, presiding elder on Milwaukee District.

SHEBOYGAN was a new appointment, embracing an immense area of dense wilderness, with the exception of here and there a small settlement. The preacher was a new man, both in the Conference and in the itinerancy itself—H. W. Frink. He had but recently come from the East as a local preacher, and settled at Green Bay, then called Navareino, as already described. His appointment to such a field—a field in which there was not a religious organization of any kind, and, perhaps, not a decidedly religious person—was surely a severe test of his fidelity to the call of duty.

Among his appointments were, Sheboygan, Manitowoc, Brothertown, Stockbridge, which latter he could reach only by way of Green Bay. Surely this was a circuit of "magnificent distances." But he was equal to the demand. He labored on for many years faithfully and well. Much of the time he was in frontier work, and his visits carried sunshine to many a household. He was probably one of the best *pastors* we ever had in this Conference. He is now entirely superannuated, residing at Burnett Junction, in his last pastoral charge, highly esteemed by all who know him.

The first session of the Wisconsin Territorial Legislature was held at Belmont, six or eight miles east of

Platteville, commencing October 25, 1836; and on the 23d of November following, Madison was selected the capital of the Territory. It was very natural, therefore, for the missionary genius of our itinerancy to plan for its spiritual welfare. Accordingly, at the next Conference (1837), it appears in the list of appointments "to be supplied."

AZTALAN, an honored name in our annals, embraced an immense territory hitherto unexplored, even by the almost ubiquitous Methodist itinerant. Indeed, Messrs. Pillsbury and Halstead scarcely knew any bounds to their work. They traversed the entire Rock River Valley, in Wisconsin, and extended their appointments as far to the east and south as Prairieville (now Waukesha), East Troy, Elkhorn, Burlington, and Janesville. Thus they sowed the seed of the kingdom over a wide field, from which was gathered a good harvest in following years. Of this, that year's toil was an earnest, for we find sixty-two members at the close of the year where there were probably none at the beginning.

HELENA was a new pastoral charge, set off from Mineral Point Circuit of the previous year. Each of these places received a new man—the former, William Simpson; the latter, H. W. Reed, both of whom will appear in future pages. Helena was a point on Wisconsin River, quite isolated, and so significantly named. Rev. J. Crummer, referring to the preceding year, says: "It was believed that there was not a white family between us and the Selkirk settlement of the north." He further says: "On preaching night everything was put in fine order, and the preacher treated to the best there was." The main industry was a shot-factory, owned by a local preacher, not a resident of the place, who paid fifty to seventy-five dollars a year to sustain preaching there. The circuit included Blue Mounds and some other points.

For some cause the preachers on Platteville Circuit

both left the work somewhat early in this year, and J. Crummer, who served there a part of the previous year, but had passed beyond our bounds, was called back to this field. It involved labor enough for two strong men; but this indomitable worker managed, by the aid of two or three local preachers, to push the conquests of the Cross successfully to the close of the year. The circuit seems to have been even larger than the previous year. He had at least one appointment in what is now the State of Iowa, and also extended his work northward to regions beyond. We of the present time may be more reconciled to what seems a little hard, by noting some of the incidents of those days. A few must suffice.

Blue River, now Montfort, was a mining-camp. Mr. Crummer soon made his way there, being the first preacher on the ground. He found a "smart sprinkle" of Cornish people. They assembled—mostly men—to hear preaching for the first time in those "ends of the earth." When the hymn was announced, they joined in and sang with a gusto that indicated a familiarity with that kind of worship, and doubtless greatly helped the preacher. He formed a class, and slept sweetly in a miner's bunk. But his horse—faithful traveling companion—did not fare as well. There being no stable, he was tied to a tree, and during the night a heavy fall of snow made his lot very uncomfortable. It really was enough to make some horses leave the itinerancy. But he remained true to his master, as his master to the work.

On one occasion he was all one cold winter day on horseback, traveling from this to another appointment. Not a family resided between the two points. At another time, while preaching in a log school-house, he noticed a little uneasiness, and presently a large blacksnake was drawn out from between the logs and dispatched by one of his hearers. Whether this was a direct descendant of a

similar animal that once infested Eden or not, the preacher went on bruising the head of him who is symbolized by that ancient intruder.

At another time still, night overtook him as he reached an Indian's cabin, and he was compelled to "turn in." The family seemed to make him welcome in broken English, but everything indicated filth, if not something worse. Supper was soon ready, and he was cordially invited to partake. It consisted mainly of fish, boiled as taken from the water. He dared not refuse, but his appetite did not crave a very large portion of it. Certain domestic animals of different kinds that occasionally awaken considerable interest, abounded in some of the huts in which the itinerant of those days was obliged to lodge. Though they stuck "closer than a brother," they really were enemies, and no amount of heroism could overcome the dread of their attacks. Not unfrequently were the houses so open that a driving snow-storm in the night would cover the bed of a sleeper with a white blanket several inches thick.

Mr. Crummer describes several kinds of corn-bread made in those days. One kind was called "dodgers;" they were made of corn-meal and cold water (possibly a little salt), well manipulated into oval balls, and baked very hard. He thinks he has seen them so hard that a "strong arm could knock down a year-old steer with one of them at a distance of ten paces." Some may think this is worse than the hard-tack marked "B. C.," that regaled our "Boys in Blue."

This year of toil on Platteville Circuit was quite successful. Among those who entered upon a new life were at least two who became itinerant ministers. These were T. M. Fullerton and F. T. Mitchell. The circumstances attending the conversion of the former were these: Mr. Crummer was on his way to an appointment in "Snake

Hollow," a mining camp that abounded in vile conduct, stimulated by the fire-water of death; and as he approached, there was an outcry, "Here comes the Methodist preacher!" At once there appeared on the scene a drunken, howling mob. Some threw stones, others rolled whisky-barrels into the street, and altogether the uproar seemed somewhat like that at Ephesus when the great goddess Diana was in danger of being "set at naught." The preacher's horse, called by his owner, "Judge," showed more opposition to the whisky-barrels, though empty, than some modern judges do to those well filled. The preacher reached the place of meeting unscathed, and in no wise daunted by the bacchanalian outburst. The Lord attended the word, and from that hour young Fullerton commenced to seek the Savior.*

Young Mitchell was converted at a camp-meeting, the first, it is supposed, ever held within the present boundaries of our State. This was near the Big Platte River. So successful was it that the brethren fitted up a ground for another near Platteville, and a meeting was held there the same fall, attended by several preachers on their return from the Annual Conference. This will be more fully noticed in the annals of next year.

The total membership, as reported at the next Conference, was 564—an increase of eighty-six.

* In an obituary notice of this excellent minister, in the *Northwestern Christian Advocate* of January 22, 1890, he is said to have been converted and joined the Methodist Episcopal Church in 1840. This is not in conflict with the former statement. Intelligent Methodists have never considered *commencing to seek the Savior* as all that is meant by Scriptural conversion. Mr. Fullerton probably entered upon a *praying* life at the former date, and experienced the infusion of *spiritual* life at the latter.

CHAPTER VI.

1838-9.

THE Minutes this year present but few important changes. The districts are the same, and manned as last year.

Sheboygan and Aztalan disappear. The territory indicated by the former was probably abandoned on account of the great financial distress already described. That included in the latter took the name of Honey Creek. This place was a long distance from Aztalan. But, as the reader will remember, those zealous pioneers, Pillsbury and Halstead, covered nearly all the country with "labors abundant," from Aztalan to the southern boundary of Wisconsin. It is not strange, therefore, that a more eligible point for the head of the circuit was developed. Mr. Pillsbury was continued in charge of the work, with J. F. Flanders as colleague.

Fort Winnebago was connected with Madison as a mission, and John Hodges was pastor.

Deansbury and Fond du Lac also appear as a mission "to be supplied."

W. Wigley was appointed to Milwaukee; S. P. Keyes to Green Bay; H. W. Reed to Oneida; Thomas P. Lopas to Mineral Point; John Crummer to Helena; and Isaac J. Stewart to Platteville. The second camp-meeting held on Platteville Circuit, alluded to on a previous page, was a great success. The Church in the growing village was very much improved in numbers and spiritual power. Among the interesting features of it was the presence of

Jason Lee, missionary in Oregon, accompanied by two Flat Head Indians from that far-off land.

Though this incident did not contribute largely to the history of Methodism in Wisconsin, such was the influence of the Oregon Mission upon our Church at large, upon Christianity in general, and upon the physical structure of our country, that a brief account of its origin will be acceptable at this point.

The Divine hand was as conspicuous in this as in opening the way to send Christian missionaries to the Sandwich Islands fifteen years before. Comparatively little was known of our great country west of the Rocky Mountains until within the last sixty or seventy years. McKenzie, sent out by the British Government, and subsequently Lewis and Clarke, under the authority of the United States, demonstrated the possibility of a transit over land to the Pacific Coast, and awakened considerable interest in that Great Northwest. And though their expeditions were for political purposes, the Ruler of the world was directing results.

It seems that two of the Flat Heads were taken back by McKenzie to Montreal, and educated slightly in a Roman Catholic school. They returned to their native land, and tried as best they could to instruct their brethren in the Christian religion. But as their own light was dim, and obscured by the superstitions of Romanism, their efforts seemed to produce no special effect except to awaken a desire to know more about it than these youth could tell them.

This desire was greatly increased by what seems an accidental circumstance. By some means a white man—by name unknown to history—made his way into their country. After attending some of their religious festivals, and observing their devotions, mixed with ridiculous folly, he ventured to tell some of them that they were wrong in

their views of the Great Spirit; that he did not require such worship. They received this kindly. Then he proceeded to tell them further that there was a people toward the "rising sun" that knew all about the true God, and how to worship him; and that he had given them a Book from which they had learned all this. They became so interested that they convened a council, deliberated on the subject, and decided to send a deputation of four to obtain the "Book that told of the white man's God."

They entered upon their perilous journey of about three thousand miles through the dismal dells and over the snow-capped peaks of the Rockies, and reached St. Louis in the latter part of 1832 or the beginning of 1833. Providentially, General Clarke, who, in 1805, accompanied Lewis in a similar dreary journey, was the Indian agent there. They were brought to him. He was interested for them, and gave them such verbal instruction as he could touching the object of their inquiry, but did not seem to meet their desires. Unfortunately they soon came under the influence of the Roman Catholics, who then largely dominated the city. They renewed their request for the "Book," but instead, they tried to satisfy them with their mummery. All their efforts failed for the time. Two of their number died there; the others returned without the "Book," and knowing little more of the white man's God than when they came.

Wm. Barrows, a writer in the *Oregon*, a paper published in that State, referring to this wonderful event, calls it a failure. We will see. There was a ceremonial leave-taking, at which one of the survivors made a farewell address, as follows:

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with one eye partly opened for more light for my people, who sit in darkness.

I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us, the braves of many winters and wars, we leave asleep here by your great waters and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long sad trail to my people of the dark land. When I tell my poor, blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will be in darkness, and they will go on the long path to the other hunting-grounds. No white man will go with them, and no white man's Book to make the way plain."

Though this speech, surpassed by few in any age or land in all that constitutes true eloquence, did not bring immediate relief to these eager inquirers after truth, their mission was not a "failure," as Mr. Barrows supposes. The account of it soon got into the papers. Dr. Wilber Fisk, then in his prime, made a stirring appeal through the *Christian Advocate*. The heart of the Church pulsed with sympathy. This Macedonian cry rung in ears that had been dull of hearing. It echoed and re-echoed all through the land. The mission of Cox to Africa, and that of Clark to Green Bay, had increased the missionary spirit in our Church; but this seemed to intensify it more than any thing before.

Soon two young men, Jason and Daniel Lee—uncle and nephew—offered themselves as missionaries to that people. They were accepted; and, after spending some time in still further arousing the Church to the work of evangelizing the world, they started, and about the 1st of May, 1834, they left the border of civilization on horseback, and reached Oregon in September following.

In the summer of 1838, Mr. Jason Lee returned for a short time to the East, bringing with him three young Flat Heads, traveled quite extensively through the country, and thus gave another impetus to the missionary cause. The writer well remembers the interest awakened in Central New York, where he heard him; and so it probably was everywhere. Even in this then new country, and though largely missionary ground, his visits and the presence of his Indian converts, who spoke broken English, but could tell something of what the "Book" and the religion it taught had done for them, produced a great sensation, and kindled anew the missionary flame, especially at this camp-meeting.

The presence of these and other missionaries in Oregon, led there by this wonderful providence, unquestionably saved all the territory to the United States included in the States of Washington, Oregon, and about one-half of California. The Hudson Bay Company had claimed it for Great Britain, and that claim was about to be ratified by the authorities at Washington, when a missionary, who made his way by almost superhuman effort through the unbroken forest, reached the National Capital. The information he imparted saved that vast and valuable region to our country. The name of this hero was Whitman, a medical missionary. (For further information see "Building the Nation," published by Harper Brothers, pages 371-386.)

During the winter of 1838-9 a charter was obtained

for an academic institution in Racine; and soon after, during the same session of the Legislature, another was secured for one at Platteville, through the efforts of Major Rountree, a member from that place. A school was opened there at once, and continued as an academy till it was elevated to the rank of a State normal school. Two years elapsed before the one at Racine was commenced. Of its career the writer has no knowledge.

Mr. Wigley thought it best to visit Milwaukee before moving his family. He found the brethren so disheartened and embarrassed by the financial pressure, that they did not think they could pay his moving expenses. This interview closed their relations, and the place was supplied, as a part of the preceding year had been, by Jared Thompson. This was very disastrous to Milwaukee; not because Mr. Thompson was not a faithful, good man—he was, indeed, and a man of good natural ability—but he resided nearly ten miles away, was obliged to spend most of his time in hard manual labor, and could not look after the pressing interests of the Church. Little or no pastoral work was done; sometimes funerals were attended by laymen, and even the Sabbath services suffered greatly. One who was on the ground says that “the appointments were sometimes filled by another local preacher, sometimes by exhorters; and where no one came to officiate, Brother Wm. A. Kellogg used to pray with the congregation, sing, and then dismiss them.”

In these circumstances it is not strange that the young society diminished to thirty-five during the year. Indeed, this seems not to have been a very successful year generally, as most of the charges reported a decrease. The unparalleled financial distress that had overwhelmed the country still embarrassed the work. Racine, Honey Creek, Helena, and Platteville, each had an increase, so that there was an aggregate gain of eighty-six.

The first record of a Quarterly Conference at Oneida Mission, that has been preserved, appears this year. The body convened December 29, 1838, and consisted of the presiding elder, the missionary, three local preachers, and eight other official members, and the business seems to have been done very correctly. There is also a minute inventory of property belonging to the mission, some articles being appraised at twelve and a-half cents.

1839.

The Conference Minutes for 1839 show fourteen pastoral charges, in place of eleven of the previous year, which, though not a large increase, was an indication of fair progress, considering the condition of the country.

Julius Field was in charge of Milwaukee District, "and the station was supplied by Rev. David Brayton, a superannuated member of the Troy Conference. During the winter of 1839-40 there was an effort made to erect a church." A plan was formed for one sixty by forty feet. A very eligible site was donated by Hon. Morgan L. Martin, on Main Street (now Broadway), between Oneida and Biddle Streets, and some preparations were made for building. But a few began to talk as some did in the days of Haggai: "The time is not come, the time that the Lord's house should be built." This unwise counsel prevailed, so that little was done that year except to cut down the plan to fifty by thirty-five feet—a step backward, against the strong protest of the presiding elder and Leverett S. Kellogg, a prominent layman, of whom more will appear.

At the following Conference eighty-nine members were reported—an increase of fifty-four.

Southport, now and for many years called Kenosha, makes its first appearance in the Minutes, not as an independent appointment, but as an adjunct to Racine, with

Salmon Stebbins as pastor. But this was not the beginning of its religious history.

Late in May, or early in June, 1835, Jonathan Pierce came, with his family, in the "first wagon that ever rolled through the Indian village" near by, and settled on the present site of Kenosha, then called Pike River. He was a devoted Christian and Methodist. He was the only white man in that vicinity, but others soon came. So far as appears, no congenial spirit came to the place until the second day of August following, when Austin Kellogg, with his wife and five children, landed from a schooner, and were scattered along the Pike River beach. It was Sabbath afternoon. As his religion was the kind that "bears transportation," he began at once to look around for a religious meeting. He soon found Mr. Pierce, and they arranged for a prayer-meeting the next Sabbath. On that day, August 9, 1835, they held the first prayer-meeting in the place. They must have been agreeably surprised to find twenty-eight persons in attendance—nearly every white settler—and more so to see that twenty-one took some part in the services. They also then and there formed a Sabbath-school. They thus showed that they were there for a higher purpose than worldly speculation.

Though religious meetings of some sort were held every Sabbath, no class was formed till 1837. During the interim they rarely had preaching. Rev. Mark Robinson, so far as appears (the preacher on Milwaukee Circuit in 1835) preached the first sermon there. His successor also, Rev. William Crissey, it seems, gave the place a little ministerial labor.

Some time in the year 1837 the Pike River class was formed, consisting of ten persons, viz. : Rev. R. M. Demming, Austin Kellogg, Armenia Kellogg, Jonathan Pierce, Charles Durkee, Mrs. Charles Durkee, Mrs. Harvey Durkee, John W. Dana, Martha E. Dana, and Susan Dana. The class was

formed by Mr. Demming, then a local preacher. He had been for a time connected with some Eastern Conference. In his new home for many years he rendered valuable service to the Church. Austin Kellogg was the leader. He belonged to a large family whose name is intimately and honorably connected with the early history of Methodism in Wisconsin. Charles Durkee was afterwards a United States senator from our State for six years.

After the Conference of 1837, the place (its name having been changed to Southport) formed a part of Racine Circuit, though its name did not appear in the Minutes till two years later. The first quarterly meeting held in Southport commenced November 4, 1837, S. Stebbins, presiding elder, and O. F. Curtiss, preacher in charge.

During the ensuing winter, a very extensive revival of religion swept the place, "resulting in the conversion of nearly the entire community." The fruits of it were seen in various ways. It gave the place a healthy moral tone, as nothing else could, and thus aided it in all proper business matters.

Because the Christian religion imposes restraints to the greed and dishonest speculations of men, they often think it unfriendly to their worldly interests. But *really*, in the highest and best sense, "godliness has promise of the life that now is." So it proved in this case.

The young society, thus re-enforced, began to make preparaton for erecting "a house for the Lord," and succeeded, as we shall see in due time.

Green Bay was under the pastoral care of A. Chenoeth.

Oneida was left to be supplied; but J. Halstead, who was appointed to Deansburg (an early name for Brother-town), was removed by the presiding elder to Oneida. No Church organization seems to have been effected in Deans-

burg as yet, though there had been occasional preaching in the place for some time. The Stockbridge Indians were in a transition state from a tribal government to American citizenship. To us, at this distance, that seems a very important period in their history, and one that should have been seized with great avidity to bring them under gospel influences.

During this year the church at Oneida was dedicated. The following is a copy of the dedicatory proceedings, so far as their legal bearings are concerned, as found in the Records of the Mission :

“ In the name and in behalf of our people, we here present the land laid off for the building of this house, and all that we have done to complete the same to God, to be used as a holy place for religious worship, according to the order of the Methodist Episcopal Church, for the benefit of this Nation.

“ Signed by { JACOB CORNELIUS,
JOHN CORNELIUS.

“ Chiefs, { THOMAS LODRICK, + His mark.
JOHN COOPER, + His mark.
ISAAC JOHNSON, + His mark.
HOMER SMITH, + His mark.
MOSES CORNETIUS, + His mark.

“ *Oneida West*, January 4, 1840.

“ In the name and in behalf of the Missionary Society, I here present this house as a holy place for religious worship, according to the order of the Methodist Episcopal Church, for the benefit of this Nation.

“ Signed by JULIUS FIELD,
“ Superintendent of Missions.

“ *Oneida West*, January 4, 1840.”

Madison was again left to be supplied.

Fort Winnebago, a military post between Fox and

Wisconsin Rivers (near Portage City), was in charge of S. P. Keyes.

Apparently, but little was accomplished in either place, as from the former only three members were reported; from the latter, *none*. Still, necessary preparations may have been made for future success.

The pastoral work, known as Honey Creek, the preceding year, appears now as Walworth, embracing, it seems, all the settlements in that county, and was in care of J. McKean.

Watertown appears this year in the list of appointments, but it does not indicate entirely new ground. It took in the northern part of what was Aztalan Circuit of 1837 (called in 1838 Honey Creek), and left all the country, east and southeast, as far as Lake Michigan, to be explored. H. W. Frink was appointed to pioneer this region; and well did he perform his work. Amid great difficulties, he penetrated the wilderness to Menominee, Wauwatosa, and other points in that region, forming classes in various places, as will be noted in due time. Thus, at the close of the year, his circuit extended from the boundaries of Madison and Fort Winnebago charges to the lake, as far south as Waukesha and Milwaukee, embracing everything in its sweep but the latter place.

The appointments in the western part of the State were still embraced in Galena District, with B. Weed, presiding elder. They were as follows:

Prairie du Chien—Wm. Simpson.

Platteville—H. W. Reed and J. G. Whitford.

Mineral Point—J. Hodges.

Helena—John Crummer.

By some subsequent arrangement the two places last named were united in one circuit, with John Crummer in charge.

The returns of this year show far greater gains in mem-

bers in the mineral region than in the eastern part of the State. Perhaps this is due largely to the circumstance that the hard times affected it less. Speculation seems not to have run as wild; and, then, their mineral basis was greatly in their favor.

The following incident will give the reader another view of the way our early itinerants followed up the tide of immigration: Though Helena Circuit embraced all the region east and west between Mineral Point and Madison, and north and south between the Pecatonica and Wisconsin Rivers, yet the preacher, J. Crummer, whose *push* and heroism have already been indicated, on hearing of some settlers on Sauk Prairie, north of Wisconsin River, started off in the usual style of a Methodist preacher in those days, on a trip of thirty miles or more, with only one house between, to preach to them the word of life. On reaching that house, he was told that it was impossible to get across the river, as the ferry-boat was on the other side, and he could not make the people there hear him call. To confirm this, it was added that "Rev. Mr. Quaw went there a day or two before, and halloed till hoarse, and then turned away to Madison." But the intrepid Crummer replied: "We Methodists can make more noise than the Presbyterians." The man, seeing his determination, replied: "I can suggest a plan that will get you over. There is a cabin at such a point; into this put your horse. At another point you will find a scythe hidden away; with this cut grass for your horse. Now, at another point you will find a canoe under the bank." Then looking doubtfully at the preacher, he added: "There is no paddle—you will have to carry one."

No time can be safely lost. Twenty miles without a vestige of civilization, and a wide, rapid stream lie between him and the place of his destination. Almost instantly he mounts his faithful "Judge," with a paddle fastened

to his saddle-bow, and speeds for the river. He finds everything as described, plus the kind of mosquitoes of which "a great many weigh a pound," and reached the prairie before night. The next day the whole settlement came to hear the word of the Lord preached. At this service a class was organized, but of how many composed the writer is not informed. This was evidently the beginning of our work on Sauk Prairie.

On the Platteville work there was a very extensive revival. This was especially true of the west end of the circuit, then called Snake Hollow, on account of the immense number of congealed rattlesnakes taken from a mineral cave; but afterwards named Potosi, after a South American city, because of the abundance of mineral deposits there.

Numbers reported, 965.

The total gain for the year in the thirteen appointments was 243—about thirty-three and a third per cent.

CHAPTER VII.

1840-1.

AT the eighth delegated General Conference of the Methodist Episcopal Church, in May, 1840, the Illinois Conference was divided, thus forming a new Conference, called Rock River, which included the northern portion of the State of Illinois and all the Territory of Wisconsin, together with the Indian missions of the Upper Mississippi, wherever located. Henceforth, therefore, for eight years, the reader will understand that Wisconsin Methodism was under the tutelage of Rock River Conference. At the close of the list of appointments of Illinois Conference for 1839 we find the following:

“Question: When and where shall our next Conference be held? Illinois Conference at Springfield, Sangamon County, Illinois; Wisconsin Conference at Pine Creek, Ogle County, Illinois; the times to be published in the Advocate, after General Conference.”

From this it is evident that the first plan was to name the new Conference after our Territory, but finally it was called “Rock River.” At the first session of that Conference, held in August following, all the appointments in Wisconsin were included in Platteville and Milwaukee Districts—the former in charge of H. W. Reed, the latter of Julius Field. There were seventeen pastoral charges, calling for the labor of twenty-two ministers. If we take into account the Indian missions above mentioned, nine more men will be added to the working force.

Platteville District was one of "magnificent distances," extending from near the southwest corner of the Territory to Green Bay. To pass from one of these points to the other involved nearly two hundred miles of travel. And be it remembered there were no railroads or steamboats to make the trip expeditious and comfortable. Even human habitations were very rare, and the few that existed could give but poor accommodation to the traveler. It is not mere poetry, however, to say that the "spaces were beautiful." They were literally so when, from May to October, an endless variety of prairie-flowers greeted the eye in all directions.

Platteville was left "to be supplied." This was not on account of its feebleness, for it had 265 members—the largest number reported from any circuit in the Territory. The supply was Rufus Spaulding, a returned missionary from Africa.

Lancaster, the seat of Grant County, first appears this year in the Minutes. It was probably included the preceding year in Platteville Circuit; but now, in connection with Prairie du Chien, seems to embrace all the northern part of the county, and everything north of Wisconsin River except the Indian missions. To this circuit two preachers were appointed—William Simpson and A. M. Early. At the close of the year they reported 175 members.

With Mineral Point was connected this year Wyota, thus forming a large circuit, in charge of J. G. Whitford, with "one to be supplied." It was a year of general prosperity. From the two places 176 members were returned.

Monroe, the seat of Green County, takes a permanent place among the appointments of this year, with James Ash, just received on trial in the Conference, as its pastor. It seems to have been formed entirely from new territory;

and, if so, the success of the year was remarkable, as 183 members were reported at the next Conference.

Very little fruit appears as yet from the labor at Madison. The year began with three members, and closed with eleven. This is utterly unaccountable. It was the capital of the Territory, and had been in the Minutes for the three previous years. Two of those years it was left to be supplied. But this ought not to mean, *left to take care of itself*. The other year of the three it was connected with Fort Winnebago, more than thirty miles distant. This was a military post, and whatever good was accomplished by our labors there, the Great Day must reveal, as no report from there is to be found. The fort occupied a part of the present site of Portage City, and was constructed by the arch-traitor, Jeff Davis, soon after his graduation from West Point, where he was educated by the Nation he afterwards stabbed and tried to destroy.

Fond du Lac, which stood connected with Deansburg (Brothertown) two years before, again comes to view, and is apparently the head-quarters of a circuit which includes the last-named place, that noble man, Jesse Halstead, being pastor. In the winter following, the Deansburg portion of the work was visited with a great outpouring of the Spirit. Many were converted, a Church formed, and "a large number received on probation." He was assisted by a local preacher by the name of Smith, father of Rev. Chas. Smith, a superannuate of Wisconsin Conference. They continued, like "true yoke-fellows," "in labors abundant" through that year and the next.

H. R. Colman, just transferred from the Troy Conference, in the State of New York, was appointed to Oneida.

Green Bay was left without a preacher, at their own request—a very unwise thing, probably. When the body can remain vigorous without food, a Church can without the ordinances of religion. The presiding elder put Mr.

Colman in charge of the Church at Green Bay till he could procure a supply. He preached there, once in three weeks, till about the 1st of January, 1841, when the services of Boyd Phelps, formerly of Indiana Conference, were secured for the rest of the year. Notwithstanding the people were so faint-hearted at the beginning, the year closed with an increase of more than forty per cent in the membership.

The incumbent of Milwaukee District has already been mentioned. John Crummer, who had been laboring for two years in the mineral region, was appointed to the station. Soon after his arrival the society were compelled to leave the building they had occupied for some time as a place of worship, and, indeed were subjected to several removals within a few months. "Notwithstanding these inconveniences, the congregations were large and the membership punctual and energetic." They evidently disliked that kind of itinerancy; so they set about the work of finishing the church edifice. The Building Committee, consisting of Leverett S. Kellogg, Geo. F. Austin, and Jacob L. Bean, pushed it with vigor, and on the 28th of May, 1841, it was dedicated as a place of sacred worship by Presiding Elder Field and the pastor.

Though there was a little relief from the financial pressure, the preachers, as well as the people, were compelled to live on short allowances. Take one example: Mr. Crummer was a single man, and, though he had a permanent place for his study and lodging, he boarded among the members—now with one family awhile, and then with another. He had some appointments out of town, and, of course, would be likely to spend the night with some one in the neighborhood after an evening service. Breakfasting one morning with a family in one of those places, he, with them, made a meal of bread, onions, and salt. After family devotions, which he enjoyed better than his

breakfast, "the good man of the house" took a small box from a shelf, "when out dropped nails, screws, buttons, and among the rest a half dollar. He asked his pastor to take out one shilling—the rest he wanted to pay for mending his boots." But the pastor, soon after leaving the house, met a boy that he deemed more needy than himself, and gave him the shilling. This was doubtless an extreme case, even for those days, yet it emphasizes the unquestionable fact that the country was still under great financial pressure.

Root River Circuit, formed this year, seems to have been made up, in part, of territory taken both from Milwaukee and Racine, of the former year. Henry Whitehead, a new man, was appointed to the new circuit. But it should be remembered that the preachers in those days were not confined within exact boundaries. They went to "the regions beyond," and won territory by conquest.

To Racine was appointed L. F. Moulthrop, another new man in our work.

Southport became a separate appointment, with S. Stebbins as pastor. During this year the best church edifice in the Territory was completed. It had a seating capacity of three hundred and fifty, and was valued at five thousand dollars. But, as we shall see, it was owned by a stock company, and hence can not be regarded at this time as a Methodist Church. It was, however, designed and occupied by the society as their place of worship.

Walworth Circuit disappears; but in its place come Burlington and Rochester—D. Worthington, pastor; and Troy, with J. McKean, and one to be supplied.

Sidney Wood was appointed to Watertown, and H. W. Frink to Summit, a new circuit, formed in part from Watertown.

The work of this year shows an increase in membership of 596.

1841.

The work is now expanding so rapidly that it is impracticable to mention each charge and its incumbent, as heretofore. New men, new circuits, and changes in boundaries, together with incidents connected with the progress of the work, will continue to claim attention.

Potosi, the scene of a great revival the preceding year while connected with Platteville, now with Lancaster, becomes a new circuit, to which were appointed Enos P. Wood and Joseph Hurlburt, two new men in the work. The principal event that attended the Church at Platteville this year was the second session of the Rock River Conference, which began August 25, 1841. This indicates that the charge had attained considerable prominence.

Though Lancaster was taken from Prairie du Chien this year, to the latter place alone were appointed two preachers—A. Brunson and C. A. Wager, a new man.

Mineral Point stands alone in the Minutes, with J. G. Whitford as pastor. During the latter part of this Conference year a church edifice was erected. It was built of stone, of suitable dimensions to meet the demands of the place for several years. It has been supposed by many that a small church was built there in 1834, and so firmly was this believed that during a session of the West Wisconsin Conference there, several years ago, a jubilant commemoration of the event was held, and canes made of the wood which was said to have been a part of the old building were presented, with due ceremony, to certain honored brethren in the ministry. Others think all this was a mistake; that no church was built in Mineral Point till 1841.*

* Though this is not a very important matter in itself, such has been the interest in it that a summary of the information in possession of the writer is here given:

Soon after the dedication of the new church a gracious revival commenced. It is thus described in a letter from Mr. Whitford: "The blessed Holy Spirit began its saving work upon the hearts of the people. Seekers kept joining the Church until I found it necessary to form a new class. I proposed to take the new class and called for volunteers. I think all the new members came to my class, the majority of which were unconverted. At the first meeting the Spirit of God moved so powerfully upon the hearts of the people I could not hear them for their cries for mercy. So I called them to their knees, and before we arose six were converted. Some were overpowered, and could not rise. At the next class four more were set at liberty; and the work continued until fifty were added to the church."

This was after the old style. A good degree of the Jerusalem fire and power were evidently there. The deaf-

1. Rev. Jas. Lawson (the writer of "Part Third" of this volume), while stationed there in 1870-1, was told by several that a small log chapel was built there in 1834.

2. Dr. A. Brunson, in his "Western Pioneer," Volume II, says: "At my first visit to Mineral Point, in 1835, we met in a log chapel that had been built the previous year, and was the first Methodist, as well as Protestant, church built in what is now the State of Wisconsin."

3. Rev. A. D. Field, in a letter to the writer, says that while teaching school there, in 1848, a brother told him of the dedication of a church there by Richard Haney, in 1836 or 1837, and that his sermon on the occasion was considered a very remarkable one.

4. Rev. H. W. Reed, pastor there during the Conference year 1837-8, speaks of preaching in a log building, a little out of the more thickly settled part of the village, which he thinks was built for a church, but also thinks it was occupied for other purposes. He says: "I can not be as positive as I would like to be." He resided about thirty miles distant.

Now, though a part of this information is traditional, which is also conflicting (one tradition placing the matter in 1834,

ening cries for mercy were no more confusion than the many tongues on the day of Pentecost. And the "overpowering" Spirit was just what may be experienced, more or less, in every revival where it is allowed *free course*. O, for such a divine afflatus upon all the Churches!

Dodgeville and Peddler's Creek were out appointments, but not mentioned in the Minutes.

According to the printed Minutes, Madison and Muscoda formed one pastoral charge, with T. M. Fullerton and one to be supplied. But Mr. Fullerton assures the writer that this is a mistake; that "Jesse L. Bennett came from Missouri, and supplied Madison the latter part of this year and the next;" that his own appointment was Muscoda. This was a new circuit, and as the preacher had just been received on trial, it gave him a good opportunity to prove his loyalty to the itinerancy, as the reader will see. He describes the extent of his circuit as includ-

the other in 1836 or 1837), and though Dr. Brunson's account we know to be incorrect in part, yet, in the absence of further information, the claim that a church edifice was erected there in 1834 would not be questioned.

But there are counter representations:

1. Rev. G. J. Whitford, stationed there in 1840-1, declares there was no church there at his arrival; that the stone church (already spoken of) was built and dedicated during his pastorate, and that he never heard an allusion to a previous one.

2. Rev. John Crummer, Mr. Whitford's immediate predecessor, and who had also been junior preacher there during a part of the Conference year 1836-7, bears the same testimony. He says he preached in the log court-house, and describes its location as a little out of town, on a ridge or slight elevation.

3. Richard Haney, pastor there in 1836-7, who is said, in one of the above traditional accounts, to have dedicated the church, declares "there was no church there" when he went there as pastor; that he did not hear that there ever had been one; that he did not dedicate one while there; that he "preached in the log court-house."

ing "all settlements both sides of Wisconsin River, from Muscoda to Baraboo, once in three weeks. Blue Mounds were on the east line, and all out-doors west." This surely gave him sufficient travel for healthful exercise. He seems to have explored that new region thoroughly, preaching to small congregations, averaging about "eight each, through the year; once had only two, frequently five or six." He was indeed a pioneer, preaching the first time in the following places—except, perhaps, one, where also he established regular appointments—viz.: Prairie du Sac, September 12th; the Bluffs, same date; Blue River (now Montfort), September 26th; Muscoda, September 27th; Baraboo, November 16th.

On the 7th of November, 1841, he formed a class at Blue River, consisting of Eliza P. Meaker, leader; Moses Meaker, Alex. Blair, Sarah Blair, Lydia C. Blair, and Harriet Tyrer. On the 5th of February, 1842 (the same Conference year), he formed one at Baraboo, consisting of Solomon Shaffer, leader; Ole Shaffer, Parmelia Guilson, and Mary J. Hill.

We see in this case, as in many, the real genius of our itinerancy. Instead of waiting for the people to settle, improve the country, and call a preacher, it sends him on, almost in advance of the people, to offer them the Bread of Life at their arrival. These settlements were sparse and small. That region now bristles with life and activity.

It will be remembered that J. Crummer visited Sauk Prairie in 1839, preached and formed a class. But as no preacher had found his way thither during this interim, it is probable that the class had ceased to exist.

Janesville takes its place in our records this year, and will be found to occupy an increasingly prominent position. Alpha Warren, also a new man, was pastor. The first gospel sermon preached there was in September, 1837, by

Jesse Halstead, then on Aztalan Circuit. The services were held in a rude structure called a tavern, the preacher standing in the place where the fire-waters of death were accustomed to be dealt out (they being removed for the occasion), and there directed a small group of hearers to the fountain of life. Religious services were held there but a few times, and with no regularity, till 1840, when it was connected with Troy Circuit. The preacher, Jas. McKean visited the place about once in four weeks, and in the spring of 1841, it is said, he formed a class, every member of which left the place in course of a few months. In 1841 it was made the head of a circuit, and was included in Platteville District, of which H. W. Reed was in charge. It is difficult to determine its precise boundaries; but it is reasonable to suppose that it embraced about all the settlements in Rock County, at least. A quarterly meeting was held by the presiding elder at Milton, some time in this year.

Hamilton Grove is but another name for Helena Circuit. It has also borne the name of Wiota. Each of these, therefore, indicated about the same territory, which has already been described. This grove took its name from a son of Alexander Hamilton, the wise statesman but foolish victim of Aaron Burr, in a duel that marred the fame of the former and blighted the political prospects of the latter. Mr. Hamilton was taken off by the gold-fever to California, where he died very poor. His former neighbors showed their high regard for him by erecting a monument to his memory.

J. R. Goodrich, whose name does not appear in the list of active men since the failure of his health in Milwaukee in 1837, is this year put in charge of Green Bay District, and also of the Church in that place. In view of his pastoral relations to the Church at Green Bay, but two other charges were included in his district—Oneida

and Brothertown Missions. The latter has so far been known as Deansburg, thus called for awhile by the Brothertown Indians, in honor of a Mr. Dean who had rendered them important service in their efforts to become citizens. About the same territory seems to be included in it this year that constituted Fond du Lac Circuit last year. It embraced all the region around the head of Winnebago Lake. Jesse Halstead was still in charge of the field. At some period during the previous year he visited the place where Oshkosh now stands, and preached in the house of Webster Stanley. This was the first Methodist sermon in that vicinity. Soon after the Conference of 1841 he again visited it and formed a class, consisting of Ira Aiken and his mother, Mrs. Aiken; Rachael Aiken, his sister; Mrs. Chester Ford, Miss Ann Brooks, and Mrs. Electa Wright.

John T. Mitchell, who formed the first Methodist class in Platteville, and dedicated the first house of worship in Wisconsin among the white population, appears as presiding elder on Chicago District, which embraced seven appointments on our soil. He had been doing valiant service for eight years in Illinois. Meanwhile, the six members he enrolled in Platteville, in 1833, had increased throughout the territory to 1,491.

Four new men appear in the list of appointments this year, viz.: Wm. Hewson, junior colleague of L. F. Moulthrop, at Troy; P. S. Richardson, junior colleague of D. Worthington, on the Burlington work; Silas Bolls, pastor at Milwaukee; and F. T. Mitchell, in charge of Southport.

Prairieville (now Waukesha) first comes to view this year as a pastoral charge. H. W. Frink formed a class there in the Conference year 1839-40, consisting of Mr. Owen and wife, Richard Smart, Truman Wheeler and wife, Hiram Wheeler and wife, Theophilus Haylett (father of

Rev. H. P. Haylett, of our Conference), and Horace Edsell. The first named was leader. It thus became a stated preaching-place in Watertown Circuit. The next year it formed a part of Summit Circuit. A church edifice was erected in 1841. It has generally been supposed that Mr. Frink was the first Methodist preacher that visited Prairieville, if not, indeed, the first of any denomination. This is a mistake. Nathaniel Walton, recently deceased, was the first settler there. He arrived at Milwaukee from Genesee County, New York, the latter part of March, 1836. The following summer he assisted in cutting a wagon-road through to the little prairie that afterwards gave name to the place. In October of the same year he commenced housekeeping in a rude cabin near the now famous "Bethesda Spring." Others soon came and settled near. An account of the commencement of religious services is here given in Mr. Walton's own words: "One devout Christian began immediately to observe regular hours of secret prayer, and on such occasions all the neighbors within half a mile could plainly hear his every word. The service for the first sermon preached was held in my house, the clergyman officiating being that good Methodist, Father Wheelock." Of this pioneer the writer has been able to obtain but little information, except that he was a local preacher in our Church, residing a few miles distant in an easterly direction, quite advanced in life, a very earnest Christian, and highly esteemed for his work's sake.

Little is known of the history of Prairieville during this first year of its separate existence as a circuit, except that it was left to be supplied, and that 180 members were reported from it at the next Conference. Thus it seems to have been *well* supplied, and the report a prophecy of its future prominence.

Milwaukee also seems to have been favored with a

“refreshing from the presence of the Lord,” as 164 members—an increase of about ninety per cent—were reported.

Racine was supplied by some one unknown to the writer. For some reason its membership and that of Southport were reported together, and showed but a small aggregate increase.

From the entire Conference were reported 2,327 members—an increase of about thirty-three and a third per cent.

In the appointments of this year the name of John T. Mitchell appears for the last time. His next appointment was Chicago. He remained a member of the Illinois Conference till the formation of the Rock River Conference, which carried him with it, and in which he became distinguished. He was one of the representatives of that body in the famous General Conference of 1844, by which he was elected assistant Agent of the Western Book Concern, at Cincinnati. He was subsequently transferred to the Cincinnati Conference, and filled some of her best appointments. The writer last saw him at the General Conference of 1856. A few years after this he died, in the prime of manhood, having made a noble record, and leaving a name embalmed in the grateful recollection of thousands.

David Worthington had been connected with the Conference but two years. After this session he passed into Iowa, where he continued for several years a successful preacher, and became somewhat prominent among his brethren. He died many years since.

CHAPTER VIII.

1842-3.

THIS year eight pastoral charges on our soil are included in Chicago District, five in Rock River District (a part of which was in Illinois), and fifteen in Platteville and Green Bay Districts.

H. Crews was presiding elder on the first district named; S. H. Stocking was in charge of Rock River District; B. T. Kavanaugh, of Platteville District; and J. R. Goodrich was continued in charge of Green Bay District.

Mr. Stocking was a new man among us; Mr. Kavanaugh had been in the Upper Mississippi Indian work.

One of the most noticeable features of the appointments this year is the large proportion of new men.

The whole number appointed was thirty-three, of which fourteen had not been previously connected with our work. These were Milton Bourne, Jas. Mitchell, J. G. Whitcomb, N. Jewett, S. H. Stocking, Alfred M. Early, H. J. Brace, Washington Wilcox, S. Stover, G. L. S. Stuff, Michael Decker, C. G. Lathrop, R. J. Harvey, William Vance, and J. P. Gallup, the five last named having just been received on trial. Some of these soon disappeared from our view; others made long and honorable records, as will be seen in due time.

This large force of new men is the more noticeable on account of the comparatively small increase of new charges—only five; and some of these seem not to indicate entirely new territory.

Sugar Creek was evidently formed, in part, from Monroe Circuit, though it may have taken on considerable new ground.

Winnnebago Lake included Fond du Lac, that had formerly been a part of the Brothertown work, and also took some new territory on the west side of the lake that gave name to the circuit.

Potosi was connected the year before with Lancaster.

Wisconsin Pinery Mission was indeed a new work, and indicated, as has many other appointments, the care of our Church for those beyond ordinary gospel influences, and the facility of reaching them by our itinerant system.

Sylvania is the name of a new circuit, and for thirty-nine years indicated the head of a pastoral charge, but has entirely disappeared from our Minutes. It seems to have been formed in part from portions of Southport or Racine Circuit, or both of the preceding year; for we now find the two latter united in one charge, with James Mitchell pastor. Milton Bourne, a new man in our territory, was the preacher on the circuit—Sylvania. He had been one of John Clark's helpers in the Green Bay and Lake Superior Missions, and also for the last few years doing good work in Illinois.

A prominent point in Sylvania Circuit has been known as Kellogg's Corners since the spring of 1837, at which time three Kellogg brothers settled there. They formed a part of a large family, most of whom were influential and useful members of the Methodist Episcopal Church. Their Christian names were Chauncey, Seth H., and Thaddeus, and they seem to have been "uncles" to everybody. Like their brothers, Leveret S., of Milwaukee, and Austin, of Kenosha, whose zeal and usefulness have already been recorded, their religion survived a removal to the West. So, the first Sabbath after they became settled, they, their wives, father and mother—eight in all—members of the

Methodist Episcopal Church, with ten children, met in one of the rude shanties just constructed, for a prayer-meeting. This being over, they formed a Sunday-school, of which Mrs. Seth H. Kellogg was appointed superintendent. This school, beginning with ten, has been running constantly since that day. At that time there was but one other family within ten miles, the place being equidistant from Racine and Kenosha.

In the summer of 1860, Mrs. Kellogg, having previously removed from the vicinity, returned to a Sunday-school festival, and saw three hundred children gathered from contiguous points, the wife of the superintendent being one of the original ten. Surely, our "labor is not in vain in the Lord."

These earnest workers soon commenced the erection of a house of worship. The people were few and poor, but with the aid of two hundred dollars, raised by a sister of the Kelloggs in the Sunday-schools of New York—whose husband, Rev. Julius Field, was one of the pastors in that city—and much gratuitous labor by Chauncey Kellogg as a carpenter, it was finished in 1840, and stands to this day, a monument of their Christian zeal and self-denying devotion. These brothers have all "rested from their labors." It is a pleasure to contemplate the history of such men. We can scarcely estimate the world's indebtedness to them.

The report from Sylvania shows 174 members, and from Southport, including Racine, 279.

Milwaukee was "left to be supplied," but *not to be neglected*. Wm. H. Sampson, so long and so favorably known among us, was transferred from the Michigan Conference and stationed there, arriving at his new field the last of August.

The reader will be interested in a brief sketch of his work, as given by himself: "He found among the leading male members of the Church on his arrival, L. S. Kel-

logg, Geo. F. Austin, J. L. Bean, Dr. Walker, J. L. Smith, A. Hounscome, Daniel Wait, Alex. T. Wilson, and Uriel Farmin." Mr. Austin is one of the few, if not the only survivor. He has labored long and well for the Church of his early choice, highly esteemed as a man of sterling probity, "an Israelite, indeed, in whom is no guile," and now, weighted with years of toil, is awaiting the call to the rest of the faithful. Thank God for such men! Mr. Sampson continues: "Soon after my arrival I was informed there had been a committee appointed by one of the other Churches to visit all the public houses in the city, to escort all strangers to their place of worship; and when inquired of where the Methodist Episcopal Church worshiped, they were not sufficiently acquainted with them to give any information. Strangers expressed their surprise to me that certain business men knew so little about our people and their place of worship, as ours was the only Protestant church-building in the city. I early formed the acquaintance of the other clergymen, and as soon as I thought it prudent proposed a weekly ministerial meeting for advancing the Redeemer's kingdom. We met on Monday morning, and I proposed that we should report to each other the members of other communions we might chance to find in our pastoral visiting. This soon had the desired effect, and the Sunday morning committee became useless, as the necessity was upon us to be faithful in our reports, or submit to each other's godly admonitions; for in these we were sure to be punctual when deserved. I found it necessary to visit much to defend the interests of our Church, and was often surprised and pained to find so many members in other Churches who, in the East, were converted in our Church and identified themselves with us, but after coming to Milwaukee, either from misrepresentations or ambitious motives, had joined other Churches."

Mr. Sampson is not alone in the experience indicated in this extract. Many of our older ministers and members especially, can appreciate them. In instances—not a few—after the self-sacrificing “circuit-rider” had pioneered the country, and supplied the people with preaching for a year or two, living on almost nothing, a missionary direct from the East, just out of college or theological seminary, perhaps, would appear in the village or growing settlement, and propose that all interested in the growth of the place should unite in sustaining meetings every Sabbath. Meanwhile, as the place grew, and the circumstances of the people improved, the idea would be made prominent that “the best society is in the — Church.”

How many have been wheedled by these considerations—“town improvement” and “best society”—we have no means of estimating. Beyond all question it has been considerable. But this would not be a matter of much regret if the word “best” had been used to indicate the highest degree of moral worth. But, alas! it often meant *the most fashionable, the most worldly*, and so, of course, the least Christ-like. Nor has this argument become entirely obsolete. To this day it is plied occasionally and with much earnestness, “O, the Methodists are a good sort of people—a little cranky and superstitious—do n’t allow their young people any latitude.” Thus, those who are made to think that the “best society” is found at the “social hop” or the “progressive eucher party,” are drawn away. While such are lost to Methodism, they are also usually lost to the cause of righteousness, by being removed from the instructions that would lead them to better views of experimental and practical piety.

From all that appears, a kind of work was done this year in Milwaukee that was demanded by the circumstances, though there was a diminution of members.

Jas. Ash was appointed to Root River Circuit, which

had enjoyed the labors of H. Whitehead for the two years of its existence. It included the towns of Lake, Greenfield, Franklin, New Berlin, Oak Creek, and Caledonia.

The Quarterly Conference records of this circuit are before me, from this date to 1860, when, after a hard struggle for life, it lost its identity by the irresistible influx of a foreign population. It may be interesting to the reader to see the financial exhibit of the circuit at the close of the year 1842. It is as follows:

Whole sum received.....	\$70 43
As quarterage.....	46 93
Family expenses.....	23 50

Fortunately, Mr. Ash had only a wife to support. But \$70.43 would not be deemed at this time a very enticing salary, and \$23.50 would indicate rather short rations.

The Minutes show S. P. Keyes as the preacher at Madison; but it seems that, his health failing, Jesse L. Bennett supplied the place.

G. L. S. Stuff was *nominally* junior preacher at Oneida. The real design was to aid Rev. J. R. Goodrich, having charge not only of the Mission District as presiding elder, but also of Green Bay Church as pastor. So the labors of Mr. Stuff were divided between the Indian school at Oneida and the pastoral work at Green Bay, in the absence of Mr. Goodrich.

The net gain of the year throughout the work was 1,278, the total number this year being 3,605.

After this year, the names of Hooper Crews and S. P. Keyes no more appear in connection with Wisconsin. Mr. Crews had been two years on districts that extended into our territory. He now passed into Illinois, where he became eminent both in ability and usefulness. Few ever had a warmer place in the affections of all. At an advanced age he passed, several years ago, from faithful la-

bor to final rest. Mr. Keyes spent five years on our soil, and then went into the more southern part of the Conference. He became somewhat distinguished among his brethren. He still lives in a ripe old age, awaiting the Master's call.

N. Jewitt, H. J. Brace, and W. Vance, after one year among us, followed those just named to Illinois.

1843.

The districts and their incumbents were the same this year as last, except Rock River, of which J. Sinclair was in charge.

The Minutes show six new pastoral charges, viz.: Geneva, Whitewater, Hazel Green, Highland Prairie, Manitowoc, and Sugar River. The first of these, however, probably indicates about the same territory as did Burlington of the previous year; and Sugar River is evidently substituted for Sugar Creek. Really, therefore, only four can be called new appointments.

Eleven new men are found on our soil, though this does not indicate that so many were added to the force of the preceding year. As the Conference was not formed with regard to State or Territorial lines, the preachers were sent from Illinois to Wisconsin, and *vice versa*, as now from one county to another.

There did not seem to be a lack of preachers, as only two places were left to be supplied. These were Sylvania and Janesville. Special notice has been given to the former. The latter long ago became a very prominent appointment in our Conference, and for several years has contained two important pastoral charges.

W. H. Sampson was removed from Milwaukee to Southport, and Jas. Mitchell from the latter place to the former—each the other's predecessor and successor.

The church edifice at Southport was built and owned

by a stock company. It was not, therefore, a Methodist church, though our people were allowed to occupy it. Mr. Mitchell had secured a relinquishment of the claims of nearly all the stockholders; but on account of dissatisfaction with him, he could do no more in that line.

Mr. Sampson's manly bearing and conciliatory manner were just adapted to the emergency. He went directly from the seat of the Conference—Dubuque—to Southport, obtained the requisite signatures of the other parties, and had the deed properly executed and recorded before he reached his family in Milwaukee. Harmony being restored, a house of worship owned by the worshipers, and general satisfaction with the preacher, a pleasant, prosperous year naturally followed.

At Milwaukee the most important event of the year seems to have been the commencement of a new church edifice. The growing congregation demanded it, and the future prospects of the town seemed to warrant a considerable outlay for this purpose. As is often the case, especially in towns divided by a river, there was some difficulty in deciding upon a location. Indeed, in this case, considerable strife was engendered, and, unfortunately, the pastor had more skill in fostering than in allaying that element. The site finally selected was the corner of Spring (now Grand Avenue) and West Water Streets, where a plain but substantial brick building was erected, forty-five by ninety feet. The auditorium was on the second floor, easily accessible by a well-constructed flight of steps on the outside. On the ground-floor were four stores.

It was by far the largest and best Methodist church edifice in our territory. A pretty large debt was incurred in its erection, which would have been fatal perhaps, but for the rent of the stores. This debt was not canceled till 1854, when the building was burned. Of this, more will be said in due time.

Racine appears again this year as a separate charge, with Milton Bourne as pastor.

The new men referred to on a previous page were N. Swift, junior colleague of H. Whitehead, on Troy Circuit; J. M. Snow, at Geneva; S. Jones, at Aztalan; R. Delap and J. Lewis, on Sugar River Circuit; Jesse L. Bennett, on Madison Mission; and I. M. Leihy, junior colleague of Jesse Halstead, on Hazel Green Circuit. In after years the last named took a prominent position among us, as will appear in due time.

Prairieville (Waukesha) this year received two preachers—L. F. Moulthrop and S. Stover. Its dimensions were probably not increased, except as they might be able to push their work into the “regions beyond.” Its exact boundaries are not known, but it evidently included most of the settlements in Waukesha County, some in Milwaukee, and all in Washington. It was in Chicago District, and Presiding Elder Crews—that noble man of God—assisted the preachers in the most extensive revival of religion, probably, that had been known in that part of the Territory.

Whitewater appears as a new circuit, with Alpha Warren as pastor. It was in Rock River District. At some time in the Conference year of 1837–8 an appointment was established in this place by those indefatigable workers, S. Pillsbury and J. Halstead, of whom it may almost be said they “went everywhere, preaching the Word.” The first sermon is said to have been preached in a tavern; but just where, or by which of these veterans, is not known. Alpha Warren was the first preacher appointed to the charge under this name, as he was also the first appointee to Janesville Circuit.

G. L. S. Stuff, who, the preceding year, divided his labors between the Indian School at Oneida and the pas-

toral work at Green Bay, was this year put in charge of the latter place.

H. R. Colman continued to do good work at Oneida.

Manitowoc makes its first appearance this year in our Minutes, with David Lewis as pastor. Mr. Lewis had been one year on trial in the Conference, junior colleague of Rufus Lumery, on Indian Creek Circuit, in Illinois. To reach his appointment involved about two hundred and fifty miles' travel on horseback. In those days there were no railroads, no easy carriages here. Methodist preachers were the "Lord's cavalry." The first of this young itinerant's journey was over broad prairies and through pleasant groves, with sufficient inhabitants to render travel somewhat comfortable. The latter part was through dense and even dismal forests. Especially from Milwaukee to Sheboygan, it presented a kind of romance that few would covet. He had traveled in company with H. S. Brunson, just appointed to Winnebago Lake Mission, from Dubuque, the seat of the Conference, to Milwaukee. Reaching "Kilburn Hill," towards the northern limit of our present metropolis, they separated, one taking the "Fond du Lac road," the other the "Green Bay road," each plunging into a dense wilderness.

Soon an opportunity arose for the young minister to exhibit the spirit of the gospel he had recently begun to preach. He found a young man seated on a log in sadness, bordering despair. He had just landed from a boat, had been terribly sea-sick, and was suffering from its effects; had lost his money, and had started for some northern point in that dreary land.

Mr. Lewis encouraged him to go on, and kindly offered him the use of his horse a part of the time. Thus they proceeded in company the rest of the way, walking and riding alternately. At Saukville, twenty-two miles from Milwaukee, night overtook them, and they stopped at the

only house there—a sort of tavern. All seemed agreeable to the proprietor till, by some means, he learned that Mr. Lewis was a Methodist preacher. He then began to rave, and would have turned him out, but the night was so dark and the road so obscure that he knew it was impossible for him to reach another place of entertainment. The next morning the good Samaritan settled the bill of his new friend, as well as his own; but he could do so only by leaving some of his books in pawn for a part of it. Then he started for his destination—distant about thirty miles, twenty of which were without a human habitation.

He reached Sheboygan Falls the same day, and found a hearty welcome in the house of Mr. James Gibbs, whose wife was a Methodist. This place was a part of his charge, and the following Sabbath he entered upon his work there, preaching in the morning at what is Sheboygan City, and in the evening at the Falls. His circuit was immense in extent, including all the settlements from Green Bay to Milwaukee; and these settlements were often remote from each other—in some instances, five to twenty miles would intervene between houses. The people were about as rough and uncultivated as the country. Speaking of them he says: “The inhabitants were mostly lumbermen and sailors, and whisky was almost universal king.” Nor is this marvelous, for probably no minister of the gospel had traversed that region for five years.

It will be remembered that an earlier pioneer, Rev. H. W. Frink, was sent there in 1837, the name of the circuit being Sheboygan. The financial crash so checked immigration, and so impoverished the country, that this vast wilderness had been neglected from the autumn of 1838 to that of 1843.

Not far from October 1, 1843, Mr. Lewis preached at Manitowoc, and formed a class of eleven members. Those

formed by Mr. Frink, if any, along the lake-shore, had become scattered by time.

This was a year of severe toil and trial. Few could have endured so well, and perhaps fewer still would have had the moral heroism it required. He received from the people for his year's toil twenty-five dollars, and from the Missionary Society fifty dollars. But if the preacher had hard fare, so did the people. Some of them, he tells us, boiled wheat for food, as they were unable to get grinding done without going to Milwaukee.

This year H. W. Frink served Brothertown, which was one of his appointments in his great circuit in 1837.

Samuel Spates and J. Johnson were appointed to the mission at the head of Lake Superior, called Fond du Lac, but this did not continue long in our Minutes.

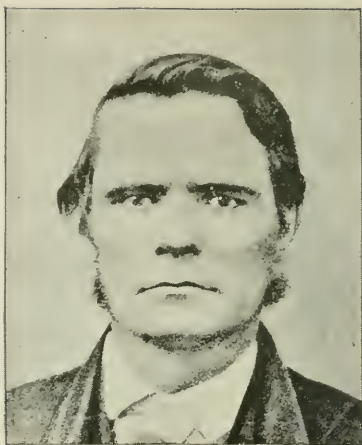
Highland Prairie made its first and last appearance this year in the Conference appointments. It was in a northwesterly direction from Watertown.

In the western part of the work no very marked changes occurred. Muscoda and Wisconsin Pinery were dropped out of the list of appointments, and Hazel Green was added, which remained for many years as the name of a pastoral charge.

The total increase of members this year was 600, the number reported this year being 4,205.



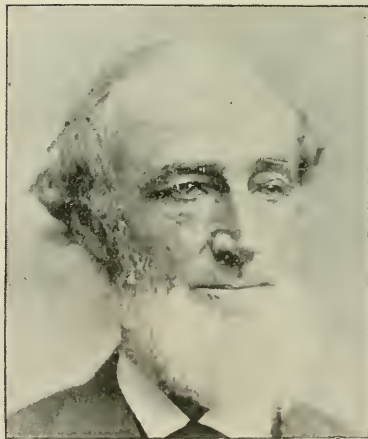
REV. DAVID LEWIS.



REV. ELIHU SPRINGER. 3 2



REV. W. G. MILLER, D. D.



REV. C. HOBART, D. D.

CHAPTER IX.

1844-5.

THE Conference was this year held in Milwaukee, commencing July 24th.

As stated on a preceding page, in 1837 Milwaukee gave name to a district which included all our work in the eastern part of the State—seven pastoral charges. The mineral region, in which were four circuits, was embraced in Galena District. For four years Milwaukee continued the head of a district, and then was superseded by Chicago. This name also continued for three years. Meanwhile the work had so expanded that the number of charges within the territory covered by Milwaukee District in 1837 had more than tripled. In the mineral region the circuits had just doubled.

This year (1844) Milwaukee District again appears, with James Mitchell, presiding elder.

Wm. H. Sampson is placed in charge of Green Bay District.

B. T. Kavanaugh remains on Platteville District, and S. H. Stocking, after a year's absence, returns to Rock River District, which has five circuits in Wisconsin.

Very little change is seen from the previous year in Platteville District in the circuits—really none of note, except that St. Croix was dropped and Blue River added. The former was on the Upper Mississippi, and had been more or less connected with the Indian work there, which at that time was disappearing or moving farther northward.

Blue River had probably been a part of Hamilton Grove Circuit, and this year becomes the head of a pastoral charge. It is now called Montfort, a growing town in Iowa County, and an appointment of considerable importance in the West Wisconsin Conference. The circuit extended to Wisconsin River. John Penman, just received on trial, was the pastor. Though there were so few changes in the appointments, there were many in the appointees, C. G. Lathrop and I. M. Leihy only remaining on their former charges; the former—alone on Lancaster Circuit the year before—received as junior colleague Wm. Allen; and the latter, junior preacher the previous year on Hazel Green Circuit, was placed in charge of it, with P. S. Richardson as colleague.

Salmon Stebbins was appointed to Madison. This place, then the capital of the Territory and now of the State, had been in the list of appointments for seven years, supplied a part of the time by local preachers as they could be obtained; and when a preacher was appointed from Conference it shared only a small part of his labors, which were extended over a large area. Perhaps this was the best that the circumstances would allow; but to us, at this distance, it seems that more concentrated labor should have been bestowed upon a point of such prospective importance. In 1837 it appeared first a separate charge, and was in Milwaukee District, presided over by Mr. Stebbins. As already stated, he visited the place and preached the first gospel sermon there November 28th.

Green Bay District underwent a considerable change; Fond du Lac, at the head of Lake Superior, disappeared from the Minutes, and Fond du Lac, at the head of Lake Winnebago, came to view in connection with Taycheedah, as a pastoral charge.

Watertown and Pewaukee also were included in the district. The district, though not so extensive as in some

previous years, was yet immense in territory. It extended from Green Bay and Oneida on the north to Pewaukee on the south, and from Lake Michigan west to the Wisconsin River. The paucity of the inhabitants and the wildness of the country made it a very hard field of labor. Presiding Elder Sampson made Fond du Lac his residence, and his was the *fifth* family in the place.

Oneida and Brothertown Indian Missions were the only charges that retained their former pastors. But H. W. Frink, appointed to the latter, vacated it after a few months, to settle the estate of his father-in-law, and W. G. Miller, then an "exhorter," was employed to fill out the year.

Fond du Lac and Taycheedah seem to indicate the field of Joseph Lewis, but, like many of the preachers of that day, he extended his labors to "regions beyond." To the eastward he penetrated the wilderness far towards Sheboygan, to the southward as far as Waupun.

Winnebago Lake, that had for two years included Fond du Lac, was extended this year farther west and north.

Mr. Webster Stanley, Geo. and Wm. Wright, with their families, constituted the inhabitants on the north side of Fox River, where Oshkosh now stands. A few miles out, southward and northward, were perhaps a half dozen other families. Wm. Wright and his wife became members of the Church, and continued so, as well as residents of the city, for several years, and many an itinerant shared the hospitality of their house.

Mr. Stanley afterwards removed up the Wolf River to a place now known as Stanley's Landing; thence, after several years, to Appleton, where he resided for several years, when he removed to Dakota, where he died in December, 1887, always respected by those who knew him. To this circuit J. H. Hurlburt was appointed, and the reader will think, from its sparse population, that it was not a very inviting field.

Pewaukee was a new circuit, covering five townships; viz., Pewaukee, Menominee, Lisbon, Warren, and Delafield. To this, David Lewis was assigned. He seems to have had a successful year, as here he found a wife (who still lives to cheer him in his pilgrimage), and reported 65 members.

F. A. Savage was appointed to Milwaukee, Robert Beatty to Root River, and C. D. Cahoon to Southport—all new men. The first two had just been received on trial by the Conference; the last was transferred from New Hampshire Conference. The next year he was appointed to Rockford, where, after preaching one Sabbath, he was called to his reward. He is mentioned with great tenderness, by those who knew him, as a very devout man, an excellent and successful preacher. The other two passed from our territory after this year.

Washington Mission was a new work, formed in part from Prairieville Circuit, but extending far north into new territory, including all the settlements in Washington County. It was in charge of J. M. Snow.

L. F. Moulthrop remained on Prairieville Circuit without an assistant.

Monroe and Sugar River Circuits, in Rock River District, both received new men—the former, Charles McClure; the latter, S. W. Martin.

Some time during the winter of 1843-4 a church edifice was commenced by our people in Racine, and completed not far from the following Christmas. It cost about \$4,500, and would seat three hundred and fifty persons.

The names of James Mitchell and G. L. S. Stuff disappeared from our records after this year. The former occupied a conspicuous position, and was evidently a man of much ability; but he was quite as distinguished for promoting party strife as for his usefulness. The latter began a good record with us, and continued it in the Rock River Con-

ference for many years; he recently passed to his reward in a ripe age, and will be long remembered as a faithful and able minister of the gospel.

For six years, between 1837 and 1844 inclusive, Salmon Stebbins held a prominent position in Wisconsin, two of which he was in charge of Milwaukee District. He was a transfer from Troy Conference, and after 1844 he passed into the more southern part of Rock River Conference. He died several years ago at an advanced age.

B. T. Kavanaugh and Silas Bowls both appear on our soil in 1841, and pass off in 1845. The former located in 1846; the latter continued for many years a zealous laborer in connection with the Rock River and Minnesota Conference. H. S. Brunson gave us but two years' work.

1845.

No less than eighteen new men appear this year on our soil. The reader is referred to Appendix A for their names. Some of them became quite distinguished in our annals—not the least of whom was Henry Summers, in charge of Platteville District. Already a veteran, he did grand service for many years thereafter.

Elihu Springer was another new man among us, though in the itinerancy since 1834. He was stationed at Mineral Point; he held an honorable position, as will be seen, for a few years, and then passed on to his reward.

Several new charges appear in the Minutes for this year, though they do not so much indicate new territory as a demand for increased labor on territory already acquired. One of these was Dodgeville. It had been included in other circuits for some years. J. G. Whitford was pastor. Sauk Prairie, the name of another new pastoral charge, does not indicate entirely new territory. It was visited first by J. Crummer in 1839, and in 1841 was taken under pastoral care, and continued as a part of other circuits till

this year. The same is substantially true of Union, Green Lake, Lowell, Whitewater, and Elkhorn, so far as their relation to other circuits is concerned.

The territory embraced in Union Circuit was included in Monroe in 1840 and 1841, in Madison in 1842, in Janesville in 1843 and 1844. After the last date it was the head of a circuit for several years. Asa Wood was in charge of it for two years from its formation.

We find two preachers this year on Madison Mission, but do not learn that much more labor was bestowed on the village than formerly.

W. H. Sampson was continued in charge of Green Bay District. Though it contained but twelve pastoral charges, it covered an immense area, and the roads in many parts of it were horrible, rendering it a very laborious field.

The Minutes show that every circuit was furnished with a pastor from the Conference.

H. R. Colman, who had labored at Oneida successfully for four years, was succeeded by C. G. Lathrop. The vast wilderness included in Monitowoc Mission of the previous year, now appears in two missions—Monitowoc, with S. W. Martin in charge; and Sheboygan, with Joseph Lewis.

The following incident will illustrate somewhat both the character of the work in those days and the manner of doing it: General Blake, an old-time friend of the writer in the State of New York, having recently come to the country, was making his way on horseback as best he could through the dense forest south of Sheboygan, when he met a small man on foot, and accosted him thus: "What in the world are you doing in such a place as this?" "Hunting up souls," was the significant reply. The general was forcibly impressed with his simplicity of manner and earnest zeal. A little further conversation revealed the fact that he was a Methodist preacher. Each went on his way,

but the words "hunting up souls" continued to ring in the general's ears. He was hunting land. The minister was in search of what was of more value than all worlds. When the general related this to the writer years afterwards, he had forgotten the name of the preacher, but not the *incident*. A little inquiry showed that the *soul-hunter* was Joseph Lewis. In spite of great opposing influences, he had a prosperous year.

Three other honored names appear in the list of appointments this year for the first time, viz.: S. W. Ford, to Hamilton Grove; W. G. Miller, to Green Lake; and J. M. Walker, to Elkhorn. It is noticeable that all appointments in Green Bay District, except Aztalan and Whitewater, were missions; and perhaps quite as much so, that the former was a mission the year before with but one preacher, and this year is self-supporting with two—C. N. Wager and S. B. Whipple.

H. S. Stocking was removed from Rock River District, a part of which, as constructed the previous year was in Wisconsin, to Milwaukee District.

All our work this year was included in the three districts named.

Milwaukee was left to be supplied. Abraham Hanson, a young man of good ability and winning manners, was secured for the place. He did a successful year's work, and left many warm friends—no enemies. He will come to view again in due time.

David Lewis was appointed to Root River Circuit, which covered seven townships; viz., Oak Creek, Lake, Greenfield, Franklin, New Berlin, Raymond, and Norway.

Racine was served by Julius Field. Mr. Field commenced his ministry in the New York Conference, and was transferred to Illinois Conference in 1839. He served two years on Milwaukee District, four years as Bible agent, and at the close of one year's pastorate at Racine returned

to his old Conference, where he continued to render effective service for several years longer, and died well, in the midst of his earlier associations. Mrs. Field was a sister of the Kelloggs, several of whom were distinguished and useful laymen in the early history of our work in Wisconsin.

Menominee Mission of this year is substantially the same as Washington Mission of last year, J. M. Snow continuing in charge.

Washington Wilcox became identified this year with Wisconsin Methodism, and continued so to the close of a long and useful life. He was in charge of Sylvania Circuit. The reader will learn more of him hereafter.

It is difficult to give the boundaries of some of these circuits—indeed, some of them seem to have had none. Said Presiding Elder Sampson to W. G. Miller, in answer to an inquiry as to the boundaries of Green Lake Circuit, to which he had just been appointed: “Fix a point in the center of Winnebago Marsh [now known as Lake Horicon], and draw a line to the north pole, and another due west to the Rocky Mountains, and you will have your eastern and southern boundaries; as to the other lines you need not be particular.” This was about as good a description as he could give in few words.

The young itinerant started out to explore his field, and make conquests for his Master. His labors extended to Ceresco (where now stands the beautiful city of Ripon), Dartford, Kingston, Waupun, Marcellon, Fox Lake, Burnet, Alto, Oakfield, Cambria, and Wedge’s Prairie, near Brandon, forming classes in nearly every place. Waupun, also in his work, already had an organized society, of which the preacher was a member when called out into the itinerant work. He desired to establish an appointment at Strong’s Landing (now the City of Berlin), but on reaching the place found not a human habitation. Thus the “itinerancy was ahead of the pioneer.”

Early in the Conference year the demand for preaching at new points was so general that another preacher, Uriel Farmin, was put into this field as the pastor's colleague. They worked together in great harmony and with mutual esteem for each other. But though very successful in winning souls, the preacher in charge received only thirty-six dollars and board; and he thinks Mr. Farmin did not receive more. They left the circuit with twenty-four appointments and 184 members, most of whom were gathered in that year.

Lowell included also Fountain Prairie, Columbus, and the country far south.

Monitowoc Circuit meant at least the entire county. Its few inhabitants were a rough class of people. The following incident, furnished by Rev. W. H. Sampson, will confirm this, and in part explain the reason for abandoning the field as it was for a time after this year. After referring to the great difficulty in getting a house to live in, he says: "Brother Martin was earnest in defense of the truth. There was a great amount of intemperance on his work, and he favored the community with a course of temperance lectures, and announced that the closing one would be King Alcohol's funeral sermon. There was a general gathering of everybody in the country around. At the close of the opening exercises, as he arose to take his text, the door opened, and about a dozen men, dressed in the most fantastic costume conceivable, presented themselves. He very composedly requested the audience to make room for the mourners, and after having them seated he proceeded with the sermon, and at the close addressed the mourners very pathetically and appropriately. Mr. Bruce, who gave me the account of the affair, was shocked and disgusted with the chaps, and, although not religious, went after the fellows, and made them furnish Martin with a full suit of broad-cloth—coat, pants, vest, hat, shoes, socks,

gloves, etc., and he came to Conference as well dressed as the best."

This incident suggests two thoughts: 1. Methodist preachers in the past, as now, were fearless in denouncing intemperance, even amid the rage of its infuriated victims. 2. It is always safe to stand erect on Christian principle, and it often "pays" better, so far as this world is concerned.

This year is distinguished as the first from which there was a reported decrease in numbers. There was a falling off of 52 members, but an increase of six preachers. When we remember that through the labors of this heroic band 600 were added to the host of Immanuel the previous year, this reaction is not a matter of astonishment.

CHAPTER X.

1846-7.

THE work in Wisconsin continues this year as last, in three districts—Platteville, Green Bay, and Milwaukee—presided over respectively by the same men, viz.: H. Summers, W. H. Sampson, and S. H. Stocking. A. Wolis-craft performed his first and last year's work among us as pastor at Platteville.

Lancaster and Potosi were this year united in one pastoral charge, to which John Crummer was appointed. He had explored this territory in 1836 and 1837, while on Platteville Circuit. The reader may recall his adventure with a drunken rabble, on his way to an appointment in Snake Hollow (now Potosi), and the triumph of grace that attended his work there.

J. Penman completed the full constitutional term of ministerial service at Prairie du Chien.

St. Croix first appeared in our Minutes as an appointment in the Indian Mission District in 1841, and thus continued until 1843, when it was included in the work among the general population, but disappeared thereafter for two years. It now resumes its place, with J. W. Putnam as pastor. Though St. Croix was in Wisconsin, he extended his labors into Minnesota, and formed one or more classes. During his second year a lot was donated for a church edifice on the present site of St. Paul.

Madison Mission still had two preachers—F. Smith and R. R. Farnsworth. Its boundaries for this year can

not be given here, but they must have been considerably curtailed by the formation of new circuits from its original territory.

Asa Wood is still at Union, on his second year. At some time during the Conference year 1842-3, S. P. Keyes, then in charge of Madison Circuit, which embraced what had now become Union Circuit, secured the erection of a house on the present site of Evansville, designed both for a school and a place of worship. The society continued to occupy it for the latter purpose till the summer of 1847, when, under the labors of Mr. Wood, it gave place to a neat frame church edifice, forty-five by thirty feet. It was dedicated in June of that year by H. Summers, the presiding elder of the district.

No special circumstances are known in connection with Monroe, Hamilton Grove, or Dodgeville. Each had a change of pastoral oversight. To the latter, as junior preacher, was appointed Benj. Close, just received on trial by the Conference.

I. M. Leihy, who had been absent a year from our soil, is this year in charge of Mineral Point, and his predecessor there, Elihu Springer, is removed to Hazel Green.

The pastoral charges in Green Bay District—twelve in number—remain the same as last year, with a single exception; viz., Manitowoc is dropped and Waupun is added. Five new men are in the list of appointments in this district, viz.: R. P. Lawton, at Green Bay; J. S. Prescott, at Sheboygan; A. B. Randall, at Green Lake; A. P. Allen, at Waupun; and N. S. Green, at Aztalan. They had all just been received as probationers by the Conference, and, so far as appears, all did the work assigned them creditably. All the charges were missions except Watertown, Aztalan, and Whitewater. Three of the appointments were filled with two preachers each, viz.:

Green Lake, with A. B. Randall and G. N. Hanson; Lowell, with S. Jones and S. W. Martin; and Whitewater, with J. H. Hurlburt and A. Warren. Some of the others covered territory enough to employ more ministerial labor, but neither men nor means were adequate to the demand.

Sheboygan is worthy of special notice in this respect. It included the entire county—a dense forest, dotted here and there with settlements. Its pastor, J. S. Prescott, was a man of great energy and commensurate physical endurance, as the reader may infer when told that he traveled that immense circuit entirely on foot. This gave an *earnest* that he would be heard from in coming years—as *he was*.

Though there was no change in the incumbent of MILWAUKEE DISTRICT, every pastoral charge in it was furnished with one or more new preachers except Root River. Here David Lewis remained, and finished his two years of successful toil.

J. P. Gallup also remained on Troy Circuit, where he seems to have been alone the previous year, and now receives as a colleague M. L. Reed, a new man on our soil, as well as on this circuit.

Six other new men appear in our territory, viz.: W. M. D. Ryan, at Milwaukee; John Chandler, at Southport; J. C. Parks and Geo. Lovesee, on Geneva Circuit; J. Bean, on Big Foot; and J. Leekenby, on Menominee Mission.

Mr. Ryan was a remarkable man—remarkable in several ways. He was remarkable for his histrionic talent; for his power to sway an audience; for his unbounded self-assurance and self-assertion; for the way he could use these last two traits to draw so many and disgust so few; in short, for his ability to do an immense amount of business on small capital, aside from the qualities above named. At the close of this year he was transferred to Baltimore Conference, whence he came a few years before, and where

he passed most of his ministerial life. With many eccentricities, he was always successful in sustaining *himself*, and usually in advancing the work committed to his care.

John Chandler, in charge of Southport, passed after this year into another part of the work, and has made an honorable record in the Rock River Conference.

Delavan makes its first appearance this year in our Minutes; not, however, as an independent pastoral charge, but in connection with Elkhorn; and yet but one preacher—G. W. Cotrell—is appointed to the circuit.

Mequon also was set off this year as a separate charge, with that immense worker, Jesse Halstead, as pastor. Last year it formed a part of Menominee Mission, and yet that circuit demanded the labors of two men. J. Lecenby was the Conference appointee, and one was to be supplied.

Beloit, with Joseph Lewis pastor, takes its place this year in the list, and has remained one of our permanent and important appointments. It is impossible to give the date of the first Methodist sermon, or the first sermon preached by any one at this place. The following extract of a letter from Thos. McElhenny gives several important facts in a small space: "I left Milwaukee, September 28th, and arrived at Beloit, October 1, 1838, but found no Church organization of any kind. Rev. Mr. Adams, a Presbyterian or Congregational minister, living at Rockton, and Albert Fuller, a local preacher, living at Roscoe, preached occasionally. Geo. Lovesee, Sr., who had been licensed by Adam Clarke, the Commentator, would give us a talk sometimes; he also lived at Roscoe. I attended a quarterly meeting at Roscoe, and the presiding elder, Rev. John Clark, said we should have preaching regularly. Rev. Nathan Jewett preached the first regular circuit sermon on December 2, 1838, in the evening, in Caleb Blodgett's kitchen. That was the regular preaching-

place until the school-house was built. The first class was formed on Thursday evening, December 27, 1838, in Tyler Blodgett's shanty, on Broad Street, east of the Presbyterian Church. It consisted of five members, viz.: Horace Barkley (leader), Mrs. Holland Moore (the mother of President W. B. Strong, of the Atchison, Topeka and Santa Fee Railroad), and her sister, Miss Lucena Cheney (now Mrs. Dearborn), Tyler K. Blodgett, and Thos. McElhenny." It was taken into Sycamore Circuit, of which Rev. L. S. Walker was in charge, and by whom Rev. A. D. Field, in his "memorials," says the society was formed. But Mr. McElhenny says it was formed by "Father Lovesee," though he says Jewett and Walker alternated in serving the place—the former being stationed at Rockford; whence it is evident that, by some understanding between Walker and Lovesee, the latter officiated in forming the class. This organization was the first of a religious character in Beloit, antedating the Congregational Church just three days.

In this first year of Beloit as a separate pastoral charge, the society commenced the erection of a church edifice. The members were few and poor, but they pushed the enterprise with vigor and much real sacrifice. Stephen Adams, a local preacher, "sold his last cow to buy lime that the walls might go up." All did nobly.

At the close of this year one of our most energetic and successful pioneers—John Crummer—retired from the active field, and counted one in a list of twenty superannuates. He had been in connection with the Conference since 1836, and had done grand service for the Master. Four also retired by location, viz.: J. Hurlburt, Alpha Warren, J. B. Gallup, and G. W. Cotrell. The first two had rendered each seven years' service; the third, five; the last, two.

The year was one of considerable success, as appears from a reported increase of 767.

1847.

The work had so expanded that a new district was this year added in Wisconsin—four in all.

H. Summers continued on Platteville, and Wm. H. Sampson on substantially the same ground as before, the name being changed to Fond du Lac District.

Elihu Springer succeeded S. H. Stocking on Milwaukee District; and Chauncey Hobart, a new man among us, was placed in charge of the newly formed Racine District.

Twenty new men appear in the list, some of whom became distinguished, but none reached the eminence of the last one named. He commenced his itinerant ministry in 1836 in Illinois Conference, and had become distinguished as a safe administrator and able defender of Christianity. In Quincy he successfully exposed the abominations of Mormonism, which was making inroads there. While he was attentive to all the interests of the Church, he was also adapted to special occasions. He was therefore selected in 1845, at Jacksonville, to address a large meeting of citizens in commemoration of Ex-President Jackson, recently deceased; and at Chicago, in 1847, to preach to an immense gathering in connection with a "National River and Harbor Convention."

Some changes in the pastoral charges may be briefly noted.

Lancaster and Potosi, in the Platteville District, received two preachers instead of one as last year. These were F. Smith and Jesse Pardun.

Franklin was the name of a new circuit, taken probably from adjoining ones.

A new mission was established among the Welsh, but left to be supplied, and little is known of its success this year.

I. M. Leihy completed his full two years' term at Mineral Point, and left the charge in a prosperous condition.

Black River is the name of another new work, and introduces us to a wild region and rough inhabitants.

In the winter of 1848 there was a consultation among some of the lumbermen along the river as to obtaining a preacher. They appointed a committee to circulate a subscription and find the preacher. Each subscriber was to designate his choice as to the religious denomination to which the preacher should belong, and a very large majority were found to be in favor of securing a Methodist. Probably religious conviction had little to do in the matter, as the chairman is said to have been a skeptic, and the others perhaps scarcely knew what they were in this respect. Besides, the reason they assigned for their choice was that they thought there "was more go-aheadativeness about Methodist preachers than any others."

A petition was accordingly sent to Rev. H. Summers, presiding elder on Platteville District, and at the following Conference the mission was formed, and R. R. Wood appointed thereto. This was the entrance to a field now swarming with inhabitants and bristling with church-spires.

As already stated Green Bay District takes the name of Fond du Lac this year. Watertown and Aztalan were transferred to Milwaukee District, and Whitewater to the newly formed Racine District.

Two new circuits were added ; viz., Columbus and Mayville.

Nearly all the preachers were changed. This was no uncommon thing in those days. J. S. Prescott, at Sheboygan, and Stephen Jones, at Lowell, were the only ones that remained the second year. The former was re-enforced with S. R. Thorp as a colleague. The appointment at Mayville proved an unfortunate one. The others seemed to be attended with considerable success.

Presiding Elder Sampson says that H. R. Colman "did good service" at Fond du Lac; that though the work was laborious on Green Lake Circuit, C. G. Lathrop "had a good year" there; and, in short, he bears a good testimony for his fellow-workers generally.

At Brothertown, H. Requa succeeded in the erection of a framed church edifice, in place of a log building previously used as a place of public worship. This and those at Green Bay and Oneida were the only ones in the entire district at the close of this year. Nor were there many of any other denomination. The Presbyterians had one at Green Bay, and one at Stockbridge, the Episcopalians one at Green Bay and another at Oneida Mission. The Congregationalists built one about this time at Whitewater that had, previous to this year, been within Elder Sampson's district. The era of church-building had not arrived. The people were poor, and could only with difficulty build houses for themselves.

Mr. Sampson's work during his term of four years was a success in more ways than one. In the spring of 1846 he received a letter from H. Eugene Eastman, of Green Bay, informing him that a gentleman in the East, of whom he was the authorized agent, proposed to give ten thousand dollars, on certain conditions, for the founding of a literary institution of high grade, and proffering the opportunity to the Methodist Church as the one most likely, in his judgment, to make the enterprise a success. The conditions were that a like sum should be raised by other parties, and that the school should be located at some point between the outlet of Lake Winnebago and the head of Green Bay. Mr. Sampson presented the proposition to the Conference at its next session. It was favorably received, and he was requested to reduce the matter to definite and legal form. The gentleman making the offer proved to be Hon. A. A. Lawrence, of Boston. In due

time the conditions were met, and the institution was called Lawrence Institute, being located in a dense forest where now stands the beautiful city of Appleton.

Milwaukee District was put in charge of Elihu Springer, as already stated, and important changes made in its boundaries. Nine circuits were taken from it to help form Racine District, to compensate for which, Madison and Sauk Prairie (changed in name this year to Prairie du Sauk) were taken from Platteville District, and Watertown and Aztalan from Fond du Lac District.

Prairieville Circuit had enjoyed an extensive revival the preceding year, under the labors of W. Wilcox and J. M. Walker. They reported an increase of 128 members—about forty per cent. The work having become so extensive, it was divided, at the Conference of 1847, into three pastoral charges; viz., Waukesha, Oconomowoc, and Palmyra.

Mequon was changed in name to Grafton, embracing about the same territory as before

Milwaukee was supplied by another transfer—F. M. Mills, from Baltimore Conference. He had a well-balanced and well-stored mind; his sermons were thoroughly evangelical, and very instructive; he was cautious, safe, and commanded general respect. But his physical energies were feeble, and his manner a striking contrast to that of his predecessor, so that he stood at disadvantage with those who especially admired the rush and storm of the former. Those of his style may not bring as many souls to God as some others, but may edify the Church in righteousness quite as extensively, or more so. At the close of this year he was compelled to retire from the active work, and, after a time, returned to his old Conference.

Geo. Lovesee also passed from our territory after this year, falling into Rock River Conference at the division

that will be noted in due time, and did good work for years in connection with that body.

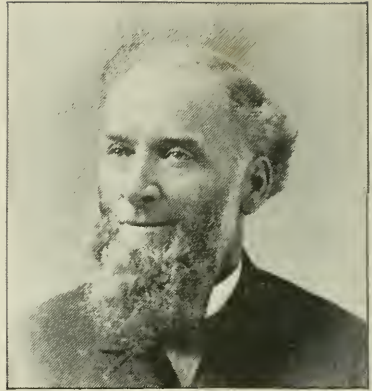
Chauncey Hobart, who first appears this year on our soil, and in charge of *Racine District*, will be heard of hereafter. Few men among us ever obtained a more enviable distinction. His district extended from Lake Michigan to the western boundary of Rock County, being composed of twelve pastoral charges, nine, as already stated, being taken from Milwaukee District, viz.: Racine, Southport, Sylvania, Rochester, Geneva, Elkhorn, Troy, Janesville, and Big Foot. Beloit was taken from Mount Morris District, and Whitewater from Fond du Lac. To these was added Union Circuit, newly formed from territory taken apparently from Janesville and Madison Circuits.

A. Hanson, who had done very successful work in Milwaukee two years before, as a supply, had become connected with the Conference, and had served Galena the previous year, now appears in the list of appointments as pastor at Southport.

It is remarkable that of the *one hundred and seventeen* that had been in our lists of appointments previous to this year, not one had reached the end of his pilgrimage. Some of these, it is true, had been on the ground but one year; but others had been here several years. A careful investigation shows that *more than three hundred and fifty years* of ministerial service had been performed in Wisconsin before a death occurred among the ministers. C. D. Cahoon, who had spent one year among us, was called to his reward soon after leaving our bounds; and, so far as is known, he was the only one of the hundred and seventeen. But during the Conference year commencing August 11, 1847, death invaded our ranks, and bore away two—Geo. Whitman and Joseph Lewis.



MR. G. H. FOSTER.



MR. EDWIN HYDE.



REV. R. W. BOSWORTH, D. D.



REV. JOSEPH ANDERSON.

PART II.

HISTORY OF WISCONSIN CONFERENCE.

CHAPTER I.

1848-9.

THE Rock River Conference, at its session in 1847, took measures for the division of its territory by the formation of a separate Conference in Wisconsin. The General Conference in the May following sanctioned this proceeding, and constituted the Wisconsin Conference, which embraced the entire State. For twelve years this domain had an organized Territory. On the 29th of May, 1848, it was admitted into the Union as a State. So its birth, as such, was almost simultaneous with that of our Conference.

This newly formed body held its first session in Southport (now Kenosha), commencing July 12, 1848. Bishop Morris presided, and on the Sabbath preached to a large concourse in a grove or park of that rising city. The bishop was a remarkable man. Measured by the standard of those who deem *bluster* and *dash* evidences of superiority, he surely would not be called great, for he was the farthest possible from these. His sermons were short, earnest, evangelical, simple in construction, terse in style, and full of thought. A word added to or taken from almost any one of his sentences would have marred its beauty, and detracted from its force. In short, few men could pack

as much bacon in a small knapsack as he. He was elected to the episcopacy in 1836.

Presuming that many would feel an interest in reading the appointments of this first session of our Conference who have not access to them, they are here given :

PLATTEVILLE DISTRICT—Henry Summers, Presiding Elder.
Platteville—I. M. Leiby.
Lancaster and Potosi—Francis Smith, R. E. Thomas.
Hazel Green—I. Searls, J. W. Putnam.
Hamilton Grove—Jesse Pardun.
Mineral Point—J. G. Whitford.
Dodgeville—David Brooks.
Franklin—Asa Wood.
Monroe—A. P. Allen.
Prairie du Chien Mission—Wm. Tasker,
Black River Mission—R. R. Wood.
St. Croix Mission—Benjamin Close.
Welsh Mission—To be supplied.
Elk Grove—B. L. Thomas.

FOND DU LAC DISTRICT—Washington Wilcox, Presiding Elder.

Fond du Lac—H. R. Colman.
Sheboygan—Stephen Jones, H. Leet.
Manitowac—To be supplied.
Green Bay Mission—S. R. Thorp.
Oneida Indian Mission—S. W. Ford.
Brothertown Indian Mission—D. Lewis.
Winnebago Mission—A. B. Randall.
Green Lake Mission—C. G. Lathrop; one to be supplied.
Waupun—J. S. Prescott; one to be supplied.
Columbus—G. N. Hanson; one to be supplied.
Centerville Mission—Samuel M. Stone.
Portage—To be supplied.
Lovell—Henry Requa; one to be supplied.
Mayville Mission—C. Smith, W. H. Sampson, Principal of Preparatory Department of Lawrence Institute.

MILWAUKEE DISTRICT—Elihu Springer, Presiding Elder.
Milwaukee—J. E. Willson.
Walker's Point—Warner Oliver.

Root River—Jesse Halstead; one to be supplied.

Grafton—J. W. Wood.

West Bend Mission—A. C. Pennock.

Wauwatosa—H. V. Train, Richard Shane.

Waukesha—Wesson G. Miller.

Oconomowoc Mission—S. W. Martin.

Watertown Mission—John Bean.

Aztalan—Wm. Willard.

Palmyra Mission—H. W. Frink.

Madison Mission—John Penman.

Albion Mission—Edrick Holmes.

Pleasant Valley Mission—C. G. Adams.

Prairie du Sauk Mission—J. Williams.

RACINE DISTRICT—C. Hobart, Presiding Elder.

Racine—Mathew Bennett.

Southport—A. Hanson.

Sylvania—R. J. Harvey, C. R. Foster.

Rochester—W. M. Osborn.

Geneva—To be supplied.

Elkhorn—R. W. Barnes.

Troy—J. M. Snow.

Delavan and South Grove—R. P. Lawton, S. H. Stocking
Sup.

Whitewater—Leonard Dickins.

Rock Prairie—J. M. Walker.

Janesville—Wesley Lattin.

Union—C. McClure, H. Hersey.

Spring Valley—John Luckock.

Beloit—Eli C. Jones.

Exceter—To be supplied.

Geo. Lovesey transferred to Rock River Conference.

The reader will note that the Conference starts in active work with four presiding elders' districts, fifty-seven pastoral charges, and one institution of learning, manned by sixty-two preachers; and provision made to employ ten more. We find also, in the Minutes, one supernumerary preacher and three superannuates. The entire membership, including probationers and local preachers, was 6,943—more than twice the number constituting the Christian

Church at the close of the Great Pentecost. The latter force was to subjugate the world to Christ, the former to aid in extending his reign in Wisconsin. The following pages will give a partial view of their success.

Ten new men appeared in the Minutes, seven of whom were admitted at this Conference. Seven new pastoral charges also appear—"new" in name rather than in territory, though some new ground was occupied.

Walker's Point was the Fifth Ward of Milwaukee, on the south side of Menominee River.

West Bend and Wauwatosa were substantially Menominee Mission of the previous year, now demanding the labors of three preachers, instead of one as then.

Albion had probably formed a part of Madison Circuit; and Pleasant Valley, of Aztalan, and perhaps is nearly identical with Summit of 1846.

Elk Grove seems to have been mostly included in Hamilton Grove, and Spring Valley in Union.

Exeter and Rock Prairie Missions probably covered much new ground. J. M. Walker, long and favorably known to us since then, was in charge of the latter. In the western part of his circuit was a village of about two hundred inhabitants, called Indian Ford. Here was "a small class," but it could enjoy the preacher's services only once in every two weeks. A few miles west was another village called Catfish, of about the same size and natural elements of growth. Of course they were rivals. "In order to attract settlers and build up their town, the Catfish people employed a Universalist minister to reside among them and preach every Sabbath. During the winter of 1848-9 nearly the entire population of the town of Indian Ford was converted. This event completely revolutionized the character of the place. Immigrants came pouring in, business became brisk, a church edifice was erected, a good school was established, and the population more than doubled."

The results of the agencies in the two places being so entirely opposite that the Catfish people seemed to awake to the idea that "godliness is profitable unto all things," and moved, perhaps, by no higher motive than worldly gain, discussed the matter among themselves, and appointed a committee to wait on Rev. C. Hobart, the presiding elder of the district, and "request him to send them a *gospel* minister." The request was honored, and the place put in charge of the preacher on Union Circuit. Surely "their rock is not as our Rock, our enemies themselves being judges."

W. H. Sampson was nominally principal of the Law-rence Institute, but as there was no building yet in which to open it, he was to act as agent till one should be erected. To this work he applied himself diligently.

About this time the excitement over the discovery of gold in California began to prevail. It arose to a fever-heat in some instances, and "carried off" a considerable number of our people. Rev. Warner Oliver, the pastor at Walker's Point, was either so affected by it, or so desirous to care for its victims, that he left his charge and went to the Pacific Coast. This was the second year of his connection with Wisconsin. His subsequent history can not be given here.

Many of the pastoral charges had become very much contracted by the formation of new ones from their territory. A few had lost their names in the same way. But the membership had greatly increased. For example, the ground covered by Iowa Circuit at its formation in 1834, from which were reported 80 members at the close of that year, had now become six separate charges with 1,311 members. Aztalan, formed from new ground in 1837, had grown into eleven charges with an aggregate membership of 1,317. Well has this been called "the mother of circuits."

Benj. Close was appointed to St. Croix, and at some time during the year he organized a class at St. Paul, which then meant only a place where the French Catholics had a log church known by that name. Here, also, a rude building was erected on the lot donated the year before, and our people worshiped in it for a while, but for some reason the lot reverted to the donor. In that building Henry Summers, presiding elder of Platteville District, held the first quarterly meeting on Minnesota soil, in May, 1849.

In Milwaukee our cause was growing in importance. The church edifice mentioned in the annals of 1843 had been completed, and a new pastoral charge had been developed in the south part of the city, known as Walker's Point.

Indeed, a general advance seems to have been made during this first year of our existence as a Conference, though Mineral Point and Platteville—two very important charges in the mines—suffered severely by secessions.

In these churches was a large number of Englishmen. Some of these found it difficult to conform to American customs, especially to the manner of singing in the public congregation. For lack, perhaps, of mutual forbearance and concession, this dissatisfaction culminated in a secession of about one hundred members in each place, who found a more congenial home in the Primitive Methodist Church. Notwithstanding this, the reports from the entire Conference show an aggregate membership of 6,942. This makes the apparent increase 1,436. But as Big Foot Circuit, with 294 members, was transferred by the division to Rock River Conference, the real gain was 1,711. This was an unusually large increase.

Our benevolences were fewer in number than now. The reports show only three, viz.: Missionary Society, \$517 ;

American Bible Society, \$119; Conference claimants, \$92. Many object—and, perhaps, with good reason—to calling the latter a *benevolence*.

As briefly stated in the annals of last year, GEORGE WHITMAN and JOSEPH LEWIS had passed from labor to rest. The former had done good work for five years, and on the 22d of October, 1847, soon after he reached his last appointment, he met his last foe; but “his triumph was complete.”

Joseph Lewis’s labors on Fond du Lac and Sheboygan Circuits have already been noticed. He was appointed to Beloit in 1846, at which time that important place was made a separate charge; reappointed in 1847, and labored successfully till called to the rest of the faithful, May 22, 1848.

1849.

The Conference this year met in Platteville, on the 26th day of June, Bishop Janes presiding. W. H. Sampson was again elected secretary. It will be remembered that this is the second session of Wisconsin Conference, and also that the Rock River Conference held its second session in this village eight years before.

Bishop Janes, elected to the Episcopacy in 1844, was on his first tour in what was then called “the West;” and, though in feeble health, he endeared himself to all as a judicious administrator and an “able minister of the New Testament.”

At this session thirteen were admitted on trial, nine into full connection, and three by transfer from other Conferences, viz.: Elmore Yocum, from North Ohio; Philo S. Bennett, from Black River; and Orrin F. Comfort, from Genesee. The first named, though not present at the Conference, was put in charge of Platteville District; the second, of Platteville Station; and the last, of Geneva, a place rapidly coming into prominence.

John Tibballs, formerly of the North Ohio Conference, was readmitted from the local ranks.

One had died—James Ash, a decidedly good man, and a useful member of the Conference since 1840. He had been superannuated four years.

H. R. Colman, who had performed many years of valuable service (in Troy Conference previous to 1840, and in Wisconsin since that time), this year retired to superannuation, and A. B. Randall, who had rendered three years' service, was returned supernumerary.

Isaac Searls, who had been in Wisconsin two years, was superannuated, but soon regained his health, and did active service for several years.

The eagle-eyed bishop had evidently been *viewing* the ground before he *saw* it, and had become impressed with the importance of the work developing in the Upper Mississippi region. The Indian missions there had not been much of a success; but white settlers were rushing thither, and the genius of our itinerancy required that they be met with the saving influence of the gospel. Besides, the elements of physical enlargement there augured a populous country in the near future.

The question, "Who will go for us?" was appropriate and momentous. For some days this question remained unanswered. At length, Chauncey Hobart responded, "Here am I; send me." His proffer was accepted, the Minnesota Mission District was formed, and he was appointed its presiding elder, and also pastor of St. Paul's.

For three years there had been a mission at St. Croix, and the preachers there had skirmished along the line of Minnesota. But now it was determined to enter the citadel, and take possession of the land made ready by the labors of Hurlburt, Putnam, and Close. Yet the heroic leader was accompanied with only four men—Enos Stevens, at St. Anthony's Falls; James Harrington, at Still-

water; and Jesse Pardun and Charles Hill, on Bad Axe and Black River Mission. The last named charge was in Wisconsin. Of course the presiding elder confined himself mainly to St. Paul, visiting the other points when necessary. Subsequent events showed that they were not on the ground any too soon.

E. Yocum succeeded H. Summers on Platteville District, and the latter followed C. Hobart on Racine District.

Milwaukee and Fond du Lac Districts remained under the same supervision as the previous year.

The reader has already seen that the writer of these chronicles was this year a new man in Wisconsin. He was present during several days of the preceding session of the Conference, and was deeply impressed with the earnest, aggressive spirit of its members; nor less so with the importance of more laborers in this growing field. The Conference, also recognizing the same, very cordially invited his transfer. These concurrent influences, together with a special impulse felt several weeks before, drawing him hither, which he has ever believed was of the Lord, produced a clear conviction that this was the place where the Master had the most need of him. But having just received an appointment in his own Conference, he could not come till the close of that year. Providence wonderfully opened the way for the consummation of the plan, and on the fifth day of June he started for what was deemed the far West, and arrived in Milwaukee on the 15th, *via* the Erie Canal and the "Lakes."

This second session of Wisconsin Conference was of unusual length—commencing on the 27th of June and closing on the 9th of July. The cause of this was the trial of two of the members on charges preferred against each other. The difficulty seemed to have largely grown out of a misunderstanding. One was entirely acquitted, the other slightly censured.

When the appointments were announced, the writer found himself in charge of the Church there. He was not dissatisfied, though he had already come several hundred miles to reach the eastern boundary of Wisconsin, and Platteville was near its western line. It was one of the best appointments in the Conference in point of financial and numerical strength and social position; yet, as there had been for some time an unfortunate partisan spirit prevailing, it was not deemed a very desirable place. Perhaps it was on this account that a stranger in the country was appointed there.

It is due the people to say that the preacher met a very cordial reception among them, and a hearty co-operation. One instance is deserving of special notice. At the First Quarterly Conference, when he reported the amount of his traveling expenses from Milwaukee, Rev. Samuel Mitchell arose and moved that they allow his traveling expenses from his former charge in New York. The preacher objected on the ground that he did not think he had any just claim to traveling expenses outside the bounds of the Conference. Mr. Mitchell replied: "The Conference invited his transfer, and it is only fair that we bear the expense of the entire removal." The preacher, seeing the Conference was evidently in favor of the motion, arose and said, half playfully: "Brethren, if you desire to pay my entire expenses from New York, allow me to suggest that you pay one half this year and one half next. I am told that you have never kept a preacher but one year. But I have moved so far that I expect to stay with you two years." The motion was modified to meet the suggestion, which created a little pleasantry, and was adopted unanimously. They carried out their agreement to the letter, that year and the next.

Such co-operation augured well; an extensive revival soon followed, and the last vestige of the old partisan feud

disappeared. The presiding elder proved himself the man for the place, as he has for every place to which he has since been assigned.

The district contained four new charges, viz.: Patch Grove, taken from Lancaster and Potosi of the previous year; Council Hill, that had formed a part of Hazel Green Circuit; Exeter Mission, transferred from Racine District; and Wyoming Valley, which seems to have included much of the territory embraced in the Helena work, dropped from the list of appointments some years before.

St. Croix Mission was included in the Minnesota District under another name.

Linden makes its first appearance this year in the Minutes, not as a separate charge, but in connection with Dodgeville.

The year proved to be one of very considerable prosperity throughout the district; there was an increase in the membership of about twenty-four per cent.

In Fond du Lac District there was a general change of pastors—S. W. Ford, at Oneida, being the only one that remained in his former field. But in the pastoral charges there was but little change, and that mostly in names.

Monitowoc was dropped out.

Sheboygan became two—Sheboygan and Sheboygan Falls.

Portage of last year is now Plover Portage, thus showing its location in Portage County, and not what is known as Portage City, in Columbia County.

Marcellon is a new charge, though possibly only changed from Centerville of the previous year.

Beaver Dam and Oshkosh, now two very important appointments, come to the front this year. So far as appears, A. P. Allen was the first Methodist preacher in Beaver Dam. While on the Waupun Circuit, in 1846-7, he established an appointment there, and formed the first

class, of which L. H. Marvin was leader. The exact date is unknown. Religious services were first held in a carpenter-shop. At some time during the Conference year, just indicated, a church edifice, 26 by 40 feet, was commenced and slowly carried to completion through a series of years. Beaver Dam seems to have formed a part of Lowell Circuit next year, of which H. Requa had charge.

The reader can trace in previous pages the earlier history of Oshkosh from a point in Winnebago Circuit to a separate pastoral charge.

The Legislature had changed the corporate name of Lawrence Institute to Lawrence University. Whatever may be thought now of the *propriety* of giving such an imposing name to an institution yet in embryo, it showed that its friends were in high expectation as to what it would be. W. H. Sampson was again appointed principal of its preparatory department. On the twelfth day of November this department was opened with a very encouraging number of students, in an unfinished building in the center of the block next north of the Methodist Church property, in the city of Appleton. His associates were R. O. Kellogg and Jas. M. Phinney, professors, and Miss Emeline M. Crocker, preceptress.

The pastoral charges of Milwaukee and Racine Districts underwent but few changes. In the former, Adams, a new appointment, was a part of Prairie du Sauk Mission of the previous year. In the latter, South Grove, which was connected with Delavan, becomes the head of a new circuit. Exeter was transferred to Platteville District. Honey Creek is another name for Rochester of last year. Eagleville is a new charge, taken evidently from Palmyra Circuit. The reader will readily see that as the country becomes populous, the boundaries of pastoral charges become better established. The presiding elder on this district was reared in a more southern latitude, and he

found some customs among the people in his new field—who were almost entirely from Eastern States—that were not at first very agreeable to him. He was a thorough Methodist, a preacher of the older style, strongly attached to the usages to which he had been accustomed. But being a man of *good common* sense, as well as piety, he so managed as to avoid unpleasant friction.

John Penman, stationed at Beloit, left his work in the midst of the year for the land of gold, and his place was supplied by A. P. Allen, removed from Elkhorn.

Whitewater, that had been in the list of appointments for several years, and had been visited by Pioneer Halstead as early as 1837, had not yet come into much prominence as a post of Zion. It is difficult to ascertain just when or by whom the first class was organized there. The first church edifice was commenced under the administration of L. Dickens, the previous year. Jas. Harrington, who enters the itinerant ranks this year, was then a local preacher in that charge. It is said he went into the woods, cut, hewed, and hauled the timber, and did most of the work with his own hands—all without cost to the society.

JAMES ASH had passed on to his final home. He was received on trial in 1840, and did effective service for four years, when he was returned superannuated, in which relation he continued until his death. He was a man of marked piety. Of him it is said: "Religion was his constant theme in public and in private. It was the atmosphere he breathed and the element in which he lived."

The reports of the year show a total membership, including preachers, of 7,295—increase, 277; \$89 collected for Conference Claimants, \$527 for missions, and \$334 for the Bible Society.

CHAPTER II.

1850-1.

THE Conference this year met in Beloit, commencing July 3d. Bishop Hamline presided, and J. E. Wilson was elected secretary.

This first and only visit of the bishop was hailed with great delight by the preachers. He had presided at the Rock River Conference in Galena, in 1846, so that he was personally known to the older members; and all had considerable knowledge of him. How could it be otherwise? At the memorable General Conference of 1844 he proved himself a masterly expositor of law, civil and ecclesiastical. In the case of Bishop Andrew, he made a speech so logical, so forceful, so convincing, as to remove all doubt, from the minds of the Northern delegates at least, as to the constitutionality of the proposed action. This turned their minds to him at once as the man for a bishop. After the settlement of that case it was decided to elect two bishops. As the Southern delegates knew they could not elect one of their own number, or one who had voted in favor of Bishop Andrew, and as they would not support one who had voted against him, they sought a candidate outside the General Conference. The result was the election of Leonidas L. Hamline and Edmund Storer Janes. Both were well and favorably known throughout the connection. The former had been editor of the *Ladies' Repository* during the preceding quadrennium; the latter had been for several years financial secretary of the American Bible Soci-

ety. We had, the year before, enjoyed the presidency of the latter; now we were favored with that of the former. We were pleased with both; but we found Bishop Hamline so rigid in the enforcement of order as to be a little annoying to some. We have seldom had a better spiritual atmosphere at an Annual Conference than prevailed at this.

The business of the Conference proceeded with great dispatch.

A committee was appointed on "Temperance and the Use of Tobacco," and brought in a very sensible report on each. By its adoption, the Conference "heartily approved" a stringent liquor-law recently enacted by our State Legislature, and pledged all proper resistance to efforts for its repeal. Moreover, it characterized the *tobacco habit* as a "wasteful and filthy practice;" and pledged itself to "discountenance its use in any form, both by precept and example." In following years the Conference wrestled with these gigantic evils even more vigorously.

Beloit, that had been a pastoral charge since 1846, had become a point of considerable importance. The brethren there were struggling against strong competition.

Several persons from New England had located at this point some years before, and soon proceeded to found a college, under the joint patronage of the Congregationalists and Presbyterians of Wisconsin and Northern Illinois. This, of course, drew many members and friends of those denominations to the place, and gave them financial and social, as well as numerical, strength. Thus, Methodism was placed at disadvantage. Probably many new-comers, who would have gravitated to us under equally favorable circumstances, were attracted by the larger bodies by a sort of "natural law in the spiritual world."

Yet we had a living force there. A neat, commodious church edifice had been erected. It was built of stone,

with a basement partly above ground. It was begun in the Conference year 1846-7, and the auditorium was ready for occupancy the year following. In this condition we found it in 1850. Great economy must have been used in its construction thus far, as it had cost only \$4,300.

Still, over it hung an embarrassing debt of about one thousand dollars beyond the ability of the society to raise. The matter was brought before the Conference and fully explained. The bishop proposed to give two hundred dollars towards the liquidation of the debt, and the members of the Conference pledged about eight hundred dollars more, thus rescuing the church from impending peril. The pledges generally ran from two to ten dollars each. These were large sums for the preachers in those days to pay from their scanty receipts.

Here it may be stated that the charter of Lawrence University required the annual election of nine visitors from the Conference, who, with the trustees, should constitute a "Joint Board," for the transaction of all business pertaining to the said university. The visitors appointed at the preceding Conference made a very encouraging report at this. Though the school had not been in operation a year, and was literally located in the woods, accessible only by bad roads that can hardly be conceived of by many of my readers, it was found that there had been in attendance 105 students—the highest number at one time being 80. The Committee on Education gave it a hearty commendation, and the Conference as heartily pledged co-operation in promoting its interests.

At this Conference eighteen were admitted on trial, two located—John Tibballs and Wm. Tasker; Chas. McClure gave up his parchments, but retained his membership in the Church; Stephen Jones withdrew from the connection, and five were returned as superannuated; three

were transferred from our Conference—J. E. Willson, who had been with us two years, doing great service as pastor of Spring Street Church, Milwaukee, to Missouri Conference; Frank Smith, an active, useful, growing young man, to Rock River Conference, where he rose to considerable prominence, and died January 4, 1889, having performed many years of successful work. J. Luckock was also transferred, but to what Conference is not stated. He became a member of Rock River Conference, but subsequently was transferred to the Central Illinois Conference. He was a man of considerable ability, especially as a controversialist. He passed to his reward several years since, having been for some time on the retired list. J. Penman, mentioned in the annals of last year, was deprived of his ministerial standing for leaving his work without sufficient cause. In California he joined the Methodist Episcopal Church, South, but afterwards returned to this country, and for a short time was connected with our work in Minnesota. Dr. Hobart, the historian of that Conference, summarizes his career thus: "This man left behind him only a record of dishonor and disloyalty."

The changes above narrated left the Conference with eighty effective men—sixteen less than the growing work demanded. But our well-adapted economy enabled the presiding elders to supply these vacancies.

The five districts were in charge of the same men as the year before, with no change in their boundaries except the transfer of two or three charges to Minnesota Mission District. Of course there was expansion wherever there was opportunity.

Minnesota District was enlarged so that it took in not only all of that territory, but all of Wisconsin west and north of the Wisconsin River. This was a vast region of almost unbroken forest. It is difficult to conceive that a country teeming with inhabitants and dotted with villages

and cities, was so recently the undisturbed haunt of wild beasts.

Some of the trips of the presiding elder present very romantic scenes. Here is one: On his first round he wished to pass from Baraboo to Round Prairie, about where Viroqua now stands. To reach it by any well-known route would cost about two hundred miles' travel, with slow and difficult means of traveling. So far as he could learn from a study of the map, it was about eighty miles directly west; but between him and it there was a continuous and dense forest. He proposed to try this route if two men would join him. Six volunteered. It was Tuesday, and they wished to reach their destination by Friday, as the elder had a camp-meeting appointed to begin there that day. Providing themselves with provisions for three and a half days, they plunged into the wilderness, with no guide but the "king of day" and a pocket-compass. They journeyed on, meandering somewhat, encountering thunder-storms, and sleeping one or two nights where the bears had but recently enjoyed similar repose, until their provisions were gone. It was now Saturday morning, and yet they knew not where they were with respect to their objective point. Strangely, game seemed scarce. And yet hunger was rendering theirs a perfect "woodchuck case." But instead of this animal, they succeeded in killing a porcupine. It was soon flayed, cut into seven pieces, roasted on the ends of as many long sticks, and eaten with the blessing of the Lord invoked upon this hastily extemporized meal. Strengthened thereby, they journeyed on, and reached the camp-ground early Sabbath morning, weary, but grateful for Providential guidance. The camp-meeting was very successful, though attended by but few ministers. "About fifty were converted and added to the Church."

In *Fond du Lac District* there was much enlargement—no less than seven new pastoral charges appearing in the

list. These, as already noted in other cases, did not indicate entirely new ground. *Byron* was probably included the year before in Fond du Lac Circuit; *Kingston* and *Dartford* in Green Lake; *Appleton* in Oshkosh; and *Green Bush* in Sheboygan Falls. *Metomen* and *Omro* seem to have been formed largely from new territory; and, indeed, much of the others were also. *Fall River* probably took the place in name of Columbus.

J. M. S. Maxson, just received on trial, was appointed to Omro Mission, but there was no organized society there. The first class was formed the following winter (1850-1), with thirteen members, viz.: M. T. Holcomb, wife, and two children; J. W. Craig and wife, Elijah Clark and wife, Chas. Rogers and wife, a Miss Dodge, and probably a few others whose names the writer has not been able to obtain.

Appleton (or the place where it now is) was included in the Winnebago Circuit in 1848, in charge of A. B. Randall. As yet the primeval forest there and in all that region remained intact. On the eighth day of September, 1848, W. H. Sampson began to cut the trees, and prepare a way to the spot where the Preparatory School-building was to be erected. On the 8th of October he preached in a rude shanty, just completed by J. F. Johnston, which stood on the north side of College Avenue, between Morrison and Durkee Streets. This, so far as is known, was the first human habitation erected by a white man within the limits of the present city of Appleton.

The contemplated school-building was erected in the center of the block, bounded by the same streets on the west and east, immediately south of College Avenue. It was afterwards destroyed by fire.

In February, 1849, A. B. Randall formed the first class in the place, consisting of Robert R. Bateman, leader; R. S. Bateman, Mary Bateman, Amelia Bateman, Electa

Norton, Theresa Randall, L. L. Randall, and J. F. Johnston. The next month he organized a Sabbath-school—R. R. Bateman, superintendent.

At the Conference of 1849, Oshkosh took the place of Winnebago as the name of the charge, with Cornelius Smith, pastor.

In 1850 Appleton was detached, and became the head of a circuit, embracing Neenah and Menasha.

The ten thousand dollars necessary to secure the like sum from Mr. Lawrence, had not yet been all pledged, and as it was thought no one would be as likely to obtain the needed amount as W. H. Sampson, he was appointed agent of the institution.

To *Milwaukee District* were added five new pastoral charges by division and the acquisition of new territory. These were *Oak Creek*, taken from Root River; *Hartford*, probably included last year in Oconomowoc; *Bark River*, *Sun Prairie*, and *Norwegian Mission*. Adams and Prairie du Sauk were transferred to Minnesota District.

This Norwegian Mission was located at Cambria. It was the first mission on this continent established by our Church for the special benefit of Norwegians and Danes, and was this year supplied by C. Willerup, of whom and his work we shall have good reports hereafter.

The special changes in *Racine District* were very novel. Instead of expansion, there was contraction. Honey Creek, East Troy, Eagleville, and South Grove were merged into other charges. *Milton* appears as the head of a circuit, known the previous year as Rock Prairie, and Kenosha is now the name of the place formerly called Southport.

At the Conference of 1850 a plan was adopted for the publication of our Annual Minutes. It was this: Rev. A. Brunson, then a superannuate, gave his dividend, \$67.01, as a nucleus of a fund for this purpose, which

fund should be kept good by the payment at each Conference thereafter for the Minutes taken by the preachers. The rest of the sum needed was made up by different parties.

The report of the Sunday-school Department this year was as follows: Schools, 144; officers and teachers, 1,132; scholars, 4,826; volumes in library, 9,165; Bible classes, 63; scholars in infant classes, 252; conversions, 183; for expenses of schools, \$620.04; and for Sunday-school Union, \$42.71. The report informs us that a decided advance was made during the year—from 30 to 50 per cent.

The number of church edifices was 36, and of parsonages 31. For further account of these, and for all statistics in following years, the reader is referred to the appropriate appendices.

1851.

On the twenty-fifth day of June the fourth session of the Wisconsin Conference commenced. It was held in a small edifice in Waukesha, the first one erected by our people there for a house of worship. W. H. Sampson was elected secretary.

At the two next preceding Conferences, we had the presidency of Janes and Hamline, respectively. They were elected in 1844, amid the partisan excitement over the action of the General Conference in the Hardin and Andrew cases. Though elected on different issues apparently, they both stood on the same platform of loyalty to the Church in its antagonism to the further encroachment of slavery.

Beverley Waugh, elected bishop in 1836, presided at our session this year. He was rather small in stature, with a piercing eye that took in all the features of every passing scene. This greatly aided him in being "master of the situation."

At this Conference a Committee on Slavery was ap-

pointed. In due time they made a report, too moderate in tone to suit the writer, on whose motion the committee was appointed; but as no test of sentiment on this subject had ever come before the Conference, he, and others of his views, would gladly have voted in its favor if it had been acted on at once. But as some discussion was anticipated, and as some other business was just then pressing, it was laid on the table, with the express understanding that it should come up at another time for action. But a fever for adjournment set in, the cars were soon to go, and in the bustle the report continued to slumber; it never awoke. Though it can not here be reproduced, it is safe to say that it was probably in advance of any expression on the subject given by any Annual Conference of our Church west of the Alleghanies.

In 1841 the Rock River Conference, goaded by petitions from the laymen, appointed a Committee on Slavery, but responded to the petitioners thus:

“*Resolved*, That it is inexpedient for this Conference to take any action on the subject of slavery.”

This item of information is given in “*Memorials of Methodism in Rock River Conference*,” and from that authority it seems that the Conference adhered to that resolution till 1854.

With us it was otherwise. We gave the question no rest, as will be seen, till it was settled by the utter destruction of the system to which it related.

Other subjects of interest engaged the attention of the Conference at that session for the first time, as the Bethel work, church and parsonage building, and missionary work among the Scandinavians.

With the first we pledged hearty co-operation. A committee appointed on the second, gave some information and made some suggestions, valuable at the time, all of which the Conference indorsed.

At the preceding Conference a Norwegian Mission had been arranged for in the appointments, and left to be supplied. The head-quarters of this mission were to be at Cambridge. It was supplied by C. Willerup, a Dane, converted at Savannah, Georgia, in 1844, and had become connected with Genesee Conference, in Western New York. As the Norwegian and Danish languages are essentially the same, he was well adapted to the work. When he went to it, few, if any, there had experimental knowledge of "the way of salvation," if of the *theory* even. Yet many seemed tired of the lifeless "form of godliness" in which they had been reared, and as they began to learn something of "the power thereof," they became earnest inquirers after the "truth as it is in Jesus."

Mr. Willerup's simple narration of the moral attitude of this people enthused the Conference, and steps were taken to aid in erecting a church edifice—the *first Norwegian Methodist house of worship in the world*. So extensive was the interest awakened in that field that three additional laborers were demanded. Just then Providence favored us with one. C. P. Agrelius, a Lutheran minister, late from Sweden, had received a spiritual baptism, and offered himself for this work. He was accepted, and provision made for employing two more. "So mightily grew the word of God and prevailed." More will be heard of these missionaries, and of the work among the people of this nationality.

This Conference also appointed a committee to consider the question of a "Book depository and weekly paper in the northwestern portion of our Union." An able report was submitted, in which the need of these was set forth in a forcible light, and heartily adopted. It recommended Chicago as the place, the *Northwestern Christian Advocate* as the name of the paper, and instructed our delegates elected to the General Conference of 1852 to use their influence to secure these results. To make success more cer-

tain, the Conference instructed the secretary to furnish copies of the report to the bishop, to be presented to the Rock River and Iowa Conferences for their concurrence. It is scarcely necessary to add, that in due time our recommendations were carried into effect, almost to the very letter.

The Conference this year, as formerly, showed a lively interest in our rising university. The Visiting Committee reported very favorably as to its doings and prospects. The conditions upon which Mr. Lawrence had pledged ten thousand dollars had been met, and a "man of experience, [as a teacher] established reputation, and commanding influence," had been elected "president of the faculty." This was Davis W. Clark (afterwards a bishop of the Methodist Episcopal Church). Among the considerations to induce him to accept this position was a proffered salary of six hundred dollars and traveling expenses from the city of New York. The fact that he declined did not prove that the Board was too lavish in the use of funds. "David Brooks was elected traveling agent."

The Conference also showed itself in the front rank of workers in the temperance reform, pledging themselves to "preach at least one sermon on the subject of temperance during the year at each appointment in our [their] respective charges."

Another measure of more importance than may appear to some, and one which it is feared has been too little regarded, was to add to the by-laws of this Conference the following, viz.: "Each member and probationer shall prepare and deposit with the secretary, to be put in the archives of the Conference, a sketch of his life, including his birth, date and place of his conversion, and call to the ministry, and the dates of his license, ordination (if ordained) and entering the itinerancy."

The Wisconsin Conference having been organized since the last preceding General Conference, this was the first

time that delegates to a similar body could be elected by us. As no sharp issues were pending there was no special agitation over the matter. We were entitled to three delegates, and three good men were honored with an election, viz.: Chauncey Hobart, Wm. H. Sampson, and Henry Summers.

As to the *appointments*, the most notable feature is the formation of two new districts—*Madison* and *Fox River*.

Platteville, Minnesota, Racine, and Milwaukee Districts retained their former incumbents. I. M. Leihy was appointed to the latter early in the last Conference year, to fill the vacancy caused by the death of the lamented Springer. W. G. Miller was appointed to Fond du Lac District, and W. Wilcox and Boyd Phelps, respectively, to the two first named. The location of all these except Fox River will be pretty well known by their names. Perhaps Dartford or Waupun would have been a more appropriate name, yet it extended north of Fox River as far as Wau-paca and Plover.

Twelve new charges were made, several of them by the division of circuits. Prairie du Sauk was transferred from Minnesota District to Madison, and divided into two—one retaining the old name, the other called *Reedsburg*. Adams was changed to *Baraboo*. Thus placed, the presiding elder had little difficulty in reaching it; still he had an occasional opportunity for heroism of some sort.

On one of his trips from Prairie du Chien to Black River he killed fourteen rattlesnakes. Some may take this also as proof of the *special adaptation* of Methodist preachers. If so, *well*. But it is evident that he and his fellow-helpers in that far off battle-field did much toward bruising the head of a serpent that for ages had been destroying the human race.

Extensive revivals attended the word in different parts of the Conference as an increase of 1,950 communicants indicates.

Fort Winnebago reappears among the appointments, after an absence of several years.

De Pere had been included in Green Bay charge. Now, and henceforth, it becomes a separate appointment, except in one instance (1862).

There was a large advance in all lines of Church work.

Early in this Conference year, death invaded our ranks, and took two very effective workers.

ELIHU SPRINGER, in charge of Milwaukee District for the last three years, fell a victim to that fearful disease the Asiatic cholera, on the 22d of August, 1850, in Oconomowoc, while making the first tour of his district for that year. He began his itinerant ministry in 1833, in the Illinois Conference, but had been identified with the work in Wisconsin only since 1845. He was a marked character—a man of great firmness and clear convictions. When a lad, sixteen years old, he was sent away to an academic institution, in which he was the only professor of religion among the students. He says: “I was taunted with being a Methodist, hissed down, and hooted out of their company.” This was a severe test of his piety, but he endured it heroically. It probably aided in developing the strong man, the talented and influential preacher that he was. On the day of Mr. Springer’s death he dined with Rev. David Brooks, our pastor at Watertown; and in less than twelve hours both he and Mrs. Brooks passed to their final home by the same terrible disease.

JAMES HARRINGTON, a probationer of the second year in the Conference, succumbed to the same disease just the day before Mr. Springer’s departure, at his home in Stillwater, Minnesota.

CHAPTER III.

1852-3.

AT the Sixteenth General Conference, held in May, 1852, four bishops were elected, viz.: Levi Scott, Matthew Simpson, Osmon C. Baker, and Edward R. Ames. The last named began his episcopal work as president of the Wisconsin Conference, which commenced its session on the second day of September next following, in Fond du Lac; Wm. H. Sampson was re-elected secretary.

At this Conference fifteen were admitted on trial, and all but two of the twenty-three admitted the year before were continued, and one was re-admitted; one had died very triumphantly—C. G. Connable, a promising probationer of the second year. Six located, six were placed on the list of superannuates, and three were transferred to other Conferences. This left but a slight increase of effective men.

The name of S. C. Thomas appears first in the list of appointments this year, though he had been transferred since our last session from Erie Conference, and stationed at Spring Street Church, Milwaukee.

General harmony prevailed at this session, though a warm discussion occurred over the report on slavery. In view of the way action on this subject was shut off at the last Conference, the writer moved for the appointment of a committee, with instructions to report at a given hour on a specified day, and that the order of the day at that time should be the consideration of said report. This was carried, with but feeble opposition.

The committee consisted of five, of which O. F. Comfort was chairman. At the appointed time he brought forward a good report, signed by only three of the committee; the other two, it was understood, could not fully indorse it, though they did not present a minority report. On the floor it was assailed by two or three influential and highly esteemed brethren of more conservative views.

Of course "the irrepressible conflict" was upon us. Motions to amend, so as to modify the sentiments expressed, were made and advocated with great earnestness, and opposed with as great earnestness, if not with equal ability. The effort to tone down the report was partially successful; and then it was adopted as amended, five or six voting in the negative. Thus ended a bloodless battle with a decisive victory.

The report is too lengthy to be given in full, but the reader is furnished with enough to see its moral tone:

"*Resolved*, 1. That we are more than ever convinced of the great evil of American slavery, and hereby solemnly pledge to each other our best efforts and ardent prayers for its total abolishment."

"*Resolved*, 3. That in the judgment of the Wisconsin Annual Conference, our Discipline should be so modified as to prevent the future admission of slaveholders into the Church, and require those members now holding slaves to set them at liberty, except in those instances in which, owing to the stringency of the slave laws, it may be found necessary to permit the legal relation to exist for the protection and support of the slave."

Among other things, a very strong protest was made against the Fugitive-slave Law, recently enacted by Congress.

These utterances may seem tame now, but then they were quite radical, and our Conference was thenceforward known as one of the most progressive on this subject.

A Committee on Temperance, of which Dr. A. Brunson

was chairman, presented a strong report, which was adopted with great unanimity. The Pine-tree State had enacted the original "Maine Law" a few months before, and this report fully committed the Conference thereto, and affirmed it as our "duty, as well as our right and privilege, to use our influence, both in and out of the pulpit, to procure its enactment." This meant more than simply moral suasion. The report boldly advocated the use of the ballot in this work, "irrespective of party lines," and called on "our people" to act accordingly. It also invited "the clergy of other denominations, and all friends of temperance, religion, and good morals, to unite heartily, firmly, and prudently in this humane and noble effort."

Thus the Conference put itself boldly on record more than thirty-five years ago in favor of *political action* to procure the enactment of a law totally prohibiting the liquor traffic, with stringent provisions for its enforcement.

It is probable that few similar bodies, if any, of our Church or any other, preceded us in thus indorsing the best prohibitory liquor law ever before enacted in any State of our great Commonwealth. And we have never receded from our position.

Nor was this all. The committee, according to instruction, considered the question of alcoholic wine at the sacrament of the Lord's Supper. The report gave good reasons for its disuse, and closed thus: "Your committee recommend and earnestly advise brethren to procure the juice of the grape in the purest state possible for sacramental or medicinal purposes, regardless of expense or trouble."

When we consider the facts that very few grapes were then raised in this State, and that means of transportation were very limited, this will indicate a determination to make every practicable effort to give our people "the fruit of the vine" in the Eucharist according to the true Scriptural idea, instead of an alcoholic concoction of drugs labeled "wine."

The interests of our rising university were fully set forth in the reports of the Visiting Committee and of the Committee on Education. The former reported the election of Rev. E. Cook, of Boston, as president.

The districts, except Minnesota, remained substantially the same as last year, and the incumbents the same, except that Isaac Searl was appointed to Madison District, and A. P. Allen to Racine.

Very little change occurred in pastoral charges. Fayette, in Platteville District, *Richland City* and *Delton*, in Madison, and *North Ward*, in Fond du Lac, appear for the first time. J. S. Prescott, who had been stationed in Fond du Lac the previous year, was a man of great energy, and by his indomitable zeal he had succeeded in securing the erection of two church edifices in that growing town. They were distant from each other about a mile and a half, and thus accommodated people in different extremes of the city.

A few years before we read of a "great conflagration" in the place, by which "the court-house, city hall, Methodist, Baptist, Presbyterian, Congregational, and Episcopal churches were all consumed—in the district school-house." At the period under consideration, each of the other Churches above named was represented by a respectable house of worship.

There were nine other churches built during the year, none of which awakened more interest than the one in the Norwegian Mission, at Cambria. It will ever be known as the first Methodist Church in the world for the special benefit of that nationality, and probably the first of any Protestant denomination, except the Lutherans.

The late General Conference had attached the Indian Missions at the head of Lake Superior and Sandy Lake to our territory, and they were placed in Minnesota District. This made it of vast extent. Prairie du Chien, its

southernmost appointment, and Sandy Lake, its northern extremity, were distant from each other eight hundred miles. The latter was four hundred miles from St. Paul, the residence of the presiding elder, and could be reached in winter only by dog-teams of the Hudson Bay Company, and in the summer by ascending the Mississippi in a canoe most of the way. Presiding elders now, who can ride in palace cars in summer's heat and winter's cold, can probably travel ten thousand miles with less fatigue and loss of time than one such trip involved.

As usual, there was an advance in all the lines of Christian work.

The General Conference of 1852 ordered the appointment of some one at each annual conference to preach a missionary sermon at its next session. C. Hobart was appointed to perform this service at our Conference in 1853. The reader is referred to Appendix G for the names of the appointees in the years following.

1853.

On the thirty-first day of August, 1853, the Wisconsin Conference assembled in Baraboo for its sixth annual session. Bishop Scott presided, and S. W. Ford was elected secretary.

Dr. Scott had attended one or two of our sessions as one of the book agents of the New York Concern, and endeared himself to us by his unaffected urbanity and great kindness of heart. On this account, if no other, he would have been cordially received. But he now came to us in a new relation, one which, in itself, inspired respect. He had been in his present office but little over a year, as the reader has seen. He left us with the profound respect of all.

Baraboo was a thriving village in a region to which the tide of emigration had been increasing for a few years. A

class was formed there, February 5, 1842, by Thos. M. Fullerton, and thus made a part of the Muscoda Circuit. It had probably been connected with Prairie du Sauk most of the time thereafter till 1849, when it became the head of a circuit, under the name of Adams, which name it bore for two years, and was then called Baraboo. Though so young, the Conference was well sustained there. It is now an important appointment in the West Wisconsin Conference. That body has held several sessions there.

During this Conference a camp-meeting was in progress in a grove near by, in which many of the younger ministers, whose time was not occupied in Conference business, labored with profit to themselves and the work. The savory influence of the meeting was felt throughout the session.

The reports of the Visiting Committee and of the Committee on Education, showed that our cherished institution, Lawrence University, was in a very prosperous condition. Rev. Edward Cook, A. M., elected president the year before, had entered upon the duties of his office. Rev. D. Brooks, general scholarship agent, had sold scholarships to the amount of \$10,000. "H. Requa, who spent a few months as Indian scholarship agent, obtained \$2,900; and J. S. Prescott, foreign agent, had secured in cash and valuable pledges \$17,300." This was a very fine showing; but, alas! it never showed as well thereafter.

The report of the Visiting Committee also represented that the annual exhibition of the students was of a high order; that the president-elect gave a fine inaugural address, and was duly inducted into office; and that the corner-stone of the college edifice "was laid by Dr. M. C. Darling, the president of the Board of Trustees, and an appropriate address was delivered by Rev. Alfred Brunson, accompanied with appropriate religious exercises."

It also appeared that "the mineralogical cabinet and apparatus of the late Professor Buck, of Milwaukee, con-

sisting of astronomical, philosophical, and chemical instruments, had been procured, in exchange for lands in Walworth County." This was deemed a very fortunate bargain; but time changed the aspect of the case very much.

The Committee say further: "In addition to the above, the foreign agent, since the meeting of the joint board, has obtained \$2,200; President Cook has secured a library and additional apparatus worth about \$1,000, which, when added to the former ones on hand, with the cabinet and apparatus are valued at \$3,000, making the whole property of the university worth at least \$77,000." In this sum were included the estimated value of the college grounds and of building material on hand. It seemed, therefore, but reasonable that they should say: "Never in the history of this rising institution have its prospects been so flattering as at present." They recommended, and the Conference concurred in, the appointment of J. S. Prescott as foreign agent, H. Requa as Indian scholarship, and A. B. Randall and Asa Wood as general scholarship agents.

The following resolution, adopted by the Conference, shows still further its interest in the cause of education:

Resolved, That each preacher in charge of a circuit or station, shall preach, or cause to be preached, at least once a year, a sermon on education at each principal appointment."

How well this was carried into effect, the writer has no means of knowing.

Nor was this all. At a meeting of the preachers of Racine District, held in Janesville a few months before, the question of establishing an academical institution in that city was raised, and, after a free discussion, and consultation with prominent laymen, the meeting resolved, with great unanimity, to attempt it.

A little inquiry revealed the fact that there was a very suitable building almost in the heart of the city, on a plat

of ground sufficiently large—about two acres—that could be purchased or rented at a very reasonable rate. It was a stone edifice, two stories high, built for school purposes, and could have been purchased for the small sum of \$2,000.

The matter was left in the hands of a committee, with considerable discretionary power. They rented the property, employed a Seventh-day Baptist as principal, and the school was opened in the fall with such favorable auspices as to induce the Conference to appoint a Board of Visitors. But it was soon found that the principal, though represented as “almost a Methodist,” seemed to take special pains to display his disregard for the Christian Sabbath. The school sank into disrepute, and was soon given up.

Thus ended “the Janesville Wesleyan Seminary,” which, with proper management, might have been a grand success.

In reference to the temperance and anti-slavery questions, the Conference maintained its high position.

The last State Legislature had submitted to the voters the question as to a prohibitory liquor law, and it was to be voted on at the approaching election. As the Conference at its last session had taken positive ground in favor of such a law, and had, indeed, led other ecclesiastical bodies in this enterprise, so at this it boldly met the issue.

An extract from the report on temperance, which was enthusiastically adopted, will show the unflagging determination of the Conference. After an unqualified indorsement of the “Maine Liquor Law,” they “recommended that all the members of this Conference whose fields of labor may be in Wisconsin exert their influence by preaching or by lecturing on temperance, and by all other appropriate means calculated to secure a prohibitory law; and we do hereby solemnly pledge ourselves as a Conference, and publish our determination to the world, that whatever may be the other qualifications of candidates for the Leg-

islature of the State, *no man shall have our support* who shall either neglect or refuse to give perfect satisfaction that, if elected, he will both vote and labor for a prohibitory enactment that will be creditable to our State, and will be adapted to suppress the great evil of intemperance."

This was nearly forty years ago, and it is earnestly commended to those who now, after being deceived and betrayed by politicians over and over again, will continue to vote in the same line for fear of "weakening our party."

The report on slavery was fully up to that of the preceding year in moral tone, and was adopted with less opposition. The first and fifth resolutions will give the reader an idea of its general character:

"*Resolved*, 1. That slavery is contrary to the laws of God, man, and nature; hurtful to society, contrary to the dictates of conscience and pure religion, and the doing to others what we would not they should do to us.

"*Resolved*, 5. That it is the opinion of the Wisconsin Annual Conference that the original design of the general rule prohibiting 'the buying and selling of men, women, and children, with the intention to enslave them,' was to prevent all traffic in human beings by members of the Methodist Episcopal Church, and that it should now be so interpreted and enforced."

Our Conference has the honor of opening fraternal correspondence with other ecclesiastical bodies, which dates from this year, as seen by the following resolutions, unanimously adopted by the Conference:

"*Resolved*, 1. That a delegate be appointed by this Conference to the State Convention of Presbyterian and Congregational Churches in Wisconsin, to tender to said body, at its next session, our fraternal salutations, with a view to cultivate more extensively feelings of reciprocity between the said Convention and the Wisconsin Conference of the Methodist Episcopal Church.

“*Resolved*, 2. That Rev. O. F. Comfort be, and he is hereby, appointed said delegate.”

Our delegate performed his duty faithfully, and asked the Convention to reciprocate, which they did by appointing one to bear their greetings to our next Conference. The measure thus introduced has been kept up with considerable regularity between us and those Churches, in their representative character, to the present time. “Behold, how good and how pleasant it is for brethren to dwell together in unity,” even though they may differ on some points.

This Conference made a new departure in Sabbath-school work. An agent was appointed “to travel as extensively as possible within the bounds of this Conference, and use all proper and practicable means within his power to promote the interest of Sabbath-schools within our limits.” H. W. Frink, one of our earlier pioneers, was appointed to this work, and he was also to associate with it the interests of the Tract Society of our Church.

In looking over the general work, it was found to have greatly increased, especially in Minnesota and in Northwest Wisconsin. Immigration was rapidly filling those regions, and the ubiquitous itinerancy must thrust its men into the frontiers to meet the demands of the case. Ten new pastoral charges were formed in that part of our work. This required the formation of a new district also; hence, *Prairie du Chien District* came this year into existence, with A. Brunson, presiding elder.

David Brooks was placed in charge of Minnesota District, and S. C. Thomas of Platteville.

The other five districts retained their former incumbents. In these the changes of pastoral charges were but few.

Beetown, in Platteville District, is a new work, and *Montfort* is another name for Franklin.

South Bristol, Hebron, Monticello, Berlin, Montello, and Jackson Street, Milwaukee, appear in the Minutes for the first time. The latter was a development of "City Mission," formed the year before, and connected with Grove Street, under the pastoral care of J. M. S. Maxson.

Soon after the last Conference, the Universalist Church that stood on the site of the afterwards ill-fated Newhall House, was purchased for four hundred dollars and moved to a lot on Jackson Street, which had been purchased by Geo. F. Austin and Osmon Bailey, for eleven hundred dollars. "When fitted up, the edifice and lot cost two thousand dollars, and was dedicated December 1, 1852, by Rev. A. Hanson."

Most of the other last named charges also were formed from territory previously occupied.

Not so with all in the "upper country." Take one case: At this Conference Benton County Mission was formed. It included all the country above the Falls of St. Anthony—a tract one hundred and thirty miles in length, and in the entire region were but two Methodists—Lucy Olmstead, near Fort Ripley, and Mrs. Becker, near Sauk Rapids. To this mission, Jas. H. White, an energetic, earnest man, was appointed. He established ten "preaching places," some of which are important points now in the Minnesota Conference. With the exception of C. Hobart, who constituted himself a *scouting party* the year before, while presiding elder on St Paul District, this missionary was the first voice crying in that wilderness, "Prepare ye the way of the Lord!"

A serious calamity came to our cause this year in Milwaukee. On the night of January 14, 1854, the Spring Street Church edifice was consumed by fire. During the rest of the year the Church worshiped in Young's Hall.

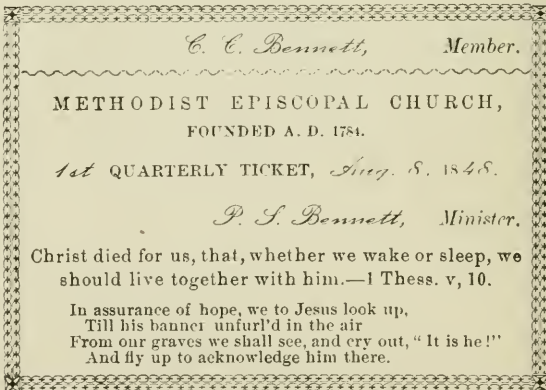
At this Conference 22 were received on trial, 19 were continued, 4 located, 3 probationers were discontinued at

their own request, 1 was returned supernumerary, 5 superannuated, 1 deposed, and 114 appointed to active work.

There were 112 pastoral charges, and among these 27 places to be supplied. If these were all filled, as is probable, the entire force of effective preachers was 141, with a total membership of 11,593. An increase of 837 is a good indication of fidelity and success. The total of benevolent collections were \$2,518.

The custom of giving "quarterly" or "love-feast tickets," introduced by Mr. Wesley, had been for years going into neglect. So far as the writer can determine, this was the last year he observed it, and he thinks but few continued it to that time.

As it is probable that many who read these pages never saw one, a *fac-simile* of the only one he finds among the papers of his departed wife is here given. It was issued several years before this, as the reader will see.





MAJOR E. L. PAINE.

CHAPTER IV.

1854-5.

ON the thirtieth day of August, 1854, Bishop Morris called our Conference to order, in Janesville, for its seventh annual session. It will be remembered that he organized it, and presided at its first session in 1848. But the present Conference was almost new to him. It had, during the six years, far more than doubled in the number both of preachers and pastoral charges.

W. H. Sampson was elected secretary, and J. C. Dana assistant.

The business of the Conference proceeded with usual harmony and dispatch.

Considerable new interest was awakened in the educational field, and, indeed, in our temperance and anti-slavery work as well.

The Northwestern University had been projected a few years before, and our Conference had been solicited to appoint some trustees and visitors, to meet the requirements of the charter, and thus enable its friends to organize and proceed to work at once. Failing to comply with their request would compel them to wait until their charter could be changed by the next Legislature of Illinois. Of course we cheerfully granted their request. But now they appear, by a representative, at this Conference, and ask the patronage of the southern portion of our Conference territory. This was not contemplated in the former action of our Conference. Dr. Hinman, the president elect of that institution, urged the case strongly; and Dr. Cook (as he can now be designated, having recently been hon-

ored with the doctorate) as vigorously opposed it. With great unanimity, the Conference refused to accede to their proposal. It expressed the utmost good-will toward their enterprise; but as we were engaged in a similar one, with far less favorable prospects, we could not consent to allow them to send an agent into our territory to canvass for funds or students. It hardly seemed generous for them to ask it; it was eminently just for us to refuse. Indeed, if "cheeky" had been invented before that occurrence, some one might have hastily used it in this case. The Conference appointed no more trustees or visitors to that institution.

Measures had been taken to found an institution at Red Wing, Minnesota, with encouraging prospects, to be called Hamline University. Bishop Hamline had already donated to it \$25,000. That point was then within our boundaries, but it was not expected to remain so long. It seemed an eligible site for such an institution. It was on the "Father of Waters," and that vast region was fast filling up with enterprising people. The Conference gave it a hearty indorsement. The subsequent development of the country in "regions beyond" seemed to demand its removal to Minneapolis—that city of marvelous growth—where for several years it has been in successful operation.

A communication came to us from Ohio setting forth the importance of a college for colored people, to which the Conference responded very cordially.

Of course the interests of Lawrence University were kept in view. The college-building was nearly completed, the collegiate department organized. N. E. Cobleigh, A. M., and R. Z. Mason, A. M., had been elected to fill different chairs. H. A. Jones, A. M., was elected tutor. All these were well recommended for their places. The prospects of the institution were still very flattering. Professor R. O. Kellogg, who had been connected with it

almost from the first, resigned, and retired from its halls. This was unfortunate to human view. No man was ever connected with the institution in its entire history, before or since, who exerted a more salutary influence over the students than he.

Since our last session the people had expressed at the polls their desire for a prohibitory liquor-law, by a majority of about four thousand. The Legislature obeyed their will, and enacted one essentially the same as the famous "Maine Law." W. A. Barstow, the governor, vetoed it, and thus thwarted the will of a large majority of the people. Four thousand then were probably equivalent to ten thousand now.

This case illustrates the wisdom of our action at the last Conference in pledging ourselves not to vote for any one who should fail to give entire satisfaction that he would, if elected, "both vote and labor for a prohibitory enactment." Mr. Barstow was publicly interrogated on the subject before the election, and responded in a way that led his political friends who favored the temperance cause to believe he would give his official sanction to such an act if approved by the people at the polls. But his answer was that of a wily politician—*ambiguous*. Of course the liquor men were satisfied with it; they knew what it meant. True to his artfully-concealed intention, when the bill was presented for his signature he killed it in one short sentence—"It is unconstitutional"—without assigning a solitary reason.

O, when will temperance men learn not to trust a man that occupies an equivocal position on this great question! Especially, when will they break away from all political parties that are wedded to and controlled by the liquor-power?

Notwithstanding this defeat, the Conference showed a determination to push the battle till victory for the right

should be achieved. This was evinced in a short but strong report, unanimously adopted, as follows :

“The Committee to whom was referred the subject of Temperance, respectfully present the following report :

“That the moral and political position of the Wisconsin Annual Conference having been clearly defined from time to time, is so well understood that your Committee deem it superfluous to consume time by any reference to the past.

“We therefore submit, for the consideration of the Conference, the following resolutions :

“1st. That from the observations of the past year, we are confirmed in the conviction that the only effectual remedy against this gigantic evil, is the enactment and enforcement of a most stringent Prohibitory Liquor Law.

“2d. That in order to secure this desirable object, we mutually pledge ourselves to vote for such men only as are avowedly and openly in favor of the passage of such law ; and that by preaching or lecturing, and by all other prudent means, we will endeavor to secure the co-operation of all the people within our respective fields of labor.

“3d. That the expressed will of a majority of more than four thousand voters on November last, and the corresponding action of the popular branch of the Legislature in favor of a Prohibitory Law in this State, demand our sincere gratitude to God, and should inspire the friends of temperance with new courage, and prompt to increased and vigorous efforts for the consummation of the glorious Temperance Reformation.
O. F. COMFORT, Chairman.”

The most absorbing subject, aside from the direct work of leading souls to Christ, was that of slavery. The failure of the General Conference of 1852 to put forth an expression in regard to it, though urged by that well-balanced man—Calvin Kingsley, afterwards bishop—and others, had probably aroused many, and intensified more. Meanwhile the rising tide received additional force from the aggressive action of the slave power in securing the passage of a law in defiance of the “Missouri Compromise” of 1819, by which slavery might be extended into the new

Territories of Kansas and Nebraska, and thus place the Nation more completely under its domination. Meanwhile a discussion had been opened in our newly established paper, the *Northwestern Christian Advocate*, on the subject of ridding our Church from a complicity with this "sum of all villainies." Its editor, J. V. Watson, seemed for some time rather conservative, yet he freely admitted articles on both sides. Possibly his caution led to the best results.

One or two Conferences had proposed substitutes for our General Rule on Slavery, but they were not satisfactory to the more progressive. From no quarter did the clarion of freedom—*entire freedom* of the Church from this sin and shame of the Nation, sound out in clearer notes than from within our borders. "No compromise!" was our watchword.

The report of the Committee on Slavery, adopted at this session, will show the reader the position of the Conference at that time. It is here given entire :

"The Committee on Slavery respectfully report: That while we deem any elaborate discussion of this subject superfluous, we do believe it incumbent on this body of ministers to express clearly and unmistakably their views of its character and of their duty in regard to it.

"For this purpose we propose for adoption the following resolutions:

"1st. That our opposition to slavery in all its forms was never more decided and uncompromising than at present.

"2d. That we regard the Kansas and Nebraska Bill, passed by our National Legislature at its recent session, as an alarming exhibition of the slave power, surpassed in atrocity only by the Fugitive-slave Law of 1850.

"3d. That we deem it our duty as ministers of the gospel, to preach against slavery as against other violations of religion and humanity, and in every other proper way to labor for its removal from the Church and the world.

"4th. That we affectionately invite our people to co-operate

with us by their prayers and in the use of the elective franchise to effect a repeal of the Fugitive-slave Law, to prevent the further extension of slavery, and to secure its final extirpation from the Nation.

"5th. That we consider it highly improper for the Methodist Episcopal Church to extend to the Church South such salutations as imply fraternal relations.

"6th. That we deem it altogether inexpedient for the Methodist Episcopal Church to appropriate money either for the support or maintenance of missions in slave territory, except on a basis of entire freedom from slavery.

"7th. That while we believe the Troy Conference resolution, submitted to this Conference for concurrence, is well intended, we consider it inadequate to the demands of the case, and therefore we do not concur therein.

"8th. That we request the next General Conference so to alter the General Rule on Slavery as to read as follows: *The buying, selling, or holding a human being as a slave.*

"9th. That our secretary be instructed to forward to each of our bishops a copy of the last resolution, to be presented to the several annual Conferences for their concurrence. Respectfully submitted. P. S. BENNETT, Chairman."

This new rule was presented to all the Annual Conferences for concurrence, but did not receive the requisite three-fourths majority. It will receive further notice in the annals of next year.

In reviewing the labors of the year just passed, we see evidences of continued progress. To meet the growing demands of the work 37 were received on trial, 25 were continued on trial from the last year, and 10 were received into full connection. Nineteen new charges were developed, making in all 132, demanding the labors of 174 preachers. The total increase of communicants was 1,716.

H. J. VANEHOICK, a probationer of much promise, had gone to his heavenly home.

At this Conference 1 located, 3 were discontinued at their request, 3 were returned supernumerary, and 8 superannuated. The places left to be supplied were about the

same as the preceding year, so the new recruits, though many, did not fill all the vacancies.

The districts, as to boundaries, remained about as the year before, and all retained their former incumbents except Milwaukee, to which C. Hobart was appointed, to succeed I. M. Leihy, who had completed his full term.

But the pastoral charges had continued to increase. The Norwegian Mission, in Milwaukee District, had so expanded as to demand six preachers. A new one had been developed in Minnesota requiring two, and another in Fond du Lac District that needed the labors of at least one—three missions and nine missionaries. The last one named was supplied by Edward Peterson, then a student in Lawrence University, who will come more to view hereafter. A new Welsh Mission was also opened in Racine, to which Wm. R. Jones was appointed.

A new church edifice was reported from Manitowoc, and six from other places noted elsewhere.

On the 14th of January, 1854, the Spring Street Church edifice in Milwaukee was consumed by fire. In a directory of the Grand Avenue Church—as it is now called, to agree with the altered name of the street—is a “historical sketch” which, though it contains no false statements, can not fail to make an erroneous impression as to the disposition of this property and the reinvestment of its avails. After speaking of its destruction by fire, the sketch says: “The lot was sold, and with the proceeds the society purchased the Congregational church on the corner of Spring and Second Streets, thereby incurring a debt of \$2,000.” This conveys the idea that all the proceeds were thus used, and yet that they were insufficient to pay for the property purchased. The essential facts are as follows: There was a debt on the original church of about five thousand dollars. The society commenced to rebuild somewhat after the plan of that edifice; *i. e.*, with stores on the

ground-floor, and the auditorium over them. This work was going on when the writer of these pages was appointed to the pastorate of that Church in September, 1854.

The hall in which the society had worshiped since their disaster seemed to him so unlike a sanctuary that he induced the trustees to seek a more suitable place. Fortunately they obtained the use of the "Free Congregational church," whose location has already been described. We were tenants at will, as the society owning it were undecided as to just what they would do in the future. They had no minister then. Soon our people became attached to the house. It was a plain but neat brick edifice, that would seat about as many as the old church. It was lighted with gas, and the acoustic properties of the auditorium were very fine. It soon became apparent that the property was for sale, and the pastor employed what skill he had to induce the trustees to purchase it. Meanwhile they had an offer for the old church property of \$15,000.

There was not the utmost harmony among the trustees. Some were in favor of selling the property and uniting with Jackson Street society, and building a very large church. Others claimed that as that society was an organized body, and as independent of the Spring Street society as any in the Conference, they had no claim to its funds. This was strictly true. Yet as some of the trustees desired to join the Jackson Street society, who were contemplating the erection of a new church, they insisted that a part of the fund, at least, should go for that purpose. They were the majority, and some of them very intent on their plan. It was finally decided to give the Jackson Street brethren \$4,000, and apply the rest, after paying the indebtedness, to the purchase of the Free Congregational church. The pastor had never been in so difficult a position, but he has reason to believe that he had some influence in harmonizing the discordant elements.

The arrangement was carried into effect, and the church was purchased for \$7,200. After using all that fell to the Spring Street Church by the agreement, and making necessary repairs, a debt remained, as stated in the "sketch," of \$2,000. But the lot was 65 feet on Spring Street and 120 on Second Street. Soon 20 feet on Spring Street were sold for \$2,000; this left us 45 feet front by 120 in depth, with a church property worth nearly as much to us as our interest in the old one before the fire.

This building was burned on the 4th of July, 1861. A new one was erected on its site at a cost of \$9,500, and sold in 1869 for \$20,000. Thus the lot itself (65x120 feet) brought \$5,300 more than the entire property cost, including the last named edifice. Now, if every brick were removed, the site probably could not be purchased for less than \$100,000.

The writer's only apology for being thus minute is that no one who has attempted to write a history of Methodism in Milwaukee has given an account of these transactions and simple justice requires that the facts should be stated.

It is due the Jackson Street brethren to say that not one of them, so far as is known, exerted any influence to secure the \$4,000; but they accepted it, and used it to aid them in building what is now Summerfield Church. And it is noticeable that not one of these trustees went into that new enterprise. One moved from the city; one became so mixed up with worldly follies that he withdrew from the Church; one united his religious interests with another denomination, and one—Leverett S. Kellogg—"an Israelite indeed, in whom was no guile"—was called to a better temple than earth can furnish. His (carpenter) shop had been the public sanctuary of the struggling society. He afterwards built the first and second church edifices already

noticed. He lived honored by all, and died in the autumn of 1854, lamented by all.

1855.

The Wisconsin Conference convened on the thirtieth day of August, 1855, in Racine, for its eighth annual session. Bishop Edmund S. Janes was its presiding officer, and the secretaries of last year—W. H. Sampson and J. C. Dana—were re-elected.

It will be remembered that this bishop presided at our second session, which was a long and tedious one. He was then in feeble health. Now he is more robust, though worn with excessive labor during the summer.

It is rather a noticeable coincidence that Bishop Morris presided at our *first* and *seventh* sessions, and Bishop Janes at our *second* and *eighth*—the latter immediately following the former in both instances.

In the main, the Conference dispatched its usual business quite rapidly. One new departure marked its proceedings, which caused some delay. For some time there had been dissatisfaction as to the distribution of our missionary funds. The presiding elders were always the committee to make appropriations, and their reports were subject to but one modification by the Conference, viz., striking a proposed mission from the list. It was thought by many that the Conference ought to have more control over this matter. For this purpose the Conference appointed a Committee on Missions, consisting of one from each district, leaving out the presiding elders entirely. This experiment proved to be impracticable, as the latter had to furnish the committee information as the basis of intelligent action. Had the two been united, *i. e.*, had the committee been composed of the presiding elders and one from each district, it might have been a success.

Our missionary funds should be very judiciously ap-

propriated, and it seems eminently proper for the presiding elders to be assisted by the counsel of others as competent to judge as themselves. If no better results are reached, better satisfaction will probably be given to all concerned.

The reports of committees this year, and the discussions on them, were of more than ordinary interest. They may now be briefly considered.

The report on Education opens a wide field of action in this line of work, and presents a very encouraging view.

Arrangements having been made by the Joint Board, in August, 1854, for the organization of the collegiate department of Lawrence University, freshman and sophomore classes were formed at the beginning of the fall term. Hence the college proper, as well as the preparatory department, had been in operation for a year. The latter, be it remembered, was opened on the 12th of November, 1849. The average attendance during the year just closed was a little over two hundred. This was remarkable, considering the poor facilities of travel in those days. A donation of \$10,000 from the estate of Samuel Appleton, of Boston, had been made as a permanent endowment fund for a library, the interest only to be used. This has been an immense benefit to the institution, and its career of usefulness will go on perpetually. The Board had taken steps for the endowment of a chair in Hebrew and Biblical Literature, which the Conference heartily indorsed. But the rapid development of the Garrett Biblical Institute, and our lack of funds, rendered it unwise to push this measure, and it was afterwards abandoned.

The preparatory department of Hamline University, at Red Wing, Minnesota, had been opened with very flattering prospects; and the Conference showed its continued good-will towards it by favoring the appointment of principal, agent, and trustees, as desired.

Two other institutions of learning of lower grade sought and received the indorsement of the Conference. These were the "Evansville Seminary" and the "Mineral Point Seminary," at the places indicated by their names. The former will come to view again.

The temperance question was, as now, pushing to the front, and our Conference took advancing positions against the rum-power throughout the contest. Every time the sober people had trusted demagogues, they had been "sold." It may be well now, after more than thirty years of experience, to note the position of the Conference, and the nature of the fight then, that we may compare both with those of the present.

The report, which was unanimously adopted, after rehearsing some achievements of moral suasion in various forms, takes advanced ground thus: "But such is the weakness and depravity of human nature, that no measures have been found adequate to suppress the great evil of intemperance so long as the traffic in intoxicating drinks is permitted to continue in our midst." In this fact the report finds the necessity of a prohibitory liquor law, and then adds: "No sooner have the friends of temperance asked for a law prohibiting entirely the sale of intoxicating drinks, and making such sale, like every other moral nuisance, a misdemeanor, than they are charged with having made this a political question. This issue having been forced upon us, as in duty bound, we accept it; and in the name of our God we set up our banners in a great moral contest with the artifice and avarice of designing and wicked men, who love the gain of ungodliness, and are contributing their influence, their efforts, and their money to corrupt our legislation, to purchase *veto*s of the Maine Law, and to reward craven-hearted lawyers and jurists, who vainly hope to acquire or retrieve a reputation for legal lore by declaring prohibitory laws unconstitutional."

A series of resolutions follows, the first of which is: "That, as a body of Christian ministers, we do hereby renew our sacred pledge, and republish to the world our solemn declaration, that whatever may be the other qualifications of candidates, no man shall have our suffrages for any legislative, executive, or judicial office in the gift of the sovereign people, who is not known to be openly consistently, and *antecedently* in favor of a prohibitory liquor law." Here is no uncertain sound. The Conference did not shrink from political action, and it had learned that pledges of politicians, not "*antecedently* in favor of a prohibitory liquor law," were not to be deemed of any value. Nothing has been more clearly demonstrated by history since then. How, then, can any conscientious prohibitionist give his vote for such a man?

The greatest interest centered in the slavery question. The convictions of the preachers and people respecting this monster sin, and the absolute importance of extirpating it from the Nation, and especially from the Church, had become greatly intensified by the general agitation of the subject. And as this was the time for electing delegates to the General Conference of 1856, petitions came up from the laity, entreating us to select such men "as delegates as will give their undivided influence in favor of a rule or such legislation that shall fix a time, not far distant, when slavery in the Methodist Episcopal Church shall forever cease." These were referred to the Committee on Slavery, already appointed, consisting of P. S. Bennett, S. L. Brown, I. M. Stagg, J. B. Mills, and J. L. Williams. Their report, too lengthy for insertion here, was fully up in tone to any previous one on this subject. As to these petitions, it said: "The object contemplated in these memorials we most heartily approve, and we doubt not a decided majority of this body take the same view of the matter. There may, however, be a diversity of opinion, as to the manner

of securing this object. We have already heard the suggestion, 'Let us instruct our delegates to carry out our views.' This might suffice on questions of mere policy or propriety; but where conscience is concerned, and where matters of such moment as cluster around the slavery question are pending, merely instructing our delegates is altogether inadequate to the end. Nor does your Committee believe that pledges made, even by good men, in view of an election, are alone sufficient. In fine, we know of no other way of securing the object desired in the memorials, than by selecting men as delegates who are known to be in favor of such a rule as is mentioned, and who are known by their votes to have been in favor of it while as yet the issue of the battle over it in this Conference hung in doubt." This was approved by all the committee but one. He had recently come to us from a Conference in a more southern latitude. The entire report was adopted by the Conference with a gusto, not more than three or four voting adversely.

Thus the opposition had been growing "beautifully less" in every contest. Immediately after this action the following named persons were elected delegates to the General Conference: Philo S. Bennett, Isaac M. Leihy, Edward Cook, Elmore Yocum, and Chauncey Hobart.

At that time our Church Extension Society, that is accomplishing so much everywhere, had not come into existence. But the brethren in and about Chicago, with their usual foresight and zeal, had formed the "Northwestern Church Extension Society," the object of which was to encourage and aid in the multiplication of church edifices and parsonages in the vast region known as the Northwest. This enterprise was brought to the notice of the Conference, and met a favorable response by the formation of a society auxiliary thereto, with president, vice-president, secretary,

treasurer, and twenty directors. One-half of the latter were laymen. The Conference recommended activity in taking collections, soliciting donations, and procuring lots in eligible places for the intended purpose.

Our Conference territory had now become very large, and the hitherto unoccupied portions of it were rapidly coming under pastoral care. The number of preachers also had greatly increased. At this session 31 were received on trial, 3 were added by re-admission, and 6 by transfer from other conferences, making an increase of 41 to our ministerial force.

The list of appointments shows 176 pastoral charges, 37 of which were developed during the preceding year. To these 169 were appointed by the Conference, and 36 more were needed to fill vacancies or places "to be supplied." In addition to these, 5 were appointed to our literary institutions and to the agency of the Tract Society.

J. W. Waterbury was transferred to Rock River Conference.

S. Stein had died, but no obituary appears in the Minutes.

Among the new charges that have risen to importance, are Neenah, Ripon, and Evansville.

As early as 1839, Boyd Phelps, then a local preacher, preached the first sermon in Evansville. In 1840 the first class was formed there, probably by Jas. Ash, in charge of Monroe Circuit, then included in Platteville District. It continued as a subordinate appointment until 1855. During the Conference year 1842-3 a place of worship was furnished by the erection of a log-building, designed both for church and school purposes. It was that year included in Madison Mission. In 1847 the first Church *proper* was erected.

The list of appointments appears quite formidable. There were 14 districts—6 more than the preceding year.

There were ten new presiding elders appointed to these, viz.: To Milwaukee, P. S. Bennett; to Racine, E. S. Grumley; to Janesville, J. W. Wood; to Beaver Dam, J. M. Walker; to Appleton, E. Yocum; to Portage City, R. W. Barnes; to Platteville, E. C. Jones; to La Crosse, R. R. Wood; to Winona, N. Hobart; to Red Wing, J. Kerns. The other districts were manned as last year, except that Minnesota, of which D. Brooks was in charge, became three—Winona, Red Wing, and St. Paul, the old incumbent being on the latter.

Beaver Dam District covered nearly the same territory as Fox River of the previous year, now dropped from the list of appointments.

The reports of the year just closed show 11,999 members, 2,371 probationers, 297 local preachers; these added to the 175 effective preachers and 13 superannuates, make a total of 14,855—an increase of 1,546.

Twenty-one churches and 13 parsonages had been built during the year, and decided advance made in the benevolences and Sunday-school work. On the whole, this was one of our most prosperous years.

In view of our extending territory and increasing numbers, it was deemed advisable to divide the Conference. After a full canvass of the subject, it was decided to ask the General Conference to constitute three from the territory we then occupied, to be called respectively Wisconsin, West Wisconsin, and Minnesota. This was done, the boundaries being much as at present, except that the latter took a small portion of the northwest part of our State. It was also arranged that Wisconsin Conference should meet at Appleton, West Wisconsin at Madison, and Minnesota at Red Wing.

The fate of the "new rule," proposed at our last session, should be noted. Having failed to receive the requisite three-fourths majority of all the members of the Annual

Conferences, it did not go to the next General Conference with a constitutional demand to be heard. Yet it was there. The slavery question was then the all-absorbing one before the American people, as the temperance question is to-day. And our Church was thoroughly awake to it. A "Committee on Slavery" was appointed, consisting of one from each Annual Conference, to which all papers relating to the subject were referred. The writer was the member from Wisconsin Conference. No less than three other Conferences—Troy, Erie, and North Ohio—had each proposed a new rule on slavery, which went the round of Conferences; but the "Wisconsin Rule," as it was called, received the most favor from the progressive anti-slavery men. In fact, no other one was considered in the committee. This was gratifying to the writer, not only on account of paternal regard, but especially because he deemed it just what was demanded by the nature of the case. It was brief, comprehensive, and had the needed grip. So he guarded it to the best of his ability. But it failed of a majority, even in the committee.

Still the cause did not meet a Waterloo or an Appomattox. Like Banquo's ghost, it would not down. But it was evident that no very radical measure could be carried through the General Conference, and equally evident that two adverse reports would be made to that body by the committee. A sub-committee was therefore appointed, consisting of Wm. Hosmer, Calvin Kingsley (afterwards elected bishop), Asbury Lowrey, Daniel Wise, and Philo S. Bennett, to prepare a chapter on slavery, to take the place of the one then in the Discipline. This was done, and the proposed chapter formed a part of the minority report, which was written by the chairman, Dr. Miner Raymond. The report was a very strong one, and produced a profound impression. The subject was thoroughly discussed, and anti-slavery sentiment was doubtless greatly

increased thereby, but the proposed chapter was not adopted.

No one, however, knowing the facts, could fail to see that the cause was "marching on." In the General Conference of 1836—twenty years before—there were fourteen Abolitionists. Two of the number attended an anti-slavery meeting one evening, and were, by a formal vote of the General Conference, censured for thus bringing disgrace upon the body. Now the subject was freely discussed in open Conference day after day, with nearly equal forces arrayed on either side. And even a public *political* anti-slavery meeting was attended by scores of the members, and no thought of censure was entertained.

The writer is aware that he has traveled outside the scope of this history in giving some of the above facts, but he thought the reader would desire this amount of information on the general subject.

CHAPTER V.

1856-7.

THE Ninth Session of our Conference was held in Appleton, commencing on the seventeenth day of September, 1856.

Many of the preachers had never seen this young and promising town, and they were delighted, both with the appearance of the college and with the majestic Fox, one of the grandest rivers in the Northwest. The immense water-power was thought by some of them to insure a city of large proportions in the near future.

The beginning of our work here has already been chronicled. In 1850 it became the head of a circuit, embracing what is now Neenah and Menasha. It soon demanded, and received, the entire labors of a minister. In 1854 the first church edifice was reported. It was a frame building 40x60, with a basement above ground, and a gallery at each side and one end, which greatly increased its seating capacity.

Bishop Simpson, elected to the episcopacy in 1852, presided at this Conference. He will be characterized hereafter. W. H. Sampson was re-elected secretary, and J. C. Dana and Geo. Fellows assistants.

The ordinary routine of business passed on with usual dispatch. Some new interests were brought to the view of the Conference, which were promptly considered.

Among these were the Wilberforce University, in

Ohio, and the Evansville Seminary within our borders. The former was designed for the benefit of the African race especially, and was just struggling into existence. It seemed very proper that an institution for such a purpose should bear the name of the distinguished Christian statesman whose efforts were so effective in the abolition of African slavery in the British West Indies. But this was of comparatively small account. The intrinsic character of the enterprise commended itself to every true philanthropist, and the Conference heartily commended it, and pledged cooperation with other Conferences in its establishment. The other institution also received a cordial indorsement, and five visitors were appointed to aid the trustees in their new undertaking.

Lawrence University was still very promising, and prosperous in everything except in finances. Said the Committee on Education: "It has now fully organized the four regular college classes, with a course of study prescribed in its catalogue equal in extent and variety to that of any college in the Eastern States." It was doing its work in three departments—preparatory, academic, and collegiate—with a large patronage of students.

But its exchequer was very meager. The plan of raising fifty thousand dollars by the sale of perpetual scholarships at fifty dollars each, had not met expectation. The requisite number had been sold, but as the purchasers had considerable time on them, many were never paid for. On some, one or two payments only were made. On the whole there was a failure of many thousand dollars. The causes for this were various. The process of selling extended through a period of several years, such was the poverty of the sparsely-populated country. Then only one-third of the price was due, leaving one and two years for the other payments. During these five or six years some had died, some had removed from the country, some had

experienced reverses of fortune, and some, perhaps, who supposed they could sell at a great advance, when they found they could not, refused to pay up. Those who sent their children at once, or intended to soon, of course paid for their scholarships; so did some others. This brought a large number of students, but very little money to pay expenses, as only the interest on the scholarships sold was available. Thus the trustees became very much embarrassed, and, but for the self-sacrificing spirit of the professors, the college could not have long survived.

The Committee on Education looked the difficulty directly in the face, and frankly informed the Conference of the facts.

There were some hopeful signs. Citizens of Appleton had pledged ten thousand dollars to increase the endowment, on condition that twenty thousand dollars should be raised from other sources. Then there were several students in the college classes who intended to enter the ministry. This was an additional incentive to action. So, with unflagging courage, the heroic band went on.

As usual the slavery question was prominent. A committee, consisting of H. Requa, P. B. Pease, and O. E. Hall, was appointed on the subject. Following a well-written preamble are seven resolutions, four of which are here given:

“*Resolved*, That while we deeply regret the failure of our last General Conference to effect a change in our General Rule on Slavery, we record with gratitude the fact that a large majority declared in favor of the highest measure ever proposed by an Annual Conference on that subject.

“*Resolved*, That we highly approve of the provision made by the last General Conference for the publication of anti-slavery literature by our Book Concern, and confidently look forward to the day when slavery shall be treated in all our publications like intemperance or any other sin.

“ *Resolved*, That in accepting the ministerial office we have never relinquished our rights, as citizens or as Christians, to speak our sentiments, to vote our principles, and to pray for the universal triumph of the principles of the gospel of Christ; and, by the grace of God, we never will.

“ *Resolved*, That we deeply sympathize with the suffering freemen of Kansas, and that we will ever pray and vote for the complete triumph of the glorious cause of liberty.”

Young readers will probably see, as older ones will call to mind, that Abolitionists then met the same influences that Prohibitionists do now. The cry, “Political preachers!” “Keep politics out of the pulpit!” etc., then meant, “You must do nothing to hurt my party.” It means the same now. But as we were not awed into silence by the slave-power then, so we will not be by the liquor-power that is now dominating this Nation.

The Conference last year was much more formidable in appearance than this, as about one-half of the preachers had fallen into the newly formed Conferences. The absence of many of the older members was especially noticeable; as, A. Brunson, W. Wilcox, C. Hobart, D. Brooks, A. Calendar, I. Searl, and M. Himebaugh. Still there remained ninety-two with us, including those on trial, among whom was a sufficient number of experienced men to guide matters safely. The two last named returned to our Conference after a few years.

Of the young members who were removed by the division, one especially—John L. Dyer—reached an enviable distinction. This distinction was won, not by discoveries in science, inventions in art, or brilliant pulpit orations, but by self-sacrificing toil. After a few years he went “West,” and became a pioneer presiding elder. His district covered all there was of Colorado and Arizona. Perhaps he could not, with Paul, speak of “perils in the city,” but he prob-

ably could of "perils in the wilderness," "perils by the heathen," and "journeyings often." And those journeyings were not performed in palace cars. "A noble son" of his became territorial judge, and was assassinated by a mob on July 3, 1875, for standing erect "for law and order and principle." The old veteran still lives, respected and honored by all.

One remarkable circumstance came to light in the cabinet work of the Conference this year; viz., not one of the six presiding elders was in the cabinet the year before. This was a little embarrassing, yet we got along tolerably well.

The bishop was on his first episcopal tour in this part of our great field. He was elected in 1852, and had already acquired considerable fame as a pulpit orator, though he had not reached his zenith. His sermon in College Chapel on Sabbath produced a profound impression. It was founded on Acts xx, 24.

A pen-and-ink description of the magic power of the preacher, or of the effect of the sermon on his hearers, would be a vain attempt. Suffice it to say, that more were ready to be martyrs at its close than at its beginning, and some probably settled the question as to their life-work who had been vacillating.

In looking over the work of the year it was seen that a decided advance had been made in all our borders. Such had been the success of the Norwegian Mission that a separate district was created for it, containing ten appointments, the charge of which was committed to I. M. Leihy.

The work had so extended among our own people that more than twenty new pastoral charges appear in the Minutes. A few of these will be mentioned here, and for the others the reader is referred to the proper appendix.

A new district was also formed in the English work, called Watertown, to which C. G. Lathrop was appointed.

A. P. Allen was appointed to Fond du Lac District at

the preceding Conference; but his health failing somewhat, he resigned it, and I. M. Leihy was appointed thereto for the rest of the year. At this Conference it was put in charge of H. Requa. The incumbents of the other districts were the same as the previous year.

Very little change occurred in the appointments except in name. City Mission, in Milwaukee, became Grove Street; and Wauwatosa, Brookfield.

Kewaunee, a circuit almost without bounds, in Fond du Lac District, was a new pastoral charge. N. J. Aplin, in charge of Manitowoc the previous year, skirmished along its southern border, and had some romantic experiences. West Beloit, in Janesville District, was also a new charge, and its subsequent history indicates that its formation was premature. Appleton District showed the most enlargement. Seven new charges appear, besides New London, in connection with Hortonville. But "Appleton, Second Ward," was not a success.

The statistical report would show a great lack of success were it not for the removal of so many ministers and members by the division of the Conference. The report is as follows: Members, 6,690; probationers, 1,366; local preachers, 158; effective preachers in Conference 105; superannuated preachers, 11; total, 8,330; pastoral charges, 109; places to be supplied, 13.

Eighteen preachers were received on trial, and one readmitted—C. S. Macreading. Eleven were transferred to other Conferences.

C. Willerup, the father of the Norwegian Mission work in the Northwest, deserves special mention. He was not transferred, but appointed a missionary to Norway, remaining a member of our Conference. This was the beginning of our work in that land, and now for years we have had an Annual Conference there. Mr. Willerup will receive further attention in due time.

1857.

This year the Conference met in Milwaukee, in Spring Street Church, commencing on the 20th of August, Bishop R. E. Ames presiding. W. H. Sampson was again elected secretary, with S. W. Ford and Geo. Fellows, assistants. This was the second time Mr. Sampson had thus served the Conference.

Bishop Ames presided over us five years before, at our session in Fond du Lac, it being his first Conference after he was elected to the episcopacy. In the proper place some of his prominent characteristics will be noted.

Though this was the tenth session of our Conference, it had never convened in the metropolis of the State.* It is believed that the Churches in the city and the members of the Conference were mutually profited by their intercourse.

The session of an Annual Conference of the Methodist Episcopal Church ought to be a benediction to any place.

Small towns may appreciate such occasions more than large ones, but the latter are often quite as much in need of their savory influence. Milwaukee has shown its appreciation by receiving the Conference in annual session *four times* since then.

Among the standing committees of this year was one on "Lay Delegation." Previous to this time laymen had never been admitted to seats in our Conference. Of course they had been welcomed as spectators, and encouraged to thus attend. But many felt that this did not meet the spirit of the age nor the demands of the case. A committee was therefore ordered, who presented the following report:

"WHEREAS, The finances of the Church are inseparably connected with her spiritual prosperity; and

* The Rock River Conference, which covered all this country, was held there in 1844.

“WHEREAS, She is principally dependent on her laity for pecuniary assistance; and

“WHEREAS, A voice in the management of her finances, as connected with our Annual Conferences, would, we apprehend, greatly increase the interest of our lay brethren therein; therefore,

“Resolved, 1. That we will receive a lay delegation on the subject of finance, composed of one member from each district within the bounds of our Conference, who shall be entitled to give counsel and speak on all subjects directly involving the pecuniary interests of the Church.

“Resolved, 2. They shall be elected yearly by the nomination of the presiding elder and the vote of the Conference.

“I. SEARLS, Chairman.”

This was probably all that the existing law of the Church warranted the committee in doing, and the report is written with the characteristic caution of the honored brother whose name as chairman is appended.

The report was adopted, and nine laymen were elected to meet with us the next year for the purpose stated. As this was a new departure, their names are here given, as follows: David Wilcox, E. A. Foot, P. Porter, S. McLaughlin, W. W. Wright, R. R. Bateman, D. Scott, John Bangs, Geo. H. Foster.

A committee was appointed on another subject also, which had not before engaged our special attention, viz., “Peace,” of which C. S. Macreading was chairman. The report in a small compass set forth the Scriptural idea of war as proceeding from the perversion of manly powers, and looked forward to the day when, through the “active instrumentality of Christians,” it should be no more known in the earth. Little did we think as our hands were lifted for the adoption of this report that our Nation would so soon be involved in the greatest civil war known in the history of our race.

In other respects the business of the Conference went on in about the usual way.

The report of the Committee on Education showed the university to be prospering, although, like most young institutions of the kind, struggling with financial difficulties. The trustees had not abandoned the project of endowing a chair in Hebrew and Biblical literature, and had also resolved upon an effort to add \$50,000 to the Endowment Fund. To both projects the Conference gave its hearty approval.

At the recent Commencement the college had graduated its first class, consisting of four gentlemen and three ladies.

It is proper to state here that our cherished institution was commenced on a plan of giving equal opportunities, every way, to both sexes. In this respect it was a *pioneer*. Female colleges existed before this; but few, if any, had adopted the policy of the co-education of the sexes in the same institution, and in all the departments of the college curriculum. It was therefore a novel affair to see ladies constituted "Bachelors;" but being done *scientifically*, none could say aught against it.

Now many colleges are conducted on the co-educational plan, and the old idea that the female mind can not successfully grapple with the sterner studies—chemistry and the higher mathematics—is pretty thoroughly exploded. Our pioneer institution has contributed its share in settling this question.

The action of the Conference on the temperance and the slavery question showed a firm adherence to the principles previously enunciated on these subjects.

The report on Tobacco, written by the late P. B. Pease, was a brief but able discussion of its origin, nature, and the injurious effects of its use. It boldly declared that its habitual use in any form is wrong, and that reformation should "begin with the teachers of a pure Christianity." The report closed with the following resolutions, all of which were adopted with great unanimity :

“1st. That we regard the practice of smoking, chewing, and snuffing tobacco, as wasteful and filthy, alike subversive of the principles of self-denial and that purity of body required by the gospel.

“2d. That as ministers we will discountenance its use in any form, as an indulgence, both by precept and example.

“3d. That we will not vote to receive on probation any candidate for admission to our Annual Conference who indulges in the use of tobacco, until the presiding elder representing the case can give satisfactory evidence of a determination to reform.

“4th. That we will not vote to receive into full membership, or to receive ordination for the traveling connection, any candidate who is in the habitual use of tobacco, until he shall first satisfy the Conference of a determination to abstain from its use; and, in order to secure this, we most respectfully request the presiding bishop, in the examination of candidates, to ascertain these facts by interrogation.

“P. B. PEASE, Chairman.”

So far as is known, this is the highest ground ever taken before by any Annual Conference in our connection. It attracted attention and some adverse criticism, but we steadfastly maintained our ground, and have had the pleasure of witnessing its good effects in keeping our preachers from polluting their mouths and vitiating their breaths with the poisonous weed; and finally of seeing the principle incorporated in our Disciplinary regulations for licensing preachers and receiving them into the itinerant ministry, *the world over*.

The changes in the appointments still indicate progress. A new district, called Steven's Point, appears in the list, with S. L. Brown, presiding elder.

A. Hamilton succeeded C. G. Lathrop on Watertown District; A. Callender, I. M. Leihy, in charge of Norwegian District; and J. H. Jenne, E. Yocum, on Appleton District.

A few months before the Conference convened, the health of Rev. S. C. Thomas, pastor of Jackson Street

Church, partially failed, and resigning his charge, the place was supplied by Rev. H. C. Tilton, late of the East Maine Conference. In the meantime a new church-edifice had been commenced on the corner of Van Buren and Biddle Streets, called Summerfield Church, by which name it is still known. The self-sacrificing struggles of the noble band of brethren there will be noticed in due time. To this charge, H. C. Tilton, having been readmitted, was appointed.

The "Walker's Point," "Reed Street," and "Grove Street" Church of former years received another christening, and has since borne the name of Asbury Church with becoming grace.

The Norwegian District was vast in extent—embracing all the settlements of that nationality in Wisconsin, and then reaching out to Chicago in the south, and to Upper Iowa and St. Paul in the northwest.

Fourteen preachers were received on trial this year, and five readmitted to full membership who had previously been members of Annual Conferences.

At this session seven located.

G. N. HANSON, having been connected with our work since 1844, had passed to the home beyond, at the age of forty-five years. For six years he had been on the retired list. He was a thoroughly consecrated man. "His life was one of labor and usefulness; his death, triumphant and glorious."

Rev. Elmore Yocum was transferred to West Wisconsin Conference. This eminently devoted man deserves a more extended notice than can be given him here. In 1830 he was received on trial in the Ohio Conference, and into full connection in 1832. On the formation of the North Ohio Conference he fell into that body, and in 1849 came into our Conference by transfer, and was appointed presiding elder of Platteville District, on which he per-

formed four years of very successful work. The next two years he was pastor at Appleton, and the two following he was in charge of Appleton District, then extending over an immense region, to which settlers were just pushing their way, many parts of which could be reached only with great difficulty. His faithful "Oscar," that had been his traveling companion for many years, bore him on his back to many a secluded settlement and lonely cabin, almost inaccessible by any other method. He represented his Master so much that his presence was both a doxology and a benediction. He is still mentioned by the older inhabitants with expressions bordering on veneration. And what is quite as remarkable is, that in so hard a field to traverse he visited every part of it with great punctuality, and explored much new territory, though well on towards threescore years of age. Since his transfer he has been almost incessantly in active ministerial work. Now, an octogenarian, he is awaiting the call of the Master, who doubtless will soon say, "Well done, good and faithful servant!"

Some of those who located also deserve a brief tribute. Two of them were subsequently readmitted to our Conference, and therefore will not be mentioned here. The names of John Tibballs, O. E. Hall, J. C. Dana, N. Oleson, and Wm. McDonald, do not reappear in our Conference records.

Mr. Tibballs was a noble man, earnest, devout, firm in principle, and of good ability as a preacher; but he was a victim of ill-health. He attempted the itinerancy in the North Ohio Conference, and two or three times in this; but in each case was compelled to desist on account of physical disability. When last seen by the writer he resided in Bloomington, Ill., "faint, yet pursuing."

Mr. Hall did several years of good work among us,

and then felt compelled to desist from the active ministry to care for aged parents.

Mr. Dana was a rising young man, and re-entered the itinerant ranks in Minnesota Conference.

Wm. McDonald has been so long and so prominently before the world as an able preacher of Christian holiness and editor of a journal devoted to the cause as to render it unnecessary to say much in this place. Of all the able men that constituted the National Committee under whose direction so many camp-meetings have been held for the promotion of "Scripture holiness," no one possessed a keener intellect, or could give a clearer or more convincing view of the subject.

Of Mr. Oleson the writer has no knowledge after his location.

Notwithstanding the great diminution in our numbers last year by the division of the Conference, the reports of this year show a very healthful advance. They are as follows: Members, probationers, and preachers, 9,562, being an increase of 1,232. There were 131 pastoral charges, an increase of 21.

CHAPTER VI.

1858-9.

THE Conference this year was held in Beloit, with Bishop Morris as president; W. G. Miller, secretary; and S. W. Ford and Geo. Fellows, assistants. It commenced on the 12th of May, which was much earlier in the season than we had been accustomed to meet.

For several years, both before and after this, there was considerable variation in the times of holding our sessions. Previous to this year they varied from June 25th to September 17th. Their subsequent variations will be noted hereafter. The main argument for an early session was that every man might reap the fruits of his own garden, and strangely enough it prevailed.

The reader will remember that on the 12th of July, 1848, Bishop Morris organized the Wisconsin Conference, and presided during the session. In this interim Time's fingers had wrought some change, both on the robust frame of the bishop and on the *personnel* of the Conference. Very few were at this session that received appointments ten years before. This was due in large measure to the division of the Conference already described.

Eight years before, the Conference had held a session in Beloit, and the people were so delighted with it that some of them expressed a strong desire for it the next year. And surely this should not be an exception. A convocation of fifty or a hundred ministers of the gospel in any place for a week ought to be a "savor of life unto life," and thus awaken a desire for its recurrence.

The business of the Conference proceeded with the usual dispatch of those days. If anything was done out of the ordinary course deserving of special mention, it was the appointment of a "Committee on Historical Records."

This consisted of H. W. Frink, P. S. Bennett, and David Lewis. Had that committee been fully awake to the importance of the matter, they doubtless would have saved much to enrich these pages that is now beyond recovery. But it is difficult for those that are *making* history, or who are familiar with recent events, to realize their value in coming years. Now, after thirty years, we are searching and searching for some things that were then well known, and, perhaps, appeared too trivial to record. May the readers of these pages act more wisely!

The reports adopted showed no special change from former years.

The resolutions of the previous year on the use of tobacco were reaffirmed.

The first resolution of the report on Slavery affirmed, as the sense of the Conference, "that all voluntary slaveholders who are received and remain among us, obtain and retain their membership in violation of the spirit and letter of the Discipline of the Church." Another demands substantially the change in our General Rule that the Conference had been insisting upon for years, while another specifically commends the editors of the *Quarterly Review* and the *Sunday-school Advocate* (Doctors Whedon and Wise) for their bold utterances against slavery.

The report on Sunday-schools closes thus :

"*Resolved*, 4. That we, as a Conference, highly approve of the man-like, Christian-like, and *Wise-like* course of our editor of the *Sunday-school Advocate*, and that his refusing to bow down or obey the dictation of the slave-power gives his paper a larger and warmer place in our affection; and

this affection should be manifest by our increased efforts for its enlarged circulation."

That the reader may fully understand this, it should be stated that considerable anti-slavery matter had appeared in the *Sunday-school Advocate* previous to the General Conference of 1856, and that a strong but ineffectual effort was made by those opposed to this to defeat his re-election at that time. All who are acquainted with Rev. J. Anderson, the chairman of the committee, will see that the above resolution is quite characteristic.

In accordance with the Conference action already recorded, laymen were this year allowed to take a part in some of our business matters. The general question of lay delegation had not yet been agitated very much.

Of course the affairs of the university were duly considered. The report of the Committee on Education showed its liabilities to be \$17,686, and its assets of all kinds \$144,531. But succeeding years proved a great falling off in the latter, while the former held on with a very tenacious grip.

It was also shown that the Evansville Seminary had made a promising beginning, and the Conference gave it the sanction of appointing visitors thereto.

The labors of the year had developed fifteen new pastoral charges; but as the Norwegian District was disbanded, and the appointments distributed among the Conferences within whose boundary-lines they were located, this increase is not apparent in our Minutes. Really but three of these were in our Conference territory. The others were within the Rock River, West Wisconsin, Iowa, and Minnesota Conference limits. Some of these new charges have assumed positions of considerable importance, notably Sharon, Clinton, Shopiere, and Vinland.

All the districts, except the one just mentioned, remained substantially the same as last year, and the only

change in the incumbents was that Jos. Anderson was appointed to Fond du Lac District, in place of Henry Requa, who retired temporarily from the active work.

The "Disciplinary Questions" and answers present an unusual appearance. They show 21 received on trial, 1 located, 1 withdrawn from the connection, 1 expelled, and 11 transferred to other Conferences.

The new recruits will come to view more or less in future pages, some very prominently.

C. S. Macreading, who retired to the local ranks, had been in the itinerancy in New England for more than a quarter of a century. In the spring or summer of 1856 he located, came to Wisconsin, and was employed as a supply in Spring Street Church, Milwaukee, until the ensuing session of our Conference, to fill the vacancy caused by the resignation of Milton Rowley, who had also been a supply there during the former part of the year.

Mr. Macreading was readmitted to our Conference in 1856, and was continued in the pastorate of that Church for two more years, at the expiration of which he located. A few months after, he withdrew from the Church with which he had long been identified, and joined the Presbyterian Church, being admitted thereto as a minister of the gospel on his certificate of location.

For some time a dissatisfaction with our itinerant system had been growing upon him. He finally concluded that, after "allowing others to look up his appointments for twenty-seven years, he was capable of doing that work himself." A few weeks of trial in the new work of "candidating," impressed him with the fact that ministers of other Churches can not select their fields of labor at will. He soon saw his mistake, returned to the Church of his early choice, and was employed as a supply at Belvidere, Ill., where, before the year closed, he was called to his reward. Mr. Macreading was an able preacher, a frank, noble,

generous man; but these good qualities were discounted by strong impulses, which fact explains the unwise step described. He frankly admitted his error, and accused himself more severely than his brethren did.

J. W. Donaldson was admitted on trial in 1854, had been ordinarily successful, and now deemed it best for him to enter the Congregational ministry. For this purpose he withdrew from the Methodist Episcopal Church.

Wm. Stevens, who had been a few years in the Conference, closed his career among us quite dishonorably.

Of the eleven who were transferred to other Conferences, seven were in the Norwegian work, and no special account of them can here be given.

John Nolan took his place among us in 1850, acquitted himself well in several appointments, had been on the list of superannuates for two years, and now, having recuperated, came into the effective ranks, was transferred to West Wisconsin Conference, and appointed to the charge of Mineral Point Seminary. He had served the Church in that place as pastor for two years, and his return in this new relation indicated the esteem in which he was held.

J. C. Aspinwall was a veteran. For many years he was an itinerant minister of considerable mark in New England, and two years in Wisconsin Conference, his appointments being Fall River and Appleton. From the latter place he was removed, by transfer, to Madison, in West Wisconsin Conference. He did good service for years, reached a ripe old age, and passed, a few months since, to a better inheritance.

J. De La Mater had been with us but a short time. The writer knew but little of him, and is not able to give his subsequent history.

T. C. Golden, connected with the Conference since 1851, was transferred to the West Wisconsin Conference.

During this year a new church edifice in Milwaukee, known now as Summerfield Church, was completed. It was built by the Jackson Street Church and congregation. The contract for its erection was let February 26, 1856, and on February 3, 1857, the lecture-room was dedicated. In this the society worshiped till April 4, 1858, when the auditorium was dedicated by Dr. R. S. Foster, now one of our bishops. It stands on the corner of Biddle and Van Buren Streets; is a brick edifice, rather imposing in size, has little architectural beauty, but is well equipped with needed rooms, and has a seating capacity of about six hundred. A good brick parsonage stands in the rear of the church, fronting on Biddle Street. The present valuation of the entire property is \$32,000.

It seems almost invidious to mention particular names where others did so well; but all will admit that great credit is due Mitchell Steever, Geo. H. Austin, and R. P. Elmore in pushing the enterprise to completion. The charge has been for years one of the most prominent in the Conference.

1859.—FIRST CONFERENCE.

This year is memorable as the one in which our Conference held two sessions. The first commenced on the 20th of April, at Sheboygan Falls; the other, October 13th, at Whitewater. Of course they must be treated separately.

The one at Sheboygan Falls gave a good opportunity to test the force of the *garden* argument, already alluded to; but really the preachers did not wait for that to develop its strength. There was no railway in that part of the State, and the roads were almost impassable with private conveyances. So great was the dissatisfaction that no opposition was made to a return to autumn as the time for our annual sessions.

Bishop Osmon C. Baker presided at the session at Sheboygan Falls. He was elected to the episcopacy in 1852, and this was his first visit to our Conference. A more extended account will be given of him hereafter. W. G. Miller was the principal secretary, and S. W. Ford and Geo. Fellows, assistants.

A new and a very unpleasant circumstance met us at this Conference. J. W. Wood, presiding elder on Janesville District, had divorced his wife and married another woman, for other causes than the one specified by our Lord as the only ground of justification for such action. Charges had been preferred; but, with consent of parties, their prosecution was postponed till this session of the Annual Conference, on condition that he should cease to exercise his ministerial functions till then, which he did.

The bishop called W. G. Miller, who had been pastor at Janesville for two years, to represent the district in his council.

In due time Mr. Wood was put on his trial, and, after a patient hearing of the whole case, he was expelled from the ministry and membership of the Church by an almost unanimous vote.

This was a very serious transaction. It was concluded at an evening session. Sadness was in every heart. The darkness without symbolized the gloom within. Mr. Wood had stood well among his brethren, was a rising, promising man; and could the Church have been vindicated, and the proper moral effect produced by sorrow on the part of the Conference, he would have been spared. But the issue was forced upon us, and we were compelled either to maintain the Scripture standard, or practically indorse the loose views so alarmingly prevalent relative to divorce and re-marriage.

After the case was decided, the following resolutions were presented and adopted :

“1. That this Conference shall deem it a high misdemeanor for its members to solemnize matrimony between parties, either of whom has a husband or wife not divorced for the cause specified by our Lord in Matthew v, 32, and xix, 9.

“2. That in administration, all such marriages, as well in the laity as in the ministry, should be treated as cases of immorality.

P. S. BENNETT,

“S. C. THOMAS,

“W. H. SAMPSON.”

The writer offers no other apology for giving so much space to this affair, than the principle it involves. This was firmly maintained by the Conference against a strong current of sympathy, and equally so by the General Conference, to which the case was appealed.

As to the business of the Conference, there was nothing remarkable.

Favorable mention was made, in the report on Education, of our rising university, of Evansville Seminary, and of the Garrett Biblical Institute.

Several Conferences had recommended changes in the General Rule on Slavery; and as all were in the line of progress, we deemed it best to concur in them all, but gave our decided preference to our own, viz.: “The buying, selling, or holding a human being as a slave.” Its brevity, comprehensiveness, and unmistakable import made it, to our minds, the best of any proposed.

As the intoxicating quality of lager-beer had been called in question, the Committee on Temperance considered the matter, and reported that its use “as a beverage is a violation of the General Rule in our Discipline on the subject of spirituous liquors,” and this view of the case was heartily concurred in by the Conference.

The general plan of the work underwent a slight change.

Watertown District was dropped as such, and its charges distributed among other districts.

Four presiding elders (including J. W. Wood, whose case has already been noted) finished their full terms. But as there was one district less, only three new men were appointed to fill the vacancies. These were, W. G. Miller, to Milwaukee District; C. D. Pillsbury, to Racine District; and Daniel Stanbury, to Janesville District.

There were but eight new pastoral charges formed at this Conference, and the increase of effective laborers was about the same; but the reports showed a total increase in the ministry and laity of 1,269.

J. M. S. Maxson had died during the year, and also the wife of Rev. S. W. Martin.

We had not previously published the obituaries of ministers' wives in our Minutes; but it seemed eminently proper to do so, and the custom inaugurated this year has continued to the present time.

MR. MAXSON was received on trial in 1850, continued seven years in the active work at Omro, Fall River, Grove Street (Milwaukee), Oconomowoc, Rosendale, and, in May 1848, he was appointed to Ripon, where, on the nineteenth day of the next month, he ceased almost at once to work and live, at the age of thirty-six.

MRS. MARTIN died on the 21st of March, 1859, after bearing "with Christian fortitude and cheerfulness" the burdens incident to our itinerancy for nearly twelve years. "A few hours previous to her departure she appeared serene and joyful, and passed away, shouting 'Glory! Glory! Glory!' to her home in heaven."

1859.—SECOND CONFERENCE.

As already stated, two sessions of our Conference were held this year. The second was in Whitewater, commencing on the 13th of October, less by one week than six months from the first.

It will be noticed also that this fraction of a calendar year was in a season when few special revival services are usually held. During the preceding winter many had been brought under the watch-care of the Church as probationers, and the figures indicate a remarkably small number that bore the process of *sifting*, as there was a decrease of 944. There was an increase in the full membership of 153, thus reducing the loss to 791. Taking the two fractional years as one—which is the only fair way to do—we find an increase of members and probationers of 359.

For the third time this Conference enjoyed the presidency of Bishop Ames. S. W. Ford was elected secretary, and Geo. Fellows and R. M. Beach, assistants.

A new and needed office seems to have been created at this Conference; namely, a statistical secretaryship. It was filled by H. C. Tilton, with M. Himebaugh as assistant.

So brief had been the Conference year that but little business had accumulated.

The action relative to the benevolent and literary institutions was much as at the next preceding Conference.

On the absorbing subject of slavery we maintained our well-chosen position, concurred in all the proposed changes that indicated progress, and adhered tenaciously to the rule proposed to the other Conferences four years before.

No one of the preachers had died; but the wife of Professor L. L. Knox had been called to her rest. She was a woman of rare endowments and culture. A daughter of Rev. Elias Bowen, D. D., of Oneida Conferencé, she inherited much of his strong mental qualities and decision of character. She graduated from Oneida Conference Seminary in 1841. Soon after this she became preceptress of the Gouverneur Wesleyan Seminary, in which Rev. L. L. Knox was a professor. The last exercise of the exhibition at the

close of the year—though not printed in the program—was their union in the bands of matrimony. Her last earthly home was in Appleton, her husband being a professor in the university there. Her present home, we trust, is in one of the “many mansions.”

As the reader has noticed, the work had not expanded much in any respect during this short year. But since our session in 1855 there had been a marked increase, especially if we take into account the fact that nearly one-half our ministers and laymen were set off that year into other Conferences, as already noted.

The following facts will give some idea of this expansion in the ministry. In 1855 we elected five delegates to the General Conference, to be held in May following. At that time the basis of representation was so changed as to allow but one delegate to every forty-five members of an Annual Conference in full connection. Previously the basis was one to every twenty-four—a difference of twenty-one. Yet notwithstanding this, and the division of the Conference, we found ourselves entitled to the same number as in 1855. The delegates were W. G. Miller, I. M. Leihy, S. C. Thomas, Edward Cook, and P. S. Bennett. Reserves—H. W. Frink and H. Requa.



MR. R. P. ELMORE.

CHAPTER VII.

1860-1.

ON the twenty-sixth day of September, of this year, our Conference convened in Janesville for its fourteenth annual session. For the second time Bishop Scott presided over the body, and for the second time the Conference was held in the enterprising city just named. For the third time S. W. Ford was elected secretary; R. M. Beach and J. C. Dana were his assistants. M. Himebaugh was statistical secretary, with R. C. Parsons as assistant.

The business of the Conference was done about as usual.

Dr. Edward Cook, for the last two years pastor of Summerfield Church, Milwaukee, had been re-elected president of Lawrence University. It was the understanding, however, that he should devote the year to the financial interests of the institution, and that Professor Mason should act as president.

Co-operative action was pledged to the Evansville Seminary and the Garrett Biblical Institute. To the latter the Conference committed itself more fully than ever before.

The anti-slavery agitation had for years been forcing itself upon the public mind. It began in the Eastern States more than a quarter of a century before this period. The attention of our Church was especially called to it, about 1836, by the discussions in the General Conference held that year. Many of our "chief ministers," honest and earnest in their zeal for the peace of the Church,

sought to smother the rising flame. It was impossible. Every such attempt led to a more thorough investigation, a better understanding of the horrible system of slavery, and of the relation of our Church to it.

The subject began to be discussed everywhere—through the press, on the rostrum, in the pulpit—and it soon became evident that an “irrepressible conflict” was upon us. It found its way into the United States Congress, and became a disturbing factor in National politics. A remarkable circumstance about it was that the very bodies that tried the hardest to quiet the agitation did the most to promote it.

Slaveholders took offense at J. Q. Adams for his manly determination to defend the rights of all, and sought to expel him from the House of Representatives. His masterly defense, which occupied several days and was published in the *Congressional Globe*, was an earthquake shock to the Nation.

The General Conference of 1836 discountenanced all agitation of the subject; yet at the very next meeting of that body, in 1840, they passed a resolution to the effect that in a Church trial a colored member should not testify against a white member. This sent a thrill of indignation far and wide, and awoke many to a realization of the growing evil that had crept into our Zion. So also in other cases that a want of space forbids to mention.

Nothing intensified and crystallized anti-slavery sentiment like the enactment of the Fugitive-slave Law of 1850, and the Kansas-Nebraska Act of 1854, already noticed.

A political party had already been formed to antagonize the slave-power. It was known as the Liberty party in 1840 and 1844, as the Free-soil party in 1848, as the Free Democracy in 1852, as the Republican party in 1856, and so to the present time.

While our General Conference of 1860 was in session in Buffalo, New York, the National Republican Convention put in nomination, for President of the United States, Abraham Lincoln, who was elected in the November following.

If the pending election did not intensify the excitement of the General Conference on the slavery question, it surely did not allay it. A committee was appointed, consisting of one from each Annual Conference, as at the previous General Conference, to whom all communications relating to the subject of slavery were referred. W. G. Miller was the member from our Conference. Calvin Kingsley was chairman. He had done very effective work for the cause. At the General Conference of 1852 he contended earnestly for advanced action against a strong conservative and semi-proslavery current; and as he saw himself overpowered, he said: "I will be heard on this subject at some time." Prophetic words! The *time* had now come. A strong report was presented to the General Conference on the 16th of May, by the chairman, read in a clear voice, and with modest yet commanding dignity.

It was deemed best to recommend but a slight verbal change in the General Rule on Slavery, and thereby to make it express no more or less than it was believed by many that our fathers meant by its adoption. This change was to add the word "holding," and to substitute "or" for "and." It would then read: "The buying, selling, or holding of men, women, or children, with an intention to enslave them." The report also recommended *our present* "*Section on Slavery.*" It is here reproduced, for the benefit of those who have not a copy of our Discipline:

"*Question*—What shall be done for the extirpation of the evil of slavery?

"*Answer*—We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buy-

ing, selling, or holding of human beings, as chattels, is contrary to the laws of God and nature, inconsistent with the Golden Rule, and with that Rule in our Discipline which requires all who desire to remain among us to 'do no harm, and to avoid evil of every kind.' We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means."

A minority report was also presented, opposing any change in the Discipline on the subject. Both reports lay on the table till the 23d, when the majority report was called up for action. Granville Moody, of the Cincinnati Conference, opened the discussion, which was continued by ten others for several days. Much other business was done in the meantime. On the 29th of May a vote was taken on the adoption of the proposed new General Rule, 138 voting for, and 74 against it. Thus it failed by 17 of the required two-thirds majority.

The discussion continued on the adoption of the proposed new chapter till the 31st, when it was carried by a vote of 155 for, and 58 against it, being 48 more than the requisite majority. In the entire contest, on all the side issues as well as on the main question, our delegation was a unit, all voting for the most stringent measures proposed to extirpate slavery from the Church.

Wisconsin Conference was also represented in the discussion.

The excitement was high, and it was difficult to obtain the floor. One of our delegates, however, succeeded, and spoke in favor of the majority report, under three propositions, namely:

I. The report clearly expresses the sentiment of the Church on the subject.

II. The report indicates the very line of conduct which our border brethren have all along declared they pursue.

III. The aggressive character of slavery demands its adoption.*

At the session of our Conference now under consideration, the action of the General Conference on this subject was heartily approved. Though not all that we desired, it was decided progress, and, as such, very encouraging.

Turning our attention to the general plan of the work, we see but little essential change. The seven districts continue about as the year before; but on four of them there are new incumbents. Daniel Stanbury, in charge, the last year, of Janesville District, had been prostrated by paralysis, and H. C. Tilton was appointed as his successor; I. Searls succeeded A. Hamilton on Beaver Dam District; M. Himebaugh, J. H. Jenne, on Appleton District; and R. S. Hayward, S. L. Brown, on Steven's Point District.

There had been no deaths of members of the Conference; but a distinguished local elder, Rev. Wm. Fox, who had rendered much valuable service as a supply and in other relations, had passed to his reward. The Conference, in view of his services, made the following minute:

“WHEREAS, Our dear and venerable brother, Rev. Wm. Fox, a local elder, who ‘helped us much in the Lord,’ has, during the past year, exchanged mortality for life; therefore,

“Resolved, That we cherish a grateful recollection of his useful and self-denying labors in building up the cause of the Redeemer among us, and that we tender our Christian condolence to his afflicted friends.”

* The reader may deem the foregoing a digression from the proper trend of this history. Perhaps it is. Yet in view of the absorbing interest then felt in the subject, and of the difficulty those who now desire to become acquainted with the facts may have to find reliable sources of information, the writer has felt justified in presenting them here.

Five located at this Conference; but as two of them were afterwards readmitted, they need not be noticed here. J. H. Hazeltine was received on trial in 1852, and had acquitted himself well in the work for eight years. A. Griswold was received one year later. He was zealous and quite successful. After his location, he was employed at different times as a supply. R. M. Beach came to us from an Eastern Conference in 1856. He was a reliable man, a fair preacher, and always commanded respect.

The entire lay and ministerial force for beginning another year's work was 11,823, an increase of 318.

Nine new churches had been erected, and seven parsonages.

This year our conference was first represented in the missionary work in the Orient by the appointment of I. L. Hauser missionary to India.

1861.

This year the Conference met the second time in Fond du Lac, and the second time Bishop Osman C. Baker took the chair as our presiding officer.

The reader may have noticed a similar coincidence in the last session.

S. W. Ford was elected secretary, with R. M. Beach and H. Colman as assistants, and R. C. Parsons statistical secretary.

The session commenced on the 18th of September.

The preceding year had been one of immense agitation, not only within our bounds, but throughout the Nation.

Reference has already been made to the anti-slavery agitation and its increasing intensity. A few additional words will place the subject in a more intelligible light, before young readers especially, and better prepare them for what follows. The object of the Liberty party, organ-

ized in 1840, was to awaken the whole country to the enormity of slavery, and to secure, as soon as possible, the abolition of slavery in the District of Columbia and in the Territories over which Congress had jurisdiction; and also the suppression of the slave-trade between the States of the Union. These were deemed important steps to the final destruction of the system. The party retained its name and purpose in the next Presidential campaign, with the same standard-bearer. In 1848 it took the name of the "Free-soil Party," with Martin Van Buren for its Presidential nominee. In 1852, John P. Hale was the candidate of the same party under a slightly changed name.

Soon after this, an act was passed by Congress, in utter violation of a solemn compact made in 1819, known as the Missouri Compromise. By that compact slavery was to be forever excluded from all new States and Territories formed north of $36^{\circ} 30'$ north latitude. The Act referred to opened all unorganized territory to the introduction of slavery if the people so willed. This tended to awaken the Nation to the aggressive power of slavery more than the Fugitive-slave Law of 1850.

The anti-slavery elements from all parties soon consolidated into the "Republican Party," and John C. Fremont was its first candidate for President. This was in 1856. In 1860 it triumphed in the election of Abraham Lincoln as President of the United States.

This greatly enraged the South. It was understood there to mean the death of their cherished institution—Negro Slavery. To protect this, eleven States seceded from the Union, formed a "Southern Confederacy," and elected Jefferson Davis their President. He was inaugurated February 18, 1861, two weeks before the inauguration of Abraham Lincoln.

Meanwhile the Confederates were making warlike preparations, and soon commenced open hostilities.

An extra session of Congress was ordered, and seventy-five thousand troops were called for by the President, to quell the rebellious insurrection. To these, others were soon added, and the whole country was convulsed with a gigantic civil war.

In these circumstances our Conference met in 1861. A committee, unknown in our former history, was now demanded. It was called a "Committee on the State of the Country." The committee, of which J. H. Jenne was chairman, presented a strong report, fully sustaining the Government, and pledging co-operation in suppressing the Rebellion, which was enthusiastically adopted.

The following extract will show the spirit of the Conference and the reasons for their action:

"1. We regard the pending war, waged by some of the States of this Union against the Federal Government, as growing out of disloyalty to truth and hatred of justice, leading them to desire a larger liberty for wickedness than is allowed them in a loyal relation to the Nation. The following reasons justify this conclusion: 1. They have never been restrained by the Government, in any form or degree, from such pursuit of life, liberty, or happiness as is consistent with the rights of others. 2. They have been protected most effectually in all their lawful interests and pursuits. 3. The Government has denied them nothing which it has accorded to other citizens. 4. As compared with the Free States, they have shared in large excess the offices, honors, and pecuniary subsidies of the Government. Relatively, they have been more supported than supporting. 5. Still further, to meet a peculiarity in their case, growing out of a great social wrong among them, the Government has discriminated in their favor by an exceptional administration, limiting and restraining the great principles of equal justice with respect to them, while the same have universal application with respect to all other citizens.

"Inasmuch, then, as in the Union they have all the aids and securities they can have, or ought to have anywhere in the lawful pursuit of lawful ends; and inasmuch, also, as they have had, by courtesy and favor, both toleration and support from Government, beyond the claims of equity and natural

justice--and somewhat to the reproach of both—they can have no other reason for this revolt than to secure a larger liberty for unrighteousness. This rebellion, therefore, is not only against this Nation, but is treason to the entire race and to Heaven.”

“A war meeting” was held in the Conference-room during the session, at which several patriotic speeches were made. Enthusiasm reached a high point. One brother, who was evidently so excited that he hardly knew whether he was fighting rebels at the front, or in a ministerial gathering in Wisconsin, declared he was “perfectly cool.”

The action of the General Conference of 1860 in relation to slavery has already been described. It produced considerable agitation and dissatisfaction in the “Border Conferences.” Some of them declared they could not carry into their administration the requirements of the new chapter. The East Baltimore Conference proposed that each Annual Conference should be empowered to make its own regulations on the subject; and to effect this, and perhaps other ends favorable to their locality, incipient steps were taken to call an extra session of the General Conference.

Against all these positions our Conference took unequivocal ground, declaring not only in favor of the new chapter, but also “that there can be administration under said chapter in all Conferences in which the Methodist Episcopal Church has a moral right to send her money and her men;” and that to grant the request of East Baltimore Conference “would be a shift of the responsibility, while it would roll all the guilt that might follow upon the whole Church.”

Though the slavery question and its culmination in the Civil War had become the absorbing one, a new departure was proposed in our war with the liquor-traffic in the adoption of the following:

“That H. C. Tilton be, and is hereby, appointed to

confer with the governor of the State, most respectfully requesting his excellency to appoint a committee of seven to institute a thorough temperance investigation throughout the State; the duty of this committee to be to appoint sub-committees in every county in the State to collect facts and statistics as follows: 1. The number of liquor-shops licensed and unlicensed. 2. The number of habitual drinkers. 3. The number of families suffering from the intemperance of their connections. 4. The number of cases of delirium tremens and serious accidents occasioned by liquor-drinking. 5. The number of deaths, murders, and other crimes caused by intemperance. 6. Such other facts as may aid in forming an estimate of this fearful wrong. The sub-committees to report the results of their investigations to the Central Committee, who will compile and publish them."

An effort to secure a committee in Congress for similar purposes has been persistently made for several years by the National Temperance Society; but, so far, the liquor-power has prevented success.

It will be seen that our Conference was several years in advance on this subject.

R. Z. Mason, for some years a professor in our university, appears this year as president, in place of Edward Cook, resigned. As financial agent, P. S. Bennett succeeded S. C. Thomas, who had rendered good service since 1857. Dr. Cook was president of the college from 1853 (the year the collegiate department was organized) until 1859, when he resigned, and was pastor of the Summerfield Church, Milwaukee, for the two succeeding years. It will be remembered that in this calendar year two Conference sessions were held. In 1860 he was again elected to the presidency of the college, but it was understood that this relation was nominal, and that Professor Mason should act as president, while he should devote his time to

increase the endowment. His name appears in our records this year for the last time. He subsequently took charge of Claflin University, in South Carolina, and, after doing grand work there for many years, closed a long and useful life.

The districts remained about the same as before, and there was but one change in the incumbents—T. O. Hollister succeeded J. Anderson on the Fond du Lac District.

In an early day *immigration* furnished an important element of our growth. Now, and for a few previous years, the tide was turning, and *emigration* began to deplete our ranks. The effects of the war also, in this respect, were appearing. It is not strange, therefore, that but seven were admitted on trial, or that there was a slight decrease in the laity.

There was, however, a gain of four church edifices and five parsonages, with a total increase in their valuation of \$8,795.

On the 4th of July, 1861, the Spring Street (Milwaukee) Church lost their house of worship by fire. This was their second calamity of that kind in the space of a little more than seven years. Undaunted, they entered upon the work of erecting another on the same lot, similar to the second one built by them, described in the annals of 1843.

Our nominal war record began this year by the appointment of S. L. Brown chaplain of the Seventh Regiment of Wisconsin Volunteers.

DANIEL STANBURY, who appeared once or twice in the Conference-room at our last session, a physical wreck, had passed to his inheritance beyond the vale. He was a man of great moral worth—sincere, devout, earnest, and strongly attached to the Church of his choice. He died, honored and lamented by all who knew him, October 28, 1860, a few days after the close of our last session.

Three of the preachers were bereft of their wives during the year, viz.: S. W. Ford, W. H. Sampson, and R. P. Lawton.

MRS. FORD, after a protracted and severe illness, died in Waupun, where her husband was pastor, on the 13th of January, 1861. For about fourteen years she had been her husband's faithful companion in his work. "She was of modest, retiring habits, her piety consistent and deep. She died in great peace."

MRS. SAMPSON was the daughter of Rev. Julius Field, one of our pioneer preachers. She was a person of fine literary attainments. She had been preceptress in Amenia Seminary, New York, and had also occupied other responsible positions. She was amiable, modest, unassuming as a child. After adorning her husband's home for a little more than seven years, she passed to a better home, August 27, 1861.

MRS. LAWTON was a great sufferer for many years, especially during her husband's ministry, and therefore could render him but little *active assistance*. On the 31st of July, 1861, her physical sufferings terminated in death.

Samuel Watts, L. Hallock, and J. Van Voris—all good men and true—located this year. The former had been in the work since 1850. He settled in Appleton, where he lived a very exemplary life till January 28, 1889, when he was suddenly killed by a train of cars. The writer has no knowledge of the others after they located.

CHAPTER -VIII.

1862-3.

THIS year the Conference met in Kenosha, where, in 1848, it held its first session. The preachers came together with unusual sadness. The war-cloud spanned the horizon, and it was very dark ; faith *only* could discern even a silver lining.

Bishop Janes, who was with us for the third time as our president, opened the Conference with a prayer that will never be forgotten. He seemed almost crushed under the terrible outlook ; yet he took such a firm hold of God, of his promises, of his attributes, that he also seemed assured of the final suppression of the Rebellion. In both these all heartily sympathized.

The session began on the first day of October. S. W. Ford was re-elected secretary, with H. Colman and Samuel Fallows assistants. R. C. Parsons was again elected statistical secretary.

An inside view does not reveal much advance in this part of the Church militant. Indeed, the *Nation militant* engrossed universal attention, and doubtless weakened many lines of religious work. Still, in some respects we made a little progress, and, on the whole, about held our own.

Only four were received on trial in the Conference. Three, however, were readmitted from the local ranks, so our recruits were about the same as the year before.

At the previous session one of our ministers had en-

tered the army—S. L. Brown—as noted already. But in course of the year H. C. Tilton accepted the chaplaincy of the Thirteenth Regiment of Wisconsin Volunteers, went into the service, was taken severely ill, resigned his commission, regained his health, and re-entered the regular ministerial work at this Conference. Few have so varied an experience in one year.

The general plan of the work was about the same as the previous year. But two new pastoral charges were added. The districts were the same, and manned the same, except that W. H. Sampson succeeded W. G. Miller on Milwaukee, and H. C. Tilton, C. D. Pillsbury on Racine District.

Two of our number—Thomas White and J. M. Snow—were removed by death. So also was the wife of Rev. Cyrus Scammon.

MR. WHITE was received on trial in 1857, preached about two years with great promise of usefulness; then, in failing health, he removed to California, in hope of averting that fatal disease, the consumption. It was too late. He died, “triumphing in the same Savior he had so successfully preached to others,” in September, 1861.

MR. SNOW was one of our pioneer preachers, entering the work in 1838. In 1853 he became disconnected with the Conference. He was subsequently readmitted, and “died in great peace, in the city of Chicago, Illinois, April 30, 1862.”

MARY Y. SCAMMON died in Kenosha, where her husband was at the time stationed, September 24, 1862. Since 1837 she had been an itinerant’s wife. “Her piety was uniform and consistent, shedding a glow of sunshine on all around her. She lived a useful life, beloved by all, and died a triumphant death.”

Our war record was continued by the appointment of

two chaplains—C. D. Pillsbury to the Twenty-second, and Samuel Fallows to the Thirty-second Regiment of Wisconsin Volunteers.

The reports showed a small increase in the membership, but a decrease in most of the benevolences. Such are the effects of war.

It had now become apparent to many minds that either slavery or the Federal Union must be destroyed. So our Conference action on the slavery question, as last year, was merged into that on the "state of the country." The report of the committee on this absorbing subject, as adopted by the Conference, was full of patriotic and loyal assurances. President Lincoln had a short time before publicly declared his intention to issue a proclamation of emancipation, as a war measure, in all States and parts of States in an attitude of rebellion at a specified date. The Conference fully indorsed this, and expressed strong "faith in the ultimate triumph of human rights."

Though the country was in such a ferment of excitement, the Conference did not forget those interests that conserve the Nation and the world in times of peace. It planned for the cause of education on a larger scale than ever before, by providing for the formation of a Conference Educational Society. This seemed to promise well, but it failed to meet expectations.

The temperance cause was not overlooked, though it was impossible to awaken the enthusiasm over it that had existed in former years.

The benevolences also were cared for, notwithstanding a slight diminution in collections.

The General Conference of 1860 ordered that the question of lay representation to that body should be submitted to the male members of the Church for their approval or disapproval; and also that a vote should be taken in each Annual Conference on the same question. The vote of

the laity in our territory was very small. It was reported thus:

For lay representation,	429
Against lay representation,	486
	<hr/>
Majority against lay representation,	57

The Conference voted as follows:

For lay representation,	35
Against lay representation,	59
	<hr/>
Majority against lay representation,	21

1863.

Waukesha was this year favored with the Conference for the second time, and Bishop Scott appeared as its president for the third time.

The session began October 1st, the same as last year. S. W. Ford was elected secretary for the sixth time; this year his assistants were S. Fallows, R. M. Beach, and George Fellows.

The war was still raging, but the prospect for the Nation's triumph was much brighter than the year before.

On the first day of January, 1863, President Lincoln issued a proclamation as commander-in-chief of naval and military forces of the United States, by which all slaves in all territory under rebellion became free. This was an event long desired by many, and it was hailed with enthusiastic joy in all loyal circles. Some of the most discerning thought the President was altogether too tardy in his resort to this war measure.

On the thirty-first day of August, 1861, more than a year before the President became impressed with the necessity of such a measure, General J. C. Fremont felt constrained to declare all the slaves owned by those in active rebellion within his jurisdiction, "free men." This order was so modified by Mr. Lincoln as to be ineffectual. But

now, after long, sad months of disaster, he awoke to a realization of the situation as seen by the equally discerning and less conservative Fremont.

This is not the place to discuss the question as to the President's delay in issuing the Proclamation, which will ever be regarded as a fit companion of the immortal Declaration of Independence. It is enough for us now that it came in time to save the Nation. It destroyed one of the main sources of rebel strength—the production of supplies and care for the families of those in arms. Besides, many of the freedmen soon became soldiers in the Union army, and did valiant service.

The moral effect also of this measure throughout the loyal portions of the country was assuring. Devout people saw the hand of the Invisible in it. Nor were their convictions mocked by succeeding events. Thenceforth nearly every important battle resulted in a Union victory. The most notable event, probably, was the capture of Vicksburg, on the 4th of July, 1863.

The report on the State of the Country, from the vigorous pen of C. D. Pillsbury, was enthusiastically adopted. Among many other good things it declared that “at such a time neutrality is *treason*, silence *crime*, and inaction *unpardonable*.” It gratefully indorsed the “Proclamation” as “a propitious offering to a justly offended God,” and hailed it as a “harbinger of some coming proclamation of universal peace.”

A new responsibility was rolled upon the public by the Proclamation of Emancipation. Millions of human beings, who had been cared for by their masters as they had cared for their horses and cattle, were thrown upon their own resources. They needed assistance in various ways. Especially did they need instruction in morality and religion. This the Government did not propose to give, but

Christian philanthropy flew to their relief in the formation of what was called "The Western Freedmen's Aid Society." To this the Conference gave its indorsement, and pledged "hearty co-operation in their noble work."

The report on Sunday-schools takes a wider range than usual. It informs us that the Methodist Episcopal Church had an increase of 295,000 members; that of our Sunday-school scholars 246,000 were converted, notwithstanding 293 schools were broken up by the war; and that of the Sunday-schools in Wisconsin "more than one-half (aside from Union schools) have been given by the Great Shepherd into the bosom of the Methodist Episcopal Church." While this might be considered a cause for gratitude, it also showed our relative responsibility.

The Conference expressed a lively interest in our Church literature—giving preference, as ever, to the *Northwestern Christian Advocate* as the paper for our locality. It took decided ground against a paper called the *Methodist* in these words: "This paper, originating in disappointed ambition, coupled with a desire to perpetuate slavery in the Church, has been from the first arrayed in hostility to the *Christian Advocate and Journal*. And being sustained by a large moneyed monopoly, it has secured the patronage of many in influential positions, and thus curtailed the circulation of our noble official journal."

A word of explanation is demanded. "Baltimore and the Border," as the phrase then went, were greatly displeased by the adoption of the new chapter on Slavery. And when, in addition, Dr. Edward Thomson, afterwards bishop, was elected editor of our leading paper over their favorite candidate, they showed their disloyalty by starting one in the same city with the avowed determination on the part of some, if not all, to run that paper under. This was detestable in every point of view, and especially

so as Dr. Thomson was a very conciliatory man, and in all respects well qualified for the important position.

But the real object in starting the *Methodist* was never made very conspicuous, as the heavens soon became lurid by the fires of the Rebellion, which made slavery more and more a subject of abhorrence to the American people. So, to give a respectable excuse for living, it took up and championed the question of lay delegation. Thus it drew many to its support. So far as is known to the writer, our Conference was the only one that, by formal action, opposed it.

The plan of our work and the ministerial force employed this year presents less change than any previous one. The districts and their incumbents were the same as the last year. Only three new pastoral charges were developed, and six ministers added to the effective ranks. Yet there was an increase in communicants of 730.

Two promising young preachers died during the year—J. K. SHELDON and EDWARD PETERSON. The former entered our Conference on trial in 1857, and in due time came into full connection. In 1862 he was placed on the list of superannuates. He rapidly declined till January 5, 1863; then, in the twenty-seventh year of his age, passed to his reward.

The loss of Edward Peterson was sensibly felt. He was a Norwegian, a graduate of Lawrence University, deeply pious, and very successful. His diligence and scholarship, as well as his genuine manliness, may be inferred from his standing in college. During his entire course he did not fall below second grade in a single study (often reached first grade), and did not receive a discredit mark. This was the more remarkable, as he had a very limited knowledge of our language when he entered the institution. He was greatly needed in the rapidly grow-

ing work among the Scandinavians, but in the midst of his usefulness, and with a very promising future, he closed his work, and entered into rest June 30, 1863, having labored with us nearly six years.

The wives of three of our preachers also passed to their final home this year.

The first in order of time was MRS. ELIZABETH D. ANDERSON, wife of Rev. Joseph Anderson. She died of typhoid fever, in Appleton, April 28, 1863, during her husband's pastorate there. For twelve years she had been an earnest worker with him in the itinerant field. Though her "disease rendered her bewildered much of the time," none who knew her devoted life doubted her preparation for the closing hour.

MRS. MINERVA S. LAVELLE, sister of Mrs. Anderson, and wife of Rev. J. Lavelle, followed next. She had been in attendance upon her sister in her last illness, returned to her home, and died of the same disease, on the 21st of May, "peacefully, submissively, and with the utmost assurance of a blissful immortality."

The last demise to be recorded here, is that of MRS. JENNIE M. AMES, wife of Rev. W. D. Ames, who departed June 13th following, in the thirtieth year of her age. She had been walking in the way to Zion for about thirteen years, and for nearly six aided her husband in his itinerant work.

H. Bannister, S. C. Thomas, C. D. Pillsbury, and M. Himebaugh were elected delegates to the General Conference, to be held in Philadelphia the following May. J. H. Jenne and W. G. Miller were elected as reserves.

There was evident activity all along the lines of Christian work, showing a decided increase in the membership, the benevolences, and in churches and parsonages.

A very marked improvement was made during the year in Asbury Church property. A new, neat, brick

house of worship was erected, and the old one converted into a commodious parsonage. Much credit is due the pastor, Rev. Geo. Fellows, in pushing the enterprise to completion. This was the third church that society had built. The first was consumed by fire in 1857.

CHAPTER IX.

1864-5.

“THE general episcopal superintendency” of Methodism may become somewhat *special*. Bishop Scott presided over the Wisconsin Conference in 1860, 1863, and 1864—three times in five years. This was an unusual occurrence in the modern history of our Church.

The Conference met this year in Oshkosh, on the fifth day of October, and after usual devotional exercises Samuel Fallows was elected secretary, with Wm. P. Stowe, R. M. Beach, and H. Colman, assistants. For the fourth time R. C. Parsons served as statistical secretary.

The effects of the war were still everywhere apparent. From the time the rebels fired upon Fort Sumter till now, about two and a half millions of our adult male population had gone to the front in defense of our country. Many of our women had also rushed to the hospitals to care for the sick and wounded. Of course heavy drafts were thus made upon the Churches, and upon none more so than our own.*

*The General Conference of the Methodist Episcopal Church was held in May of this year, in Philadelphia. A patriotic address was adopted by that body, and sent to President Lincoln by a special committee. Mr. Lincoln made a brief and characteristic reply, thus: “Nobly sustained as the Government is by all the Churches, I would utter nothing which might in the least appear invidious against any; yet without this it may be fairly said that the Methodist Episco-

It is reasonable, therefore, to suppose that but little apparent progress would be made in our home-work. Still we endeavored to push every benevolent and humanitarian enterprise, as well as to labor directly to bring men to God, and build them up in righteousness. The records show that we did. Indeed, new schemes of benevolence and new developments of old ones were adopted, as the reader has already seen, and will more fully hereafter. But the condition of our country, imperiled as it still was by a formidable revolt, was the absorbing theme.

Strange as it may appear to the young reader, there were some in the free States (perhaps more than were supposed) who secretly hoped the rebels would be successful. These were called "Copperheads"—named after a species of serpent in the South, whose bite is as venomous as that of a rattlesnake, but give no audible warning to their victims before assault.

Our ministers were true to the National cause. No one would have been tolerated if he had shown any sympathy with the cause of the rebels. All our utterances gave proof of this.

The report on the "State of the Country" was fully up to those of former years. It was followed by one or two on humanitarian organizations, of which the war furnished the occasion, but were eminently the product of our Christian civilization. These were the Christian Commission and the Freedmen's Aid Commission. The Christian Commission, in its organic form, owes its existence to the

pal Church, not less devoted than the best, is, by its numbers, the most important of all. It is no fault in others that the Methodist Episcopal Church sends more soldiers into the field, more nurses into the hospitals, and more prayers to heaven, than any other. God bless the Methodist Church! God bless all the Churches! And blessed be God who giveth us the Churches!"

instrumentality of that renowned Christian philanthropist, George H. Stewart, of Philadelphia. Its great thought was to carry relief, spiritual and physical, to our soldiers in field, camp, or hospital. Its work was done mainly by ministers who would give six or eight weeks of their time—having only their expenses borne—to circulate religious literature, labor with the sick and wounded in any way that was needed, and to preach in camps, hospitals, etc., as there was opportunity. Thus many were cared for that could not have been assisted in any other way. These “delegates,” as they were called, were not regarded as soldiers; so they were not, as were the chaplains, controlled by strict military discipline. They supplemented the work of the chaplains, and were regarded, by such as were fit to be chaplains, as important auxiliaries.

Florence Nightingale, an English lady of rank and wealth, went as an angel of mercy to the bloody fields of the Crimean war to perform some of these offices; and perhaps her work there suggested the idea of the Christian Commission. Be that as it may, both were in the spirit of the Great Master’s teaching—practical exhibitions of the lesson inculcated by the parable of the Good Samaritan.

Though no one was appointed at the Conference of 1863 to any work connected with the army, yet, in course of the year, four offered themselves and were accepted in the relations now to be stated. C. G. Lathrop, P. S. Bennett, and Geo. Fellows were sent as delegates of the Christian Commission to the Department of the Mississippi. Mr. Lathrop was taken ill in St. Louis, and soon returned to Wisconsin. Mr. Bennett spent several weeks in the work, mainly in Vicksburg and Memphis, where he saw something of the ravages of war, and was twice under rebel fire. Mr. Fellows’s work was all in Memphis.

An incident will here be given to show the spirit that

prevailed in the "better class of society" in St. Louis: Mr. Bennett reached that city on Friday, May 13, 1864, and immediately reported to the office of the commission there. He was ordered to remain till Monday, when he was to proceed down the river to Vicksburg. By invitation of the pastor, he occupied the pulpit of a fashionable Presbyterian Church on Sabbath morning. The membership was divided on the great issue of the day—some were intensely loyal, others in strong sympathy with the Rebellion. In the opening services he prayed for the success of the Government in the terrible ordeal through which it was passing; for those in arms against it, that they might be brought to a better mind; for that unfortunate race that was in a transition from bondage to freedom. All this was very offensive to rebel sympathizers, and a score or more left the house in disgust and disorder before the prayer was ended. The *Missouri Democrat*, the next day, gave them a scathing rebuke, and called on the commandant of the post to take them in custody as rebels.

G. A. England also served for a short time as a delegate; but of his work the writer has no knowledge.

Samuel Fallows was commissioned lieutenant-colonel of a "hundred-day regiment," and went to Memphis with it in June of the same year. He did good service there, and was afterwards brevetted brigadier-general.*

As to the general plan of the work, as well as the work itself, we see but little change.

Beaver Dam District was disbanded as such, and its appointments placed in other districts.

* A considerable number of this regiment were students in Lawrence University, one of whom, McKendree, son of Rev. M. Himebaugh, fell a victim to the typhoid fever, in Memphis, Tennessee. He was a noble youth, of much promise to the Church and the world.

S. C. Thomas succeeded W. H. Sampson as presiding elder of Milwaukee District; and P. S. Bennett was appointed to the charge of Appleton District, in place of M. Himebaugh.

The other districts retained their former incumbents.

Six preachers were received on trial, 7 located, 7 were returned supernumerary, and 17 superannuated. Thus we had 5 less effective men than the year before, and 8 less pastoral charges.

A diminution of numbers appears in all the reports of this year. The total loss in the laity and ministry was 997.

But with this loss of numbers, our benevolent contributions amounted to \$794.68 more than the preceding year.

Six preachers were received on trial, and one was discontinued. Seven located, some of whom were, in after years, readmitted.

The Norwegian work throughout the State was organized into a district, and connected with the West Wisconsin Conference, with O. P. Peterson as presiding elder. This arrangement carried with it 248 ministers and members, which fact accounts, in part, for the loss of this year.

Death spared our preachers this year, but seized four of their wives.

MRS. RACHEL C. KNOX was the first victim. Her death occurred December 28, 1863. She was a superior woman. In 1846 she graduated from the State Normal School, at Albany, New York, and thereafter was preceptress in schools of high grade, till disease and death closed her work.* She sustained that relation to the female department of Lawrence University from the time of her marriage to Dr. Knox, in 1861, till near the close of her useful life. Few more noble and symmetrical characters ever graced any literary institution or Church.

MRS. ELIZABETH PRIESTLY, wife of Rev. T. C. Willson, followed her, on the first day of February, 1864. She was a graduate of our Lawrence University; a woman of uniform piety and great promise of usefulness.

MRS. CORNELIA B. OLCOTT, wife of Rev. D. T. Olcott, another very devoted Christian, exchanged mortality for life, July 20, 1864. Like Mrs. Willson, she promised great usefulness. Among her last utterances were, "Precious Jesus!" "I can not sing here, but I shall soon sing, 'Unto Him that hath loved us, and washed us from our sins in his own blood—to him be glory and dominion for ever and ever!'"

The name of Mrs. N. LOUISA REQUA, wife of Rev. J. D. Requa, completes the death-roll for this year. She departed October 2, 1864, three days before the session of our Conference began. She had been but a short time a pastor's wife, but had greatly endeared herself to all who knew her, as an amiable, devoted, Christian woman, of great future promise.

1865.

The nineteenth session of the Wisconsin Conference commenced this year on the fourth day of October, in Summerfield Church, Milwaukee. Bishop Baker appeared for the third time as its president.

But two Methodist Conferences had been previously held in the metropolis of our State, the Rock River Conference, in 1844, and the Wisconsin, in 1857. So even there our convocation was a very enjoyable rarity; and that, too, though the State Convention of the Presbyterian and Congregational Churches was in session at the same time.

Samuel Fallows was re-elected secretary. W. P. Stowe and E. D. Farnham were his assistants. R. W. Bosworth was statistical secretary.

The year had been a very eventful one in the history of our country. At the last session of our Conference the War of the Rebellion was raging. The long, bloody "Battle of the Wilderness" had been fought, and indications of the Nation's triumph were more encouraging than perhaps at any former time. But there was still much strength and determination on the part of the rebel army. Now all was changed. On the third day of April, of this year, Richmond, the capital of the Confederacy, was taken by our forces; and on the ninth day of the same month, General Lee's army surrendered to General Grant, which event virtually ended the Rebellion. The next day Jefferson Davis, the President of the Confederacy, who had fled from Richmond while the Union army was entering, was captured in Georgia. These were days of great rejoicing throughout the North, which continued until the 14th, when a wave of sorrow not easily described rolled over all our loyal domain at the announcement that our noble President, Abraham Lincoln, had been assassinated.

Still, we came together with far less sadness than for several years before. The Rebellion was crushed; the supremacy of the Government was demonstrated; slavery, as a system in the United States, was destroyed; and of the nearly one hundred thousand that had gone out from our State to the beleaguered field, those that survived had returned to their homes. Many of these were of our own household, and were now taking their places again in the ranks of Immanuel, to fight a bloodless battle with the enemy of all righteousness. Of course we were encouraged, even though sad at the havoc of the last few years.

The report on the "State of the Country," of course, recognized the altered condition of things. While expressing appropriate gratitude to the Ruler of nations and the brave men who had imperiled their lives to save the commonwealth, it justly censured the oppression of the

colored race in being deprived of the right of civil franchise. The reader will bear in mind that the Fifteenth Amendment to our National Constitution had not then been adopted, and that the Conference was still trying to *shape* public sentiment in regard to human rights and the best interests of our country, instead of following the lead of demagogues.

For several years the subject of lay representation in the General Conference had been agitated in some portions of our country, particularly in New York, Philadelphia, and New England. The Church at large did not seem to feel much interest in it. The General Conference of 1860 submitted it to a vote of the conferences and male members of the Church; but it failed to receive their sanction, as previously stated. Still the agitation continued. It seemed more intense and more general in the ministry than in the laity. Some doubted the *wisdom* of the measure, though all admitted the *right* of the laity to representation, at least that this should be accorded them whenever they signified a desire for it with any considerable degree of unanimity. The Conference, therefore, this year referred the matter to a committee, of which I. Searls was chairman. The substance of their report was that representation in the higher councils of the Church should be allowed to the laity whenever they should be united in asking it. The Conference accepted this, and we shall hereafter see they acted in good faith.

The educational and benevolent interests of the Church were all duly cared for through the year. Rev. George M. Steele, of whom more will be heard, was elected president of the College at the previous annual meeting of the Joint Board, and had entered upon his work. But, to the regret of all, he was kept from the Conference session by illness. Appropriate mention was made of this in the report on Education, and also a hearty welcome extended to

him as the head of our cherished University. A noticeable feature of the report was a commendation of our "Public Schools." The resolution relating to them is here given:

"Resolved, That we, in common with other Christian denominations, have a deep interest in the public schools of the State, and that we deem it the duty of our ministers and people to manifest their interest by frequently visiting the schools, attending the business meetings of the districts and wards, and by assisting in every practicable way to promote the usefulness of these schools. L. L. KNOX, Chairman."

Accessions to the ministry continued to be very slight—four being received on trial, and only one into full connection. Taken together, this is the smallest number received in our history thus far. It is true two were readmitted who had formerly been members—making, in all, seven accessions. But one located, and four probationers were discontinued.

Last year we recorded the deaths of four preachers' wives. During the year just closed three preachers were called away.

ROMULUS O. KELLOGG was received on trial in 1862, and into full membership in 1864. His death occurred January 27, 1865, in the third year of his itinerant ministry, and in his first pastorate. He was the son of Leverett S. Kellogg—so prominent in the early days of Methodism in Milwaukee. Graduating at the Wesleyan University, in Middletown, Connecticut, in 1849, he soon became connected with the Board of Instruction in our rising institution at Appleton, where he continued several years, and exerted a most salutary influence upon the students there. His moral worth can scarcely be overstated. He was a fine scholar, but not an easy extemporizer. His sermons, therefore, cost him much labor; and on this account he overtaxed himself, shattered his nervous system, and prematurely closed a useful life.

HENRY REQUA commenced life on earth, January 6, 1820, and closed it May 19, 1865, at Little Rock, Arkansas, where he was caring for our "Boys in Blue," as a delegate of the Christian Commission. His itinerant ministry began in this State in 1847. He filled some important appointments, was two years a presiding elder, and at the time of his death was pastor of our Church at Ripon. This was the second time that Church had been bereft of a pastor. He was a man of marked individuality. Earnest, and somewhat impulsive, he took his positions promptly, and adhered to them firmly till convinced he was wrong. His end was quite triumphant.

GEORGE CHESTER was converted in England, under the labors of Rev. James Caughey, at the age of about sixteen years. He joined our Conference in 1851, and labored quite successfully till near the close of the year 1865, when, on the 24th of September, after battling that terrible disease, typhoid fever, for about three weeks, he yielded to its power. Just before he passed away "he clasped his hands, nearly palsied in death, and whispered, 'Glory! Glory! Glory!'"

Three more were placed on the list of supernumeraries than the previous year, and three had died; so we had a smaller force of effective men. We had, however, made a gain of five church edifices, two parsonages, and 554 members, with a commendable advance in our benevolences.

CHAPTER X.

1866-7.

THE beautiful young city of Ripon was this year favored with the annual session of our Conference. The city stands on the northwestern verge of what was known as Ceresco Prairie—perhaps the queen of Wisconsin prairies—and owes its existence largely to an unusually fertile country around it.

Ripon College, founded in an early day, under the auspices of the Congregational denomination also contributes to its importance and growth.

Ripon first appears as a pastoral charge in 1855, and the next year a church edifice is reported. It is a very neat framed building, 90 by 40 feet in size, with a good lecture-room and three class-rooms in the basement. It cost \$7,000, and will seat five hundred people—almost twice as many as some churches that cost much more. A parsonage followed after a few years, and in the summer of 1889 a much better one was purchased for \$1,700.

The Conference convened on the sixth day of September, and was called to order by Bishop Davis W. Clark. All the secretaries were the same as the preceding year, but the president was an entirely new man among us. His name, however, had long been familiar to us. In 1851 he was elected president of our rising university at Appleton; but as he did not accept the situation, few of our preachers had been favored with his acquaintance. From 1852 to 1864 he was editor of the *Ladies' Repository*, and thus his became a household name in all our land.

The General Conference of 1864 added to the episcopal force three strong men—D. W. Clark, Edward Thomson, and Calvin Kingsley. The two last named never visited us. They both died in the performance of their official duties, away from their homes—the former at Wheeling, W. Va., March 22, 1870; the latter at Beyrout, Turkey, on the sixth day of the following month. Bishop Clark endeared himself to us by his great kindness, wise utterances, and marked executive ability.

The usual custom is for the bishop to preach one sermon during the Conference session—on Sabbath morning. But Bishop Clark gave us, in addition, a fine discourse on Friday afternoon on the “Centenary of American Methodism.”

The reader should bear in mind that on the twenty-sixth day of October, 1766, the first Methodist class on this continent was formed by Philip Embury, in the city of New York, and that, per order of the General Conference, this event was celebrated throughout the country by “special services and thank-offerings.”

October seems to have been a somewhat *epochal* month for Methodism. On the 25th of October, 1739, Mr. Wesley formed the first Methodist society or class in England. As just stated, the first one in America was formed in the same month. And two years and two days from the latter event—viz., October 28, 1768—the first Methodist church edifice in all this broad land was dedicated by Mr. Embury.

Two new benevolent enterprises were assuming organized forms, with pressing demands upon the Church. These were the Freedmen’s Aid Society and the Church Extension Society. The latter, or something like it, had been a felt want of the Church for years. Rev. Dr. Kynett, of the Upper Iowa Conference, is the accredited originator of this new departure in Church-work. It was brought before us at this session by Dr. S. Y. Monroe, its first corre-

sponding secretary, and a Conference society was formed, of which G. M. Steele was president. This was auxiliary to the parent society, organized by the last General Conference, whose head-quarters were in Philadelphia. We shall hear of its grand achievements in coming years.

The Freedmen's Aid Society grew out of the abolition of slavery. The fetters of four million bondmen were melted in the fierce fires of the Rebellion. Scarcely one of this vast number knew a letter of the alphabet, yet all soon became citizens of the United States. Such a mass of ignorance, with all the rights of the most cultured, would have been a very dangerous element in the body politic but for the intense loyalty of the Negro race to the General Government. Indeed, this was not a sufficient guarantee of safety, for it was evident that unprincipled demagogues could mislead them. The United States Congress, therefore, began to make provision for their education. But after a little time the adverse clamor of politicians prevailed, and this abused race was deserted by the Government which they gallantly aided to rescue from the bloody hand of treason. But the Church of Christ, as it ever has, acted the part of the Good Samaritan. Nor was the Methodist Episcopal Church laggard in this work. It organized a society, and provided for auxiliaries in all the Annual Conferences. Such an auxiliary was this year formed in our Conference.

Another grave question had arisen out of the issues of the war; viz., that of reconstructing the Southern States. While the Conference disclaimed all intention and all right to dictate legislation, it did assert its privilege and duty to use its influence by public and private speech to disseminate and impress the moral principles that should dominate the Nation. Politicians told us we were meddling with what did not concern us, that we had better confine ourselves to the gospel, etc., just as they do now, to oppose

our temperance work. But they did not silence us, nor will they in the present contest with the liquor-power of this Nation.

Although the institutions calling for pecuniary aid increased, the Conference did not neglect those already existing. Indeed, they were more liberally supported.

During the war we had hard work to hold our own in membership. This was the first year, with one exception, that our aggregate number of ministers, members, and probationers equaled that of 1860. But our benevolent collections increased in that time from \$2,131.41 to \$10,409.54.

During the same period we built more than twenty churches, and nearly as many parsonages, with an aggregate increase in the valuation of church property of \$174,425.

During the year just closed we had increased our benevolent collections \$1,149.97, the value of our church property \$87,675, and our total membership 470. The number of pastoral charges was precisely the same as the last year, and that of effective ministers six more, thus reducing the number of places "to be supplied." Only four were received on trial, two of whom have risen to distinguished positions, Samuel Lugg and J. L. Hewitt.

MRS. ELIZA ANN JENNE, wife of Rev. J. H. Jenne, and MRS. MARY WILLARD, wife of Rev. W. Willard, were taken away by death during the past year.

Mrs. Jenne died at Lake Mills, November 16, 1865, after bearing, with her husband, the toils and responsibilities of our itinerancy for twenty-four years. She was a very noble woman, universally esteemed, and died sustained by the hope of the righteous.

Mrs. Willard had a shorter pilgrimage in the itinerant field, most of which was in mission-work among the Oneidas, where she was very useful as a teacher and as an

exemplar to the female Indians. She died January 22, 1866, of consumption, brought on by overwork and exposure.

Geo. Fellows, J. Van Voris, Wm. Morse, J. D. Requa, and Thos. Orbison, who had been temporarily disconnected with the itinerancy, were readmitted.

The Minutes show one district less than last year. Racine District, as such, was disbanded, and its appointments incorporated in other districts. H. C. Tilton had been in charge of it for four years. The incumbents of the other districts remained as before.

1867.

The twenty-first session of our Conference was this year held in the city of Beaver Dam, commencing on the second day of October. Bishop Matthew Simpson appeared as president, called the Conference to order, and proceeded in the solemn service of the eucharist, according to our established custom.

This remarkable man had presided over our Conference once before, and during the eleven intervening years had occasionally visited our territory for some special work. Meanwhile his reputation as a preacher, as the intimate friend and counselor of President Lincoln, and, indeed, in almost every respect, had spread far and wide. We therefore hailed his second episcopal visit with great delight.

The same secretaries that had served us for the two years next preceding, were re-elected.

In the routine of Conference business there was little to distinguish this from ordinary sessions.

A coincidence similar to that of the secretaries may be seen in the number received on trial. For three successive years this class consisted of just four.

Pastors and pastoral charges did not increase as fast as

the laity; nor they as rapidly as their contributions for benevolent and religious purposes.

We had a small re-enforcement from other sources. Geo. W. Wells was admitted to membership in the Conference from the Primitive Methodist Church, and E. W. Stevens from the Wesleyan Methodist Church.

Wm. Averill, who had retired to the local ranks a few years before, was readmitted.

Two located and two withdrew from the connection. Five less were returned as supernumerary, and one more placed upon the superannuated list than the previous year. So we gained six to the effective work, being just the number gained the year before.

Several brethren received at this Conference deserve honorable mention, but as they will naturally come to view hereafter, they are passed for the present.

As the name of Professor Mason appears among us for the last time this year, it is but just to pay him deserved tribute. Russell Z. Mason was a graduate of Wesleyan University, at Middletown, Connecticut. For some time he was professor in McKendree College. In 1855 he was elected to, and accepted, a professorship in Lawrence University, and was president from 1861 to 1865. He was a scholar of no ordinary rank, especially in the sciences. As a man he was genial, kind, frank, and noble. It was difficult for any one to dislike him; but unfortunately he became tinctured with modern spiritism. Just to what extent he received its dogmas or vagaries, it is not easy to tell; but while he had no affinity for its blasphemous and immoral teachings, he accepted enough of the system to *unsettle* his faith in some theories usually deemed orthodox, and to *unsettle* the faith of orthodox Christians in him as a safe counselor of youth. Thus, for several of the latter years of his connection with the college, many believed that he was sowing the seeds of skepticism in young minds,

that would produce a harvest of ruin. Being convinced that the interests of the college demanded it, he quietly resigned in 1865, but continued a firm friend of the institution. None regretted the necessity of this more than those who believed it imperative. During the Conference year ending 1867, he withdrew from the ministry and membership of the Methodist Episcopal Church. So far as is known to the writer, he has never connected himself with any other. He is now in Colorado, an assayer of ore. This may be an honorable calling; but with his abilities he ought to be ministering to human needs on a higher plane and broader scale.

As time passed on we see no weakening of the moral spine of the Conference in opposing sin in high places, even though intrenched in political organizations. The following resolution, adopted at this session, is significant of this:

“*Resolved*, That we recognize, with fearful apprehensions, an existing purpose to repeal the laws in reference to our holy Sabbath, and that any political party sympathizing with such a measure forfeits all claims upon the confidence and support of Christian men.”

This has the right ring. If all ecclesiastical bodies would thus enter a protest against anti-Christian schemes in legislation, and then, in case politicians disregard it, utterly withdraw their “support,” the future of our country would be much brighter than it is.

Special agents for Churches, or some other worthy cause, often visit our Conference to solicit financial aid; and they always ask *in faith*. And probably their faith is strengthened by the fact that they always have received.

At this Conference, Rev. Frank De Haas, D. D., pastor of the Metropolitan Church in Washington, appeared in its behalf. Years before—even as early as 1855—the enterprise was brought before us; and it was urged that

we, as a denomination, were not properly represented in the Capital of our Nation, and that this would meet the demands of the case. This appeared all right; but such was the relation of the Baltimore Conference (in whose bounds this Church was located) to slavery, that the Conference did not espouse the cause very heartily. Some, however, gave liberally to it. But now the case was changed. Slavery was dead, and the Nation was alive. The Conference showed its interest in the cause by pledging \$630.

At the same session the Conference gave \$45 to aid in a church-building for colored people in Janesville.

It still further showed its good-will by the adoption of the following resolutions:

“WHEREAS, The interests of Methodism in the State of Wisconsin demand a representation at the Capital commensurate with their great and growing importance; and

“WHEREAS, The feebleness of our Church at that point has hitherto prevented a fair showing before the world; therefore,

“*Resolved*, That we will hail with satisfaction any well-directed movement towards building a church at Madison worthy the denomination, and will heartily co-operate in such an enterprise.”

It should be remembered that none of these stood connected with our Conference, and also that the contributions were almost entirely from the pockets of preachers.

For some years hop-raising had been on the increase, and some of our people had gone into the business, with the idea that hops were extensively used in tanning leather. This was a delusive snare. It required but little investigation to satisfy any one that all the tanning they did was on the coating of human stomachs. The Conference put itself on record in this way:

“*Resolved*, That we will ever discountenance supplying

the market with that which will probably be used in the manufacture of malt or spirituous liquors."

The small church edifice mentioned on a former page, though improved in its appearance, was entirely inadequate to the present needs of the people. Great anxiety was therefore felt in regard to "our next preacher." So much depended on the preacher, especially in early times, in carrying on church-building enterprises, that this was a very natural feeling. Rev. C. E. Carpenter, then a rising young man, was selected for the responsible place.

Among the prominent laymen there may be mentioned Mr. David Newman. He and his estimable wife were deeply interested in this enterprise. The latter has become extensively known as the first woman in our Church elected as a lay delegate to the General Conference. Several years before, they had removed to Colorado.

The Freedmen's Aid and Church Extension Societies came prominently to view, and decisive steps were taken in their favor. So, indeed, of all the benevolencies.

The state of the country was still an absorbing subject. The most alarming feature was that "political parties were showing signs of succumbing" to this influence. Against all this the Conference uttered a decided protest in the adoption of a strong report on the State of the Country, evidently written by Dr. Bannister, chairman of the committee on that subject.

True, the war had closed, slavery as a system was no more, and reconstruction was progressing. But another gigantic evil began to loom in the moral heavens. A large class of our foreign-born population—mostly Germans—were not only turning the Christian Sabbath into a holiday for all kinds of sports and wickedness, but demanding the repeal of all laws for its observance, and for the protection of others from their noisy demonstration on that day.

There was no change in the general plan of the work.

The districts were the same as the year before, and their incumbents also.

There were 124 effective ministers, three of whom were missionaries in foreign fields, three were employed in the interests of the Western Seaman's Friend Society, four in the Bible work, and three in the educational field. So, as usual, several were employed by the presiding elders to man the pastoral charges.

The whole number connected with the Church was 12,635.

Fifteen churches and five parsonages were built during the year.

At Evansville the old church edifice gave place to a better one, which was erected at a cost of \$6,000. It seats about three hundred and fifty. A parsonage followed in 1869, valued at \$1,000.

The total collection for benevolent purposes was \$10,925, an increase of \$516.

G. M. Steele, W. G. Miller, Samuel Fallows, Henry Bannister, and C. D. Pillsbury were elected delegates to the General Conference, to be held in Chicago, commencing May 1, 1868. S. C. Thomas, Jos. Anderson, and E. S. Grumly were elected reserve delegates.

CHAPTER XI.

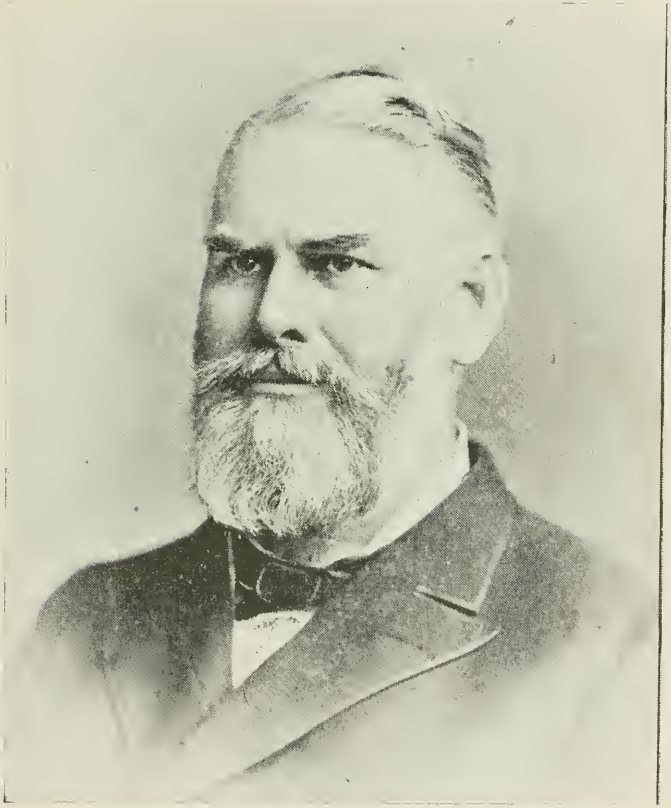
1868-9.

“THE twenty-second session of the Wisconsin Conference of the Methodist Episcopal Church was held at Racine, Wisconsin, beginning at nine o'clock, A. M., October 1, 1868, Bishop E. R. Ames presiding.” Samuel Fallows was elected secretary, with H. Colman and E. D. Farnham as assistants, and R. W. Bosworth, statistical secretary.

The reader may see that the only change in the secretaries, for the three last preceding years, was the first assistant, H. Colman, taking the place of W. P. Stowe.

Bishop Ames was well known to us, as this was his fourth official visit to our Conference. It also proved to be the last. He was elected to the episcopacy in 1852, and honored the office for many years. His presidency in Annual and General Conferences was marked with promptness and magisterial dignity. Englishmen were sometimes reminded by his manner of judges in their own country. Yet there was nothing unkind in his nature. If, at any time, he seemed severe, it was because the case demanded a sort of severity. He was occasionally sarcastic, but his sarcasm was of the highest order, as the reader can see by the following incident:

Many years ago, while he was presiding elder on Indianapolis District, a severe contest was going on in Indiana in reference to the establishment of public schools. His duty called him to attend a camp-meeting in a county



yours truly
Wm. P. Stowe

where there was great opposition to the proposed innovation. There were two newspapers in the county, diverse in politics generally, but vying with each other in opposing the public-school project. On the Sabbath there was a crowd, and the editors of the two papers were present. Elder Ames preached in the morning, and, in course of his sermon, said: "Before I came to this county I supposed its inhabitants were a very ignorant class of people, and in favor of having their children grow up in ignorance. But my horse cast a shoe, and I stopped to have it reset. While the smith was doing this I amused myself in viewing the pictures pasted on the walls of his shop, and saw one of a half-grown hog, under which was printed, '*The Learned Pig.*' Then said I to myself: 'The people of Rush County are not opposed to education, after all. The only question with them is, where to begin; and they have decided to begin with the pigs!' Well, all right; the children will come in by and by."

At another time an indiscreet person spoke in a Conference love-feast, and mentioned some of his mean tricks before he was converted, greatly to the disgust of all present. As he sat down the bishop remarked, in his cool way: "I trust that brother is so thoroughly ashamed of those bad actions that he will never allude to them again in public."

Such sallies of real wit bespeak a masterly mind.

The subject of lay representation in the General Conference, which had been agitated for years, took on a new phase at this session. The Fifteenth Delegated General Conference, held in Chicago in May of that year, adopted a plan of representation with unexpected unanimity, and submitted it to a vote of the whole Church for action. This was quite different from the submission years before, as it allowed all members—male and female—over twenty-one years of age to vote. If sanctioned by

the ministry and laity, two lay delegates were to be elected by an Electoral Conference, composed of laymen within the bounds of each Annual Conference, to meet once in four years, at the place of the Annual Conference session next preceding each General Conference. But in case an Annual Conference was entitled to but one delegate by the basis of representation, then only one lay delegate was allowed from its territory.

The Conference heartily acquiesced in the plan, and pledged faithful co-operation in its execution.

The Conference still watched with careful eye the great moral issues that entered into our National politics; for our country was still imperiled, as the following statements will show.

Andrew Johnson, President since the assassination of Abraham Lincoln, in April, 1865, had evidently sold himself to the South, and was in complete antagonism to the plans of Congress to reconstruct and restore order in that part of our country. This was a surprise to the North, as during the war he was intensely loyal. On the day of his inauguration as Vice-President he was so grossly intoxicated that his maudlin utterances were a disgrace to the Nation. It was suspected by some that the South captured him while under the influence of liquor, as it appears they carried the question of Secession by the same fiery agency.

Be that as it may, it was soon evident that, though slavery as a system was destroyed, *its spirit* was not dead. Violence and fraud began to act their part in elections, and the lives of loyal men, white as well as colored, were in jeopardy. The Democratic party as such had no word of protest to this anti-American policy. It was thus made evident that the same moral issues enter into the present political situation that were involved in the Rebellion. Hence the Conference was shut up either to silence or to

partisanship. But as silence, when moral issues are pending, is either cowardice or disloyalty to conviction, it could not remain silent. And as the "partisanship" was either "Christian" or "anti-Christian" in character, its duty was plain; it boldly denounced these outrages.

As usual, our benevolent and humanitarian interests were duly cared for.

Our literary institutions were considered in a promising condition. Our cherished university was still in need of a greatly increased endowment. The following extract from the report on Education shows its financial condition:

"There is now in building, grounds, apparatus, cabinet, and library, property to the amount of about one hundred and thirty-five thousand dollars (\$135,000); productive endowment funds, about twenty-eight thousand dollars (\$28,000); library endowment, ten thousand dollars (\$10,000); making a total of one hundred and seventy-three thousand dollars (\$173,000)."

It will be seen that only a small portion of this sum afforded any help in meeting the current expenses of the school. How teachers and trustees kept heart and struggled on is marvelous.

The Evansville Seminary had been doing ordinarily well; and the Biblical Institute at Evanston, Illinois, in which the Conference felt a deep interest, in common with several other Conferences, was constantly rising in importance and usefulness.

A request came from parties in Whitewater to establish a "Seminary" there, accompanied with what seemed to be a fair proposal to give financial aid to the undertaking. The matter was referred to a large and judicious committee of ministers and laymen to consider, and with authority to act in a specified way.

The districts remained the same as the year before, but there was considerable change in their incumbents.

S. C. Thomas and C. D. Pillsbury, who had been on Milwaukee and Janesville Districts respectively, were exchanged.

P. B. Pease succeeded P. S. Bennett on Appleton District, and T. C. Willson, Joseph Anderson on the Waupaca District. W. G. Miller only, remained in his former field.

Seven were received on trial; 3 who had been for a time in the local ranks were readmitted; 4 located; 8 transferred to other Conferences; 29 were placed upon the list of superannuates; 3 were appointed to educational work; 5 to special agencies; 3 to foreign missionary fields; 6 new pastoral charges were formed; 9 new churches were built; and 13,010 ministers and members were reported.

In addition to these the old church at Oconomowoc was succeeded by a far better one. The former was erected in 1851, at a cost of \$2,000, and would seat two hundred and fifty persons. The cost of the latter was \$6,000. It is furnished with a lecture-room and class-rooms, in addition to the auditorium, which will seat about four hundred and fifty.

1869.

This year our Conference was held the second time in Appleton, and Bishop Scott appeared for the fifth time as its president.

No bishop had visited us officially as often, and no one was more heartily esteemed. His preaching abilities were not of the highest order, but he was exceedingly well-balanced—weak at no point. He had filled nearly every office in the gift of the Church, and proved equal to the demands of all. He seemed to have the meekness of Moses, combined with the unimpeachable fidelity of Daniel. His heart was full of sympathy for all, and especially for the families of itinerant ministers. He died July 13, 1882, beloved of all who knew him.

There is a little variation from former years in the way the secretaries are designated. The record stands thus :

“Rev. S. Fallows was re-elected secretary, and Rev. W. P. Stowe was appointed assistant secretary ; Rev. E. D. Farnham, recording secretary ; and Rev. R. W. Bosworth, statistical secretary.”

By order of the General Conference, fully indorsed by our own, a vote of the laity, male and female, had been taken in the month of June preceding, on the question of lay representation in the General Conference. The result in our bounds, as reported at this session, was as follows :

Whole number of votes cast,	3,189
For lay delegation,	2,805
Against lay delegation,	384
	<hr/>
Majority for lay delegation,	2,421

This vote did not indicate a great amount of interest in the matter *pro* or *con*.

The vote of the Conference was more general, and the proportionate majority for the measure about three times as large. It was 122 for, and 4 against, lay delegation. The Committee on the proposed Seminary at Whitewater appointed the year before, reported adversely, and the matter was dropped. Since then the State has established a normal school there. But this fact does not prove that the committee or the Conference acted unwisely. We had already on our hands two literary institutions, and both were struggling for continued existence. So, while we highly appreciated the generous offer made by the people of that fine city, we did not deem it wise to accept it. The new benevolent enterprises—the Church Extension, Freedmen’s Aid, and Ministerial Educational Societies—were becoming better understood, and receiving more attention and support from year to year. And

though some who had acquainted themselves very thoroughly with them, thought the Church far too slow in appreciating their claims, she was by no means indifferent, and probably moved as rapidly as was reasonable to expect. It takes time to introduce new customs, especially so if they call for money. Still, when our people see a worthy cause, they are not disposed to close their ears to its cry for help. To give the reader a bird's eye view of the Church Extension Society, a condensed account of it is here presented.

The Society was formed by direction of the General Conference of 1864, then in session in Philadelphia, and incorporated by the Legislature of Pennsylvania on the thirteenth day of the following March. Its object was to aid feeble Churches to build houses of worship. This it proposed to do in two ways: First, by direct donation, on express condition that the edifice should be completed and be free from debt after applying the donation. Secondly, by loans to such Churches, for a reasonable time, with or without interest, at the discretion of a competent "Board of Managers," whose head-quarters are in Philadelphia. Each Annual Conference also was to appoint a board to aid in making judicious appropriations.

All applications for aid must be made through this last-named board to the parent board, indorsed by the pastor of the Church and presiding elder of the district in which it is located.

In this way an injudicious appropriation is very improbable.

The Society is mainly supplied with funds from public collections, to be taken in all the Churches every year; from private donations and bequests; it also receives money from parties who need the income of it during their lives, or for a specified time, and places it, at moderate interest, where it will help a poor Church, and benefit them as well.

Donations made to this fund are carefully looked after, and a report made to the donors of the good work accomplished thereby.

The report of the Committee on Temperance this year was written by Geo. C. Haddock, who was assassinated by order of Gambrinus, in Sioux City, August 2, 1884. The following extract will show that he, and others who are in earnest for "practical temperance work," foresaw what must soon be done :

"Inasmuch as the present political organizations in our State persistently ignore this great question, . . . we see no other way left open to us than to labor for the speedy formation of a political organization that shall have for its object the securing of prohibitory legislation, and that will present pure, virtuous temperance men for the suffrages of the people."

In the general plan of the work there was but little change.

The Norwegian appointments within our Conference limits, that were transferred to the West Wisconsin Conference in 1864, were this year re-transferred, and formed into a district, with A. Haagersen as presiding elder.

H. S. White succeeded W. G. Miller on Fond du Lac District; the appointees to the others were the same as the year before.

Our number in the ministerial ranks had been gradually increasing since the war. This year 9 were received on trial and 2 readmitted; but we lost 2 by withdrawal, 4 by transfer, 1 by location, and 1 by death.

Of some of these it is proper to add a few words.

A. B. Randall, one of the two who this year withdrew from the Church, had been connected with the Conference since 1846. He was a man of good ability, and had done good service in different fields. But he eventually found himself out of harmony with our doctrines and work, in consequence of his affinity for spiritism.

Cyrus Scammon came to us, in 1857, from Maine, where he had been for some time in the itinerant ministry, and, after filling several stations with fair success, became a believer in Swedenborgianism, and peacefully withdrew from the Church.

T. O. HOLLISTER, a mighty man of God and a most indefatigable laborer, had passed to his inheritance beyond the flood. For about seventeen years he was one of our most reliable, earnest, and successful ministers, both in pastoral and district work. He had an iron constitution, yet he overtaxed his energies, and died prematurely, March 13, 1869.

The reports to the Conference showed an increase of eight churches and five parsonages, with an increased valuation of \$41,455. Perhaps the most successful of the eight churches are those in Oshkosh and Bay View.

Occasional services were held on the south side of the river, in Oshkosh, in the Conference year 1867-8. At the Conference of 1868 the place was made a pastoral charge, to which C. W. Brewer was appointed. A society was organized of thirty-five members. They entered promptly upon the erection of a church edifice, and dedicated the basement on the 6th of December following. The building was finished in 1872, during the pastorate of J. Anderson. Much embarrassment was experienced in its completion, but the energy and push of the pastor were equal to the emergency. They have since erected a good parsonage. The present valuation of the entire property is \$8,500.

Bay View may be noticed in another place.

CHAPTER XII.

1870-1.

THE Conference of 1870 was held in Court Street Church, Janesville, commencing October 12th. This was a pastoral charge of recent origin. Its first appearance in the Minutes was in 1869. Two sessions of the Conference had been held in the "First Church," in 1854 and 1860.

We were pleased to greet Bishop Davis W. Clark for the second time as president.

According to the record, "Rev. Samuel Fallows was re-elected secretary, and W. P. Stowe, W. W. Case, E. D. Farnham and S. Smith were appointed assistant secretaries."

There seems but little to record this year, unless we look into the work of individual Churches. But as this would require too much space, the reader must accept a brief sketch.

The work is growing moderately. Nine were received on trial, five were transferred to us from other Conferences, and two were received from other denominations. *Per contra*, two located, and seven were transferred to other Conferences, leaving a net gain in our ministerial force of only seven.

Five new names of pastoral charges appear; but Clemensville and Menominee Falls being merely changes of names, there were really but three. At the latter place H. W. Frink formed a class in 1839, while in charge of

Watertown Mission; but Samuel Pillsbury, in charge of Aztalan Circuit, visited the place and preached there in 1837.

The districts and their incumbents were the same as last year. We were evidently looking after various interests, as four were appointed to the Bible agency, two to the Seaman's Friend work, three to the educational field, and four to foreign missions.

One of our number, Rev. S. Fallows, had been honored with an election to the State Superintendency of Public Instruction, and the Conference unanimously requested the bishop to appoint him thereto. A favorable recognition of public schools by the Conference was noted in the annals of 1865.

This year the Conference appointed a Committee on the "Relation of the Church to Common Schools." Dr. G. M. Steele, president of our university, was chairman. Their entire report, heartily adopted by the Conference, is worthy a place in these pages; but a brief extract must suffice:

"The common-school system is the offspring of the religion of the Bible. The opponents of a real, and the advocates of an emasculated or spurious Christianity, make much boast of their zeal for popular education; but it remains historically demonstrable that nowhere except among Evangelical Protestants has a plan of instruction, embracing all the children of the community, ever been adopted. It is true that even in false religions, in proportion as they have approximated the true, there has been an influence favorable to education; and out of these various religions have come all the successful systems of mental training the world has ever seen. Atheism and irreligion have never devised any permanent scheme with this object in view."

Very different is the tone of this from the violent as-

sault of the Roman Catholic priesthood upon our common school system, one of the pillars of our National fabric.

Our general educational interests appeared to be in a prosperous condition, though this year Evansville Seminary disappears from our records.

Eight new church edifices were reported—in one of which the Conference held its session. Its estimated value was \$35,000. A part of this value is in two stores in the first story. Over these is a fine auditorium, 50 by 75 feet, that will seat 600 persons; also a Sunday-school room, 40 by 50 feet; two class-rooms, 20 by 20 feet, and a good hall for various religious and humanitarian purposes. It is a massive brick edifice, in good architectural taste, and seems well located (on the corner of Court and Main Streets) for a "People's Church."

A beautiful brick church had been erected at Wauwatosa also. This place had been the head of a circuit for twenty-two years; and although three church edifices had been built within its boundaries this growing village had remained destitute of one till now.

The enterprise was undertaken with some misgivings as to success; but encouraged by the zeal and liberality of the pastor—J. P. Roe, to whom much credit is due—the small band worked with great harmony and pushed it to completion. The edifice is 65 by 36, feet with addition in the rear of 24 by 30 feet. The auditorium will seat 325 persons. Its valuation in 1889 was \$10,000, and a fine brick parsonage near, erected about ten years after the church edifice, is valued at \$4,000. They are models of neatness and convenience.

Statistics do not always indicate the exact progress of religious work. Still they are an important factor in the problem. By these we must judge of the work of this year. The reports show an increase of communicants in the Church of 519; of church edifices, 6; of parsonages, 3;

with an increased, aggregate value of \$205,530. Also an increase of 54 Sunday-schools and 1,412 scholars. But in the general benevolences there was a decrease.

1871.

For the third time Milwaukee was this year favored with the session of our Conference, and for the third time it was favored with Bishop Simpson as president, who called it to order in Summerfield Church at nine o'clock A. M., October 11, 1871. As a presiding officer his ability did not rise above that of some of his colleagues in the episcopacy. But as a preacher he had a world-wide reputation, and for *occasional* sermons especially, he was doubtless the "Prince of the American pulpit." Gentle, courteous, kind, he was a favorite with all. This was his last official visit to our Conference. He continued to do grand service to the Church until June 18, 1884, when he joined the long list of victors through the blood of the Lamb beyond the conflicts of time.

As to the other Conference officers the record says:

"S. Fallows was elected secretary; E. D. Farnham, recording secretary; S. Smith, statistical secretary; and W. P. Stowe and W. W. Case, assistant secretaries." Afterwards the last named was excused from acting.

The general plan of the work was about the same as during the two previous years. The districts were the same, and their incumbents the same.

There was an increase of but three pastoral charges. The reader will see the reason for a less increase in this respect than in former years, if he will note that the country has been pretty well covered by our work for some time, and hence new charges are formed more by division of old, than by acquisition of new territory.

But four were this year received on trial. Two were received by transfer, and one from another branch of the

Methodist Church. But as three were transferred to other Conferences, and three removed by death, the addition to the ministerial force was very small.

The action of the Conference in regard to the various lines of benevolence and moral reform was similar to that of former years. The following extract from the report on Temperance, written probably by G. C. Haddock, will show the unwavering firmness of the body :

“ We can not but regard it as wicked and grossly inconsistent for men professing to be Christian and temperance men to vote for individuals who are in sympathy with the liquor-interest. In the present status of political affairs there is no question before the people that can at all compare with the suppression of the liquor-traffic, with all its attendant evils; and when we are brought to a point where loyalty to the party is treason to temperance and morality, there can be no doubt as to the course which temperance men ought to take. They must be true to their highest moral convictions, whatever may become of parties or politics.”

It would be very assuring of speedy victory over the liquor-power if all “ professing to be Christian and temperance men ” stood firmly on this platform.

A spirited discussion occurred in connection with the report on “ Popular Amusements.” In the preamble were urged what seems to the writer very sensible reasons why Christian people should refrain from certain ones, *even if in themselves* they are not vicious, such as dancing, theater-going, card-playing, and the like. Then came a supposed question from the laity: “ How about croquet? If you ministers play this for amusement, and become all absorbed in it, as some of you seem to, may not we play at other games for the same purpose?” To this it was replied: “ Some of us play at croquet for mental relaxation. If we have reason to believe that many of our

people, good and true, see in this the appearance of evil, we feel bound by Scripture authority to desist." This part of the report elicited the discussion referred to.

The report closed with a resolution, "that such amusements as dancing, playing at cards, circus and theater-going, are inconsistent with Christian character;" and all was adopted.

The long struggle for the admission of laymen to the General Conference had culminated in the triumph of the proposed measure. And as the Sixteenth Delegated General Conference was to be held in the May following, an electoral Conference was held on Friday afternoon, October 13, 1871, to elect lay delegates thereto. Each pastoral charge was entitled to one delegate to this body, and this body was authorized to elect two representatives to the General Conference. Eighty-five responded to the roll-call. Edwin Hyde was elected president, Byron Kingsbury, vice-president; George F. Lane, secretary. R. P. Elmore, of Milwaukee, and Hon. W. P. Lyon, of the Supreme Court of Wisconsin, were elected delegates to the General Conference; and Professor H. A. Jones, of the Lawrence University, and Byron Kingsbury, of Ripon, reserve delegates.

This, be it remembered, was the first gathering of the kind within our Conference territory, and they expressed their strong attachment to the Church of their choice, which, under God, had done so much for the world. Just the Sabbath previous to the session of these Conferences—viz., October 8, 1871—the great fires occurred which reduced to ashes the best part of Chicago, utterly annihilated Peshtigo, in Northern Wisconsin, and nearly devastated a large region in that part of our State. Both Conferences expressed their warm sympathy for the sufferers, and planned for substantial aid. This was seemly and a natural result

of Christianity—a striking contrast to the indifference of the heathen world in like circumstances.

The visible fruit of the year's work was, on the whole, encouraging. The reports show an increase of 9 churches and 7 parsonages, with an increase in the valuation of church property of \$22,350. Also, an increase of 22 Sunday-schools and 983 scholars, a large increase of the benevolences, and a total increase of the ministry and laity of 1,162.

The ministerial delegates to the General Conference were G. M. Steele, P. B. Pease, H. Bannister, C. D. Pillsbury, W. G. Miller. Reserves—S. Fallows, W. H. Sampson, W. P. Stowe.

Three preachers had died, and the wives of four others.

REV. ISAAC SEARLS, who entered the itinerancy in the Rock River Conference in 1841, but did not become identified with the work in Wisconsin till 1847, closed his earthly life, December 8, 1870, in Brandon, to which place he was appointed at the previous Conference. He was a safe, reliable man, had done good work as pastor and as presiding elder, and commanded universal respect. His robust constitution seemed to promise more years; but by such cases we are often reminded that "the battle is not to the strong." The closing scene with him was glorious. He said: "Jesus is mine, Jesus is mine. He saves to the uttermost. He saves *me* to the uttermost. I am standing on the Rock, *on the Rock!*"

THOMAS HUGHS was received on trial in our Conference in 1863, did good work among his Welsh countrymen for a few years, then passed to the superannuate list, and died, a few weeks before the present Conference, in Utica, New York.

R. H. STINCHFIELD came to us in 1864, by transfer from the Maine Conference, and died suddenly on his way

to an evening Church service, December 8, 1870. He was reputed as a very *good* man, but did only a little service in our Conference.

MRS. ELIZA MOULTHROP, wife of Rev. L. F. Moulthrop, was numbered among the dead at some time during the past year; but the writer has not been able to learn just when. She was highly esteemed by those who knew her.

MRS. MARY S. JONES, after a brief sojourn in a religious life and in the itinerancy with her husband, Rev. H. H. Jones, "died in great peace," in Lowell, November 11, 1870.

MRS. SUSANNAH TEAL died, after a brief illness, January 27, 1871. Her husband, Rev. W. Teal, "ever found her a faithful wife, calm and trusting; a safe counselor, a devoted mother; esteemed and loved by all."

MRS. RUTH L. WOODRUFF is the last of the long mortuary list for this year. She died September 3, 1871. For eight years she worked faithfully with her husband, Rev. W. Woodruff, in the itinerancy, and calmly met her last foe.

CHAPTER XIII.

1872-3.

ON the 9th of October, 1872, the Wisconsin Conference convened in Division Street Church, Fond du Lac, for its annual session.

Twenty years before, we were cordially greeted by the people of this rising city, and held our *fifth* session there in a much smaller building—the first Methodist church edifice erected in the place. Now we met for our *twenty-sixth* session—the ecclesiastical year having outstripped the solar, in the ratio of twenty to nineteen. The reader will find the key to this problem in the annals of 1859.

Once in the interim the Conference had been entertained in that City of Fountains, so this was its third session there.

The present church edifice was originally built to propagate a sort of religious latitudinarianism, sometimes called “Liberal Christianity”—*liberal*, indeed, to almost everything but *real* Christianity. The building is 50x104 feet. Our people purchased it, and refitted it by adding a basement above ground, containing Sunday-school and class-rooms, all well finished, at a cost of \$23,000. The audience-room seats 650, and the orchestra 60. It is now called Division Street Church. About three years after this Conference session, it was graced with a three-thousand-dollar organ.

Bishop Gilbert Haven presided over our deliberations for the first and last time. He was elected to the episco-

pacy in the month of May, next preceding, and thus was young in the office. Yet his administration was able and satisfactory. In many respects he was a very remarkable man. As a preacher he may not have excelled. As a writer he did. In versatility, scope, and strength of thought, elegance, and even fascination of style, he had few equals. He was a man of strong convictions, and as fearless as John Knox in proclaiming them. For many years he was one of the foremost in the Nation in championing the rights of the colored race. It is said that as the time for the election of bishops approached in the General Conference, these people held prayer-meetings nightly, and prayed for the election of "Massa Haven." He chose Atlanta, Georgia, as his episcopal residence, and commanded the respect of all fair-thinking people there, as elsewhere, notwithstanding occasional insults offered by the fire-eaters of the Methodist Episcopal Church, South. On the third day of January, 1880, he passed very triumphantly to his inheritance on high.

For the ninth successive year S. Fallows was elected secretary of the Conference—the longest term any one has served us in that capacity. He, being authorized, appointed W. P. Stowe, assistant; E. D. Farnham, recording secretary; and S. Smith and G. S. Hubbs, statistical secretaries.

Soon after the organization of the body it was ordered "that all the proceedings of the Conference be printed in full in the Minutes, and that such printed Minutes, suitably bound, shall be sent up to the General Conference as the journal of this Conference."

This new departure was a very sensible one, and if all Annual Conferences would adopt the same, they would confer a great favor on the General Conference committee that have to examine and report on all their journals during the preceding quadrennium.

Among the first things that impressed us in this annual gathering was the fact that five of our ministers, and the wife of another, had passed to their inheritance on the other shore since we last met. Hence, it was fittingly arranged to hold "suitable memorial services." These took place on the fourth day of the session, at which time their memoirs were presented, and the "burial service read in a most solemn manner."

Some of us had observed that the omission of prayer at the close of our public services was becoming more frequent; so the matter was brought before the Conference, and with much emphasis it was voted that at such times "prayer should seldom, if ever, be omitted." Probably this action produced good results. Nothing seems more appropriate than to follow the service of preaching the word, and singing the songs of Zion, with an earnest prayer for the divine blessing upon the sacred service. Better leave off five minutes of the most interesting sermon, if need be, than to omit this. It is said that the closing prayers of the great Doctor Bunting contributed largely to the effectiveness of his ministry.

About this time the observance of Children's-day was provided for, and the Conference heartily commended it to our people.

The report on Education had some features of special interest. Of course the success of our cherished university was, as ever, an important object of solicitude. J. P. Roe had been agent during the year just closed, and had succeeded well, having obtained in cash and in pledges about thirty thousand dollars for the endowment fund. A gracious revival influence also had pervaded the institution, and a considerable number of the students had been converted.

Reference has been made to the great fire in Chicago. By that fire the Garrett Biblical Institute—to which our

Conference holds a close relation—lost from its endowment fund about one hundred and fifty thousand dollars, invested in buildings in that ill-fated city. But, with great sacrifice on the part of teachers, this “School of the Prophets” continued. Meanwhile, by the generous assistance of friends in other parts of our great country, its heavy loss was partially repaired, and it was moving on with encouraging success. Four of its last graduates had started for mission-work in India. The Scandinavian brethren were moving vigorously to establish a department in the Institute for the education of their young ministers.

The Conference maintained its former position relative to humanitarian and reformatory agencies. A law known as the “Graham Act,” had been enacted by our State Legislature, intended, probably, to curtail intemperance more than its predecessor. Though not satisfactory to us, we pledged ourselves to its enforcement till we could obtain something better. The Conference also gave a scathing rebuke to those civil officers who persistently neglect to enforce the laws according to their sworn obligations.

The Woman’s Foreign Missionary Society was formally indorsed by the last General Conference, and as heartily approved by ours, at this session, as an agency to accomplish a work that no other can.

The Scandinavian work among us had assumed considerable proportions. From a small beginning in 1850, two presiding elders’ districts had been developed among the nationalities comprehended in that name. One of these was connected with the Minnesota Conference, the other with the Wisconsin. Of the pastoral charges belonging to the latter, one was in Chicago and one in Evanston, in the State of Illinois.

Meanwhile, also, a Danish-Norwegian Department in the Northwestern University had been established, with

great promise of usefulness. Karl Schou was the teacher therein.

Just before the hour of service, one Sabbath morning in March, 1872, our church edifice in Appleton was destroyed by fire. Though it was a sad sight to see a place rendered dear by so many hallowed associations thus consumed, yet perhaps it was a "blessing in disguise." The growing congregation needed a larger place of worship, and, however it might have been but for this fire, all felt the necessity of the immediate erection of a new church. That morning the people met in the college chapel for service, which continued to be their place of worship for several months. The trustees moved promptly, and soon the present beautiful edifice was commenced, the cornerstone of which was laid on the eighth day of October following, with appropriate religious services, conducted by Bishop Gilbert Haven. This church will receive further notice hereafter.

Thirteen came to us by transfer and readmission; 3 located; 1 withdrew, and 8 were transferred to other Conferences. Some of the latter returned to us.

Two deserve special notice—A. H. Walter and J. Howd. The former came to us, by transfer, from North Ohio Conference, in 1851. On the division of Conference in 1856, he fell into the West Wisconsin Conference, but in 1865 was transferred to ours, and stationed at Green Bay. He did good work in both Conferences, and died in Kansas, a few months since, after much and prolonged suffering. The latter was received on trial in 1854, and labored successfully in various fields till 1864, when he was appointed missionary to the Oneida Indians. He remained there till this year, and did a grand work. His transfer was to Central New York Conference, in which he was very successful, until his health failed. In the winter of 1885 he returned to Wisconsin, and reluctantly

(on account of feeble health) again took charge of Oneida Mission, but was compelled to desist entirely from work after a little over two years.

There was no change in the number or names of the districts; but in the appointees there were several changes, though only two—C. D. Pillsbury and S. C. Thomas—retired from the presiding eldership.

To Milwaukee, Janesville, Appleton, and Waupaca Districts were assigned, respectively, W. P. Stowe, P. B. Pease, T. C. Willson, and A. J. Mead. The others remained.

Though this can not be regarded as the most successful year of our history, the reader will see by the appropriate appendices that considerable was done all along the lines of Christian activity.

Five preachers were called to their reward during the year.

AURORA CALENDER was born, October 23, 1778; converted in 1818; joined the Pittsburg Conference in 1828; came West in 1859, after which time he labored in the Wisconsin and West Wisconsin Conferences until 1863, when he was returned superannuated. While in our Conference he was at one time presiding elder of the Norwegian District, and in the West Wisconsin Conference he was once in charge of Mineral Point District. Most of the time he was in the pastorate. He was a true man, faithful in his work, and died of typhoid fever, October 23, 1871, in Pinckneyville, Illinois.

THOS. WILCOX died of pneumonia, near Elkhorn, April 19, 1872, aged sixty-one years. He commenced his ministry in 1838, in Oneida Conference, New York. In 1856 he was transferred to ours, and did effective work till 1862, when he retired from the active ranks. He lived well and died well, saying to his pastor, about an

hour before his death, he was learning by experience "the triumph of faith."

JOHN HILL was a native of Ireland, born in Belfast, January 14, 1834. In 1855 he joined the North Indiana Conference. In 1868 he was transferred to ours, and appointed to Cotton Street Church, Fond du Lac. His subsequent appointments were Summerfield, Milwaukee, and Bay View. In this latter place he finished his work. On the 30th of April, 1872, he was thrown from a wagon and received an injury that terminated fatally in about twenty hours.

E. W. KIRKHAM, a native of Wales, came to us by transfer from the Ohio Conference, in 1866, and was stationed successively at Whitewater and Court Street, Janesville. In this latter place his health failed. His mind also seemed unbalanced. He died in Minneapolis, Minnesota, May 2, 1872.

REUBEN B. CURTISS died May 21, 1872, in Appleton, where he had resided for some time after he retired from the active ministry. He entered the itinerant ministry in Maine, in 1845. In 1862 he came to us, and preached about five years in Janesville and Delavan respectively. He had evidently been a strong man, but his work was mostly done before he came West. Indeed, he ought to have retired from labor much sooner than he did, but his interest in the cause impelled him on. His last attempt to preach was in Appleton, in the month of November, 1871, from Revelation vii, 14. He doubtless knows more now of that blood-washed company than he did then.

1873.

The General Conference held in Brooklyn, New York, in May, 1872, elected eight bishops—the largest addition to our episcopacy ever made at one time. One of these was S. M. Merrill. At the General Conference of 1868

he had distinguished himself as the leader of opposition to the introduction of lay delegates to the highest ecclesiastical body in our Church until the question was submitted to, and sanctioned by, the Annual Conferences. The plan he advocated was adopted, and resulted as already stated. He was elected editor of the *Western Christian Advocate*, published in Cincinnati. There he distinguished himself as an able writer and strong defender of evangelical Christianity, as embodied in the doctrines and polity of our Church. It was therefore very natural for the General Conference to regard him as a proper man for a bishop. On the 15th of October, 1873, he appeared as the president of our Conference, in the city of Whitewater, where we had previously held one session.

Henry Colman was elected secretary; A. Moore, A. A. Hoskins, and E. B. Cummings, assistants; S. Smith, statistical secretary; and M. V. B. Bristol, assistant.

Our people in Whitewater had just erected a fine church edifice at a cost of about twenty-five thousand dollars. But as it was not quite ready for occupancy, the Congregationalists kindly proffered the use of theirs, and most of the sessions were held there, for which the Conference made grateful acknowledgment. Much credit is due the pastor, Rev. C. N. Stowers, for pushing the enterprise so near to completion. But already an embarrassing debt had been incurred, so the preachers had an opportunity to render material aid, which they cheerfully improved.

For several months before the Conference began, there was considerable excitement over reported deals in silver-mining stock in the far West. Several had been engaged in them. All but one, however, showed, to the satisfaction of the Conference, that their transactions were honorable. The exception was H. S. White, who was put on trial, and suspended for one year from the functions of the ministry. This is not the place to pass judg-

ment upon the guilt or innocence of the accused. That was done by a properly constituted tribunal. But it is proper to say that in a state of high excitement it is difficult to give palliating circumstances due weight. Such may have been the case in this instance.

With the exception of this unpleasant matter, this session was quite uneventful.

The plan of the work was the same as the preceding year, except that G. C. Haddock succeeded H. S. White as presiding elder on Fond du Lac District.

We see very little change for the last two or three years, either in the membership or in the general work of the Churches within our bounds.

The Conference maintained its usual firm stand in regard to the great reforms of the day.

The Woman's Foreign Missionary Society was a newly organized agency for conveying the blessings of the gospel to heathen women. Though the "good tidings of great joy" were designed for "all people," yet in parts of the earth, particularly in India, women were as completely *shut in* from these tidings as if surrounded with walls of adamant as high and impregnable as those of Babylon. The society above named had been in operation in some parts of our country long enough to prove its claim to recognition by the Churches as an important auxiliary to our parent Missionary Society. Within our territory it had been operating only during the preceding year, yet its report of \$2,128 evinced a healthy organism, and gave an earnest of the success that has so far attended it.

Two transfers came to us from another Conference, and ten were received on trial.

Two located—A. P. Allen and C. E. Goldthorp. The former had resided in Colorado for some time, engaged in secular business. He died, a few years since, at an advanced age. The latter soon returned to the Conference

and is making a good record as an efficient minister of the gospel.

THOMAS ORBISON had died. He entered our Conference in 1851, having been a Wesleyan Methodist in Ireland for several years. With the exception of a temporary location, he continued in the effective ranks till the Conference of 1872, when he was placed on the list of supernumeraries. The Conference closed on the 14th of October, and on the 10th of the next month he was called to his reward, with very little premonition of his approaching end. He was the first to be buried in the beautiful "Riverside Cemetery," in Appleton.

The reports show a decrease in the aggregate number of ministers, members, and probationers, of forty-three; but there was a large increase in the benevolences, and an addition of eleven Churches and three parsonages, with an increased valuation of \$46,322.

A. C. Manwell, who came to us in 1857, by transfer from an Eastern Conference, left us this year by transfer to the Upper Iowa Conference, where he is doing good work as he did with us.

E. H. Bronson was transferred to the Minnesota, and G. A. England to Colorado Conference. For ten years the latter had been with us, and had rendered valuable service. Though of a frail constitution, he continued to work on in different lines for several years after his transfer.

MRS. LYDIA A. SHEPHERD died October 14, 1873, just the day before our Conference assembled. She is represented as a noble Christian woman, faithfully working with her husband, Rev. S. V. R. Shepherd, for twenty years in his ministry. Her last hour is described thus: "Being full of confidence in Christ her Savior, she passed away, while a radiance overspread her face as if a view of the excellent glory was given to her as she crossed the river." Thus she closed her life, loved and esteemed by all.

CHAPTER XIV.

1874-5.

THE twenty-eighth session of our Conference was held in Oshkosh, commencing October 7, 1874, Bishop R. S. Foster presiding. Ten years before, we had met in the same growing city, under the presidency of Bishop Scott.

Henry Colman was elected secretary, with S. Halsey and A. A. Hoskins, assistants. S. Smith, L. N. Wheeler, and G. W. Wells were the statistical secretaries.

Soon after the close of the Civil War, emigration began to seriously affect our Churches all through the State. During the war a large draft was made upon them, which greatly retarded progress. Many who returned from the bloody fields had become impressed with the possibilities of the South; hence an attraction, hitherto feeble, became quite potent. Meanwhile the cheap and fertile plains of the West continued to draw the attention of all classes, especially of honest laborers. In addition to these causes, and operating with them in the same direction, was a general financial crash, which began to be severely felt about this time. Many heavy failures occurred in business circles; manufacturing institutions suspended or curtailed operations all through the land. Thus thousands were thrown out of employment, and compelled to seek homes in other places. Of course either the South or the West was their only resort. And as our Church was largely represented in this class, it suffered severely from these causes.

True, there was an increasingly large immigration to our State, but the incomers were of many nationalities, few

of whom were accessible by our agencies. It is, therefore, not strange that we made little advance during these years.

Since our last session five had been transferred to other Conferences. Two of these—viz., C. G. Lathrop and Samuel Fallows—deserve a more extended notice than can well be given in these pages.

The former had been, since 1842, one of our most faithful and reliable workers. He was a man of strong native powers, considerable mental culture, and good preaching ability. No interest committed to his care suffered from neglect. If occasionally he was too straight, as some thought, it was always evident that his conviction of right was the motive power. Since his transfer he has been doing effective work in the Nebraska Conference.

The latter, Dr. S. Fallows, came to us by transfer in 1861, and was stationed successively at Oshkosh, Appleton, Summerfield, and Grand Avenue—the last two charges being in Milwaukee. In all of these places he greatly endeared himself to the people, and took high rank both as a man of fine culture and as an “able minister of the New Testament.” While in his last pastorate, in 1871, he was appointed State Superintendent of Public Instruction, and served in that important work, by elections, until 1874, when, having been elected to the presidency of the Illinois Wesleyan University, he was transferred to the Illinois Conference. In May, 1875, he united with the Reformed Episcopal Church, and became rector of St. Paul’s Church of that denomination in Chicago. On the 15th of July, 1876, he was elected a bishop in that newly formed body, in which office he has continued to increase in popularity and usefulness to the present time.

Jas. Lavelle also had been connected with the Conference for several years. He was received on trial in 1860, had succeeded fairly well, and was transferred to the New Jersey Conference.

T. E. Webb came to us by transfer at the last Conference, and in the interim had secured a transfer to the Northwest Indiana Conference.

O. P. Peterson had been in the Norwegian work since 1869, and was transferred to the New York East Conference.

In the annals of last year, mention was made of the suspension of H. S. White. At this session a long communication was received from him, severely criticising the action of the Conference in his case. He was allowed to locate, but was justly rebuked by the adoption of the following resolution :

“*Resolved*, That the communication received from Rev. H. S. White, and read before the Conference, is untrue in some of its statements, unjust in its insinuations, and of such a character as not to be allowed to pass without disapproval.”

On the Sabbath, Bishop Foster preached a very able sermon from Acts x, 43. He presented a strong, logical, and convincing chain of argument showing that “Jesus was the Christ.” The next day the Conference requested its publication.

The bishop is a remarkable man. Before he was thirty years of age he had a newspaper controversy with Dr. Rice, an Old-school Presbyterian Doctor of Divinity, of Cincinnati, in which city he also was a pastor. His articles were afterwards embodied in a book entitled, “Objections to Calvinism.” It is the most complete refutation of Old-school Calvinism known to the writer. When elected to the episcopacy in 1872, he was a professor in Drew Theological Seminary. But with all his ability, there was something for him to learn in his new office, as the following incident will show: In his address, just before reading the appointments, he told us that he had been for several days in a *focus*, at which all possible rays of light had concentrated, as to matters pertaining to the appointments. But

only a few minutes after adjournment "rays of light," entirely unanticipated, began to pour upon him, and he felt compelled to change some of the appointments.

The reports of the usual committees did not contain anything specially new. They showed a firm adherence to principles and work already described in these pages. There was one, however, on a subject not before included in our list. It was on "Fraternal Relations." It was designed to promote harmony between different denominations, especially in places where there seems to be a call for but one. Our Conference was the first to appoint a fraternal delegate, and invite other religious bodies to do the same. It was also the first to move in this matter.

It is a little remarkable that none left us by transfer at this session, though five, as already stated, had thus been removed since our previous session.

Six came to us by readmission and transfer, and sixteen were received on trial.

The effective ministerial force was 155, of which three were missionaries to Denmark, and fourteen to Norway.

There was no change in the districts, and but two changes in their incumbents—A. J. Mead followed C. G. Haddock on Fond du Lac District, and Geo. Fellows, Mr. Mead on Waupaca District.

The year was not one of marked success. Only three new church edifices were reported, and these of small dimensions. Our Church property at Neenah, however, was greatly improved by the sale of a small edifice and the purchase of a much larger one. This has been improved from time to time, and is now a very commodious house of worship. It will seat three hundred to four hundred people, and is valued at \$6,000. The parsonage there is valued at \$1,500, and we have a living, active membership.

1875.

This year, for the third time, Racine was favored with our Conference session, commencing on the thirteenth day of October. "Favored?" Yes. The presence of a hundred and fifty ministers in any place for a week, reporting their work and planning for another year's campaign, ought to be a benediction; and from the way our people welcome us the second, third, or fourth time, we have reason to suppose they so regard it. At this Conference Bishop I. W. Wiley presided. Like the three that next preceded him, he was elected to the episcopacy in 1872. Previous to this he had honored the Church as a medical missionary in China four years; as principal of Pennington Seminary, New Jersey, five years; and as editor of the *Ladies' Repository* (now superseded by the *Methodist Magazine*), four years. Though young in his present office, he had already evinced a creditable adaptation to it.

The secretaries were the same as the previous year, with one exception—P. W. Peterson took the place of L. N. Wheeler.

It seems unnecessary to detail the proceedings of the body relative to the various lines of work on which it had been operating, as they were so similar to those of several successive years in the past. It is noteworthy, however, that no diminution of earnestness was discernible.

A very singular case of ministerial defection had come to light during the year. J. M. Craig, who had been ordained an "elder in the Church of God" at our last annual session, was soon after reported guilty of stealing books at different times, and on a pretty large scale. At this Conference he was tried, and expelled from the ministry and membership of the Methodist Episcopal Church. In defense he pleaded "kleptomania;" that is, a species of insanity that so impels one to steal that he is not responsi-

ble for his acts in stealing. The committee, however, who adjudicated the case—fifteen in number, with G. M. Steele as chairman, very competent men—were not convinced that he was a kleptomaniac. In their view, there was every indication of a long-continued disposition to steal, which he had cultivated, just as all thieves do. This sad case is dismissed with the remark that it nearly wrecked one of our best pastoral charges.

O. B. Thayer and Moses Alley withdrew from the connection at this Conference. The former came to us a few years before from the Protestant Episcopal Church, and, as has too often been done by us with men we know not, was appointed to a very important charge, and advanced to those still more so for several years, being *held up* by the strength of the Churches he served, until he finally—collapsed. The latter was received on trial in 1864. He might have succeeded well had he given a few years to study before entering the work. But he was nearly ruined by flattery in his early itinerant ministry. He failed to meet the expectations he at first awakened. Both of these entered the ministry of the Congregational Church; but succeeded no better than with us.

E. D. Huntley was transferred to the West Wisconsin Conference, and W. W. Case to the Cincinnati Conference, where he is doing very effective work, as he did with us. Mr. Huntley will come to view again in connection with our educational interests.

One of our number, W. W. WARNER, had died. "Eleven years he had been a member of the Erie Conference, and then came by transfer to ours, where he labored for about four and a half years. His ministry was marked with unusual success. It is believed that more than one thousand souls were converted as the direct and immediate result of his ministry, covering a period of less than seventeen years."

Seven were added to our ranks by transfer, and eight were received on trial.

Our lists of supernumeraries and superannuates had become very large, the former seven, the latter thirty-one.

Our people at Racine were burdened with a heavy debt, incurred in the erection of a new house of worship. So the preachers at this Conference, as at Whitewater two years before, had an opportunity to materialize their liberality. Unfortunately, much injudicious management had attended the enterprise. It was attributed to the pastor, by whose influence the contract for building was let to irresponsible parties from abroad, which resulted in a loss of several thousand dollars, and a poorly built edifice. This produced great disaffection, not only in the membership of the Church, but with responsible resident contractors, and thus shut off the sympathy, to a considerable extent, of those without.

This church was greatly needed. It was located on the corner of Eighth and Main Streets—a very eligible site. The cost of the ground was \$3,250, that of the organ \$3,500, and that of the building itself \$35,850. It was dedicated on the first Sabbath in July, 1871. Its seating capacity was nine hundred.

Six other churches were erected during the year where none had previously existed. The reader will see their locations in Appendix I.

In short, there was a fair advance on all the lines of Christian work.

CHAPTER XV.

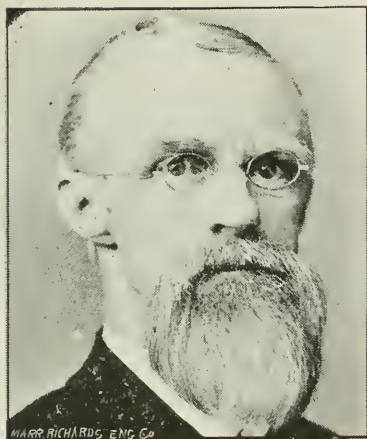
1876-7.

WAUPACA was the seat of our Conference in 1876. It being a small city, and our numbers having increased, some doubted whether our people could entertain us without embarrassment. But they gave us a royal welcome. Indeed, the whole community seemed interested, and cordially assisted in making us "feel at home." Our session was evidently a blessing to the place, and to the Conference as well.

For years all that region had been supplied mostly by young men, and scarcely one of the older members of our Conference were willing to go there. It was not only the frontier, but was known as the "Indian land," and, for some reason, was not so attractive as Oklahoma is now. Much of the prejudice against it was probably removed by personal observation.

On the 4th of October the Conference was called to order by Bishop Thomas Bowman. He was one of the eight elected at the General Conference of 1872. At the time of his election he was president of Indiana Asbury University. The secretaries were the same as the year before. Thus organized, the Conference proceeded to its usual work.

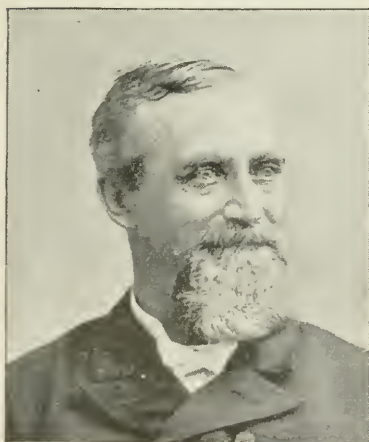
Methodism was introduced here in a somewhat early day. The place appears first as a pastoral charge in 1851, and at the next Conference a new church edifice was reported. It was a plain wooden building, well suited to the time



REV. STEPHEN SMITH.



REV. C. D. PILLSBURY, A. M.



REV. HENRY SEWELL.



REV. C. W. GALLAGHER, D. D.

and place. The one in which we met this year was begun in May, 1874, and dedicated in February, 1875. It is 80x30 feet in size, with a transept on each side, and will seat about three hundred people. It is a brick building, with good architectural proportions, and cost \$10,000. The entire Church property here, including a parsonage, is valued this year at \$13,500.

One member, C. R. Chapin, who had proved to be "unacceptable" to the people—really a failure as a preacher—was located without his request. This was in accordance with a rule of Discipline authorizing an Annual Conference to thus do with any member who is adjudged to be unacceptable in the sense above indicated.

Early in the Conference session we find the following action: "A. E. Wanlass, seconded by L. N. Wheeler and G. M. Steele, offered the following resolutions, which, after some remarks by Dr. Edwards, were adopted:

"WHEREAS, Section 2, Article II, of the Constitution of the Conference Missionary Society is comparatively a dead letter, being inoperative during the interim of Conferences;

"Resolved, That the officers and managers of the Conference Missionary Society be, *ex officio*, a committee to arrange for and assist in getting up anniversaries and such other exercises as shall be deemed necessary and effective in securing the success contemplated in the organization of the Society.

"Resolved, That the presiding elders and pastors throughout the Conference recognize this committee as such, and co-operate with them."

This surely augured great advance in this line of work, and especially so as two of the movers of the resolutions were returned missionaries from foreign fields, and leading officers (president and secretary) of the society. But for some reason the resolutions, if not "comparatively a dead letter,"

did not accomplish what they were intended to. There was, indeed, an advance in the collections the following year, though they did not reach the amount of some former years. Nor were the "anniversaries," etc., inaugurated to any considerable extent, if at all. But why may not *this*, or something similar, become a part of our missionary work every year?

The Conference continued its cordial approval of the Woman's Foreign Missionary Society. Mrs. Dr. Steele was the president of that society in our Conference.

A proposition came from the General Conference to so alter the "Second Restrictive Rule" of our Church constitution as to allow that body to make the basis of representation one to every ninety-nine members of Annual Conferences, other provisions of the Rule remaining unchanged. This received the unanimous vote of the Conference.

On another proposition from the same source, to alter the "Third Restrictive Rule," so as to give each Conference authority to determine the number of districts they will have—"Provided, no Conference shall have less than two nor more than eight districts; nor shall any district have more than sixty pastoral charges"—the Conference voted 51 in favor, and 46 against.

Our educational interests were carefully looked after; nor were any other lines of work neglected. The university, that had been from the first a cherished child, still needed care. From a lack of adequate endowment, and the failure of certain parties to meet their pledges, it became so embarrassed that this Conference decided to appeal to the Churches for aid by special collections. Though the necessity of this ought not to have existed, the appeal was eminently just. The institution had furnished the Churches with twenty ministers, and sent back to them many of their sons and daughters with renewed lives and

cultured minds. The Church therefore owed the college more than a debt of gratitude.

A strong report from the "Committee on Temperance and Tobacco," of which W. H. Thompson was chairman, and H. Sewell secretary, was adopted. In it we find the following: "The existence of 980,000 drones in our national hive; the example of 750,000 regular drunkards; the incubus of 800,000 paupers; the tears of 200,000 orphans bedewing the graves of 65,000 victim-fathers; the ravings of 30,000 maniacs; the crimes of 200,000 criminals in our jails; the ignorance of 2,000,000 children, debarred from our public schools; a host of women chained by solemn vows to the rotting carcasses of sottish and brutal men; and an army of recruits, consisting of 1,000,000 young men, under drill for the drunkard's degradation and doom, cry aloud to the Christian Church to help heal this festering sore, and drain the land of this Dead Sea of crime, heart-breaks, poverty, widowhood, orphanage, idiocy, madness, delirium, and death."

Then follow three resolutions pledging continued activity in driving this scourge from the land. After a few earnest words relative to the use of tobacco "in the ministry and membership," two resolutions follow, not lacking in perpendicularity of sentiment. Here they are:

"*Resolved*, That we will continue to associate the use of tobacco with the vice of intemperance, and enter our complete protest against its use by the ministry of our Conference and the membership of our Church.

"*Resolved*, That we will hereafter refuse to receive into our Conference, either on trial or into full connection, any one who uses tobacco.

As early as 1857 the Conference passed resolutions substantially the same as the last; but after nearly twenty years of trial we were ready to reaffirm our determination.

As good as this report was, one important thing was omitted; viz., the use of alcoholic wine in the eucharist. We had years before recommended "that stewards take pains always to provide the pure, unfermented juice of the grape, and never the fermented wine in common use." But this "recommend" had not accomplished the desired end; so at this Conference a resolution was presented and passed pledging our own action, viz.:

"*Resolved*, That we will make special efforts to have our Churches procure and use only the unfermented juice of the grape in the sacrament of the Lord's Supper."

At this Conference two that had been in our ranks in other years returned by transfer. One, F. S. Stein, was readmitted, having been a member of a Western Conference; and eight were received on trial.

William Averill and C. R. Chapin were located—the latter as already described. Mr. Averill entered our work in 1852, and though in the local ranks several years during the interim, he did good service while in the Conference. His name now appears in our Minutes for the last time.

Edrick Holmes, after giving several years to our work with fair success, withdrew from the Church.

L. F. MOULTHROP "rested from his labors" in April next preceding the present session. The reader will remember him as one of our heroic pioneers. He entered our work in 1840, and for several years was very successful on Racine, Troy, and Prairieville (now Waukesha) Circuits. In failing health he located, not being willing to become a burden to the Conference for so few years of service. He recuperated, was employed at different times to fill vacancies, and in 1859 was readmitted. For several of his last years he was on the list of superannuates.

John Haw, a promising young man, was transferred to the West Wisconsin Conference; and fifteen Norwegians,

who had been for some time missionaries to their native land, were transferred to the newly formed Conference there. Among these was C. Willerup, the father of the Norwegian work in Wisconsin. He will receive further notice in the *account* of that work.

For a year or two our advance has been very moderate.

Four changes occurred this year among the presiding elders. W. G. Miller was appointed to Milwaukee District, W. P. Stowe to Janesville District, J. W. Carhart to Appleton District, and J. H. Johnson to the Norwegian District.

1877.

The Conference met this year in Waupun, on the eleventh day of October. Many years before we accepted an invitation to hold the following session there; but by some special effort the motion fixing that as the place of meeting the next year was reconsidered, and the Conference voted to meet in another place. It is probable the people of Waupun deemed this rather unkind treatment; so it seemed to some of the preachers, at least. We were cordially received and well entertained, though a large number of the preachers found themselves in the State Penitentiary, and some even in the cells before the session closed. Yet they did not deem their incarceration there a punishment.

Bishop Jesse T. Peck presided at this Conference. He was the sixth in succession of the eight elected to the episcopacy in 1872 that had come to us officially. Like all our bishops he was very prominent before election to this office. He was an influential member of the Black River (now Northern New York) Conference when the writer entered that body a half century ago. He was then principal of the Gouverneur Wesleyan Seminary. In the educational field he was subsequently principal of the Troy Conference Seminary and president of Dickinson College. He after-

wards spent several years in California, doing heroic work. At his elevation to the episcopacy he was pastor of University Avenue Church, in Syracuse, where he aided, by his enlarged experience, and otherwise, in founding the Syracuse University, one of the most important institutions of the kind in our denomination.

The secretaries of the last two sessions were all re-elected. At some time in the Conference 1844-5, Joseph Lewis, in charge of Fond du Lac Circuit, had visited this place and formed a class of six members—all belonging to the Miller family, the youngest of whom was Wesson G., who afterwards became prominent in our ministerial ranks. A house of worship there was first reported in 1854. This had been lengthened once or twice, making its length and width out of proper proportion. It had now fallen far behind the growing demands of the place.

At this Conference two were transferred to us, and three received on trial—the smallest addition to our ministerial force for many years. One located, one had died, and two were transferred to other Conferences.

Thus we entered upon the work of the next year with very little change in our active ranks.

H. H. Jones was the one referred to as located. He was a true man, but did not, for the few years he was with us, take high rank.

EUGENE I. ALLING, who died on the 24th of August of this year, had been connected with the Conference less than three years. He was a man of earnest piety, and, had his life and health been spared, would doubtless have accomplished much for the Master. His death was more than peaceful. His obituary, as published in the Minutes, closes thus: "He longed for rest; and the happy, peaceful look that settled upon his dead face told of a joyful entering into 'the rest that remaineth to the people of God.'"

The wives of four of the preachers died during the year.

Mrs. I. M. WHITE, whose husband was in his second year of probation in the Conference, passed peacefully to her rest, April 2, 1877, in the twenty-third year of her age. Thus early was a promising life of usefulness terminated.

In contrast to hers, in point of years, was the death of Mrs. Rev. ASAHEL MOORE, who died March 9, 1877, aged fifty-eight years, about forty of which had been given to our itinerant work, with her husband, in Maine and Wisconsin, when the Master said, "Come up higher." All accounts represent her as a noble woman and an active Christian.

Mrs. ISABELLA H. B. WALKER closed her work after a sojourn on earth of nearly thirty-seven years, a life with God of about twenty-three years, several of which were in the itinerant work with her husband, Rev. T. H. Walker. She was a devoted Christian, and "died well," in full prospect of "home, home, home," which she uttered three times just before she departed.

Mrs. JANE E. CARPENTER, wife of Rev. C. E. Carpenter, an honored member of Wisconsin Conference, is the last whose death is this year recorded. During her husband's absence at the last Conference she was attacked with typhoid fever, but, after a while, so far recovered as to be thought able to move to the new pastoral charge, to which he had been assigned. It was, however, too hard a strain on her enfeebled system, and, on the 16th of December, 1876, she succumbed to the great destroyer, in Palmyra, at the age of forty-one.

The year seems to have been marked with at least ordinary prosperity, there being an increase of 639 in the membership, and of \$936 in the benevolent collections.

CHAPTER XVI.

1878-9.

ON the second day of October, 1878, the Wisconsin Conference convened at Fort Atkinson, with Bishop Foster as president. The organization was completed by the election of the same secretaries as had served for the three next preceding sessions.

Fort Atkinson is a fine town on Rock River, perhaps sixty miles from its source. For several years of our early history it was a point in the old Aztalan Circuit. It thus continued until 1854, when that honored name, Aztalan, that had been in our Minutes since 1837, gave place to Lake Mills and Fort Atkinson, and ceased to indicate the head of a pastoral charge. The first class was formed here by Rev. H. W. Frink, in the Conference year 1839-40, in the house of Jesse Roberts, a little west of the present site of the town.* The church was commenced in 1850, and soon completed. The parsonage was built in 1865. The church property has been improved at different times, and the place ranks well with our Conference appointments.

We did not find an embarrassing debt here, as at some other places; but a very urgent appeal for relief on this score came to us from Oshkosh. A few years before, the First Methodist Episcopal Church there had purchased a large building, in process of erection, commenced for an opera-house. The pastor, Dr. J. W. Carhart, found it

* Its jubilee was celebrated January 19-26, 1890.

could be procured at a very reasonable rate, and became deeply interested in securing it for a sanctuary. The growing Church and congregation needed something of the kind. He therefore moved promptly in the matter, and induced the trustees to purchase it. Some thought this movement was too hasty. This has been a stereotyped cry, when the "Lord's house is to be built," since the days of Haggai. Others, who preferred to have it the devil's play-house, clamored against the undertaking. Others still, who were every way well disposed toward the enterprise, feared it could not be accomplished. Altogether, therefore, it was entered upon with fearful odds against success. A few, however, were confident that they were well able to "go up and possess it;" and so they were, had there been more Calebs and Joshuas. The church was finished; but for lack of anticipated co-operation, a heavy debt hung over it on the day of dedication. Hopes were entertained of clearing it of embarrassment on that occasion. But a few days before the appointed time for that service arrived, a sweeping fire destroyed a large portion of the city; just missing the new church, however, yet laying in ashes the homes of many of its friends, thus greatly increasing the difficulty of providing for the payment of the debt. After struggling under this for some time, the trustees sought the advice of the Conference. The matter was thoroughly canvassed, and some severe criticisms were made, evidently intended to bear on Dr. Carhart. Of the two who were the most liberal with this kind of help, one had never distinguished himself in any church-building enterprise; the other had led a church into about as great an embarrassment for an edifice that proved almost a failure. But the Conference generally felt a deep sympathy with the brethren who so heroically battled with adverse circumstances. The result of the canvass was an arrangement to apply to the Churches throughout the

Conference for aid. We shall see hereafter how it succeeded.

Another Macedonian cry came from the Garrett Biblical Institute. The great Chicago fire of 1871 and the "hard times" had so reduced for the time its resources, that, after paying insurance, taxes, etc., it had not "one dollar of income." Yet "upwards of one hundred young men," says the appeal, "are now applying for instruction. The faculty say: '*Paid or not paid*, these men can not be turned away.'"

Small as were the salaries of some of the preachers, all had received something; so they pledged \$538.92 to aid in running this "School of the Prophets."

What a contrast between such public institutions and individuals! When unavoidable calamities come upon the former, sympathy is awakened and needed aid is rendered. *This is well*. When similar things come to individuals, they must not only bear them alone, but often be subjected to stinging criticism.

The plan of the work was slightly changed. The Norwegian District, being divided, thus formed *two*, called Chicago Norwegian District, in charge of J. H. Johnson; and Milwaukee Norwegian District, of which O. P. Peterson was presiding elder. A. J. Mead and George Fellows having completed their full terms on Fond du Lac and Waupaca Districts, respectively, L. N. Wheeler succeeded the former, and J. M. Walker the latter.

No special departure from usual methods of work is discernible in the reports of this year. On all questions of reform and benevolent operations the Conference maintained its former erect position. An extract from a presiding elder's report of his district, incorporated in the report on Temperance, is worthy of serious thought. It is this:

"I have found by careful calculation that, could the

money be saved for the Lord that is spent for tobacco by the members of the Church on my district, I could pay the presiding elder's salary, make up the deficiencies on the preacher's claims, put a good library into every Sunday-school in the district, and have a handsome sum to send abroad for missions."

If this be an accurate estimate, and a fair specimen of other districts, *Heaven pity us!*

Death had been doing its work during the year. Three preachers, and the wives of four others of our Conference, had fallen by his power.

ISAAC WILTSE, whose name first appears in our Minutes in 1859, was called to his reward, March 30th of this year, in the forty-second year of his age, and in the nineteenth of his itinerant ministry. He died at Ripon, being the third pastor of our Church there that had been taken from it in like manner. From the first his ministry was characterized with diligence, prudence, and success. He was appointed to Ripon in 1876, one year after the Conference disposed of the Craig case, while the elements were yet in a very unsettled state. But by skillful management for a year and a half they were rapidly growing harmonious. Though he was facing death in triumph, the interests of his people burdened his soul; and a little before his departure he charged his presiding elder thus: "Take care of my work." Few more valuable men have ever passed from our ranks.

WILLIAM SHROFF was transferred to our Conference from Ohio in 1850, and for ten years did effective service, when he was compelled by personal and family illness to retire from the field. He remained in a superannuate relation until his death May 5, 1877, his wife, after suffering much, having gone a few years before. As he resided beyond our Conference bounds, we knew little of him

during the years of superannuation. But all reports were favorable.

ELIJAH P. BEECHER was received on trial in the Oneida Conference, New York, in 1840, and in 1855 was transferred to ours. With the exception of about a year and a half he did effective work till 1869, when he was placed on the list of superannuates, where he remained till his death in Beaver Dam, November 3, 1877. He was a true man, an earnest worker, a fair preacher, and highly respected.

MARY E. OLIN, wife of Rev. S. A. Olin, died of malignant diphtheria in April, 1878, in Hortonville, where her husband was in pastoral work. In 1871 her husband commenced his work in our Conference. She had many fears that she should not be competent to the position of a minister's wife. But all accounts say she had already become a very useful worker in that relation, and was constantly improving. She died well. A little before the last summons came she said: "I have been wonderfully filled with the presence of the Lord, as a preparation for this hour, to enable me to get a complete victory. I have been down to the brink of the river; the waters were not dark, for Jesus was with me there."

LYDIA F. FAIRBANKS, wife of Rev. C. J. Fairbanks, closed her earthly life August 8, 1878, in the fifty-seventh year of her age. For many years her health was frail, but she would not consent to have her husband locate on account of it. "Near the closing scene, as a friend sang,

‘I know I am nearing the holy ranks
Of friends and kindred dear,’

she exclaimed, ‘Glory! Glory! Glory! How bright it looks on the other shore!’”

FRANCES M. PEEP passed to her inheritance, March 30, 1878, her husband, Rev. Thomas Peep, being in charge of

Pleasant Prairie Circuit. She rendered valuable assistance, and was universally esteemed. Among her last words were, "All the bells of heaven are ringing a welcome to me."

CHARLOTTE ROE was born in England, March 31, 1824, became the wife of J. P. Roe, January 5, 1848, and died May 23, 1878. Both she and her husband were members of the Church of England. In 1857 they united with the Methodist Episcopal Church. The latter afterwards became a member of Wisconsin Conference. She was a most estimable lady and a devout Christian.

Our ministry this year was re-enforced by six transfers and readmissions, and nine receptions on trial. But as three had died, two located, and three were transferred to other Conferences, the increase was but seven.

The reports show a general advance in numbers, benevolences, church edifices, parsonages, and pastoral charges.

W. R. Jones, who left us by transfer, had been a successful minister among us since 1860, and is still doing good work in Nebraska.

1879.

For the fourth time in the history of Wisconsin Conference our session this year was held in Milwaukee. But the reader may remember that in 1844 the Rock River Conference met there, while Methodism in Wisconsin was under its care.

The session now in consideration commenced in Grand Avenue Church, October 1st, Bishop E. G. Andrews presiding.

The society worshipping here is the oldest in the city. It was formed in the summer of 1836. The little band—the only Protestant organization in the place—held services wherever it was most convenient, until after the arrival of L. S. Kellogg, in December next following. He

soon built a carpenter-shop for himself, which also was used as a place of worship for the society for a year or more. On the 28th of May, 1841, their first church edifice, already described, was dedicated. They occupied this until 1848, when they moved into a much more capacious one, on the corner of West Water and Spring (now Grand Avenue) Streets. On the 14th of January, 1854, this was consumed by fire. For about nine months the society worshiped in Young's Hall, on Wisconsin Street. In October, 1854, they rented, and soon after purchased, the Free Congregational church, on the corner of Spring and Second Streets, which was also burned, July 4, 1861. Thus the society was subjected to other removals. After their demolished structure was rebuilt, they occupied it until, for lack of needed room, they provided for themselves their present well-arranged temple, which they began to occupy October 8, 1871. Notwithstanding they were pinched with poverty, pursued by fire, and driven from place to place, they never lost heart, nor ceased to be an active, aggressive Church, loyal to every part of Methodism, though not partial to the *kind* of itinerancy they had been compelled to practice.

Bishop Andrews appeared among us for the first time. He was one of the eight elected to the episcopacy in 1872, and the seventh one of that number that visited us officially. He made a very fine impression, fully sustaining the high reputation he had before earned. At the time of his election he was pastor of the Seventh Avenue Methodist Episcopal Church, Brooklyn, New York, though he had spent many years in the educational field before entering upon pastoral work.

H. Colman had been for six successive years principal secretary, and, for the last four, A. A. Hoskins and S. Halsey had been his assistants; Stephen Smith, G. W. Wells, and P. W. Peterson had also been statistical secre-

taries for four years. They were all re-elected, at this session, to the same positions.

Little of the usual routine business of the Conference demands special notice.

J. W. McCormic was transferred to us from Indiana Conference, and R. W. Bosworth was returned by transfer from Colorado, whence he had gone a few years before.

Ten were received on trial.

J. Jones located; G. M. Steele, M. Evans, W. H. Thompson, and A. Hollington were transferred to other Conferences.

S. L. LEONARD and H. C. TILTON were removed by death. The last-named began his itinerant ministry in 1841, under the care of the Maine Conference, and served in that and the East Maine Conference sixteen years. In 1857 he located, not to leave the work, but to enter some Conference in the West. He was readmitted into our Conference a few months after, of which he continued a prominent and an honored member until he was called to his inheritance on high, March 26, 1879. He served some of our best stations, was presiding elder on Janesville and Racine Districts. About the middle of his term on the former he accepted a chaplaincy in the Thirteenth Regiment of Wisconsin Volunteers, but was compelled, by injured health, to resign before the Rebellion was crushed. He also served one term in the Wisconsin Legislative Assembly, where his influence was felt in opposing some political chicanery. For several months toward the close of life, he had unusual manifestations of the divine presence, and of the power of Christ to save to the uttermost. Writing to the last Conference before his death, he said:

“DEAR BRETHREN—This has been a hard-fought battle; but it is not without its blessed results. It has been the best year of my life, spiritually. The majesty and power of Christ Jesus have been gloriously revealed to me.

His tender love and faithfulness have been *inexpressible sweetness* to me. The blood of Christ saves me from the love, the pollution, the power, and practice of sin. The fullness of joy and peace can fill the soul of one, though burdened with weakness, ignorance, and disease. Death is conquered; the grave is conquered; devils and hell are conquered. Amen! amen!"

It is not strange, after such experiences, that he whispered, as life was ebbing out: "I am ready, through the blood of the Lamb."

S. L. LEONARD entered our ranks in 1850. He was faithful to his work, very studious, and for a time was considered a very promising young minister; but from feebleness of health, which grew upon him and assumed a nervous form, or from other causes, he did not meet the expectation of his friends. It is well said in his obituary that he "was a man of strong convictions, and never swerved from any course which he believed to be right." For many years he was on the superannuate list. He bore with great patience the extreme suffering that attended the closing weeks of his life, and "his soul triumphed gloriously in Christ, his all-sufficient Savior."

As last year, so this, several of the preachers were bereft of their wives. These may here be noted.

MRS. SARAH K. SAMPSON died in Appleton, September 23, 1879, just a few days before the Conference began. She was the third wife of our much esteemed and venerated brother, W. H. Sampson. Though a member of the Protestant Episcopal Church, she seems to have entered as heartily into work with her husband as could be expected. She is represented as a noble woman and sincere Christian.

MRS. HARRIET ANN ANDERSON, wife of Rev. W. M. Anderson, died September 20th—three days before Mrs. Sampson—in Kansas. She was an earnest worker in

various lines of Christian activity, and died exclaiming, "Jesus is precious now!"

CATHERINE E. COOK, wife of C. D. Cook, for some time an active member of our Conference, now superannuated, died at Eagle Lake Station, Minnesota, May 16, 1879. She is represented as an earnest Christian woman. "She died as she lived so many years, in the Lord."

We can not close the annals of this year without honorable mention of Dr. Geo. M. Steele. In June, 1865, he was elected to the presidency of Lawrence University, and entered upon its duties at the beginning of the next academic year, in the September following. He filled the position for fourteen years with marked success, and won the respect of scholars and educators throughout the State. We parted with him reluctantly, but with the best wishes for his success as principal of Wilbraham Academy, Massachusetts, the oldest institution of learning in American Methodism. He is still at that post of honor. We miss his manly form, benignant words, and healthful influence.

The other brethren who left us by transfer, had done good service for several years.

The reports show an increase of members in full connection among the laity, but a decrease of probationers. A decided advance was made in the benevolences and in Church edifices.

The list of appointments shows no change in the incumbents of the districts; but there was one made soon after the close of the session, which will be noticed in another place.

This year closes the connection of the Norwegian work with our Conference. The General Conference that met in the May following placed it in a Conference by itself. It will receive further notice in Part IV of this volume.

L. N. Wheeler, W. P. Stowe, O. J. Cowles, and J. H. Johnson were elected delegates to the General Conference of 1880; and A. J. Mead and Henry Colman reserves. The lay delegates were Robert McMillen and Z. P. Burdick, with E. L. Grant and R. P. Elmore as reserves.

CHAPTER XVII.

1880-1.

APPLETON was this year for the third time the seat of Wisconsin Conference.

Bishop William L. Harris opened the session on the 13th of October, and presided over our deliberations. He was one of the *eight* so often referred to in the annals of recent years, and the last with whose presidency we were favored. He was in various ways a remarkable man. For several years he had been a professor in the Ohio Wesleyan University. He stood high in the esteem of the North Ohio Conference, of which he was a member, and was chosen as one of their representatives to the General Conference held in Indianapolis in May, 1856. By a large majority he was elected secretary of that body. This brought him into prominence before the Church at large—especially so, as he proved peculiarly adapted to that important position. He was re-elected at each General Conference till that of 1872 inclusive, when he was elevated to the episcopacy. For twelve years also previous to the last date he was one of the secretaries of the Missionary Society of the Methodist Episcopal Church. He had great physical endurance, and was “in labors abundant” in every position he occupied. In 1868 he said to the writer and others: “If I know what you mean by *tired*, I never had the sensation.”

S. Halsey, who had been assistant secretary for six successive years, was this year elected *principal*; and J. W.

McCormack and J. R. Creighton, assistants. The statistical secretaries for the last four years were re-elected.

In the annals of 1872 allusion is made to a new church in process of erection in this city, to take the place of one then recently consumed by fire. In this finished edifice the Conference held its present session. It is a massive brick structure, of good architectural proportions. The auditorium is richly frescoed, furnished with a fine organ, and will seat about seven hundred people. In the basement are five rooms, capable of being thrown into one by sliding doors, and is thus well fitted for effective Church-work. It is valued at \$37,000. A parsonage near is valued at \$4,000.

This was probably the most unpleasant session in our history. Undesirable as it is to review the circumstances that made it so, they can not be ignored by a faithful historian—so public were they and so far-reaching in their influence. Several months before, Rev. George C. Haddock wrote an "Open Letter," which appeared in a secular journal, charging Rev. Dr. J. W. Carhart with very grave offenses, and declaring his readiness to sustain them with proof. Dr. Carhart promptly signified his readiness to meet them, and at his request a "Committee of Inquiry" was summoned, according to the law of the Church in such cases. After a rigid investigation for several days, the committee failed to find cause for a trial. Formal charges were prepared against him at this Conference by Mr. Haddock, and the case went to a committee of *fifteen for trial*, proper. This committee rendered a verdict of guilty, and J. W. Carhart was declared "expelled from the ministry and membership of the Methodist Episcopal Church." He appealed to a "Judicial Conference," as also provided by our ecclesiastical law in such cases. This body reversed the decision of the lower court, and restored him to membership in the Church and in the ministry.

A bill of charges was also presented to the Conference against Rev. G. C. Haddock, by Rev. R. J. Judd, based mainly on the very improper way in which he had assailed Dr. Carhart. Before the committee were ready to call him to answer to these charges, he wrote a confession to the Conference, in which, after affirming his conviction of the truth of the allegations of the "Open Letter" at the time it was written, he said: "In view of all facts and circumstances, I now say that I regret the publication of the 'Open Letter' as an unwise and imprudent act, and I cast myself upon the unfailing love of my dear brethren, whom I have ever found, in a Conference acquaintance of twenty years, to be unsurpassed in charitable kindness and tender consideration."

These matters created a very unpleasant atmosphere; for not all believed that Dr. Carhart had been justly treated.

The reader will remember that we took leave of the venerable Dr. Steele at our last Conference. Dr. E. D. Huntley, of the West Wisconsin Conference, was elected to succeed him in the presidency of our cherished "Lawrence." He was duly installed at the Commencement, in June, 1879. During the year just closed he had devoted much of his time to soliciting financial aid for the college. According to the report of the Committee on Education, he had thus secured "about \$12,000 for current expenses;" and the institution "once more was proclaimed out of debt." The outlook seemed in all respects to be encouraging. So also it was with Garrett Biblical Institute. It was fast emerging from its heavy "financial embarrassment," caused by the great fire of 1871.

The Conference expressed its hearty approval of an act of the late General Conference providing for a Committee on Temperance in every pastoral charge, to be appointed at the last Quarterly Conference of each year. Nor less so, of the insertion of a new question to be pro-

pounded by the bishops to candidates for reception into full Conference membership; viz., "Will you wholly abstain from the use of tobacco?"

We had been battling on these lines for years. On the latter we were probably the pioneer Conference of the entire Methodist family. Nearly a quarter of a century before (1857) we had solemnly pledged ourselves not to vote to admit any one to membership in our Conference, or to receive ordination, who habitually used tobacco, without a positive promise before the Conference of total abstinence therefrom in the future. It was therefore very gratifying to see the highest ecclesiastical body in our Church move in this direction.

In the annals of last year allusion was made to a change of one of the presiding elders, with a promise of explanation in the proper place.

The case was this. W. G. Miller was appointed presiding elder of Milwaukee District. He was in process of moving his family to Nebraska at the time the Conference was in session. He was expected to remain with us through the year; but being needed in that (Nebraska) Conference, which was held about the same time as ours, he consented to a transfer; and Henry Colman was removed from Bay View to fill the vacancy thus created.

W. P. Stowe, presiding elder on Janesville District, had been elected at the General Conference in May next preceding the present Conference, agent of the Western Methodist Book Concern; and entering at once upon the duties of his office, A. J. Mead was removed from the Algoma Street Church to succeed him. Hence, both these brethren who had had been appointed to pastorates, appeared at the beginning of the Conference of 1880 as presiding elders.

Though Dr. Miller was transferred soon after our Conference of 1879, the fact is not indicated in our Minutes

till 1880. *So we must give him a parting word at this point. Several years ago he published a book entitled, "Thirty Years in the Itinerancy," which was really an autobiography up to that time. It contains much interesting matter relating to our work in Wisconsin in early times, and also to a considerable number of preachers besides himself. It has been quite helpful to the writer, at some points, in preparing this work. He entered our ranks in 1845, and continued in the active work, with a brief interval of partially broken health, until 1879, filling some of our best appointments, performing district-work for many years, representing us in General Conferences and in the Missionary Board—in all of which relations *he acquitted himself well*. He is still making a good record in his newer field.

E. L. Eaton, G. A. Smith, R. Cooley, J. P. Roe, C. N. Stowers, T. F. Allen, C. R. Pattee, and R. E. McBride also left us this year by transfer to other Conferences; all of whom had rendered us more or less valuable service.

J. R. Creighton and J. E. Gilbert were received by transfer.

A. A. Hoskins withdrew from the Conference and Church.

J. T. Chenoweth located.

Six were received on trial; so our ministerial force remained numerically about as last year.

There was an entire change in the district incumbents as appointed last year. H. Colman appears in charge of Milwaukee District; A. J. Mead, of Janesville District; J. M. Walker, of Appleton District; and A. P. Mead, of Waupaca District. The first named two, however, were in charge of the same districts during a part of the previous year, as already stated.

The two Norwegian districts were transferred to a newly

formed Norwegian Conference, of which an account will be given in another place.

1881.

On the 21st day of October, 1881, our Conference assembled in Whitewater. Twice before we had been welcomed by the people of that place.

Since our first session there in 1859 the town had taken on much larger proportions.

Our Church had also grown in numbers, wealth, and social position. One of the State Normal Schools being located there, it is very important to keep the pulpit aglow with celestial light, and the pew with the old Jerusalem fire. So it is everywhere, but especially in our centers of high-school instruction.

Bishop C. D. Foss presided at this session. He was elected to the episcopacy in 1880, having been in the ministry twenty-three years, fourteen of which were spent in the pastoral work, and nine in the educational. At the time of his election he had been president of the Wesleyan University at Middletown, Connecticut, for five years.

S. Halsey was again elected secretary and J. R. Creighton and A. J. Benjamin, assistants.

The statistical secretaries of last year were re-elected.

On the second day of July next preceding, Charles J. Guiteau attempted the assassination of James A. Garfield, President of the United States. The President lingered till September 19th—two days before our session began—then yielded to the increasing power of his fatal wound.

Immediately after the organization of the Conference arrangements were made for suitable memorial services in view of this sad event, which in due time were held—Bishop Foss and Rev. S. N. Griffith each giving a very fine address.

The financial condition of the First Methodist Episcopal

Church at Oshkosh again came to view. The pastor, D. J. Holmes, made a report that showed hopeful progress in canceling its embarrassing debt. At this Conference relief was sought by our Church at Columbus. It seemed that our people there had been led into embarrassment in building their house of worship, by the *under estimates* of their architect—a thing so often done that Churches ought to be more cautious.

The Conference provided for the relief sought, by an appeal to the Church Extension Society and by authorizing the pastor at Columbus to solicit aid from other Churches in the Conference territory.

J. W. McCormic, who came to us two years before from Indiana, was reported to have preached doctrines contrary to our recognized standards. He frankly admitted it in a written statement, and by request of the Conference he withdrew from the ministry and membership of the Methodist Episcopal Church.

Another case of withdrawal occurred of a very different character. Dr. Carhart, who was expelled at the last Annual Conference, had been restored to membership by a Judicial Conference, as already stated. Of course, he "stood before the law" with the same rights as any of us possessed. But it was declared by several of the presiding elders that they could not find a place for him, and on this account a motion was made, and vehemently urged, that he be placed on the list of supernumeraries. He protested, saying that he was able to do full work, and that he was ready to take the poorest charge in the Conference. Strange as it may seem, the motion prevailed—with but one majority, however. He was so grieved with this action that he withdrew. All this proceeding was doubtless erroneous. He was entitled by all law and usage to an appointment.

For several years the general plan of the work has been essentially the same.

Only one change in the district incumbents occurred this year. G. H. Moulton was appointed to the charge of Fond du Lac District in place of L. N. Wheeler, who had been sent to establish a mission in Western China.

For about eight years—from 1865 to 1872 inclusive—he was a missionary in Eastern China, and was now selected as a suitable person to undertake this new enterprise.

Two of our esteemed brethren were this year removed by death—P. B. PEASE and S. V. R. SHEPHERD. Mr. Pease entered upon a course of study at Oberlin, Ohio, but was compelled to desist on account of a partial failure in health. He recuperated, and in 1852 was received on trial in our Conference. From the first he was considered a man of promise. He continued to rise, filled several of our best appointments successfully, served two full terms as presiding elder, and was once (in 1872) a delegate to the General Conference.

In 1880 he was appointed to Waukesha. He went to his new field, preached one Sabbath, returned to his home in Fort Atkinson to prepare for moving, was taken ill, and on the 10th of November he passed from earth, saying a little before to his wife: “I think I shall get well; but whether I do or not, it will be all right.” He was in the sixty-second year of his age at death. Mr. Shepherd died at his home at Iron Ridge, June 13, 1881, at the age of about seventy years.

He entered our ranks in 1855, did effective work for about twelve years, then retired to a superannuate relation, in which he continued until called hence.

While in the active ministry he was earnest, faithful, and successful. “God owned his labors in the salvation of sinners. His end was triumphant peace.”

MRS. ELLEN B. ROBINSON, wife of Rev. Elijah Robinson, was also this year numbered with the dead. Her heart was in the work of an itinerant minister's wife, but the failing health of her husband greatly interrupted her hopes. About 1857 they came to this State from Vermont in quest of better health for him, but with little success. Calmly resigning all to God, she passed from labor to rest on the 24th of May, 1881.

Besides those who died and withdrew, four left our work by location and three by transfer—eleven in all. To compensate for this loss, sixteen were received on trial and by transfer from other Conferences. But as four were assigned to foreign mission-fields, the force for home-work was but little changed.

The reports of numbers, benevolences, etc., show but little variation from last year.

CHAPTER XVIII.

1882-3.

OUR Conference assembled in 1882, on the twenty-eighth day of September, in Fond du Lac. This was our fourth session there—the first being thirty years before.

Bishop Wiley presided. This was his second official visit to us. He came under the weight of a great sorrow. His son—a noble, promising youth—was burned to death, a few days before, by the accidental ignition of a cask of kerosene he was assisting to move. In his introductory words at the opening of the Conference he briefly alluded to it, and then requested us to make no reference to it in the Conference-room during the session.

The re-election of all the secretaries of the preceding year completed the organization of the body for business.

Nothing of special interest appears in the records of this year. The districts and their incumbents are the same as last year.

Aggressive action is evident on all lines of Christian work, both in the ministry and in the laity. On all the great questions of reform the Conference still occupied a firm position.

The changes in our ministerial force were not remarkable. We received three by transfer and seven on trial. We lost two by death, four by transfer, one by withdrawal, one by location, and two by discontinuance from probation. Those discontinued showed no adaptation to our work.

J. S. Bolton had been with us for twenty-seven years, and worked faithfully in various places, frequently on the

frontier. He was deemed loyal and every way reliable; but he became impressed with the idea that the Methodist Episcopal Church was not up to the Bible standard of holiness. This idea grew upon him, and during the preceding year he withdrew and joined the Free Methodist Church, of which he is still a minister.

It is evidently the duty of any minister who finds himself really out of harmony with his denomination to seek a more congenial home. But it is not easy to see where any one can find a place that affords more *freedom* for real Christian experience and holy living than in the Methodist Episcopal Church.

Eugene Yager, a promising young man—three years with us—was transferred to Detroit Conference; and Geo. C. Haddock, to Upper Iowa Conference. Mr. Haddock had been connected with our Conference twenty-two years. He early took rank as a preacher of unusual ability. He was a very *positive* character, and naturally given to controversy. These traits were probably fostered by his former political associations, having been engaged in secular newspaper work. The reader will remember him as the victim of the liquor-power in Sioux City, Iowa. The extensive and intense interest felt in this will justify a statement of the essential facts. They are in brief as follows:

1. Mr. Haddock was exercising the right of a citizen of Iowa in trying to secure the enforcement of the prohibitory liquor law of that State in Sioux City.

2. The enraged liquor-dealers there formed a conspiracy to "do up Haddock," in which one Arensdorf was conspicuous.

3. On the night of August 2, 1886, he was shot and instantly killed by one of the conspirators.

4. Arensdorf was arrested, and put on trial for the murder. The jury disagreed—eleven for acquittal, one for conviction.

5. The juror that caused the division positively stated that he was asked to "name his price."

6. During the trial it was boldly talked on the street that the jury would divide, just as it did. It contained one man that could not be bought.

7. A second trial was ordered, and the sheriff this time seems to have been more successful in "packing" a jury; for after an immense amount of testimony against Arensdorf, that probably convinced ninety-nine in a hundred of his guilt, and a charge from the judge of three-quarters of an hour, bearing heavily against him, the jury retired, and in ten minutes returned with a verdict, "not guilty." Probably all the deliberation they ever gave the case was to decide what their "price" should be.

8. Immediately after the trial, Arensdorf and the jury went to a photograph gallery, which was already "filled with Arensdorf's friends," and had their pictures taken in a group—the assassin, as he doubtless was, occupying the center. All this showed pre-arrangement.

Some features of this case will come to view in a future page.

Jesse Cole had been in our Conference since 1868, and W. C. Cook since 1870. The former went to the North-west Iowa Conference, the latter to Minnesota. Both seem to be making good records, as they did with us.

ASAHEL MOORE, one of those whose demise occurred during the year, became a member of our Conference in 1868. He had been a member of the Maine and East Maine Conferences since 1836, till a few months before being readmitted to ours; and for ten successive sessions was its principal secretary. Of course his best work was done there. He was highly respected, and "died well" in April, 1882, in the seventy-second year of his age.

John N. Nelson was received last year by transfer, as a preacher on trial of the first year, and appointed a

missionary at Para, Brazil, under Father (now Bishop) Taylor's direction, and fell a victim to the yellow fever there on the 26th of September, 1881, the very day after our Conference adjourned. He was reared with us, was a graduate of Lawrence University, the son of noble parents, once residing at Menomonee Falls, but now within the bounds of West Wisconsin Conference. He was a teacher in "Collegio Americano," and gave promise of great usefulness.

The wives of two others passed away during the year. The first was MRS. SARAH MCFARLANE. In 1848 she came with her husband (now Rev. W. McFarlane) from Scotland, where she had been strictly reared in the Presbyterian Church. In 1856 she began a somewhat new experience as the wife of a Methodist itinerant minister, her husband being that year received on trial in our Conference. She was much attached to the work, and seems to have done her part well. She was called from it December 5, 1881.

The other, MRS. CORNELIA A. S. RICHARDSON, fell a victim to typhoid fever, September 3, 1882. She was a devoted Christian, a great help to her husband, Rev. Jas. Richardson, and died very triumphantly. A little before her departure she seemed to catch a glimpse of the other shore, and with a countenance aglow with heavenly radiance, she exclaimed: "They are so happy over there."

The reports of this year show a general "advance all along the lines," in numbers, church edifices, benevolences, etc. The total increase in the collections for the latter was \$5,557.

At this Conference, Rev. C. D. Pillsbury, a veteran in Immanuel's army, retired to superannuation. In 1843 he began his itinerant ministry in Maine, where he labored successfully for fourteen years. He then located, and in

a few weeks was readmitted to the Wisconsin Conference, in which he performed twenty-five years of very efficient ministerial service, twelve of which were in district work.

1883.

On the third day of October, this year, our Conference convened in Summerfield Church, Milwaukee. This was its third session in that church, and its fifth in the city. And as the Rock River Conference met there in 1844, while Methodism in Wisconsin was under its supervision, six Annual Conference sessions have been held there.

Bishop J. F. Hurst appeared as president. As this was his first visit, few of our preachers had ever seen him. Though his personal presence is not specially imposing, he is an intellectual giant. It is saying much, but probably not too much, to say that, in point of critical, profound, and varied scholarship, he excels all in our Board of Bishops. At the time of his election to the episcopacy, in 1880, he had been professor and president in Drew Theological Seminary for nine years, and he had previously been a professor in Martin Mission Institute, in Germany, for five years.

S. Halsey was again elected secretary, with J. R. Creighton and A. J. Benjamin, assistants. A slight change is seen in the statistical secretaries. S. Smith was again elected principal, and P. W. Peterson was still his first assistant; W. B. Robinson and Geo. W. White were also elected as his assistants.

In reviewing the work of the year we see nothing remarkable. The hosts of our Zion seem to have done little more than to hold the ground already gained. This, when a fever of emigration rages (as about this time it seems to have done), is success. Still we can hardly be satisfied with such a state of things. It should awaken anxiety and prompt to greater activity.

The membership in the Conference underwent considerable change. We received five by transfer, fifteen on trial, and one on credentials from the Bible Christian Church. On the other hand, we lost five by transfer, two by death, and four by location.

Of those who were transferred to other Conferences, one, B. M. Fulmer, had been with us a score of years. He went to the West Wisconsin Conference. The name of G. W. Burtch first appeared in our Minutes in 1869. He was transferred to the Nebraska Conference. F. F. Teeter, who came to us in 1877, was transferred to Minnesota Conference. C. L. Logan, who went to Rock River Conference, had been with us since 1878. So far as appears they all did good work and left grateful memories behind them.

The name of J. E. Gilbert appears in our list of appointments in 1871, as "General Superintendent of State Sunday-school Institute and Missionary Classes." This was a new department of work among us, and it seems not to have been perpetuated. Our published records give no information as to whence Mr. Gilbert came, or whither he went. In 1880 his name reappears. He served Summerfield Church, Milwaukee, three years, and was then transferred to Michigan Conference. He was a man of energy, tact, good address, fair ability, sufficient self-assurance, and emphatically an *itinerant*—remaining but a short period in any Annual Conference.

JONATHAN WHITNEY and HENRY BANNISTER were removed by death.

Mr. Whitney entered the Vermont Conference in 1844, and located in 1852. In 1857 he was readmitted to the itinerancy in our Conference, and did effective work for twelve years, and then retired to the superannuate ranks, where he remained until he entered into his long-sought rest, February 18, 1883. He died in Minneapolis, having spent the last few years of his life in Minnesota.

Seldom does it fall to the lot of any one to chronicle the death of such a man as Dr. Henry Bannister. In real manliness, true nobility, profound and extensive scholarship, unaffected humility, and uniform piety, he has had few equals. The writer's second pastoral field was the residence of Henry Bannister's boyhood. He was then just entering upon his life-work as a teacher. Such was the impression made on the writer's mind by the tender expressions of esteem for "Brother Henry," that there were few men in the Church or the Nation whom he desired more to see. After the acquaintance was formed, matured, and continued through many years, his *ideal* was fully realized. Mr. Bannister prepared for college at the Oneida Conference Seminary, graduated from Wesleyan University in 1836, and from the Auburn Theological Seminary in 1839. This was a Presbyterian institution; we had none then of that kind. He was engaged in teaching in the first named school, and others, until 1856, when he was elected professor of exegetical theology in the Biblical Institute, at Evanston, Ill., just chartered. The faculty consisted of Drs. Dempster, Kidder, and Bannister—a *noble* trio. He was a member of the Oneida Conference from 1842 until his transfer to ours, in 1857. He ceased to work and live, April 15, 1883. Thus for more than a quarter of a century he honored both our Conference and the Institute. No pen can describe the influence for good that went out from him through the hundreds he had faithfully instructed in Biblical lore.

In addition to the two ministers who "finished their course" this year, MRS. ADELIA S. ANDERSON was called away. In early life she had a thorough religious and Methodist training. At the age of fifteen years, she consecrated herself to God, united with the Methodist Episcopal Church, and continued a faithful member until her death, on the 13th of April, 1883. On the fourth day of November, 1863, she was married to Rev. Joseph Anderson,

of our Conference, and assumed the care of a large family of boys, whose mother had gone to her reward. It was a delicate position, but she was equal to it. So kind in her temper, and so skillful in government was she, that after a little they seemed not to realize that any change had taken place in the domestic circle. As a pastor's wife she was modest, earnest, useful, much esteemed by the people, and a wise counselor.

A new exhibition of Christian philanthropy was this year brought to the attention of the Conference; viz., the "Woman's Home Missionary Society of the Methodist Episcopal Church." This was intended, not to antagonize the foreign work in which the women of the Churches had become very much interested, but to supplement it. It came to us in this light: "The plan of this society is to send into the neglected and destitute regions of our own land, Christian women to teach in schools where such can be collected, and also to give religious instruction by going into the homes of the needy." The Conference gave it a hearty indorsement, assisted to organize it for work, and sent it on its mission. It is still a living force in the general work.

Dr. E. D. Huntley was this year succeeded in the presidency of the university by Dr. Bradford P. Raymond. The former was appointed to the pastorate of the Metropolitan Church in Washington, D. C., and soon after was elected chaplain of the United States Senate. The latter will be heard from in future pages. It is sufficient now to say that the friends of the college were greatly encouraged by the outlook.

The districts were the same as the last year, but there were several changes in their incumbents. I. S. Leavitt succeeded H. Colman on Milwaukee District; S. Lugg, A. J. Mead, on Janesville; and J. R. Creighton, A. P. Mead, on Waupaca.

Delegates were also elected at this Conference to the General Conference to be held in May, 1884. They were as follows: "W. P. Stowe, S. Halsey, Joseph Anderson, J. M. Walker; reserves—A. J. Mead, Thos. Clithero.

The Electoral Conference held this year was organized on Friday, the 5th of October, by the election of Hon. Edwin Hyde as president, and Leander Ferguson as secretary. Mr. Hyde had been president of two similar Conferences; so this third election was very complimentary. Geo. H. Foster and M. D. Moore were elected delegates to the General Conference; H. S. Alban and S. C. Blake, reserves.

Both Conferences—clerical and lay—took decided ground against any change in the "time limit" as to the term of pastoral service.



REV. JOHN L. HEWITT. A. M.

Presiding Elder, Milwaukee District.

CHAPTER XIX.

1884-5.

ON the first day of October, 1884, the Conference met in Oshkosh, being its third session in that city, with intervals of just ten years.

Bishop W. F. Mallalieu, elected to the episcopacy in the next preceding May, presided. Though Dr. Mallalieu had been for several years a prominent and highly esteemed member of the New England Conference, he was probably less known to the Church at large than those elevated to the episcopacy usually are. Perhaps his most distinguishing characteristics are fervent piety, thorough consecration to his work, and great skill in reaching practical results.

S. Halsey was re-elected secretary, and A. J. Benjamin, assistant; S. Smith was also re-elected statistical secretary, with W. B. Robinson and W. J. Fisher, assistants.

The Conference was held in the "First Church"—so called after one had been erected on the south side of the river. But the edifice was quite different from the one in which we held our former sessions there. This church was somewhat described in the annals of other years, especially its financial embarrassment. It is now recorded with gratitude that the noble band of brethren on whose shoulders a heavy burden rested were so encouraged by the sympathy and aid of the Conference that they renewed their efforts and rescued the Church. It is practically free from debt, the rent of the stores under the auditorium fully

meeting their interest. It is also expected that they will soon pay off the indebtedness itself. The house stands on the corner of Main and Merritt Streets—just the place for a people's church—is a magnificent structure, will seat a thousand people, has a fine organ, and all the conveniences for successful work. In short, it is a monument to the wisdom and foresight of its projectors.

The reader will see in the Annals of 1869 an account of the Second Methodist Episcopal Church of this city.

Since our session here in 1874 still another Church has been organized, known as Algoma Street Church. As early as 1870 it was seen that church privileges were needed in the western part of the city. Services were accordingly commenced there by John Cowham, a local preacher, in the upper part of a carpenter-shop owned by E. L. Paine. These were continued until 1874, when a separate charge was formed, and W. F. Randolph appointed pastor. During that year a church edifice was erected. It has been a prosperous field. Altogether our cause has obtained a strong position in the city.

In looking after the changes among our members this year, we find that two had fallen by death—HIRAM HERSEY and J. T. BOYNTON.

Mr. Hersey entered the itinerant field in Wisconsin Conference at its formation, in 1848, and did *faithful* work for about twenty years; then became superannuated, and soon removed to Iowa, where he died, February 9, 1884, after more than forty years of irreproachable Christian life.

Mr. Boynton was received in 1868, and proved himself a very useful minister until the partial failure of his health, which compelled him to retire to the supernumerary ranks. His death occurred in Alto, May 27, 1884.

Mrs. EVA F. CURTISS, wife of Rev. O. A. Curtiss, also passed from labor to rest during this year. She was a

noble, promising young woman. She graduated from Lawrence University in 1877, in the same class with her husband, taking the second honor, as he did the first. On the 22d of November, 1883, this promising life ceased on earth, to be continued in a brighter sphere.

There were still other changes. W. C. Waldron and S. N. Griffith were located. They were both graduates of Lawrence. The former was also a graduate of Garrett Biblical Institute. The latter had been a professor in the university. For some reason, neither of them met expectation in their Conference work.

Five were transferred to other Conferences. They had been in Conference relations but a short time, but deemed it best to go to other fields.

Eight were received on trial; two came to us by transfer, and seven on credentials from other Churches. Of these last-named, four came from the Bible Christians, two from the Methodist Church in Canada, and one from the Primitive Methodist Church.

G. W. Wells succeeded J. M. Walker on Appleton District.

As usual, the Conference sent forth bold utterances against the rum-fiend, and gave encouragement to other benevolent and humanitarian lines of work.

There was an increase this year of nineteen church edifices, ten of which were from the Bible Christians. This denomination was a branch of the Methodist family. It had its origin in England by a secession from the Wesleyans in 1815. In that country and in Canada it became quite numerous; but in the United States, outside of Wisconsin, it was scarcely known, and here it had only four pastoral charges. These were under the jurisdiction of the Conference in Canada, and, as all the branches of Methodism there had recently consolidated into one body, the Churches in this State, with the ministers, deemed it

unwise to continue a separate denomination. After due deliberation, they disbanded, and united with the Wisconsin Conference of the Methodist Episcopal Church.

In 1881, Antigo, a rising town on the Milwaukee, Lake Shore and Western Railroad, first appeared in our Minutes as a pastoral charge. This year a new church edifice is reported from there, and there is every indication of continued prosperity.

The most remarkable of all is Washington Avenue Church, in Milwaukee. It seems to be the child of the "City Missionary and Church Extension Society." The project of erecting it was conceived in 1883, and a subscription of \$2,100 was secured by Dr. H. Colman, then presiding elder of the district. The contract for the building was made in March, 1884, and it was dedicated on the 13th of the following July. In size it is sixty-two by thirty-six feet. On the 17th of July the organization of a society was effected by the transfer of eighteen members from Grand Avenue Church, and one from Asbury, in the city. They were at once supplied with a pastor, and entered immediately upon aggressive and successful work. During the two years' pastorate of Rev. J. R. Creighton, which commenced in 1886, the edifice was remodeled and enlarged. A parsonage was also erected, valued at \$6,000. The estimated value of the church in 1889 was \$18,000. At Marinette a neat, attractive church was erected, to take the place of one that had served a good purpose since 1870, but could no longer meet the demands of the growing city. It is well furnished with rooms adapted to evangelistic work. Its estimated value is \$14,000.

A new church was erected at Kenosha, also—not as the sanctuary for a new pastoral charge, but as successor of the one described in preceding pages, dating back to 1840. In 1845 it was removed from its original site. In 1871 it was greatly improved at an expense of \$2,500.

It was burned February 4, 1883. The present edifice was dedicated on the 16th of the next December. In size it is sixty-six by thirty-six feet, and will seat three hundred. It also has space for a large organ, and ample entrance under tower. The lecture-room in the basement will accommodate the Sunday-school of two hundred and fifty scholars. Near by is a fine parsonage, valued, in 1889, at \$2,600. The church was valued at \$10,000.

1885.

In 1851 and in 1863 our Conference was entertained at Waukesha. We met there again this year for our annual session. But what a change in the appearance of the town!

An unpretentious spring, that had been for ages sending out a small rivulet to refresh man and beast, had now become almost world-wide in its reputation for its wonderful curative properties. Many were thereby attracted, and the small village was rapidly taking on the aspect and proportions of a city—a result due largely to *water-power*.

Our people here had been unfortunate as to their church edifices. The first, a frame building, was erected in 1842, and burned September 15, 1861. This was followed by a much larger one, built of stone. It was dedicated late in 1862, and burned July 24, 1882. The one, in which we this year held our session, was dedicated June 17, 1883. It is a massive stone edifice, well equipped with needed rooms, and cost \$10,350. Its seating capacity is 450.

On the eighth day of October, Bishop Bowman called the Conference to order. According to our custom, the sacrament of the Lord's Supper preceded the business of the session.

S. Halsey was again elected secretary, and A. J. Benjamin and R. W. Bosworth, assistants.

S. Smith, for the sixteenth time elected statistical sec-

retary, asked to be relieved, and, on his nomination, W. J. Fisher was elected as such. W. B. Robinson and F. A. Pease were his assistants.

Four were received on trial, four by transfer from other Conferences, and one on credentials from the Free-will Baptist Church; three had died, two were discontinued from probation, two withdrew, seven were transferred to other Conferences, one located, and three more passed to the retired list than last year. So our active force was considerably diminished.

Appleton and Waupaca Districts were reconstructed, portions of each forming what is now Appleton District, and other portions constituting Oshkosh District. J. D. Cole was appointed to the former, and G. W. Wells to the latter.

S. Halsey was appointed to the charge of Fond du Lac District, G. H. Moulton's term having expired.

J. M. WALKER, for forty years a member of the Conference, failed at this session to respond to the roll-call of the secretary—a higher authority having called him to a greater “assembly.” He served the Church long and well, and when his work was done he was ready to depart. “His sufferings during his last illness were extreme. He often wondered uncomplainingly at the mystery of suffering. Yet faith triumphed. His frequent exclamations were: ‘All is bright beyond the river.’ ‘I am at the brink waiting.’ ‘I have many friends to hold me here, but many beckon me on.’” He chose, as the text for his funeral sermon, 2 Tim. iv, 7–8: “I have fought a good fight.” Thus passed this veteran, on the 3d of April, 1885, from conflict to coronation.*

* Mr. Walker was the fourth pastor taken away by death from the Church at Ripon. J. M. S. Maxson was the first. He died June 19, 1858; Henry Requa followed May 19, 1865; and Isaac Wiltse, May 30, 1877.

ALEXANDER C. HUNTLEY, another veteran, scarred with the battles of forty years, followed Mr. Walker, on the 7th of September, the same year. In 1845 he was received by the Genesee Conference on trial. Thus both were in the itinerancy about the same period. Mr. Huntley was transferred to our Conference in 1857, and continued in the active work until stricken down by disease, early in January, 1885. His last sermon was preached on the 4th of that month, from the text, "Godliness is profitable unto all things," etc. (1 Tim. iv, 8.) He had proved its value "in the life that now is," and was soon called to realize its value in "that which is to come."

JAMES RICHARDSON was received by our Conference on trial in 1878, and served in the effective ranks about six years. In 1884 he was placed on the supernumerary list, and died December 29th of the same year. But though his term of service was much shorter than the veterans just described, he may have received the same plaudit—"Well done!"

There had been considerable success during the year in securing additional endowment for the university, by the earnest efforts of the agent, Thomas Clithero, and President Raymond.

The benevolences were generally well cared for, though a slight falling off in some of them.

Of the seven transferred, only three had been with us long. G. H. Moulton was received on trial in 1868, J. H. Brooks in 1869, and T. H. Walker in 1874. They had all done valuable work. The first named was in charge of Fond du Lac District for four years. D. J. Holmes was transferred to us from Rock River Conference in 1878, and C. M. Heard from Minnesota in 1881. This year they were re-transferred to their former Conferences.

The withdrawal of two has been mentioned. They were

I. L. Hauser and Samuel Reynolds. The former joined our Conference in 1860, and was for a time a missionary in India. He never held an effective relation to the Conference after his return. The latter was transferred to us in 1867, and was for several years district superintendent of the American Bible Society in Wisconsin and Michigan.. After leaving that work, he was in the pastorate till about the time of his withdrawal.

Ordinary success attended the labors of the year. A small church edifice at Wausau, that had served its purpose, was succeeded by a much larger and better one. Its estimated value is \$6,000.

In the report on Temperance, which is well "up to the times," there is an allusion to the supposed "centenary of the temperance movement in this country," and a recognition of "the providence of God in all that has been accomplished from the time of Dr. Benjamin Rush until now."

This was well. But the Conference wisely refrained from committing itself to the assumption that 1885 was the true centenary of this reform. This idea originated with Dr. Daniel Dorchester, who had become so noted as an authority that many received his conclusions without questioning them. His position was, that as Dr. Rush, in 1785, published a treatise setting forth the injurious effects of alcoholic liquor "on the body and mind," which produced a deep and wide-spread impression, and probably led to the formation of a temperance society in 1808, therefore 1885 should be regarded as the centennial of the temperance reformation. Plausible as his reasoning is, it is difficult to find a more fallacious argument urged by an intelligent and honest man. But this subject can not be discussed here at length. It is enough to say that no organized work sprang from this treatise for nearly a quarter of a century, and that this society of 1808 was ephemeral, having a short existence, without succession. Now, as all Churches and

other associations trace the beginning of their existence to some organization, or concerted action of a representative body, 1785 should not be regarded as the natal year of the Temperance Reformation.

Besides, if an exception is made in this case to uniform custom, then the date should be carried back many years; for Dr. Dorchester admits that Dr. Rush was influenced largely in the formation of his temperance sentiments by Bishop Asbury, who was a frequent guest at his house. And the bishop owed his views and practice *as largely* to Wesley's rule on the use of spirituous liquor as it now stands in our book of Discipline. This fact would place the date of the temperance reformation back more than forty years prior to 1785, according to Dr. Dorchester's reasoning.*

* On the 13th of February, 1826, the American Temperance Society was formed, after considerable preliminary arrangements. This was the beginning of organized temperance-work in this country, except in sporadic cases; and therefore should be regarded as the beginning of the temperance reformation.

CHAPTER XX.

1886-7.

BISHOP MERRILL appeared in 1886 as the president of our Conference. This was his second official visit, the first being thirteen years before. He had gained, in the meantime, considerable reputation as a presiding officer and as a man of more than ordinary analytical and judicial ability. Had he been bred to the law, he would have been competent for a seat on the bench of the Supreme Court of the Nation.

The Conference was held in Berlin, a fine, growing city on the Upper Fox River, commencing on the twenty-third day of September.

The beginning of Methodism here was in 1850, when a Mr. Bassenger preached and formed a class. The next year the existing church edifice was commenced. The place first appears as a pastoral charge in 1853. In 1863 the parsonage was built. The charge has been constantly rising in importance.

S. Halsey was again elected secretary of the Conference, and R. W. Bosworth and A. J. Benjamin assistants. The statistical secretaries of the last year were re-elected.

The roll-call showed that two of our old and well-tryed members had finished their work, D. C. JONES and W. H. WINDOW.

The former entered our Conference on trial in 1851, and remained in the effective work thirty-four years. He was a Welshman by birth, and always showed marks of his nationality. He was thoroughly trustworthy, carefully guard-

ing every interest committed to him. In 1885 he was placed on the list of supernumeraries, though he seemed reluctant to admit that he was sufficiently enfeebled to justify him in taking that relation. On the 20th of the following May he passed beyond the scenes of earth. The day before he baptized his little grandson, saying, as he did so: "This is probably the last official act of my life."

Mr. Window, though an older man, had not been as long with us. He entered the Illinois Conference in 1834, preached several years, and then located and practiced medicine for several years more. He joined our Conference, by readmission, in 1868, labored successfully for a few years, and then became superannuated. He entered into rest July 5, 1886, in the seventy-third year of his age.

C. W. Brewer, who was readmitted to our Conference in 1866, and had done good work when his health would permit, was this year transferred to Colorado Conference.

J. H. Cooper, a probationer of one year's standing, was transferred to Liberia Conference.

H. C. Myers, transferred to us in 1883, located. So also did E. B. Lounsbury, who had been with us since 1880.

John Faville, who joined our Conference in 1876, withdrew from the connection this year, and became pastor of the Congregational Church in Appleton. We regarded him as a young man of much promise. He is having fine success in his new field.

C. Bristol also withdrew from us; but whence he came or whither he went, this writer knows not.

It will thus be seen that from all causes we lost eight. But as an offset we received sixteen; one of whom, Enoch Savage, came from the Congregational Church.

The report on Temperance was enthusiastically adopted. In it the liquor-traffic was severely castigated. The Sioux City tragedy is attributed to it, and all our people are

urged to exercise their civil franchise for its destruction. A strong and well-written petition to Congress was adopted, urging that body to indemnify those Chinamen who had suffered so severely from hoodlums in the West, and to protect them in the future; also that all oppressive restrictions be removed. The Conference was still earnest in its attempt to more fully endow the university. The reports of numbers and of benevolent work make a very fair appearance, yet they came far short of the desirable point.

A committee, appointed at the last session, reported at this a constitution of a Conference Historical Society. The society was duly organized, by the adoption of the constitution and the election of Dr. B. P. Raymond, president; C. E. Carpenter, J. L. Hewitt, Henry Sewell, T. C. Willson, and J. T. Woodhead, vice-presidents; P. S. Bennett, corresponding secretary; H. P. Haylett recording secretary; Dr. H. Colman, treasurer; and D. W. Ames, archivist and librarian. The special object of the society is to collect and preserve historical facts and incidents of value for future use.

The most remarkable though not the most pleasant feature of this session was, that it being near "car-time," not more than one-quarter of the members remained till the adjournment. Much of the moral effect of an Annual Conference is sometimes discounted by a too hasty adjournment.

1887.

Appleton received the Conference this year for the fourth time. It was held October 5-10.

Bishop Charles H. Fowler presided. Like all the other bishops, he had a previous record that showed the high esteem in which he was held by the Church at large.

He had been successively pastor of important Churches in Chicago, president of the Northwestern University, at

Evanston, Ill., editor of the *Christian Advocate* in New York, and corresponding secretary of the Missionary Society of the Methodist Episcopal Church. He was elected bishop in 1884.

R. W. Bosworth was elected secretary, and H. P. Haylett and C. E. Goldthorp, assistants.

W. J. Fisher was re-elected statistical secretary, with W. B. Robinson and E. Duckworth, assistants.

Since the last session five of our ministers and the wives of two others had joined the larger company on the other shore.

A. P. MEAD was the first of this number to go thither at the Master's call. He entered the itinerancy in 1850, in the Oneida Conference. In 1862 he became connected with the Rock River Conference, and in 1875 was transferred to ours. He served several important charges, and one district for three years. In 1883 he retired from the active field, and removed to Nebraska, where he died, December 14, 1886, after an effective ministry of thirty-three years, some of which are said to have been marked with unusual success in winning souls to Christ.

ELIJAH ROBINSON died March 10, 1887, at Evansville, where he had resided for many years in a superannuated relation to our Conference. He commenced his ministry in Vermont. In 1857 he entered our Conference, but was soon compelled to retire, on account of permanently broken health.

ROSSITER C. PARSONS was received on trial in our Conference in 1857, having been employed a year or two by the presiding elder at Port Washington. He remained with us a few years, then was transferred to New England Conference, where he rendered valuable service till 1876, when he returned to us. In 1881 he ceased from pastoral work, in which he had always done well, and expired on the 27th of July, 1887.

EDWARD S. GRUMLEY was called to his inheritance on the 6th of August, 1887. He gave thirty-one years to active ministerial service, ten in North Ohio, and twenty-one in Wisconsin Conference. During four of these he was in charge of Racine District. In all his fields of labor he was diligent, successful, and highly esteemed. For about sixteen years he was on the retired list, the last six in Garnett, Kansas, where he died. During the period of his superannuation he did much for the Master, aiding, by his prayers, his sympathy, and his counsels, those who could be more active, and especially his pastors. No wonder his daughter could write: "Father died as he lived, a holy man, and has found his long-wished rest."

DAVID S. HOWES entered our ranks in 1878, and was a faithful, devoted, successful preacher and pastor till the Conference of 1886, when he was placed among the superannuates. On the 23d of the following November he was called to his reward, testifying to the last "the power of Jesus to save."

Two of our "aged women," who had been intimate friends for nearly thirty years, and faithful workers with their husbands for a much longer period, were this year numbered with the victorious dead. These were MRS. ORPHA PILLSBURY, wife of Rev. C. D. Pillsbury, and MRS. CALPHURNIA C. BENNETT, wife of Rev. P. S. Bennett.

Mrs. Pillsbury consecrated herself to God in youth. With her husband, she spent several years in the itinerant work in Maine. When they came to Wisconsin Conference, in 1857, she had attained mature age and commanding influence. She was a woman of rare excellences. Firmness, kindness, frankness, blended with sincerity, and entire devotion to her work, were among her prominent moral traits. For several years she was a great sufferer, wasting away by the constant gnawing of a cancer, which terminated her life on the 23d of February, 1887, in the

seventieth year of her age. Paul's reckoning "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," comes in to console such a sufferer, and also sympathizing friends. Those sufferings are ended; the revelation of the "glory" is only begun.

Mrs. Bennett followed her friend on the twenty-seventh day of August, 1887, aged seventy years, six months, and twenty-one days. She, too, in early youth—even in childhood—began a devoted Christian life, which she maintained "to the end." She had eleven years of experience in the itinerant field, with her husband, in the Black River Conference, New York, and thirty-eight in Wisconsin. Everywhere, and in every way, she was eminently helpful to him in his work. Nor was she limited to the duties arising from that relation. "With many important interests, social and religious, she was actively and officially identified. Her sympathetic nature was a telephone audible with the whispers of every human need. . . . Heaven was in her plans, her work, her words, her feelings, her thoughts. She climbed where Moses stood. Even while disease and suffering preyed on the body, the spirit was crowned with glory. She thought she was in heaven. It was beautiful! It was glorious! 'O, my precious Savior!' she said, then soon passed to the full realization of her rapturous vision."

In addition to our loss by death, twelve were transferred to other Conferences. Of these, only three had been with us for any considerable length of time. D. T. Olcott entered our Conference on trial in 1856, and did good, faithful work for twenty-seven years, then passed to the supernumerary list.

Wm. Teal, another true man and faithful worker, was with us in active service from 1858 to 1881, and as a superannuate after the last date.

C. E. Smith, a young man of promise, had been with us in effective work for eight years.

We had received seven by transfer, and six on trial.

Three changes were made in district appointees. J. R. Creighton succeeded S. Halsey on Fond du Lac District, who, in turn, succeeded I. S. Leavitt on Milwaukee District; and R. W. Bosworth followed S. Lugg on Janesville District.

P. S. Bennett, having been forty-nine years in the itinerant ministry, the Conference invited him to preach his semi-centennial sermon at the next session.

The reports of the year show a gratifying advance on all the lines of Christian work. Two church edifices were completed at important points; namely, Kaukauna and Sherman Street, Milwaukee.

The reader will see, by referring to chapter ii of this work, that the first house of worship connected with our Church between Lake Michigan and the Pacific Ocean, was erected in 1832, at the former place. It was abandoned when the Oneida Indians removed to their present reservation, and long since went to decay. The place being settled largely by foreigners, little has been done there by our people till recent years. It has received some pastoral labor in connection with Wrightstown, and in 1881 was nominally the head of the circuit. During the Conference year 1885-6, under the administration of Rev. W. D. Ames, the new church edifice was begun, and it was completed in November, 1886. It is a beautiful, substantial, commodious church, built after one of our Church Extension plans, at a cost of \$4,500. Its extreme length is 68 feet, its extreme width 40, and will seat 250 to 300. A young but spirited membership worships there. Great credit is due them for their united efforts in its construction; to no one more than to N. H. Brokaw, who was really the inspiration of the enterprise.

Sherman Street Church was the "outgrowth of a mission Sunday-school, which was started several years ago on Tenth Street" by several members of Grand Avenue Methodist Episcopal Church, among whom J. B. Bickford and wife were very prominent. Such was the success of the enterprise, that the "City Missionary Society of the Methodist Church soon became convinced that a Church was needed in this promising field." So in June, 1886, a lot was purchased (60x120 feet), work commenced, and the Church dedicated on the third day of the following October. "It is an attractive structure, 44x72 feet in its ground dimensions, and has a seating capacity of 500. The gallery across the front end of the church will seat fully 100, and the lecture-rooms beneath as many more." Its reported value is \$9,000. The dispatch which marked its construction augured well, and so far it is fully meeting expectation. Besides these, an old church edifice at Palmyra, erected in 1851, gave place to a new and far better one during the year just closed. The former was a small structure, in size 24x32 feet, that met the needs of the people for the time. The latter is a neat, tasty building, costing \$3,000 with a seating capacity of about 300, three times as many as the former one. Four new parsonages also were erected during the year.

CHAPTER XXI.

1888-9.

RACINE was the seat of our Conference in 1888, and for the fourth time. In this respect it shared equal honors with Appleton and Fond du Lac, being outdone only by Milwaukee. The session commenced on the twenty-sixth day of September, Bishop Andrews, who was with us nine years before, presiding. He had grown more venerable in appearance, but not less kind and affable in his manners. H. P. Haylett was elected secretary, and F. A. Pease and G. H. Trever his assistants. The statistical secretaries of last year were re-elected. J. L. Hewitt was elected Conference treasurer.

In previous pages the erection of two church edifices in Racine has been sketched. The last one described was burned on the 5th of February, 1882, "leaving the brick walls in fair condition." To repair them, however, cost \$550; and to restore the church, without spire or organ, \$18,500—total, \$19,050. This was a heavy burden, especially as it came so soon after the former. But by excellent financiering it was soon removed. Great credit is due the pastor, Rev. Thomas Clithero, for his earnest and wise efforts in the struggle. It is difficult to discriminate between the members, as they all did so well. If any one should be designated as deserving special commendation, the honor would probably fall on A. G. Knight—an old resident of the place, one of the early members of the

Church, and one of its most reliable friends through all its vicissitudes. Ripe in years, and "rich in faith," he recently departed to that "kingdom" of which he had been for many years an "heir." In this edifice our Conference held its session. In the afternoon of the first day the writer tested the acoustic properties of the auditorium by preaching his semi-centennial sermon, according to a request of the last Conference. The sermon was from the text, "Preach the word" (2 Timothy, iv, 2), and was especially intended for the younger ministers.

There is another Church under our care in Racine, of which no mention has been made in these chronicles. It is called "Union Church." It took its name from a Union Sunday-school in the northern part of the city, where it is located. As an appointment, it first appears in our Minutes in 1881. The church edifice was first reported in 1882. For a year or two it promised well. It then began to be weakened by removals, and more so for lack of care. It was supplied by students from Evanston, who could give it next to no pastoral work—a very effectual way to prevent the growth of a Church in a formative state. Meanwhile the missionary appropriations formerly made were cut off. This tended to discourage all the members, and to disaffect some. At the preceding Conference (1887) there were appropriated over five thousand dollars for missions. Of this, two missions in Milwaukee received \$400 and \$500 respectively—\$900 in all. After each presiding elder had secured all he asked for his district, there were about *one hundred and fifty* dollars left that they did not know what to do with. This sum was distributed among places that had already received all that was even asked for them, and *not a dollar to the poor, struggling Union Church, though an appropriation had been promised.* The appointee felt that the treatment was severe; but he went uncomplainingly, as he ever had done, to his work. Such,

however, were the discouragement and disaffection of the society that he remained but a short time. It is difficult to properly explain the action of the Committee on Missions in this case. The least that can be said is, that it shows inexcusable indifference to the trust committed to them. It also suggests the inquiry whether it would not be well to associate an equal number from the pastoral work with the presiding elders to make the missionary appropriations.

For several years more changes had occurred in the *personnel* of the Conference than formerly. This year was not an exception. We were re-enforced by three transfers, by seven received on trial, and by four from other denominations—fourteen in all. This number was exactly matched by seven deaths, six transfers, and one withdrawal.

Those who left us by transfer stood well with us, though they had not been long in the Conference.

Olin A. Curtiss, one of the number, has recently been elected to a professorship in the theological department of Boston University. C. A. Stockwell went to Tennessee Conference; T. H. Dry, to West Nebraska; Victor Charroin, to Black Hills; W. H. Hollister, to South India; E. O. Bullock, to Dakota; and O. A. Curtiss, to Rock River Conference.

Of the deceased, the first called was GEORGE S. HUBBS. He was received on trial in 1865, and though rather frail physically, he continued in the effective ranks till 1883. In vain he sought health by a change of climate. He continued to decline till October 12, 1887, when, to use his own words in anticipation of the event, he "got over the line," and was "well." He was a man of more than ordinary ability, and acquired much knowledge under great difficulties. He filled several important appointments suc-

cessfully, everywhere commanding respect as a preacher and pastor.

GEORGE FELLOWS commenced his itinerant ministry in 1852. During most of the intervening time until his death, which occurred January 31, 1888, he was connected with our Conference, filling several important appointments, and serving four years on Waupun District. In 1882 he retired from the active field. He was still able to study, and as he had paid some attention to medicine, he renewed his studies in that line, graduated from the Hahnemann Medical College in 1885, and settled in Waukesha. On the evening of January 31, 1888, he ate his supper in usual health, and in a few minutes expired without a groan, stricken by apoplexy.

WILLIAM ANDERSON was received on trial in 1867, worked earnestly and with considerable success till 1870, when he superannuated, and moved to Missouri, where he died on the 28th of April, 1888.

GEORGE W. WELLS came from the Primitive Methodist Conference to ours, in 1867. From that time on, until prostrated by disease, he was one of our most useful ministers. He was skilled in many ways—as a Church financier, as a pastor, as a preacher, and as a presiding elder. Everywhere he not only commanded respect, but became greatly endeared to the people. He was in charge of Oshkosh District, and continued in active work far beyond the bounds of prudence, but was finally compelled to yield. “He died at his home in Oshkosh, after weeks of great suffering, August 23, 1888.”

JESSE HALSTEAD, of whom so much is said in the earlier part of this work—one of our distinguished pioneers—“was gathered to his fathers from his home in Rockford, Illinois, August 24, 1888.” His abundant labors in the wilds of Wisconsin began in 1837. Toils and joys, con-

flict and victory, attended him. He "rests from his labors, and his works do follow him."

WILLIAM MORSE, a meek, devout, earnest man of God, passed to his inheritance, in Charles City, Iowa, August 30, 1888. He rendered several years of valuable service in the itinerancy, both in New York and in Wisconsin, and when obliged to retire from the active ministry he was useful in various ways. "At the time of his death," says his pastor, "he was the most respected, loved, and venerated man in Charles City."

DELOS HALE was received on trial in 1854, and performed a considerable amount of work in the effective ranks. Most of the intervening time, however, he was on the retired list. Yet he was very useful there. He could always be relied upon to do what he could. He finished his course September 1, 1888.

MRS. EMMA PRATT, wife of Rev. G. W. Pratt, passed from earthly toil December 5, 1887. For twenty-six years she was a faithful companion of her husband in the itinerant field, and died with "an intense longing to depart and be with Christ."

JULIA MAY SHERWIN, wife of Rev. F. B. Sherwin, completes the mortuary list of this year. She was an intelligent, devoted young woman. During five years of earnest work with her husband in the itinerancy she gave promise of great usefulness in the future. Her sufferings for eleven weeks, with spinal fever, were very severe. "Read me about the mansions," she said; and soon, on the 25th of February, 1888, she was permitted, we doubt not, to enter one of them.

As Rev. M. Himebaugh was just entering the fiftieth year of his itinerant ministry, the Conference by vote asked him to preach his semi-centennial sermon at the next Conference.

There was a general advance this year also in our work,

though but a small increase in church edifices. The Division Street Church, at Fond du Lac, purchased a very fine parsonage.

For several years our work had been extending into the newer portions of the State, and church edifices had correspondingly increased in those places. Some of these will become centers of considerable importance.

1889.

In 1867 our Conference met in a small church in the city of Beaver Dam. Reference is made in the annals of that year to the project of erecting a church edifice. But the desired object was not accomplished until 1871, in the pastorate of Rev. A. A. Reed. By wise and persistent effort he led his people to believe that the "time had come to build the house of the Lord," and in spite of many discouraging circumstances they entered upon the work, and carried it to successful completion. It is a brick edifice, well equipped with lecture and class-rooms. It cost \$10,000, and will seat three hundred. In this edifice the Conference commenced its forty-third session on the 25th of September, 1889, with Bishop J. P. Newman as president.

In May, 1888, Dr. Newman was elected, with four others, to the episcopacy. Few if any of our bishops were as extensively known previous to their election as he, and perhaps none possessed more extended and varied scholarship. At the great secession in 1844, many of our members were compelled, by force of circumstances, to go into the Church South. After the Rebellion ceased, Dr. Newman was sent South to look after such as desired to be recognized as members of the Methodist Episcopal Church there; and he reorganized it in Mississippi, Louisiana, and Texas. He also acted an important part in founding an orphan asylum, the New Orleans University, and the *South-western Christian Advocate*. He subsequently served three

terms of three years each as pastor of the Metropolitan Church, D. C., and was thrice elected chaplain of the United States Senate. He is the author of several works of merit, the one entitled "Thrones of Nineveh and Babylon" securing him membership in the Biblical Archæological Society of London.

The organization of the Conference was completed by the election of the following officers, viz.: Secretary—John Schneider, with Perry Millar and T. W. North as assistants. Statistical Secretary—W. J. Fisher, with E. Duckworth and W. B. Robinson as assistants. Treasurer—J. L. Hewitt, with S. Jolliff and B. F. Sanford as assistants.

Three ministers, and the wife of another, had fallen by death during the Conference year.

HENRY ORCUTT was the first to meet the Master's call to a higher seat. He was received on trial in our Conference in 1854, and did good work till the session of 1870, when he was returned superannuated. "He was a man of sweet spirit and spotless life—a faithful minister of Jesus Christ"—"an Israelite indeed, in whom was no guile." He was a model of meekness, unless his meekness induced too low an estimate of himself. He closed his earthly pilgrimage, November 15, 1888, in the sixty-seventh year of his age.

JOHN W. FRIDD was received as a member in full connection from another branch of the Methodist Church in 1871, and performed effective work for four years, when he was placed on the list of supernumeraries. In this relation he continued until released by death, November 27, 1888. "During his retirement from the active ministry he rendered much valuable service to the Church."

JOSEPH H. JENNE followed these fallen heroes, on the 21st of January, 1889, in the eighty-third year of his age. He was a man of unusual native powers, well disciplined by close thought and careful reading. He was a native of

Maine, in which State he performed twenty-five years of ministerial labor, being presiding elder on Bangor and Portland Districts respectively, and once a delegate to the General Conference. In 1856 he came to Wisconsin, and in connection with our Conference continued about twenty-three years longer in the effective ranks—one as agent of Lawrence University, and eight as presiding elder of Appleton and Janesville Districts. For about ten years he was superannuated, awaiting the Master's call.

MRS. NANCY HOUGH WILLS, wife of Rev. John Wills, passed to her rest, after a brief illness, on the 30th of April, 1889, in the thirty-third year of her age. She was an estimable lady, an earnest Christian, and a very helpful wife for a minister. She died as she lived in joyful expectation of the "inheritance of the saints in light."

Soon after the close of the Conference of 1888, Henry Faville withdrew from the ministry and membership of our Church. He graduated from Lawrence University in 1871, and subsequently from the Boston School of Theology. In 1876 he entered the itinerant ranks of our Conference, and for twelve years did effective service, constantly rising in the esteem of all among whom he labored. An unhappy combination of circumstances induced him to change his ecclesiastical relations. He went from us with the confidence and good-will of all his brethren, though some of us believed he did not act wisely in so doing. He is now pastor of the Congregational Church at La Crosse.

Five were transferred to other Conferences, viz.: D. J. Whiting, B. P. Raymond, J. C. Jackson, M. T. C. Seeley, and F. S. Stein. While it may be said of all, *well done*, two or three deserve special notice.

F. S. Stein came to us by transfer, in 1877, and filled successfully several of our best appointments.

J. C. Jackson, also transferred to us in 1886, had

proved himself, in a pastorate at Appleton of two and a half years, a man of unusual pulpit ability.

Bradford P. Raymond graduated from our university in 1870, and from the Boston School of Theology in 1873. He then entered the itinerant ministry in New England, where he performed several years of successful pastoral work, and in 1883 was elected president of Lawrence University. In the meantime he went to Germany, studied at Leipsic and Göttingen, whence he received the degree of Ph. D., in 1881. During the six years of his presidency of Lawrence, he constantly rose in favor with all connected with the institution, and commanded universal respect throughout the State. He was this year transferred to New York East Conference, having been elected to the presidency of the Wesleyan University, at Middletown, Connecticut, the oldest and most honored institution of its grade in American Methodism.

In parting with Curtiss and Raymond, we have the compensating thought that we of the West have paid the East a large share of the debt we owed them. Still, it seems hardly fair that so large a draft should be made on Lawrence, unless it be that we could furnish the best material.

For several years the importance of providing more amply for our superannuated preachers had engaged the attention of the Conference. This year a new plan was proposed by Major E. L. Paine, a prominent layman of Oshkosh, which received favorable consideration. It is in substance this: That each member of the Church should be induced, if possible, to pay two cents per week, and each Sunday-school scholar two cents per month for this purpose, one-half of the amount thus raised to be used to supplement the annual income from other sources for this purpose, the other half to be funded, the interest only to be used annually. In this way, if all could be induced to

follow out the plan, the sum of \$20,264 could be raised every year, which would give \$10,132 directly to Conference claimants, and the same to the permanent fund. This surely is a magnificent scheme, and who dares to say, "It can not be done?"

Considerable advance was made during the year in building and improving church property. By far the best edifice erected was in Bay View, Milwaukee. It is now known as Trinity Church. It is a massive brick edifice, standing on the corner of two important avenues, Kinnickinnick and Clement. The auditorium is 70x50 feet, the lecture-room, 70x30 feet, two parlors, 16x20 and 20x20 feet respectively, with a dining-room and kitchen below the three last mentioned, the former being in size 70x30 feet, and the latter 16x20. The audience-room will seat 500, and the entire structure cost but \$23,000. Where is its equal for all kinds of Church work at so small a cost?

Our people in Waupun had commenced a much-needed church edifice to take the place of the one they had occupied for many years. Its size is 70x54 feet in extreme; the auditorium, 60x30 feet, with 5-foot transepts on the sides, so nearly 60x40 feet. It will seat nearly 300. It will contain a good lecture-room, two class-rooms, and a kitchen, thus well equipped for all kinds of good work. It is a wooden structure, with cathedral-glass windows, and is really a fine edifice.*

Mrs. Ann E. Scott, of Merrill, formerly of Grand Rapids, recently deceased, left a bequest to the former place of \$13,300, to the latter of \$4,000, to be used in improving the church property in those places. In the church at Grand Rapids a memorial window of her departed parents is to be placed. Mrs. Scott had been much devoted to the interests of our Church for many years,

* It was dedicated May 4, 1890.

and, like David, she had the Lord's house in her heart to the last.

During the three years' pastorate of E. R. Hayward, which closes this year, the Church at Menasha has been greatly improved, both in its membership and in its house of worship. The latter has been extensively repaired. It is now valued at \$6,000.

On December 27-30, 1888, our Church in Beloit celebrated its jubilee, the fiftieth anniversary of its existence. It was a very interesting and profitable occasion. The Congregationalists there celebrated theirs three days later, being so much younger. In these jubilees there was much very fraternal and pleasant interchange.

The routine work of the Conference this year was very much as usual, and the general plan for the ensuing year differed little from the last.

Two changes were made in the district incumbents. W. W. Painter succeeded J. R. Creighton on the Fond du Lac District, and J. L. Hewitt, S. Halsey on the Milwaukee.

The record of this Conference must not be closed without grateful mention of the unusual religious influence that generally prevailed. This was due largely to the early morning prayer-meetings, and the half-hour talks of Bishop Newman, which were full of mental and spiritual aliment.

RETROSPECTIVE.

WITH the forty-third session of the Wisconsin Conference, this history closes; yet not without a few words by way of retrospection.

In reviewing the ground passed over, nothing, perhaps, is more apparent than the adaptation of our *itinerant system* to real evangelism. It does not wait for a call from a Church council, but, anticipating the needs of the people, it sends the heralds of salvation to them with the Word of Life.

The moral heroism—the unselfish devotion of these men to the work—is also very apparent. We see them start out for a year's toil without the promise of a dollar, either from a missionary society behind them, or the people before them. Indeed, in some instances the people were as ignorant of their coming as they were of the country they were about to explore. Thus multitudes heard the “good tidings of great joy” that probably would not have been reached by any other system for years.

Nor is the effectiveness of this system seen only in *pioneering*. With scarcely an exception it supplies every Church with a pastor, and every itinerant minister, in health, with a pastoral charge, from the beginning to the end of the year. And when vacancies occur, by death or otherwise, it can usually fill them with very little delay.

The reader must have been impressed with the fearless and advanced position of the Conference on all questions of moral reform. Neither the anti-slavery nor the temperance contest found the Conference at any time “fearful or faint-

hearted." Though a few were hesitant for a time relative to the former, the body of the Conference were from the first uncompromising in antagonizing the system and spirit of slavery in every form and everywhere. Nor has it been less erect in its opposition to the liquor-traffic. It stands unequivocally committed to its legal prohibition, as does the entire Methodist Episcopal Church, though as yet it has not deemed it a duty to declare for separate political action. But this will probably come by the "logic of events."

Nor was the Conference wanting either in loyalty or patriotism in the Nation's contest with treason. Its utterances were fearless, and its practical response to the demand for help demonstrated its sincerity.

More than half a score of our ministers volunteered their services in some form to aid in quelling the Rebellion.

We have also made a creditable record in the cause of education. If some premature efforts were made, they indicated our zeal in this direction, and it should not be considered as much of a reproach to fail in an honest, earnest effort to do a good thing as indifference and inactivity.

The missionary spirit has been cherished in every period of our Conference existence. In an early day some of our ministers were almost self-sustained missionaries. Later we gave our money and our men to the missionary work at home and abroad. Nearly every mission-field under the care of the Methodist Episcopal Church has been re-enforced by the Wisconsin Conference.

We have made changes in methods of work, but have never felt the need of trying to improve or in any way modify our doctrines. While one highly respected denomination has formulated a "new creed," and another is in an earnest effort to do the same, we preach, print, and sing the same doctrines that our fathers did a hundred years ago, and find them effective in leading sinners to

repentance, and then in edifying them in righteousness. Meanwhile, we rejoice to see the Protestant world moving toward those standards of faith which have distinguished us from the beginning.

But *methods* of work are, and always have been, subject to variation. The genius of *Method-ism* is to utilize every proper method, new or old, that promises to advance the Redeemer's kingdom. Hence we encourage young people's societies that are vitalized with the spirit of Christ. These are increasing among us; and if they continue to glow with celestial fire, as they seem to now, they will become a mighty agency for good. If they fail at this point, they will be a snare.

In the natural working of our itinerant system, through more than half a century, some will almost unavoidably be subjected to what may appear unfair treatment. A combination of circumstances may necessitate such a result, while all concerned would fain have it otherwise. It is not strange that this sometimes leads to a change of ecclesiastical relations; but it should be remembered that no system of ministerial appointment or employment is free from objections. We have received quite as many to our ranks from the ministry of other Churches as have gone from us. And if all are at their greatest point of power, it is well. Let the "watchmen see eye to eye," and lift up their voices together to avert the common danger, though at different points on the walls of Zion.

While we may see many causes for regret in looking through the labors of the past, we surely can see much to awaken gratitude.

In 1832 there were a few widely scattered settlements of white people in the present domain of Wisconsin. That year our work was begun here in a small way. Now we have in this State 32,851⁺ communicants, of which 341 are ministers; 502 Sabbath-schools, with 38,849⁺ scholars;

461 church edifices, and 219 parsonages, all valued at \$1,694,829.

How many have passed on to a better inheritance, the Book of Life only can reveal.

Confining our observations to Wisconsin Conference, we find, in its germinal and developed condition, the names of seven hundred and sixty-eight in the lists of appointments through these years.

During the first fifteen years not a death occurred in our ministerial ranks. This was very remarkable, even though our number was then small. The first one departed October 22, 1847. Up to the present time sixty-three have gone to their "long home," forty-five of whom had previously passed to superannuation.

In concluding these Annals, the question presses upon the writer, will these pages accomplish the purposes intended? The mere collation and preservation of historic incidents are matters of minor importance. If the fact that a faithful sowing of "the word of God" will be followed by the fruits of righteousness, has not been so impressed as to secure continued and even greater activity and more glorious results in the years to come, his highest aim will not be met. This book, therefore, goes forth with the earnest prayer that the Great Head of the Church may enable those in the active work to leave it to their successors with an improvement commensurate with the vantage-ground bequeathed them.



REV. JAMES LAWSON.

PART III.

BY REV. JAMES LAWSON.

HISTORY

OF

WEST WISCONSIN AND NORTHWEST WISCONSIN CONFERENCES.

CHAPTER I.

HISTORY OF METHODISM IN SOUTHWEST WISCONSIN PRIOR
TO THE ORGANIZATION OF THE WEST WISCONSIN
CONFERENCE IN 1856.

THE reader is referred to the pages in this volume prepared by Rev. P. S. Bennett for much valuable information of early Methodism in this part of the State. We shall only add in this chapter a few brief notes in addition to what he has so well written and recorded.

The territory now embraced in the West Wisconsin Conference as early as 1828 was attached to the Illinois Conference, where it remained until 1840, when it became a part of the Rock River Conference. In 1848 it was taken out of that Conference, and the Wisconsin Conference was organized. In 1849 there were the following charges in this territory: Adams (Baraboo), Bad Axe and Black River, Exeter, Elk Grove, Franklin (Highland), Dodgeville and Linden, Hamilton Grove (Wiota), Hazel

Green, Lancaster, Lodi, Madison, Monroe, Mineral Point, Platteville District, Platteville, Potosi, Patch Grove, Prairie du Chien, Prairie du Sac, Wyoming Valley, and Welsh Circuit. In 1850 it contained 23 pastoral charges, 20 itinerant ministers, 2,119 members, 9 parsonages, and 13 church edifices.

The West Wisconsin Conference was organized by the General Conference of 1856. The whole of Wisconsin, as well as Minnesota, had been for eight years prior to this in the Wisconsin Conference. This Conference had become somewhat unwieldy, there being over two hundred members in it. To attend Conference the preachers had to travel, on an average, over two hundred miles to and from the seat of Conference, thereby incurring a heavy expense, as well as a loss of valuable time. There existed at that time little railroad facilities, so most of the traveling had to be done on horseback, in a buggy, or in the old-fashioned stage.

The largeness of the numbers attending Conference also made it quite difficult to entertain it, and it became somewhat of a burden upon the people. Very wisely, therefore, the territory was divided into three Conferences—the Wisconsin, West Wisconsin, and Minnesota.

In this division the West Wisconsin Conference received comparatively a small territory. The boundaries are thus described in the Discipline of 1856: "The West Wisconsin Conference shall include that part of the State of Wisconsin which lies south and east of the Minnesota Conference, and west of a line beginning on the north line of the State of Illinois, at the southeast corner of Green County, and running north on the Range line of the north line of Town Twenty (20), thence west to the fourth principal meridian, and thence north on said meridian to the line of the Minnesota Conference, with the addition of that portion of Spring Grove Circuit, which lies in the State of Illinois."

From these boundaries it appears that, of the State of Wisconsin, twenty-seven counties were assigned to the Wisconsin Conference, and among these were several counties most heavily populated.

To Minnesota Conference was given a vast territory in the northwest portion of the State, and to West Wisconsin Conference only fourteen counties in the extreme southwest corner of the State.

On the territory in Wisconsin set off from the Wisconsin Conference in 1856, there were sixty-eight pastoral charges, most of which were placed in the West Wisconsin and the remainder in the Minnesota Conference. We give the names of the districts, charges, and missions which fell into the West Wisconsin Conference, as follows: Portage District, Portage City, Oxford, Roche-a-Cri, Winnebago Mission, Point Bluff Mission, Baraboo, Reedsburg, Delton, Lemonweir Mission, Jackson, Madison District, Madison, Madison Circuit, Monticello Mission, Monroe, Spring Grove, Bellville Mission, Blue Mounds Mission, Black Earth, Lodi, Poynetta, Wyoming Mission, Prairie du Sac, Platteville District, Platteville, Potosi, Jamestown Mission, Platte Mission, Elk Grove, Hazel Green, Fayette, Wiota, Shullsburg, Mineral Point, Dodgeville and Linden, Welsh Mission, Montfort, Prairie du Chien District, Prairie du Chien, Eastman Mission, Orion, Richland Center, Richland City, Muscoda, Marion, Fennimore, Patch Grove, Beetown, Lancaster, La Crosse Mission District, La Crosse Mission, Onalaska, Mendora, Black River Falls Mission, Robinson's Creek, Sparta Mission, Norwegian Mission, Viroqua, Bad Axe Mission, and La Crosse Valley Mission—61 pastoral charges.

Those charges which fell into the Minnesota Conference were: Kansas Mission (Pepin), Chippewa Falls Mission, Montoville Mission, Osceola Mission, Hudson Mission, Prescott Mission, and Lake Superior Mission—7 pastoral

charges. By consulting Appendix E, it can readily be seen at what time previously these charges first appeared on the list of appointments, and thus a general idea of the beginnings of each charge in different localities may be obtained.

Casting our eye over the names of those who filled the above appointments at that time, we are impressed with the rapidity in which changes take place in an Annual Conference. Only three, Brothers Sims, Delap, and Lawson, are now effective; a very few of the number are on the retired list; but Brothers Stanbury, Searls, Summersides, Wilcox, Brunson, Weirich, Bean, and Pryor, with several others, have gone from labor to reward.

As stated in the earlier pages of this volume, there were occasional services as early as 1828 among the miners of Southwest Wisconsin.

J. T. Mitchell was one of the early preachers in the "lead-mines." The following incident of one of his visits to Mineral Point was given the writer by one of the old residents, who was an eye-witness of the occurrence: "In 1833, Mr. Mitchell preached in Mineral Point, holding his service part of the time in a building used for the deposit of arms during the Black Hawk War; also in Nichol's tavern. Seats being scarce, many brought something with them to the service to sit upon. Among the number an Irishman, by the name of Jimmie Scanlin, came to hear Mitchell preach, bringing with him a block of wood on which he sat. Mr. Mitchell that day preached a sermon in which he dwelt largely and feelingly on the work of the blessed Jesus for humanity. Jimmie appeared very attentive. Just as the preacher was winding up his sermon, Jimmie rose from his seat, and addressing the preacher, said: "And, by Jasus, why do n't you tell us something about the blessed Virgin?" Robert Dougherty, a justice of the peace, being present, ordered Jimmie to sit down, and

Mr. Mitchell went on and closed his service. On the following day (Monday) Dougherty summoned Scanlin before him to answer the charge of disturbing the congregation, and fined him five dollars. Scanlin paid the fine, and demanded a receipt for his money, which was given him, and which Scanlin preserved to his death.

In 1846, Rev. R. Haney was sent as preacher to Mineral Point. He taught school during the week, and served them as preacher on the Sabbath. While there he organized at Pedlar's Creek (Linden), the first class, in a miner's cabin, consisting of three young men—William Webster, class-leader, with William Bowden and John Pryor as members.

In 1839, John Hodges, who is still living and a superannuate member of the Rock River Conference, was sent, along with John Crummer, as preacher on Mineral Point Circuit. One of their numerous appointments was Blue Mounds, nearly forty miles distant. In a recent communication from Brother Hodges, written in a most remarkably neat hand, he says: "At Mineral Point we were blessed with a large class of English Methodists from the mines of Cornwall, very industrious in business, and fervent in spirit—strong men and women in faith and prayer, always eager for the word of life from the pulpit, worthy followers of the Wesleys, of Fletcher, and Bramwell, of former days; would to God our people everywhere were as exemplary as they!" In 1841, Mineral Point Circuit embraced the villages of Dodgeville, Pedlar's Creek, Willow Springs, Fayette, Wiota, Wolf Creek, Garrison's, and several other-preaching places. In 1841 a rock church was built, which continued in use until the present beautiful Gothic church was erected in 1868, which is returned in the yearly valuation as worth \$16,500, but doubtless cost a much larger sum. Mineral Point Methodism in 1848 experienced a severe trial in the separation of fully one-half of its membership by the organization of the

Primitive Methodist Church; but there remained true to the old Church such men as Brothers Curry, Priestly, Phillips, Ogdens, Rule, and a few others, who stood manfully by the old ship. She weathered the storm, and it is worthy of note that from that time to the present they have never failed to pay their preacher all his salary.

This section of the State has not only been blessed with a spiritual and earnest membership, but has witnessed many powerful revivals. It has always been at the front in benevolent collections, and in the lead for missions. In these they have been actuated by principle rather than by impulse.

We are indebted to Mr. Samuel Basye for some valuable notes in regard to early Methodism in parts of Grant County.

Rev. A. Brunson, as early as 1835-6, frequently preached in log-cabins to the north of Platteville. He organized the first class north of Platteville, in the town of Clifton, during this year. There were belonging to that class, James T. Brown (class-leader), Elizabeth Brown, Bosmon and Sarah Clifton, J. S. and John Kirkpatrick, Isaac M. Reynolds, J. J. Basye (a local preacher), Anna, his wife, and a few others. One of these log cabins is still standing, and owned by James C. Kirkpatrick.

Many incidents of interest might be mentioned of these early times, but our space will only admit of one. Meetings of a protracted character were being held by Rev. J. L. Dyer, the pioneer preacher, at the house of Bosmon Clifton, when John Livingston was persuaded by his mining comrades to attend. As he approached the threshold of the cabin he heard Brother Dyer read these words as his text: "Pay thy vows unto the Most High." Conviction seized him, and he said, before he got into the room, "That means me." He was soon after converted, and became a faithful Christian.

The first mention of the city of Madison as an appointment was in 1837, when it was "left to be supplied," and was attached to the Milwaukee District, with Rev. Salmon Stebbins as presiding elder. The impressions made by Mr. Stebbins in his sermons were wonderful. One who heard him preach during this year says: "The sermon was the sublimest exhibition of human effort I ever witnessed."

Mr. A. A. Bird, in an address delivered at an old settlers' meeting, says: "The first sermon delivered in Madison was by Mr. Salmon Stebbins, a Methodist clergyman, in the month of September, 1837. There were but four families then in the place, and about thirty-six workmen on the capitol building.

In the spring of 1838, Rev. Sam. Pillsbury was sent to Aztalan Circuit, with Madison as one of the appointments. On one occasion he remained a whole week in the family of A. A. Bird, the young girls of the family keeping a record of the morning and evening prayers by a chalk-mark upon the wall. Mr. Pillsbury opened by prayer the first session of the Territorial Council held in the unfinished State-house.

In the fall of 1838 Rev. John Hodges was appointed to Madison, Fort Winnebago, and Honey Creek Mission, with Revs. Pillsbury and Flanders. In a recent communication he says: "We had a six weeks' circuit of five hundred miles for each of us. Our appointments were principally in log cabins, twenty-five or thirty in number, with here and there a log school-house. The meetings at Madison were held in the stone capitol. At my first appointment there, I was happy to find my good presiding elder, Rev. Salmon Stebbins, just in from Green Bay. At my request he preached for me, and formed the first class of eight or ten members. The outskirts of the charge were Johnson's Rapids on the north, Mr. Janes's solitary cabin on the south, where the city of Janesville now

stands, and a small village on the east, eight or ten miles west of Milwaukee, embracing Geneva, East and West Troy, Round Prairie, Aztalan, and other points.

The first class was organized at Monticello in 1848, by Rev. Boyd Phelps, who was supplying Exeter Mission. His residence was at the "Grove," the present site of Evansville. Two members of the first class still live—Mr. W. H. Coates and his wife.

The first preaching in the immediate vicinity of Monroe was in the township of Clarno, at the house of Elijah Austin and Enoch Evans, in 1835, by Daniel Harcourt, who was a local preacher from Indiana. The first class was formed by James McKane, in 1836, composed of Matthew Wells as leader, Sarah Wells, Maria Blunt, James Wells, and William Beard. The latter still lives, to whom we are indebted for many of these items of history. The first church-building was erected in 1849. The site was donated by Jacob L. Brand. In 1858 it was remodeled, and was used until 1869, when the present beautiful building was begun, which remained uncompleted until 1887. It was completed by funds donated by B. Chinoweth, Esq., on condition that the society build a parsonage to cost the same amount as needed to finish the church. By this means the society now has a beautiful parsonage worth \$4,500, and a church valued at \$25,000. It is well finished, and furnished with a fine pipe-organ, the gift of Mrs. Fidelia Pike.

The Annual Conferences of 1859 (spring Conference) and 1878 were held in this city, being well sustained by the citizens.

In 1845, Rev. Rufus Harvey, then stationed in the city of Madison, seeing at the post-office of that place some Methodist Church papers addressed to Rev. H. Maynard and the Bartholomews, inquired where they could be found. The postmaster told him the direction to take as

best he could, and the missionary started to hunt them up. He found them waiting for him in the wilderness, where Lodi now stands. He immediately established there an appointment, and organized a class, consisting of G. M. Bartholomew (leader), Catherine, M. C., Mary, and Christina Bartholomew, and Rev. Henry and Harriet Maynard. Three of the number, Father and Mother Maynard and Catherine Bartholomew, still survive. They then had preaching once in two weeks in the log cabin of the Bartholomews. In 1855 the present church was built. In 1863 the Annual Conference was held in this place.

In 1856 the Brodhead charge was organized, Nathaniel Wheeler, pastor. In 1858 John P. Dickson, of Janesville, donated lots on which to build a church and parsonage. The church was erected and dedicated by Rev. Hooper Crews. A bell costing \$400 was donated by E. H. Brodhead, Esq. During the pastoral term of E. H. McKenzie, the church was greatly improved and beautified. The Annual Conferences of 1865 and 1874 were held in this place.

At Boscobel, Father Ransom, now in his eighty-second year, and Mother Ransom, in her seventy-second year, are the only surviving members of the first class in that place.

The region of country now embraced in the Darling-ton, Fayette, Wiota, and Argyle charges were all included in 1848 in what was then known as Hamilton Grove Circuit.

In 1857, Providence charge was set off from the Hazel Green Circuit. It was so named after one of the churches on the charge. This church was erected on an eminence in the center of a mining settlement. It was then, and for many years, the largest church in the Conference, and at each service, until the mining interests failed, it was crowded with worshippers. It was an inspiration to stand in front of the church on Sabbath afternoon, and see the miners, with their families, wending their way to "the house of

the Lord;" but it was a greater inspiration to hear the seventy-five or one hundred singers and musicians in the gallery praising the Lord in sacred song. This new charge reported 123 members and 63 probationers at the close of the year.

Lancaster was first connected with Fennimore Circuit. Previous to this it had been often visited by the Methodist itinerant. Judge J. T. Mills says, "In 1837, Methodist services were held in a cabin at Bushnell Hollow." The first Quarterly Conference held in Lancaster was in 1849, Rev. Elmore Yocum, presiding elder, and Benjamin Close, preacher in charge. In 1850 a parsonage was built, and in 1851 a church erected.

The first sermon in the section now embraced in the Oregon Circuit was preached in the house of R. W. Salisbury, in 1843, by Rev. Jesse Bennett, who was then in charge of Madison Mission. At this service, R. W. Salisbury presented his certificate of membership in the Methodist Episcopal Church, and Brother Bennett remarked: "Brother Salisbury is the Methodist Episcopal Church of this place." In 1862 a church was built in Oregon, and in 1866 the church-building was removed from Union to Brooklyn. Oregon charge has been a desirable resort for retiring presiding elders, and as long as Brother James Day lives will be blessed with one of the best of stewards.

The first class organized on the Albany charge was by Rev. Hussey, and consisted of eight members; John Ash was appointed class-leader. Jeremiah Brewer, one of the number, still lives, waiting, in extreme old age, for his translation to glory. This charge has well sustained its reputation for fidelity to its pastors and activity in church-work.

In 1856, Mauston Circuit was organized. Methodism has taken firm hold of the Maustonians. The Church has grown and prospered. All the pastors love the place and people. It has nobly sustained two Annual Conferences.

This year, also, Necedah Circuit was organized. Methodism from the first in this place has been in the lead. Hon. John T. Kingston has given to Methodism there for years his influence and support. Here, also, resided for many years, until his death, Brother George Summersides, who delighted to narrate how he had, while running as engineer in Italy, on the first railroad ever built in that country, smuggled many hundreds of Bibles into that land; and he claimed, no doubt truly, that he had something to do in preparing the Italians to throw off the temporal power of the Pope.

Our limits forbid further detail in regard to the charges at this early period. The reader is referred to the various Appendices, which have been prepared with great care, for much information bearing upon this subject.

CHAPTER II.

WEST WISCONSIN CONFERENCE, FIRST SESSION, 1856.

THE West Wisconsin Conference met to hold its first annual session, in the city of Madison, August 20, 1856, Bishop Simpson presiding. At this Conference the bishop preached his great sermon from the text, "This is the victory that overcometh the world; even our faith."

The Conference at that time embraced 71 pastoral charges, 67 effective preachers, 1 supernumerary, and 4 superannuated preachers. Sixty-seven preachers were stationed, and 10 places left to be supplied. There was a membership in the Conference of only 4,926, and 823 probationers; total, 5,749.

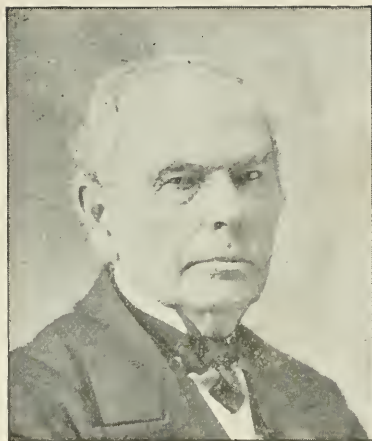
Of those who were sent out to labor from this Conference only four are now found in the effective work in the Conference; viz., Jas. Lawson, Jas. Sims, Christopher Cook, and W. F. Delap. Three are found among the superannuates; viz., R. Dudgeon, C. P. Hackney, and E. B. Russell. A few are found in other Conferences, but most of them have passed from labors to reward.

Jas. Lawson has sustained an unbroken effective relation for forty Conference years, W. F. Delap for thirty-eight, Jas. Sims for thirty-six, and E. B. Russell for thirty-four. The lamented and recently departed brother, Wm. Haw, referring to these brethren, remarked that "they may well be called the 'Home Guards' of the Conference."

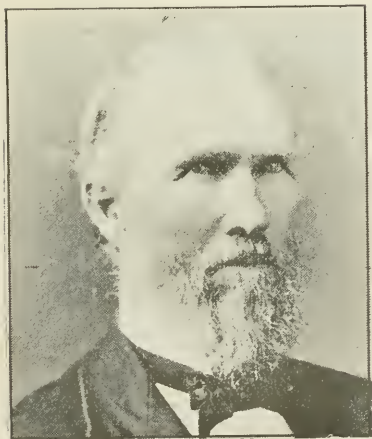
It was at this Conference that Wm. Haw was admitted on trial, and received his first appointment as junior



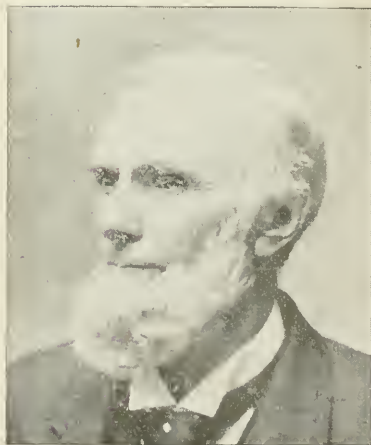
REV. ALFRED BRUNSON, D. D.



REV. ELMORE YOCUM.



REV. T. M. FULLERON.



REV. MATTHEW DINSDALE.

preacher at Black River Falls. His experience in going to this, his first charge, we will give in his own words—giving us a slight glimpse of an itinerant's difficulties in those days. He says: "Leaving my home near Platteville, on the 1st of September, 1856, I started north, furnished with a good horse. I crossed the Wisconsin River at Muscoda, and came, on the night of the third day, to a place then known as Jacksonville—a few houses not far from the present Tomah. Forty miles yet lay between me and my destination, and that, in part, over an Indian trail. The next day being Saturday, and not wishing to travel on Sunday, I started early. At noon I found in the woods, on the head-waters of the La Crosse River, a mill, and near by a large encampment of Indians. Taking dinner at the mill, I started on. Soon after a drenching rain commenced; this so added to the dreariness and loneliness of the way that, having never been away from home much, I began to have longings in that direction. Having crossed the dividing ridge between La Crosse and Black River, I came to a marsh over which the Indians, in passing, had laid poles or logs, and, in attempting to turn from this—as I saw I could not cross—my horse sank beneath me in the quicksand! Dismounting, I stood, the rain falling, the tall grass waving, and the taller pines sighing a most mournful dirge, while I inwardly resolved if out of that I could be delivered I would think of something else than to be a Methodist preacher! After a few efforts the horse came out on the homeward side of the marsh. So, remounting, I began to retrace my steps, thinking that I would stop at the mill over Sunday, and then on Monday start for home. At the mill, however, I found an angel. A rough, uncouth man, learning what had befallen me in the swamp, advised me to return, and offered to pilot me on the way five or six miles for a dollar. The offer was accepted, and, as the sun was near its

setting, the guide was paid a gold dollar, and I pursued my journey alone. I was yet in the woods, however, and it was long after night when, wet, and tired, and homesick, I found, in Black River Falls, the Methodist parsonage. In this, after vouching for myself as the junior preacher for Black River Falls, I was furnished a lounge on which to sleep; and next morning I was on my way to Alma Center, where, on the fifth day of September, 1856, I preached my first sermon as an itinerant preacher."

At this session there were transferred to the Conference J. W. Miller, J. S. Prescott, M. Bennett, J. Trotter, and Jas. Lawson—the latter having been placed in the Rock River Conference by change of boundaries. Isaac Searls, S. W. Martin, and D. Stanbury were transferred to the Wisconsin Conference.

At this time there were several in the Conference who afterwards passed out of it, who, in a history of this nature, ought to have a passing notice.

Eli C. Jones, as early as 1852, was appointed to St. Anthony, in Minnesota. He afterwards filled several important charges in Wisconsin, and was presiding elder of Platteville District for four years. Taking a superannuated relation, he resided several years near Montfort, and engaged in running a small grist-mill. During the dark days of the Rebellion he was a sympathizer with the South. In 1862 he was arraigned before the Conference to answer for his expressed disloyalty to the Government. He made some concessions, and promised to cease advocating the cause of the South, but he very soon forgot his promise; for, in 1864, he is returned as withdrawn under charges. He went South, joined his brethren in the Confederacy, and is lost from our sight.

E. Buck was of a kindred spirit with his brother, Jones. During the early period of the Rebellion he was stationed in Platteville, a place well known for its patriotism and

loyalty. He refused to pray for President Lincoln and our soldiers who had gone South to put down the Rebellion. He wrote several articles for a disloyal Chicago paper. His conduct caused a charge of disloyalty to be made against him. He, however, refused to appear at the Annual Conference to meet it, but sent a letter of withdrawal from the Church to the Conference. He was allowed to "withdraw under censure." He also went South, uniting with one of the Conferences of the Church South, from which, it is reported, he was expelled.

E. S. Bunce was effective in Wisconsin twenty-eight years, when he was transferred to the Minnesota Conference, where he is yet doing effective work. He was a powerful preacher, and very useful in his work.

R. Dudgeon was effective twenty-eight years, in eight of which he was presiding elder. As early as 1852 he was pastor at Stillwater, Minnesota. He was a delegate to the General Conference in 1868. During the period of his effective work he was most highly esteemed by all who enjoyed his acquaintance. He was safe in council, discreet in his administration, and a blessing to the Conference. His son, Professor R. B. Dudgeon, is a successful teacher and a talented local preacher.

A. H. Walters at this time was an able, vigorous young man in the Conference. He was pastor, presiding elder, or chaplain in the army until 1866, when he was transferred to the Wisconsin and afterwards to Kansas Conference. After prolonged suffering, he died in 1885.

M. Himebaugh was in the Conference for four years, and served as presiding elder of Madison District, and then was transferred to the Wisconsin Conference, where he is still in the active work. He is a man of good pulpit ability, and often preaches with great power. It is said that at the Lodi camp-meeting, in 1853, during his preach-

ing, the greater portion of the congregation rose to their feet, and many were powerfully convicted and converted.

Joseph Odgers was licensed to preach by the Quarterly Conference of the old Council Hill Circuit, Illinois, which at that time was in the Wisconsin Conference. In a large Quarterly Conference of over thirty members his license was granted by a majority of one, many doubting that he would ever make a preacher. In this, however, they were mistaken. After doing most excellent work for seven years in Wisconsin, he was transferred to the Rock River Conference, in which he has been a success, and is now in his fourth year at Halstead Street, Chicago.

J. W. Miller was six years in the Conference. He was an able preacher, but appeared, however, to have a "thorn in the flesh" in regard to his name. Miller being such a common name, he said, "his mail-matter became greatly demoralized." He first changed his name to Millour, and in 1861, by legal enactment, to J. W. M. Vernon, by which name he was transferred to Illinois Conference in 1861.

For several years prior to the division of the Conference in 1856 the anti-slavery principle had been increasing in the Conference, although great effort was made to keep it in check by some of the "fathers" of the Conference, who not only opposed for a time the appointment of a committee on the subject, but were ever ready with the utterance, "It [slavery] is a question entirely of a political character, and we have nothing to do with it." But the tide of opposition to slavery kept rising; so that, in 1855, the Report on Slavery, denouncing it in all its forms, was passed by a large majority, and the General Conference asked "to modify the General Rule so as to prevent the admission of any slaveholder into the Methodist Episcopal Church!" At the first session of the West Wisconsin Conference, after considerable opposition,

a committee of three was appointed on Slavery; but such was the opposition and influence of a few of the "fathers" of the Conference upon the committee, that a majority of the committee presented a report expressive more of sympathy with, than of opposition to, the institution. On the presentation of this report, Rev. J. M. Wells presented a minority report, declaring that our "General Rule on Slavery ought to be changed so as to read 'buying, selling, or holding a human being as a slave.'" This minority report was adopted by a large majority; and thus, from the first, the West Wisconsin Conference gave no uncertain sound against "the sum of all villainies." This action of the Conference was not pleasing to some of the laity of the Conference. One case came to the personal knowledge of the writer. In going to his new charge from this Conference, he had but just arrived in the place when he received a note from one of the oldest and most influential members of his Church, asking to withdraw from the Church on account of the action of the Conference on this subject. After visiting and advising with this brother, he concluded to withdraw his request, and he was saved to the Church. In less than six years from this time he had himself become strongly opposed to slavery, and the Civil War made him an out-and-out Abolitionist.

CHAPTER III.

WEST WISCONSIN CONFERENCE, 1857-9.

THE Conference of 1857 was held August 12th, at Mineral Point, Bishop Ames presiding. During the session the rain was incessant, and great difficulty was experienced by the preachers in getting to and from the Conference sessions, there being but a very limited supply of sidewalks, and the clay of the region being most adhesive.

At this Conference an increase of 544 members was reported, and 16 preachers were admitted on trial. Among these, several worthy names are found.

J. B. Bachman has given thirty-one years of the best of his days to the itinerancy, during four of which he was presiding elder of the Kilbourn City District. At the present he sustains a supernumerary relation, and is editing a paper at Eau Claire, the name of which, *The Progress*, fully indicates its exalted motive and aim.

John Knibbs, who had been employed as a supply on the Eastman Mission during the previous year, in going to one of his appointments, lost himself in the Kickapoo woods. He wandered about from Tuesday morning to Friday afternoon—four days and three nights—in the coldest part of winter, without food or drink, save the snow which he melted in his mouth. When found, his hearing and his speech were nearly gone, and his hands and feet and face frozen! His hearing was never restored; one foot was lost. After much suffering, and faithful preaching for twenty-seven years in the Conference, he died in Prairie du Chien, February 1, 1884, universally

beloved and respected by all who knew him. His devoted companion, Amelia Knibbs, was a Christian lady of rather retired habits, yet useful and esteemed by all. She survived him only about three years, spending the last of her days near her brother, Rev. C. W. Blodgett, presiding elder of Atlantic District, Des Moines Conference.

Isaac E. Springer was the son of Rev. Elihu Springer, of precious memory, who died of cholera, in 1850, when he was presiding elder of the Milwaukee District. His son Isaac was a young man of promise, and grew in the favor and confidence of his brethren. He served several years as Conference secretary, spent seventeen years of successful pastoral work in the Northwest and West Wisconsin Conferences, was transferred in 1873 to the Rock River Conference, and is now doing excellent work in one of the Michigan Conferences.

John Holt was received and appointed at this Conference to the Mindora Mission. He found thirty-seven members, all told, on the charge. The former pastor had left for the want of support; but he went to work, making four hundred visits before his first quarterly meeting, enlarged the parsonage, and, before the close of November, had witnessed forty conversions and additions to the Church. In 1860 he, with his wife and three children (one of them a babe), was sent to the Leon charge. After being houseless and homeless for more than three months, at the very worst season of the year, he succeeded in getting up the kitchen part of a parsonage, he working on it with his own hands for many weeks through the day, and preaching at night. In the month of January he moved into it, when it was without doors or windows. Providence threw around him a sheltering care, his loved ones were preserved, and souls were converted. We can not follow this brother during the thirty-three years of his effective itinerant life. He has been an earnest, faithful,

and devoted toiler in the Master's cause. Few have excelled him in what one has called "knee-work," and this, joined with his irrepressible energy, has made him a blessing to the people on every charge, and God's chosen instrument in the conversion of many hundreds of souls.

G. W. Nuzum has given twenty-eight years of his valuable life (nineteen in the effective, and nine as supernumerary) to the Church, and during all this period he has been ready to lift up the banner of the cross. As a preacher and pastor he has been greatly beloved by the people, and especially by the children of his charge. He is blest with a talent—only given to a few—of greatly interesting the children, and is always in demand when a children's meeting is to be held. One of his sons, Rev. I. F. Nuzum, is a member of the Conference. He is fast rising in popularity, and is now filling one of our best and most important charges. Another son, Dr. Thomas Nuzum, of Brodhead, is a successful physician, a Christian gentleman, and a devoted Methodist. Another son is John E. Nuzum, of Merrimack, who, on account of his firm stand for temperance and prohibition, has recently suffered several losses, the last being the burning of a new barn, well filled with grain. Father Nuzum has also two daughters, who have married itinerant ministers, one being the excellent wife of Rev. Thomas Snodgrass, and the other the companion and helper of Rev. Thomas Foulkes. Such sons and daughters are indeed a "crown of glory" on the hoary heads of their revered parents.

Rev. Elmore Yocum was transferred at this session from the Wisconsin Conference, and appointed presiding elder of Point Bluff District. This dearly beloved brother, on account of the length of time he has been an effective preacher, is certainly worthy of being called the father of all the Conferences from the Ohio to Lake Superior. In the year 1829 he became an effective itinerant, and for

twenty-six years he labored as such in Ohio. In 1849 he was transferred to the Wisconsin Conference, and his work in Wisconsin has been a full vindication of the remark of Bishop James, when he announced his transfer, namely: "You are getting one of the strong men of the Ohio Conference." He has been, during his long itinerancy, effective fifty-four Conference years, in fourteen of which he was employed as presiding elder. He is now in his fourth year in the superannuated relation, but is supplying a charge just as he ever has done for fifty-eight years, and is greatly revered and beloved by all the people. In recording such a life it is beyond our powers to do justice to the subject; there is so much contained in it of devotion to Methodism and the cause of Christ, that some abler pen would do well to record it in a separate biography.

A request was made at this Conference that the time of holding the Conference should be changed from the fall to the spring, as a more favorable time to secure a house for the pastor, and a better prospect of deriving greater benefit from a garden.

At this session Rev. I. M. Stagg was transferred to the Southern Illinois, and S. W. Ford and A. Callender to the Wisconsin Conferences.

At this Conference William Owens was received by transfer, and appointed to the Welsh Circuit, in the vicinity of Dodgeville. Here he remained for several years, laboring faithfully among the Welsh population until, by removals, the special work among that people was no longer demanded. The church edifice was given to the English-speaking Church. Brother Owens still retains his connection with the Conference, residing near Dodgeville, living a consistent Christian life.

The trustees of Galesville University sent to this Conference an offer, accompanied with a request "for the Conference to take that institution under its supervision

and control," whereupon an able committee was appointed to consider the expediency of the request, and report to the Conference at its next session.

Any Appendices referred to in this part refer to those relating to the West Wisconsin Conference, unless otherwise stated.

The Conference of 1858 convened in La Crosse on the 29th of April, Bishop Morris presiding. As usual, the bishop received a number of letters and petitions from various places in the Conference, setting forth their wants, and describing the kind of preacher they desired. For instance, one letter, to which was attached several signatures, asked for a "man to stir them up with a long pole; yes, send us a snorter." Another was from a place where unfortunately they had no road to the church, only as they went through the possessions of their neighbors, and they therefore sent their petition "asking the bishop to exercise his authority, and open a road to their church." Over this petition the good old bishop had a hearty laugh, and expressed a willingness to grant relief, but was sorry it was beyond the powers of even a Methodist bishop to do so.

At this Conference thirteen were admitted on trial, some of whom are well worthy of a brief notice in these pages.

Henry Colman was received and was stationed at Brodhead, as the first minister sent by the Conference. He only remained one year, when he was transferred to the Wisconsin Conference, and of whose work reference is made in the earlier pages of this book.

Samuel Fallows, now Bishop Fallows, of the Reformed Episcopal Church, is another of the "bright and shining lights" received this year. He remained with us four years, when he was transferred to the Wisconsin Conference. The writer of these pages has a personal interest in

this talented brother. In the winter of 1852, during a protracted meeting held by him on the old Fall River Circuit, Samuel, then a young man of seventeen, was converted, and joined the Methodist Episcopal Church. To the General Conference of 1880 he was sent as the fraternal delegate from the Reformed Episcopal Church. In delivering his message to the General Conference, of which the writer was a member, he thus touchingly referred to his conversion: "At seventeen years of age, in a humble school-house in Wisconsin, under the faithful labors of a devoted Methodist Episcopal preacher, a delegate to this General Conference, into whose tearful eyes my own are now looking, I gave my heart to God in an unconditional surrender to the Lord Jesus Christ. An exhorter, a local preacher, a circuit-rider, I passed through the various grades of the Methodist preacher's work. Ordained deacon by the glorified Bishop Baker, an elder by the honored senior bishop of your Church, Bishop Scott, I never went back on that ordination, and have suffered no man unrebuked to call it in question."

Matthew Dinsdale was another received, who has done long and faithful work in the Conference. In the fall of 1845 he was received on probation in the Rock River Conference, and was appointed to Potosi, Wisconsin. He "boarded round," and was in labors and privations abundant. In 1846 he was sent to Winnebago Lake Mission, with Oshkosh for head-quarters. He had the whole county to attend to, and preached the first sermon in many parts of that county, having at least twelve appointments. The membership increased that year from 32 to 64. His health failing, he went into the mercantile business at Linden, Iowa County, Wisconsin, where he remained, exerting a most hallowed Christian influence, until he united with the Conference. In 1850 he selected a most estimable Christian lady for his life-companion. He has devoted

nineteen years to the effective work, and during a superannuation of several years has but seldom passed a Sabbath without preaching the gospel. For many years he was the faithful missionary treasurer of the Conference, and has long served the Church on the Conference Board of Church Extension, on which Board his business tact, excellent judgment, and deep devotion to the interests of the Church have been invaluable.

J. D. Searls, admitted at this Conference after trying the work for three years, thought he saw a "more excellent way" in a sister denomination; but after a trial of two years he returned to the Conference, to which he has since given twenty-seven years of faithful, successful service. During this period he has been thirteen years presiding elder, three of which were spent as superintendent of the Black Hills Mission. He is now presiding elder of Portage District, in which he is active and efficient.

This year Rev. P. S. Mather was received by transfer from the Providence Conference and stationed at Prairie du Chien. He became well and favorably known during his twenty-two years effective work in the Conference, during six of which he was presiding elder.

The committee appointed to report on the expediency of taking Galesville University under the supervision of the Conference, reported "that they found eighty acres of land in the heart of Galesville upon which to build the college; also one thousand and eighty-seven acres of land to be reserved for its endowment; that the trustees reported sufficient income to complete the building and endow it; that they did not ask the Conference to assume any financial burdens;" therefore they recommended the Conference, in view of these things, to accept the offer of the trustees and take the institution under its patronage and control.

The fourth session of the Conference met at Monroe, April 6, 1859, Bishop Baker presiding. This was the second trial of spring Conferences, which proved sufficient to quench the ardor of all the advocates of a spring Conference. The doleful plight in which some of the preachers reached the Conference, who had come on horseback or on wheels, through the storm and sleet in the mud at the breaking up of winter, was a complete quietus on spring Conferences in Wisconsin. To add to the situation, it rained almost incessantly during the Conference, and the mud in the streets was so deep as to make it all but impossible to get about, and the result of the whole matter was the passing of a unanimous and urgent resolution to have our Conference sessions in the fall. At this Conference there was not that degree of harmony which should ever prevail in an Annual Conference. The principal matter of discord was a serious division in the local Church at Monroe, and a spirit of sectionalism which had crept into the Conference, but which was so wisely handled and adjusted by the wise counsels of the bishop and his cabinet that it never after even so much as raised its head. An increase of 1,043 members was reported. A report prepared by Rev. P. S. Mather on Divorce was adopted, taking firm and positive ground against "contracting a second marriage during the natural lives of the parties, except it be for a positive violation of the Seventh Commandment; disapproving of preachers performing the marriage rite for persons who had been divorced, unless assured said person has been divorced on Scriptural grounds; and that no preacher shall be received who has been divorced, nor any presiding elder be allowed to employ any such person on his district."

Another Conference was held, October 5, 1859, in Platteville, Bishop Janes presiding. In the seven admitted on trial we find the names of two Englishmen, John Medd

and Thomas Lawson. The former has held an effective relation for twenty-seven, and the latter twenty-four years. They have labored upon some of the hardest fields, but have witnessed the conversion of many souls. They now both sustain a supernumerary relation. Joseph E. Irish was also admitted. He has filled, during his connection with the Conference, some important positions, both in Church and State. He has been in the effective ranks twenty-six years, during which time he has been presiding elder seven years. For the past four years he has been supernumerary, and at present, on account of enfeebled health, is able to do but little for the Master. He received the degree of D. D. from Lawrence University.

At this Conference two of the most promising men of the Conference were expelled for gross immorality. These cases of discipline, so unusual at one Conference, were a great affliction to the Conference, and a stain on the blessed cause of the Master. We are happy to say, however, that both of the expelled brethren, after contrition and reformation, were again restored to the Church and ministry, both laboring successfully in other Conferences.

During this year the first death occurred in the ranks of the ministry since the organization of the Conference. REV. JOHN BLACKHURST died in Argyle, October 6, 1859. He was an excellent preacher, and passed away in his forty-first year, with shouts of "Glory! glory! glory!" falling from his lips. Nine thousand four hundred members and probationers were reported, being an increase for the three years of 3,651, the largest membership being on the Platteville District, which has ever been the banner district for membership and missionary collections. The aggregate value of Church property this year was \$85,750.

At this Conference, delegates were elected to the General Conference to be held in Buffalo in 1860. The issue before the Conference in this election was to select only

those who favored the change of the General Rule on Slavery, prohibiting slaveholding in all its forms. Among those elected was one of the fathers of the Conference, who, on account of his well-known and expressed views that slavery was "wholly a political matter, with which the Church had nothing to do," had four years before failed of an election, but during the quadrennium had been serving a probation as to his change of views on the subject, and, being otherwise capable and efficient, was therefore elected. The delegates were A. Brunson, J. L. Williams, and T. C. Golden, who faithfully represented their Conference on that question; but it appeared the time was not yet come for the General Conference to adopt the new rule.

Among the visitors to the Conference this year was the old veteran, Rev. Henry Summers, whose daughter, Mrs. Kirkpatrick, resided in Platteville. Few men did more or better pioneer work in Illinois and Wisconsin than he had done. His memory is precious, while he rests from his labors, and his works do follow him.

CHAPTER IV.

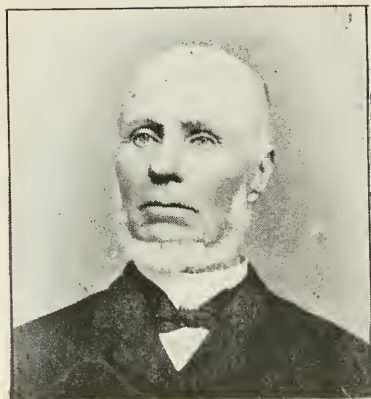
METHODISM IN NORTHWEST WISCONSIN PRIOR TO ORGANIZATION OF THE NORTHWEST WISCONSIN CONFERENCE, 1856-60.

AS already stated in a previous chapter, the General Conference of 1856 placed a large portion of Northwest Wisconsin in the Minnesota Conference. This territory was one hundred and eighty-six miles long and from sixty to one hundred and twenty six miles wide. It covered almost the entire lumber region of the State, embracing the rich but as yet undeveloped valleys of the Black, Chippewa, Cedar, and St. Croix Rivers, with their numerous tributaries. At this date it was yet comparatively new territory. The richness of the lumber interests, however, were fast developing, while the pioneer itinerant was pushing his way among the early settlers.

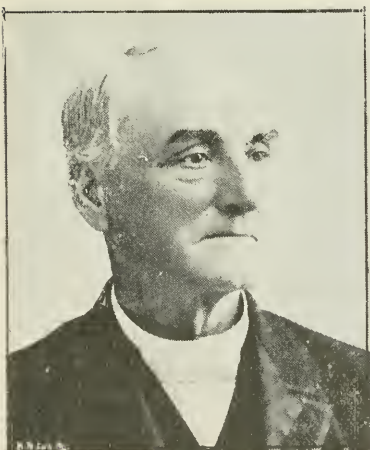
A review of Methodism as to its origin in this part of the State, during those years, now appears to be necessary. As early as 1842, Rev. Alfred Brunson, being commissioned by the Secretary of War as Indian agent, made a trip from Prairie du Chien, where he then resided, to La Pointe, on Lake Superior, passing up through the Black River Valley to Black River Falls, and up the Chippewa Valley to Chippewa City, then on to La Pointe. In his interesting account of his trip in the *Western Pioneer*, we find no reference to the religious condition of the country at that time, any further than his finding a company of Mormons at the mills of Black River Falls, who were getting out lumber for their temple at Nauvoo. He says: "Our Mormon friends insisted on my preaching, and not



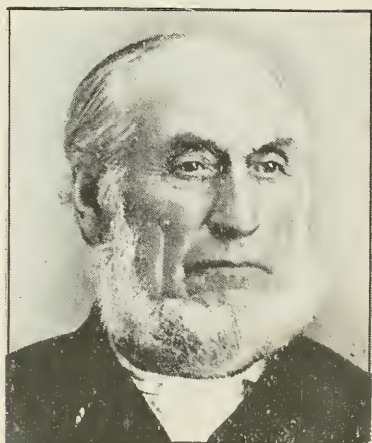
REV. ENOCH TASKER.



REV. JAMES SIMS.



REV. JOHN HOLT.



REV. JOHN MEDD.

knowing what good might result from it, I consented." This was probably the first sermon ever preached in the valleys of the Black or Chippewa Rivers—at least by a Methodist preacher. Among those who stand identified with this field, there is no one who, on account of the long and valuable service rendered, is more entitled to the name of the founder of Methodism in Northwest Wisconsin than the Rev. Chauncey Hobart, D. D. He, with his twin-brother Norris, was born on the east side of Lake Champlain, June 9, 1811. In 1834, after deep conviction and a long struggle, he found "sweet peace in believing." The same year he was appointed class-leader, steward, and exhorter, and from Rev. Peter Cartwright, in 1835, he received his first license to preach. In 1836 he was admitted on trial in the Illinois Conference. In 1846 he was transferred to the Rock River Conference, and stationed at Clark Street, Chicago. He still lives at Red Wing, Minnesota, beloved and respected by all. In closing a recent note to us he says: "I am walking by faith, and not by sight, and have a good hope that on 'some sweet day, by and by,' the angels will open the pearly gates, and I shall enter in to be 'forever with the Lord,' and to meet so many whom I have known and loved in this world. O, what a time of rejoicing that will be!" To him the writer of these pages is greatly indebted for information in regard to our work in the Northwest Wisconsin Conference, in which he was very conspicuous.

Whatever there was pertaining to Methodist history in this part of the State and in Minnesota prior to 1856, was under the supervision of the Wisconsin Conference. For an account of it the reader is referred to the history of that Conference, in Part II of this volume. Still, a few additional particulars will be given here.

At the second session of the Wisconsin Conference (1849), Dr. Hobart was appointed presiding elder of Min-

nesota Mission District, and pastor at St. Paul. His district consisted of three charges in Minnesota and three in Wisconsin. Those in Wisconsin were Round Prairie Mission (Viroqua), Jesse Pardun; Black River Mission, R. R. Wood; and Chippewa Mission, to be supplied. The returns made from the entire district in 1850 were 102 members, 44 probationers, 4 local preachers, and 1 church. The whole ministerial support of the district for the year was \$433. In 1850 the district was enlarged so as to include not only all of Minnesota, but that part of Wisconsin lying west of the Wisconsin River up to the mouth of Dell Creek, where Kilbourn now stands. This vast territory was divided into ten charges, those in Wisconsin being Chippewa River Mission, to be supplied; Black River Mission, William Shroff; Round Prairie Mission, Jesse Pardun; Prairie du Chien Mission, Alfred Brunson; Prairie du Sac Mission, E. S. Bunce; and Adams (Baraboo), Nelson Butler. The returns from these charges at the close of the year were as follows: Chippewa River, blank; Black River Mission, 19 members; Round Prairie Mission, 41 members; Prairie du Chien Mission, 35 members; Prairie du Sac Mission, 72 members; and Adams (Baraboo), 127 members and 1 Church. There were but two church edifices in the entire district, one being located at St. Paul, and the other in Baraboo. The first missionary contribution made in this part of Northwest Wisconsin was made by the Bad Axe and Black River Mission, and amounted to \$5.45.

Confining our attention to the territory in the northwest portion of the State, we find in 1851 the following charges: Chippewa River Mission, N. Mayne; Black River Mission, Jesse Pardun; Prairie La Crosse Mission, G. Chester; and Round Prairie Mission, Enos Stephens. From this it appears that Brother Nicholas Mayne was the first preacher appointed by the Conference to Chip-

pewa Mission, and that La Crosse appears this year for the first time on the list of appointments.

Of Brother Chester, the first pastor on La Crosse Mission, Brother Hobart says: "Brother Chester did a hard year's work. His charge was over two hundred miles in circumference, as he traveled it, and it was an exceedingly rough country. Over this he journeyed on foot, and filled all his appointments. But this labor proved too exhausting for him; he was taken ill, and although he partially recovered, yet he never regained his health." He received \$123 for his year's work. The returns at the close of the year were: Chippewa River Mission, 12 members; Black River Mission, 20 members; and Prairie La Crosse Mission, 40 members.

This is the first mention of any members of the Methodist Episcopal Church in the entire Chippewa Valley. As yet there was not a single church-building, and only one parsonage located in the Black River Mission.

The following appears in 1852: Round Prairie Mission, Nicholas Mayne; Prairie La Crosse Mission, Jesse Pardun; and Willow River Mission (Hudson), George Chester. Black River and Chippewa Missions are not found in the appointments this year.

In 1853 the name of Willow River is changed to Hudson Mission, Norris Hobart, pastor; Chippewa Mission is left to be supplied; Sparta and Flemond Creek Mission, J. Pardun; Round Prairie Mission, N. Mayne; and La Crosse, Enoch Tasker. Black River Mission does not appear this year.

Part of this territory was on the Prairie du Chien Mission District, Alfred Brunson, presiding elder; and the remainder on Minnesota Mission District, David Brooks, presiding elder.

In 1854, Black River Mission appears again, after having been left off for two years, under the name of Black

River Falls and Sparta Mission, N. Mayne and J. Pardu, preachers. The name of Round Prairie Mission drops out this year, and Viroqua Mission is substituted. Luis Valley, Monteville, and Prescott appear as new appointments.

During the summer of 1853, Rev. R. Dudgeon organized the first classes at Prescott, at a quarterly meeting held in the barn of Mr. McMurphy. This quarterly meeting was the first ever held in that county. In 1857, Rev. Wm. Hamilton was transferred from the Northwest Indiana Conference, and stationed at Prescott. In 1859, Rev. A. G. Nelson was pastor.

In 1855 we find the addition of Kansas, Osceola, and Superior Missions. To the latter, John Bean was appointed; but, on account of its inaccessibility—there being no way of reaching it except by going by way of Chicago or Milwaukee, and round the lakes—he did not go. Kansas Mission embraced that section at present known as Pepin, and was “left to be supplied.”

The total membership at this period in this vast territory in Northwest Wisconsin was 256 members, 1 church at La Crosse, and 1 parsonage at Black River Falls.

In 1856 this territory, except the La Crosse District, which was then part of the West Wisconsin Conference, was attached to the Minnesota Conference, which had just been organized. It consisted of the following charges: Osceola, Chippewa Falls, Hudson, Willow River, and Superior Missions in the St. Paul District; and Prescott, North Pepin, Galesville, and Kinnickinnick (River Falls), in the Winona District.

During 1855, Rev. D. Brooks, then presiding elder of St. Paul District, visited Superior and preached the first English Protestant sermon there. In 1856, Jas. Peet was sent to the work, and remained about three years. The difficulty he experienced in reaching his work is thus described by himself: “The distance from St. Paul to Supe-

rior City is about one hundred and fifty miles, one hundred and thirty lying through the wilderness, and not a white family living in the whole distance. On our journey we slept out of doors at night, on the snow-covered ground—wife, children, and myself, wrapped in blankets, by our camp-fire. We thawed our frozen provisions, from time to time, by a little fire kindled for that purpose. Our road was the ice of the St. Croix River and an old Indian trail, the underbrush of which had been cut just wide enough for a team to get through with a sled. After nine days we arrived at the head of Lake Superior, and at Superior City found two Methodists—Brother C. Felt and wife.”

Brother Peet, securing some little aid from the East, set about building a church; but after awhile the debt took it. Another church was afterwards built, which shared the same fate; a third church was built, which, although small and rather badly located, has served the small but faithful society as a place of worship. Another charge at West Superior was organized in 1887, which promises good results in that fast increasing and flourishing city.

In 1858 a district was formed in Wisconsin, viz., Prescott District, Dr. Hobart, presiding elder, on which he remained until it was merged in the Northwest Wisconsin Conference, in 1860.

We are indebted to Rev. T. M. Fullerton for valuable information in regard to early Methodism through this lumbering section of the State at this period. Prescott District, as organized in 1858, embraced thirteen charges, six of which were “left to be supplied.” The district extended from the St. Croix Falls to the mouth of Chippewa River, some two hundred miles in length, and included all the inhabitants along the Trempealeau, Beef, Eau Claire, Chippewa, Rush, Willow, and Apple Rivers. The country was rough, almost mountainous, thinly settled as yet, and most of it religiously unorganized. The roads were largely

those made by lumbermen, and generally ran to points on the river back to the pineries.

One or two quarterly meetings had been held in the Chippewa Valley, in the fall of 1857, by Rev. S. Bolles, presiding elder of St. Paul District, and a few sermons had been preached; but the work as yet was largely unorganized. There were at this time three small churches on the district—one at Hudson, one at Prescott, and one at Pepin; these three churches furnished all the accommodation in that line the district afforded.

Of the Bear Creek Mission, which was afterwards changed to Maxville, and still later to Durand, some interesting items are given by Rev. E. Doughty, who is now with the hosts above, as prepared in 1867 by Rev. Isaac Springer.

The first Methodist family which settled in this section was that of Edward Doughty, who landed at Alma in April, 1856. With the aid of his four sons, Daniel, Henry, Samuel, and William, a ferry-boat was built, with which they crossed the Beef River. The boys then went before, cutting the logs out of the way, and thus making the first wagon-track from Alma to Maxville. The next family of Methodists was that of Henry Coleman. About the last of June, 1857, Rev. E. A. Day preached the first gospel sermon at Brother Coleman's house. At this meeting a class was formed, consisting of Edward Doughty and wife, Daniel Doughty and wife, Samuel, Henry, and William Doughty, Henry, Alice, and Charles Coleman, and Mary Maxwell. Occasional sermons were preached in 1857-8 by Revs. Lorin Campbell, Ezekiel Webster, and James Gurley.

The first minister appointed to this charge was Sylvester M. Webster. He came as a volunteer under Elder Bolles's direction. He labored with great success, the Lord working mightily through him to the confounding of

Satan's kingdom and to the spread of the gospel. In his work among the people he sometimes became so overpowered by a sense of the worth of and love for souls, that he would sit down in the road and weep. This religious awakening which attended his labors was not confined to his charge. The work spread over a part of four counties; viz., Buffalo, Pepin, Dunn, and Eau Claire. The whole valley of the Chippewa felt its influence. At Rock Creek, fifty miles up; Fall Creek, ten miles lower down; at Chippewa village; at the mouth of Bear Creek Valley; at Mondovi on Beef River, and at Rocks, three miles above Alma, on the Mississippi—scores were at each place converted. At Pepin over one hundred were converted.

Brother E. S. Havens, who had just received license to preach, although one of the most timid and distrustful of men, yet of a most sympathetic and loving nature, rendered valuable assistance to Brother Webster in this extensive awakening. He afterwards united with the Conference, in which, for fourteen years, he labored with success. In 1874 he was transferred to the West Texas Conference. After a few months of faithful work in that Conference, he died in the triumphs of faith.

Brother Webster was admitted into the Conference this year. In 1860 he was ordained deacon by Bishop Scott, at Sparta, and in 1863 received a location. Of his later life we have no information.

During these revivals, there were several remarkable instances of divine power. Many of the converts were among the roughest specimens of humanity, the men being nearly all raftsmen, rivermen, and lumbermen. In the number of those who came among the crowds there were occasionally some of the "sons of Belial," whose intention and purpose were open to suspicion. In one instance the brethren appointed a committee to watch when they went

away, to see that they did not make too free with the horse-blankets and other loose property.

Of the Doughty family, mention is made elsewhere in these pages. Several of the sons are still pillars in the Church, while William E. has been for several years a successful itinerant in the Conference. Our space will not allow further detail in regard to this religious awakening, only to add that it was the greatest, more general, and extensive than the valley of the Chippewa has ever known.

The first Methodist Church in the Chippewa Valley was erected in Pepin, in 1859. It was a very humble structure, and said to be worth \$300. One who knew it well says: "The interior and exterior appearance strongly indicated that it was built in troublous times, to meet present necessities, and not for generations following." The Rev. Matthew Sorin, who supplied the Chippewa District during the absence of Brother Hobart as chaplain in the army, used to say, in reference to his humble church at Pepin, that "it was the *cathedral* of Methodism in the Chippewa Valley to as late a period as 1866, when Eau Claire, Menomonee, and Durand began to make efforts to build a house for God."

Brother Sorin bears an honored name in the annals of Methodism. He was an eloquent and able preacher. His sermon on the "Influence of Religion on Civil Government," preached in Galena in 1854, in which he showed the pernicious influence of popery on the affairs of State, was long remembered in that city, and, by request, was published. In 1865 he was presiding elder of the St. Louis District; in 1869, of Kansas City District; in 1873 he was stationed at Austin, Missouri, and afterward at Rollo. He was stricken with paralysis in 1879, and died at Golden City, Colorado.

About 1859, Rev. B. Phillips, a Presbyterian minister, built a church in Chippewa Falls, said to have cost \$3,500.

This and the small church at Pepin were probably the only churches at this date in the Chippewa Valley.

In 1859 we find the first official mention of Methodism in Eau Claire as an appointment, "left to be supplied." This year Rev. J. S. Anderson was removed from Menomonee, to which place he had been sent as the colleague of Rev. J. L. Dyer, to Eau Claire. He reported at the end of the year 49 members and 7 probationers, and a Sabbath-school of 36 scholars. In 1860 the charge was divided—to East Eau Claire, Robert Cobban, and to West Eau Claire, W. A. Chambers, pastors.

In this stirring city the work has prospered. In 1866, during the pastorate of H. W. Bushnell at East Eau Claire, a neat church was erected, valued at \$4,000, which has since been enlarged and beautified.

At West Eau Claire services were held sometime in the Seminary building. During the pastorates of A. J. Davis and E. E. Clough, a large and beautiful church was erected, at a cost of over \$15,000. In this church the Annual Conferences of 1872, 1877, and 1884 were held, and were most royally entertained by the Church and citizens. A session of the Northwest Wisconsin Conference was held in this city in 1863.

Chippewa River Mission appears as early as 1849, but little, however, appears to have been accomplished at this place for several years. In 1854 Dwight Kidder was appointed to Chippewa. At the close of the year he returned forty-two members. After this it was "supplied" until 1860, when Thomas Harwood was sent as pastor. His circuit was large, embracing Chippewa City, Bloomer Prairie, Randall's Prairie, Duncan's Creek, and Coop's Prairie. Most of it was a trackless wilderness to travel, but through it, winter and summer, he labored. He organized during the year five new classes. He very largely supported himself by teaching and running lines

for settlers as a surveyor. Shortly after the breaking out of the war he enlisted. At its close he went to Colorado, and since then has been connected with the Spanish Mission in New Mexico, where he is at this time superintending the work, an honored, faithful, and useful minister of the Methodist Episcopal Church.

In 1868 a commodious church was erected at Chippewa Falls, E. E. Clough pastor, costing over \$5,000, which in 1883 was enlarged and beautified during the pastorate of E. L. Semans.

The four years in which the northwest portion of the State was connected with the Minnesota Conference were years of great sacrifice and arduous labor and toil on the part of both ministers and laity, but not without success in laying the foundations of Methodism in this extensive field. The returns at the close of the last year's work were 948 members, 12 local preachers; 3 churches, valued at \$4,000; 1 parsonage, valued at \$400; collected for missions that year, \$10.80; 36 Sunday-schools, and 1,000 scholars.

CHAPTER V.

WEST WISCONSIN CONFERENCE, 1860-5.

THE General Conference of 1860 again changed the boundaries of the Conference, by forming the Northwest Wisconsin Conference out of part of the West Wisconsin, and that portion of the Minnesota Conferences in the State of Wisconsin, thus taking from the West Wisconsin Conference the counties of La Crosse, Monroe, Jackson, and a portion of Vernon, and reducing the limits of that Conference to eleven counties in the extreme southwest corner of the State, with no possibility of obtaining any new territory. This arrangement could not be otherwise than embarrassing to the work, and greatly retarded the Conference in both material and spiritual success.

We will now trace the history of the West Wisconsin Conference during the eight years of the existence of the Northwest Wisconsin Conference, and then devote a chapter to the latter.

The sixth session of the West Wisconsin Conference met in Baraboo, September 12, 1860, Bishop Levi Scott presiding. A previous Conference had been held in this most hospitable city in 1853, presided over by the same bishop. At that time the bishop dedicated the Methodist Episcopal Church, which has since been greatly enlarged and neatly refitted. There had been, prior to this, a somewhat rude church built of rough lumber, and filled with saw-dust between the boards, in which the people worshiped, and in which many souls were converted.

At the Conference of 1860 an afternoon was taken to visit Devil's Lake, a beautiful sheet of clear water, about one mile long and half a mile wide, surrounded by high bluffs on almost every side. Among the preachers were several who professed some knowledge of geology, and it was amusing to see the now departed and glorified Dr. T. M. Eddy, with several others, hammer in hand, endeavoring to break splinters from some of the massive rocks which surround the lake. The only matter that occurred which might have proved serious, if help had not been near, was the slipping of Bishop Scott from one of the rocks into the lake, which at that place was quite deep.

The La Crosse District being now in the new Conference, the districts were reduced to five. Seventy-nine preachers were appointed, and ten charges left to be supplied. By the change of boundaries, seven hundred members had been transferred to the new territory, leaving in the Conference, with additions made during the year, 7,158 members, 46 churches, and 32 parsonages.

Only three preachers were received on trial this year. William Cook, one of the number, after traveling two years, enlisted in the army. As the company in which he had enlisted was at the time of the session of the Conference leaving for the seat of war, his case was called immediately after the Conference was organized, his character was passed, and he was elected to deacon's orders. Bishop Janes immediately put some one in the chair, and, passing out of the church, ordained him deacon in front of the church, and gave him his blessing. He shouldered his knapsack and departed. During the three years of the war he was in active service, and faithfully served his country. On his return he fell into the ranks, and has given twenty years of faithful service in the Conference. His health, however, was greatly impaired by his ex-

posure in the army, and he has been compelled, greatly beloved by his brethren, to retire from active work.

During the year Rev. Samuel Anderson died. He was among the first preachers in America to the Scandinavian people. He was a scholar, and could readily speak four or five languages. After devoting several years to faithful work among his countrymen, he died, saying: "It is good to be near Jesus."

The north line of the Conference having been placed farther south than it was intended, it was found that the charges of Viroqua, Newton, and New Brookville were cut in two by the arrangement; a committee was appointed to confer with the Northwest Wisconsin Conference, so that by mutual consent, until the next General Conference the north line of Vernon County should be the line of division. This was effected, and the above charges were served by the West Wisconsin Conference.

Previous to this time the amount that each preacher should receive of financial support was uniform, and was fixed by the law of the Church. This law allowed him, if married, \$200, and for each child under seven years of age \$16; from seven to fourteen, \$24 yearly; after which the children's claim ceased. This plan was known by the general name of "quarterage claim." In addition to this, the Discipline made it the duty of the Quarterly Conference of each charge to fix the amount of "table expenses" for their preacher and his family, which, added to the quarterage claim, fixed the salary of the preacher for the year. By this arrangement a more equal adjustment of salary prevailed, as it was graded by the number of claimants in the preacher's family. At this Conference, however, we have the new plan inaugurated, which is substantially the same as at the present, requiring the Quarterly Conference to fix the salary of their ministers, and all reference to "quarterage" or table expenses vanishes from the Discipline.

During the summer of this year, Bishop Simpson made an unofficial visit to the Conference, holding informal District Conferences in most of the districts. His visit was a great blessing to the Conference. The counsel he gave to the preachers in regard to methods of work, the sermons and addresses he delivered, were indeed a benediction to all. Such visits made by our chief pastors at other times than during the hurry and business of an Annual Conference would be of incalculable value to the Church.

The Conference of 1861 met in the city of Madison, Bishop Baker presiding. The Conference held its session in the Assembly Chamber in the capitol, having the committee-rooms of the capitol at its disposal, which was a great accommodation. F. S. Houghwout, W. H. Palmer, and James Temby, having enlisted in the army, asked for locations, which were granted. Only three were admitted on trial, all of whom in a few years retired from the work. Nelson Green, a most excellent, sweet-spirited brother was transferred to the Northwest Indiana Conference, from which he came a few years previously. A. Brunson and R. Langley were appointed as chaplains in the army.

The eighth session of the Conference convened in Dodgeville, September 4, 1862, Bishop Janes presiding. During this Conference, as before stated, a company of soldiers left for the seat of war. Another company was recruiting in the place. The public mind was much excited and unsettled; but the Conference had a peaceful session, and the preachers went to their work to more fully, if possible, infuse a spirit of patriotism and save souls.

In the statistical report of this year a column was devoted in the published Minutes to show the number of members from each charge who had enlisted in the army to put down the fearful rebellion. The returns were very imperfect, and many who had enlisted were not enumerated; but the report shows that in the Conference,

which, as before stated, only embraced eleven counties of the State, from Madison District there had enlisted 75, Mineral Point District 68, Point Bluff District 43, Platteville District 34, and Prairie du Chien District 19—a total of 239. The membership of the Conference at this time was a little short of seven thousand, which, when we deduct the women and minors, leaves a very favorable showing in favor of loyalty and patriotism in the Conference.

Six preachers were received on trial at this Conference, only two of whom are now found in our ranks—J. D. Searls, of whom mention has been made elsewhere, and James Evans. This dear brother had, previous to his coming among us, done several years of effective work in the Primitive Methodist Church in this State. Since he came among us he has done most excellent work on several of our best appointments. His large family have grown up around him, a credit to their parents, and a blessing to others. Several of his sons are graduates of Lawrence University. One of them is now district attorney of Sauk County, another an efficient and successful teacher, while still another, Thos. M., united with the Conference, and labored with us six years, when he was transferred to the Upper Iowa Conference, in which he is filling with success some of the best appointments. His daughters are also equally eminent, but of whom our space will not permit us to speak. Such a family is an honor to parents, and a blessing to humanity.

During this year, by order of the General Conference of 1860, a vote was taken of the male members of the Church over twenty-one years of age on “lay representation in the General Conference.” The result of the vote was as follows: Ministry—11 for, 45 against; laity—280 for, and 500 against.

At this Conference, Wm. Mullen, H. Chadeayne, and W. H. Kellogg were readmitted, the latter only being now in the Conference. After laboring with acceptability for

six years, he located. In 1870 he was again readmitted, and remained effective ten years, when he again located. In 1884 he was again readmitted, and was appointed to the Ellsworth charge, but his health failing, he did not go to the charge. At the ensuing Conference he was given a superannated relation, which he still sustains.

The ninth session of the Conference was held at Lodi, September 2, 1863, Bishop Simpson presiding.

Among those received on trial were B. C. Hammond, who, previous to his reception, had served as chaplain of the Fifth Wisconsin Infantry. He remained in the Conference five years, when he was transferred to the Upper Iowa Conference. He is now chaplain in the United States army, and a member of the Utah Mission Conference.

Christopher Bushby was a young man of fine parts, and a brilliant speaker. He labored in the Conference thirteen years, filling some of the most important appointments, to the satisfaction of the people, when he was transferred to the Rock River River Conference. At his first appointment he was suddenly taken sick, and died; and thus his "sun went down while it was yet day."

H. D. Jencks is the only one of this class who remains effective in the Conference. He has been doing full work for twenty-six years. He is well known for his strong anti-saloon principles, and is always in demand as a speaker and vigorous advocate of prohibition. His work on his charges has been owned of God in many revivals of religion. He is still hale and vigorous, and is the present faithful missionary treasurer of the Conference.

At this Conference charges were preferred against O. B. Knudson, a Norwegian brother, arising out of the fact that, having awakened among his people a great interest in missionary contributions, so that many of them put their ear and finger rings into the missionary collection, he had appropriated some of the money that he sold them for to his own use,

and was therefore guilty of both dishonesty and lying. This alleged crime had been committed on one of the Norwegian charges in the Wisconsin Conference, while Knudson was a member of our Conference; therefore one of the ablest men in that Conference, in behalf of the Church, came to prosecute the charges. A select number of nine was appointed to try the case, with a chairman appointed by the bishop and one of the secretaries of the Conference. When the case was opened, the counsel for the accused pleaded for a dismissal of the case on account of the great indefiniteness of the charges and specifications, whereupon the presiding officer ruled out the entire case, and dismissed the court. An appeal was taken from his decision to the General Conference, and at its next session, in 1864, the following decision was given on the case: "That the select number appointed to try accused members of an Annual Conference act in the case in the stead and with the powers of the Conference itself, and its chairman is in the place of the bishop. It is therefore improper for the chairman in such a case to dismiss a complaint."

During this year, REV. CHRISTIAN E. WEIRICH died in camp before Vicksburg, Mississippi. Fourteen years of his life he had devoted to the ministry in the Pittsburg Conference, and eight more after his transfer to Wisconsin. He also gave some years of his life to the publication of a periodical entitled *The Beauty of Holiness*. After serving several important charges in the Conference, in 1862 he was appointed chaplain of the Twenty-third Regiment of Wisconsin Volunteers. After four months of untiring labor, his earthly toils terminated in his death. He was a good man, an able preacher, and dearly beloved by all who knew him. Just before he died he lay some time as if in prayer, then exclaimed: "Farewell to this beautiful world! I seem to hear beautiful bells! This is death!"

It is not hard to die, provided a man is a thorough Christian!" Then sweetly and peacefully he passed heavenward.

The delegates elected to the General Conference, to meet in the city of Philadelphia in May, 1864, were Matthew Bennett and James Lawson. They were instructed by the Conference to seek some kind of readjustment of the boundaries of the Conferences in the State, so as to relieve the West Wisconsin Conference of its great embarrassment of being confined in such narrow limits; but as the Northwest Conference did not desire any change, and the Wisconsin Conference being of the same mind, it was impossible to accomplish anything. As a matter of fact, the Wisconsin delegates were willing to give us on a part of our eastern border a six-mile strip, but as that would bring into our Conference a seminary already sick and about to die, and as we had some such cases then on our hands, it was thought best not to accept the offer, but to continue as we then were, and cultivate our small territory with as much care as possible.

This General Conference was held during probably the darkest days of the Rebellion of the Southern States. The Battle of the Wilderness, so called, was then being fought. In the city where it was convened the excitement was at fever height, and in the Conference the anxiety was intense, especially among the delegates from the border States, many of whom knew not what might befall their homes and families during their absence.

There was one member of the Conference especially who was full of patriotism—Rev. Granville Moody, a delegate from Ohio. He was a colonel in the Union army, and had obtained a furlough to attend his duties as delegate to the General Conference. On the rostrum, or in the street standing on a dry-goods box, his voice was heard urging the people to patriotism and devotion to the

cause of the Union. He had no sympathy with the spirit of rebellion when and wherever it appeared. During the Conference it appeared that a secretary of one of the border Conferences had joined the rebel army, and had taken the Annual Conference Minutes with him, whereupon Colonel Moody, claiming that the Journal of an Annual Conference was the property of the Church, demanded that the Journal of the General Conference should say, "that said secretary had stolen them." This proposition stirred some of the border brethren, and for a few minutes there was a scene of great excitement in the Conference, which, for the time being, was ended by a premature adjournment of the Conference for the day.

During the session the venerable Bishop T. A. Morris preached his semi-centennial sermon before the Conference. In this sermon there were some utterances well worthy of recording in these pages. In referring to the doctrines generally preached in other Churches when he began his ministry, he said: "The Five Points of Calvinism—total depravity, particular election, partial redemption, effectual calling, and infallible perseverance—were generally preached, and any Church which did not subscribe to these points of doctrine was scarcely recognized as a Church of God. The doctrine then generally made prominent was about as follows: "If I was converted, it was because I could not help it; if I enjoy religion, I do not know it; if I have it, I can not lose it; and if I lose it, I never had it." "In 1819," said he, "I was treasurer of the Missionary Society of the Ohio Conference, which embraced the States of Ohio, Virginia, Kentucky, Indiana, and Michigan. During that year, from that entire region, the total amount of missionary money was only nineteen dollars and a few cents." Said he, "I had been a traveling preacher four years before I saw a Sabbath-school, and the first I saw was in connection with a Presbyterian Church. I

visited it, thought it to be a good thing, and I took my daughter, introduced her to the superintendent, and she became a member of the school."

The tenth session of the Conference was held in Manston in 1864, Bishop Kingsley presiding.

Two only were received on trial—Edward McGinley, who was effective twenty years, and a superannuate for two years. S. S. Benedict was the other received at this session. He graduated with honors from the State University of Wisconsin in 1856, and received the degree of A. M. in 1859. For eight years he taught in various academies and high-schools, and spent some time in reading law with a view of entering the profession. In 1864 he took charge of Brunson Institute, and was received on trial in the Conference. He has given twenty-five years of faithful service to the Church, and is still doing full work in the Conference. He has also well served the Conference as its secretary for seven sessions. He is an able preacher, discreet and careful, as well as intensely conscientious in all he does.

At this Conference the Scandinavian charges, which had, up to the present, been connected with the different districts in the Conference, were made into a separate district embracing six charges, and O. P. Peterson appointed as presiding elder. They reported at the end of the year 238 members and 5 probationers.

Three deaths of members of the Conference occurred this year. REV. WASHINGTON WILCOX died in Baraboo, August 23, 1864. In his twenty-third year he united with the New Hampshire Conference. In 1846 he was transferred to the Illinois Conference, and was one of the early preachers at Galena, Dubuque, and Mineral Point. He was thirty-four years effective, eleven of which he served as presiding elder. He was strong in debate, powerful as a preacher, strict as a disciplinarian, and punctual in duty. He lived well, and died exclaiming: "All is well! The

Lord is my portion, portion, portion!" His companion, CAROLINE WILCOX, survived him nineteen years. All who knew her bear witness to her perfect sincerity and fidelity in her Christian life. As long as she was able she was found in her place in the sanctuary and social meetings. During a long cancerous affection she suffered great physical pain, but patience had in her its "perfect work." Having no children, she distributed among her Christian friends her small effects as simple tokens of her regard and esteem; then arranging for her interment, she requested that what was left should be given to the Woman's Foreign Missionary Society, which amounted to about four hundred dollars. Her work then appeared to be done, and when near her end she said: "God has been to me a father, husband, friend, sustaining and helping; his word is the food of my soul; in his hands I trust myself; he is the strength of my heart; it will be well with me."

REV. JOHN M. SPRINGER died at Nashville, Tenn., May 28, 1864. He was another son of the venerable Elihu Springer. After seven years of effective service, he was drafted into the army, and was immediately appointed by the governor of Wisconsin chaplain of the Third Regiment Wisconsin Veteran Volunteers. During an engagement in Georgia the captain and first and second lieutenants fell in battle. Brother Springer, seeing the emergency, seized the lieutenant's sword, and led the company to the charge, when immediately he was shot, and one of his limbs fearfully shattered. He lingered along in the hospital until May 28th, when he suddenly raised up in bed, and said: "I am dying! Good-bye. Tell my friends I die in the Lord." He then sank back upon the bed, closed his eyes, placed his hands upon his breast, and fell asleep in Jesus, in the twenty-eighth year of his age.

REV. S. D. BASSENGER died in Avoca, August 31, 1864,

He had been seven years in the Conference. When dying he exclaimed: "All is well!"

By order of the General Conference a vote was taken at this session on changing the General Rule on Slavery, so as to have it read, "Slaveholding, buying or selling slaves." The result of the vote was, forty-five voted to concur, and none against it. So overwhelming was this vote in favor of the change in the Annual Conferences that the future editions of the Discipline contained the amended rule, and "slaveholding" forever ceased in the Methodist Episcopal Church—not, however, before it had cost the sacrifice of many precious lives, amid tears and suffering and blood.

During this year, notwithstanding the excitement of war, an increase of five hundred and ninety-three members was reported in the Conference.

By order of the General Conference of 1864, the names and addresses of the local preachers in the Conference were this year printed in the Annual Conference Minutes, which has been continued to the present. The first enrollment contains 114 in the West Wisconsin, and 38 in the Northwest Wisconsin Conferences—total, 152. Of this number, 7 were Scandinavians. Of the number found on the list in 1864, only nine now remain; viz.; George Bonham, John U. Baker, William Harvey, Robert Osborne, J. T. Pryor, H. V. Train, John Jane, John Whitworth, and Wm. Egbert.

Methodism in Wisconsin and through the entire connection is greatly indebted to the noble, persevering, and gratuitous work done by its local preachers, which, when systematically used, is a great help to the itinerant minister. There are at present only 107 local preachers employed on this field, and it is to be feared that the Methodist Episcopal Church is losing much influence for good by permitting this arm of the service to rest, which has been so signally owned of God in the past.

The next session was held in Brodhead in September, 1865, Bishop Thomson presiding.

Six were admitted on trial, of which only two are at present in the Conference.

W. W. Wheaton has been for twenty-six years effective. He is an able writer and a strong preacher, and, although afflicted with deafness, he has nevertheless done good work in our Zion.

G. W. Case also started in the work this year, and was appointed principal of Brunson Institute, where he remained two years. After that, on account of feeble health, he became supernumerary for one year. He then began his work in the regular itinerancy, in which he has eminently been blest and owned of God. During the twenty-three years of his effective work, in which he has been presiding elder for six years, he has been in every regard a success, several monuments of his labor in the form of beautiful church edifices and parsonages being found in the Conference; and he has a warm place in the affections of the people on the charges where he has been pastor.

John H. Johnson, a young Norwegian brother, was also admitted. He was a finely educated young man, and after preaching among his people in Wisconsin for several years, was transferred to the Norway Conference. He was the delegate from that Conference to the last General Conference, and is now presiding elder in Norway.

For several years a few of the old ministers and members had opposed the use of instrumental music in the sanctuary; so at this Conference a "Committee on Music" was appointed. In their report, which was adopted, they favor its use, denouncing any one, whether minister or layman, old or young, who applies terms of contempt on instruments so used in divine worship, and that the question of choir or congregational singing should be settled

by the light of expediency, using that which will best promote the glory of God and the salvation of souls.

Rev. Alfred Brunson preached his semi-centennial sermon before the Conference, in which he reviewed his ministry for fifty years, and contrasted the Church of the present to what it was a half century in the past.



REV. J. E. IRISH, D. D.



REV. JAMES EVANS.



REV. JOHN STEELE.



REV. G. W. CASE.

CHAPTER VI.

WEST WISCONSIN CONFERENCE, 1866-7.

THE twelfth session of the Conference was held at Hazel Green, August 29, 1866, Bishop Scott presiding.

A decided improvement appears this year in the printed Minutes, in publishing for the first time a synopsis of the daily sessions of the Conference.

A question of ecclesiastical law came before the bishop in his cabinet-work at this session. Rev. J. C. Aspinwall's term as presiding elder on the Platteville District having expired, the preachers of that district were about unanimous in asking for a certain brother as his successor. On presentation of his name in the cabinet of the bishop, it was stated that this brother had served a full term as presiding elder only four years before, on part of the then Platteville District; was it not, therefore, the same district? If so, it would be contrary to the law of the Church to appoint him to that district. The bishop decided that if there was at that time a majority of charges on the Platteville District over which this brother, during the period referred to, had presided, he would consider it the same district, and would not appoint him; but if contrariwise, he would appoint him. A majority of one charge appeared against him, and he was not appointed.

Six at this Conference were admitted on trial, three of whom are still in the Conference. E. W. Allen was in the effective ranks for eighteen years. He was a very acceptable and useful laborer, a man of excellent spirit, and

universally beloved by all. He is now a supernumerary, residing at Mankato, Kansas. R. Pengilly has given twenty-three years of faithful service, in the prime of his days, to the Church, serving on some of the most important charges, and has been every way efficient in the work. W. R. Irish joined the Conference when twenty-five years of age, and for twenty-one years has done excellent service, four of which he was presiding elder. He is an able preacher, sought after and beloved by the people. Although yet in his prime he has been obliged to rest, and is now supernumerary.

The General Conference of 1864 having organized the "Church Extension Society," a committee was appointed at this session on this subject, who reported favorably on the enterprise, urged liberal collections, and that it should be made a prominent object in the centenary offerings. They also reported and spread upon the Journal of Conference a circular just issued by the Parent Society, which stated that the "Parent Society had appropriated \$3,000, payable in quarterly installments, to the West Wisconsin Conference, and urged the Conference Board to be careful and discriminating in regard to its disbursements." At the same time they stated that "the ability of the Parent Society to give that amount to the Conference depended on the contributions it received from the Churches." The Conference Board either greatly overlooked the qualifying clause, or had such faith in the Church filling up the treasury of the Parent Board, that they made a distribution of the entire \$3,000; and the consequence was that great expectations were raised in those places to which donations had been recommended, which were doomed, on account of the shortage of funds, to great disappointment. Thus the commencement of this valuable society was not at all flattering in the Conference. The Parent Society after this adopted the *pro rata* system, giving to each Con-

ference of the amount appropriated in proportion to the amount apportioned and raised.

This being the Centenary year of American Methodism, a large committee of ministers and laymen was appointed, a plan was adopted by the Conference for its proper observance, and objects specified to which Centenary thank-offerings should be made.

The report of E. Tasker, Conference missionary treasurer, showed that \$3,364 had been raised in the Conference this year for missions—being a little over fifty cents per member. This was a good record, and we are only sorry that the Conference has not retained the standard to the present time.

The report adopted on the "State of the Country" indicates the prevailing feeling of the times in regard to the treatment of rebels. It is as follows:

"*Resolved*, That in our view the policy and measures of the President in regard to rebels are highly detrimental to the permanent peace and prosperity of the country, and that our only hope, under God, for our safety is in Congress and the patriotism of the people."

The West Wisconsin Conference had now reached its first decade. During that period about seven hundred members, by the organization of the Northwest Conference, had been transferred to that territory. The present membership, including probationers, was 7,400, showing a gain during ten years of 2,351. The missionary collections had averaged nearly two thousand dollars annually, or thirty cents per member during the decade. This is a very creditable showing, especially when we remember the smallness of the field embraced in the Conference.

The next Conference was held at Prairie du Chien, September, 1867, Bishop Simpson presiding.

At this Conference the bishop preached out of doors one of his powerful sermons, from Romans i, 16.

Seven were received on trial, only one of whom remains in the Conference. John Steele has been twenty-two years effective and efficient. In 1873 he was appointed missionary to New Mexico, where he remained six years as superintendent of the mission. He was successful in his work while there, and is still doing excellent work in the Conference.

W. E. Huntington was also admitted. He was a graduate of the State University. He remained in the Conference three years, when, to further prosecute his studies, he went to Boston University, expecting to return when he had completed his education; but he has failed to do so, as we feared he might when he left us. He is now one of the professors in Boston University. This is only one of the many instances in our history as a Conference which, on account of the smallness of our territory, and, consequently, the comparatively few places of prominence in it, of our losing talented young men who have gone to more promising fields. Another reason has doubtless been the reflections, by far too often made by a very limited number among us in regard to college graduates, but which we are glad to know is now all in the past.

Three died during the year.

PETER PEARSON, who had been nine years in the Conference, was a man of feeble constitution, but emphatically a good man and an able preacher. His last testimony in the Conference love-feast was: "Brethren, I may never meet you again on earth, but I do expect to meet you all in heaven."

SAMUEL DODGE died at Boscobel. He sustained an effective relation for thirteen years. He was indefatigable in his labors, and most kind and generous in his disposition. A faithful man, he died as the Christian dies, and went home to rest with God. His companion still lingers on the shores of time, waiting for the blessed reunion.

A. CEDERHOLM died in Sweden. He was one of the early preachers among his countrymen in Wisconsin, was sent as missionary to Sweden, and died at his post.

Rev. O. P. Peterson, presiding elder of the Norwegian District, reported that they were laboring among a people who by birth, education, and confirmation, were members of the Lutheran Church; that the people "think it an almost unpardonable sin to leave it and unite with another Church, which they call 'a sect.'" He reported 8 churches, valued at \$10,000, and 277 members.

The financial report of Centenary offerings was made to this Conference, which, although not a full showing, indicates that, in addition to the blessed spiritual benefits of its observance, the collections by districts were: From Madison District, \$15,569.07; Mineral Point District, \$17,235.20; Kilbourn District, \$4,547.25; Prairie du Chien District, \$1,684.45; total, \$39,035.97.

The total number of members of the Methodist Episcopal Church in the three Conferences in the State by their returns of 1866, the Centennial year, was: Wisconsin Conference, 10,203; West Wisconsin, 6,337; Northwest Wisconsin, 2,573; total, 19,113. Church property in the three Conferences was reported to the value of \$623,700.

The delegates elected to the General Conference were A. Brunson and R. Dudgeon, with P. S. Mather and E. Yocum as reserves.

CHAPTER VII.

NORTHWEST WISCONSIN CONFERENCE, 1860-7.

THIS Conference was formed by the General Conference of 1860, and embraced that portion of Northwest Wisconsin which had been for four years attached to Minnesota Conference, and also the La Crosse District of the West Wisconsin Conference.

Its first session met at Sparta, September 5, 1860, Bishop Scott presiding.

At its organization twenty ministers were recognized as members. T. M. Fullerton was readmitted. He was born in Kentucky, June 1, 1817. Soon after he was born his mother became partially insane, and remained so for sixty years, dying in Minnesota in 1877. When he was in his sixteenth year his father was thrown from a horse and was killed. Thomas was providentially placed in a family who were members of the Cumberland Presbyterian Church, who endeavored to train him up in the fear of the Lord. In 1836, when in his nineteenth year, he came to Wisconsin, and was employed as a salesman at Snake Hollow (Potosi). In 1840, during a protracted meeting held by Revs. N. W. Reed and J. G. Whitford, he united with the Church, and while yet a probationer was appointed a class-leader. He was licensed to exhort the same year, and was sent by the presiding elder to assist J. G. Whitford on Mineral Point Circuit. He gives the following account of his outfit: "George Medeira, in whose employ I was at that time, said to me: 'Go to my barn, and take

the pony; take a new saddle and bridle out of the store, and all you need beside, and go in the name of the Lord.' The pony was a very small-Canadian. Charles Crockwell furnished me with a pair of old saddle-bags, and the embryo itinerant's outfit was complete." At a camp-meeting held near Fayette, July 19, 1841, he was licensed to preach, and recommended for admission on trial in the Annual Conference. He had then been itinerating five months as an exhorter. He joined the Rock River Conference, held in Platteville, Wisconsin, in 1841. After traveling three years his health failed, and he was superannuated for two years. After this he was located for five years. In 1851 he was readmitted and stationed at St. Paul, Minnesota. Having been unexpectedly appointed register of the United States Land-office, at the close of his pastorate at St. Paul he removed to Stillwater, and again received a location. During the years he was residing at Stillwater he devoted much time, money, and influence in the interests of Methodism there, preaching often himself, and aiding liberally in Church-work. He was identified with the Northwest Wisconsin Conference during the eight years of its existence. Since then, until his superannuation in 1882—a period of fourteen years, during seven of which he was presiding elder—he was a most invaluable blessing to the Conference and a safe administrator of discipline. For several years he resided at Brownville, Iowa. He died at that place December 4, 1889, beloved and lamented by all.

T. C. Golden was another of the charter members of this Conference. He was in the Conference thirteen years, during eight of which he was presiding elder. He was one of the delegates to the General Conference of 1864, and was the mover of the resolution by which a deputation was sent to Washington to wait on President Lincoln, assuring him of the sympathy of the Conference and the Methodist Epis-

copal Church in the great struggle through which the Nation was then passing. The deputation was received by the President with great respect and kindness, and through them he sent to the General Conference an autograph letter, thanking them for their loyalty and patriotism. In 1862 Rev. Golden was commissioned as chaplain of the Twenty-fifth Regiment of Wisconsin Volunteers. In 1867 he located, and in a few years after died, entering into his eternal rest.

J. L. Dyer and Daniel Clingman were also two of the original members of this Conference. Both of them were noted for their pioneering spirit and work. The former, after being on the frontier for many years in Wisconsin and Minnesota, went to Colorado, and is well called "the Father of Colorado Methodism." The latter, after lifting many Churches out of debt and building many others in Wisconsin, went to Lower California in 1888, to engage in mission-work.

This Conference, at its organization, consisted of La Crosse District, T. C. Golden presiding elder; Galesville District, J. W. Millour, presiding elder; and Prescott District, C. Hobart, presiding elder. There were stationed 38 preachers, and 6 charges left to be supplied. The total membership was 1,771 members and 520 probationers. There were only 7 church edifices and five parsonages in the Conference, and the average yearly salary of the preachers did not exceed \$200.

A resolution was passed at this first Conference expressive of their highest regards and esteem toward the brethren of the West Wisconsin and Minnesota Conferences.

The second session of the Conference was held September 26, 1861, Bishop Baker presiding.

Four were admitted on trial. (See Appendix D.) R. Cobban, C. P. Hackney, J. B. Reynolds, and H. T. Magill, were received by transfer. H. T. Magill, after spend-

ing one year as pastor at La Crosse, and one year at Eau Claire, was transferred to the Ohio Conference. He, however, left in the State two sons, Harry P. and Edwin B., who have long been active and efficient workers in the Methodist Episcopal Church at La Crosse, both as trustees and Sabbath-school superintendents. The former is president of the Exchange Bank at North La Crosse, and the latter is a real estate agent. They are both active and useful members of the Church.

At this Conference Galesville District in name was dropped, and Chippewa District was organized, C. Hobart presiding elder. During the year, Brother Hobart was commissioned as chaplain of the Third Minnesota Regiment, and Matthew Sorin supplied the district as presiding elder.

The next session was held at Hudson, September 24, 1862, Bishop Janes presiding. Two were received on trial.

The vote on lay representation in the General Conference was taken this year with the following result: Laity—134 against, and 55 for; Ministry—19 against, and 6 for.

The fourth Conference was held in West Eau Claire, October 7, 1863, Bishop Ames presiding.

Four were admitted on trial. An increase of 194 members was reported, and a small increase in the missionary collection. There were 4 transfers from the Conference, 34 preachers were stationed, and 6 places "left to be supplied."

The newness of the field, the smallness of the membership, and the comparatively small aid from the Missionary Society, made this a hard Conference in which to labor. The average yearly salary was as yet only \$220, and, while some laborers withdrew, there were those who remained, never shrinking from toil and suffering in the midst of privation.

An appeal was made at this Conference to the Gen-

eral Missionary Committee for an increased appropriation to the Conference, which was effectual, giving to the Conference a total of \$2,200.

The fifth session of the Conference was held at Black River Falls, September 21, 1864. Bishop Kingsley, being sick at Winona, did not reach the Conference. Wm. Hamilton was elected president. This honor the Conference could not have conferred on one more capable and worthy. Brother Hamilton has labored in Indiana, Wisconsin, and Minnesota for over thirty-three years. During this period he has been presiding elder thirteen years. He was delegate to the General Conferences of 1876 and 1880. He now sustains a superannuated relation, waiting, watching, and ready for the Master to call him home.

Thos. Crouch and George Benham were admitted on trial. The former is still doing good work in the West Wisconsin Conference. The latter has been effective for twenty-three years. He was long employed as a successful agent of the American Bible Society. The churches at Onalaska, North La Crosse, and Fairchild were built during his pastorate at those places. He is now a superannuate in the Conference.

The vote of the Conference was taken at this session on the change of the General Rule on Slavery, so as to prohibit *slaveholding* in the Methodist Episcopal Church. Twenty-three votes were cast in the affirmative, and none in the negative.

J. W. Johnson and Isaac E. Springer were commissioned as chaplains in the army in Wisconsin regiments, making five ministers in this small Conference; viz., Revs. Hobart, McKinley, Golden, Johnson, and Springer, who were appointed by the bishops as chaplains. Dr. Hobart was transferred to the Minnesota Conference, where he has ever since been a member. He still lives, revered by the entire Methodist Church in Illinois, Wisconsin, and

Minnesota. His two volumes, "History of Minnesota Methodism," and "Recollections," are most interesting books.

J. B. Reynolds enlisted during the year as a private, and a resolution was passed requesting Governor Lewis to commission him as a chaplain in any regiment without a chaplain. This dear brother, after his return from the army, re-entered the ministerial ranks in the Conference, where he remained thirteen years, during three of which he was presiding elder. He was transferred in 1874 to his old Conference—Southern Illinois—in which he preached Jesus only a few years, dying in the prime of life, but greatly beloved by all.

The sixth session of this Conference met in Menomonee, September 14, 1865, Bishop Thomson presiding.

A Committee on Lay Representation in the General Conference was appointed, and reported favorably on the measure, "as soon as it could be ascertained that the Church desired it."

Five were received on trial. (See Appendix D.)

A. G. Davis has given twenty-four years to the effective work in the Conference. He has labored with great acceptability. At Eau Claire, Augusta, Platteville, and other places he had marked success. He is still hale and vigorous, promising many years of successful work.

The missionary appropriation was this year again increased to a total of \$3,500, which tended somewhat to relieve the embarrassments which from the first had been experienced in this Conference.

The seventh session met at Prescott, September 12, 1866, Bishop Scott presiding.

Six were admitted on trial in the Conference. H. W. Bushnell, one of the number, was born in Barkhamsted, Conn., in 1842. At the age of sixteen he was converted and united with the Church. When eighteen he was licensed to exhort. He received a liberal education

in the village high-school and in Wilbraham Seminary. In 1865 he came to Wisconsin and joined the Conference on trial. In 1869 he was county superintendent of schools in Dunn County. He has devoted twenty-three years of faithful work to the ministry, and is now presiding elder of the Mission District. He is well adapted to the work, being careful, correct, and energetic. James Havens was another of those admitted. With the exception of a short time spent in Kansas, he has continued in the work. He is a faithful and devoted laborer.

Arrangements were made at this session to celebrate throughout the Conference the Centenary of American Methodism, and several objects were specified to which the donations of the Church should be invited. During the year there had been an increase of 313 members in the Conference, and a small increase in the missionary contributions. (See Appendix B.)

The Conference Church Extension Board, misunderstanding the circular issued by the Parent Board of Church Extension, apportioned the \$3,000, which they understood to be at their disposal, to nine localities in the Conference; but on account of the smallness of the collections of the Parent Board, but few of the places received at that time any aid from this society.

The eighth and last session of this Conference met at Sparta September 12, 1867, Bishop Simpson presiding.

Henry M. Springer was admitted on trial. He is another son of the revered Elihu Springer. Sister Springer survived her companion many years, and resided in Baraboo, a "burning and shining light." Afterwards she removed to Dakota, to which Conference Henry had been transferred; and after a few years' residence there, she entered into rest. One daughter still resides in Baraboo—Mrs. L. Thompson. She is a devoted Christian, and active in all Church-work.

At this Conference only thirty-four preachers were stationed, being four less than at its organization eight years previous, indicating the hardships incident to this field of labor. Many ministers drifted into other more favored Conferences. The men of this Conference undoubtedly performed labors and endured privations unknown to any other Conference in the connection not in a state of war; yet, with the heroic spirit of the fathers, they gave themselves to their work, and God was with them. During the eight years these men of toil and sacrifice had increased the membership over one thousand, erected eighteen churches at a cost of \$40,500, and sixteen parsonages at a cost of \$10,000.

T. M. Fullerton was elected delegate to the General Conference, and C. P. Hackey, reserve.

The report of the Centenary offerings made at this Conference shows, in addition to the rich spiritual benefits, that for the various local and connectional objects \$15,231 had been raised in the Conference, much of this amount being for the erection of churches and paying debts on churches and parsonages within the Conference, while each of the objects named received more or less attention.

It is worthy of note that during the eight years of the existence of this Conference no minister was expelled and none died.

For further information in regard to this Conference the reader is referred to the various valuable Appendices of the West and Northwest Wisconsin Conferences at the close of the volume.

CHAPTER VIII.

WEST WISCONSIN CONFERENCE, 1868-73.

THE General Conference of 1868 changed the boundaries of the West Wisconsin Conference by transferring the whole of Northwest Wisconsin to it, except the counties of Douglas, Bayfield, and Ashland, which were attached to the Minnesota Conference. This arrangement relieved the Conference by opening out a large field for cultivation; and if the missionary appropriation had only been continued as it had existed for several years, the growth of the Conference would have been much greater. At the very first Conference in 1868, the missionary appropriation was reduced from \$7,425 (the amount in 1867 to the two Conferences) to \$4,700, showing a reduction of missionary aid in one year of \$2,725 for the same field. The next year it was reduced to \$4,000, in 1875 to \$3,000, and in 1877 to \$1,500, remaining at that amount for several years. This arrangement greatly crippled the work, and is one of the reasons why the increase of our Zion has not been larger. It is proper, however, to state that the withdrawing of funds from this field was largely due to the depressed condition of the General Missionary treasury.

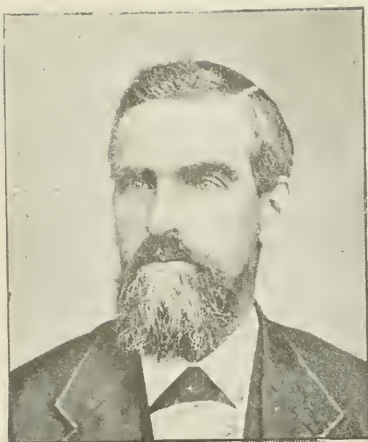
The fourteenth session of the West Wisconsin Conference met at Mazomanie, September 28, 1868, Bishop Ames presiding. Rev. Isaac E. Springer, secretary of the late Northwest Conference, presented a certificate of the members of that Conference, and a vote of greeting and



REV. WM. HAW.



REV. JOHN HAW.



REV. S. S. BENEDICT.



MR. D. J. SPAULDING.

welcome was unanimously passed to the brethren coming from that Conference.

At this Conference one brother was charged with immorality, and the case referred to his presiding elder for trial. Another was charged with refusing to go to his appointment, and as he was not at the Conference to answer the charge, he was "suspended until he should give satisfaction to the Conference."

Twelve were admitted on trial. (See Appendix D.) E. E. Clough was effective twenty years in the Conference. His appointments embraced several of the most important charges, and for four years he was presiding elder. He was successful in his work, the Churches at Chippewa Falls and West Eau Claire being monuments to his perseverance. In 1888, on account of family sickness, he was transferred to the Dakota Conference, and stationed at Watertown. He was elected representative to the Constitutional Convention of South Dakota in 1889.

W. E. Conway served in the effective work for ten years, and has been eleven years superannuated; his health is still poor.

G. D. Brown has made no break in his work for twenty-one years. His field has been in the northern regions of the Conference, on many hard charges; but he has left his mark for God and the Church at every place, and has witnessed many powerful revivals of religion. He expects, through grace, to sing all the way up to the golden gates of paradise.

W. C. Ross, who was received from the Protestant Methodist Church, has been twenty-one years in the Conference, sixteen of which he was effective and five superannuated. His work has been largely on new and hard fields, where the support has been small, but he has "endured as seeing Him who is invisible."

J. T. Bryan has also been the same length of time on

the list and able to say: "Here am I, send me!" He is a man of a "meek and quiet spirit," and greatly beloved by the people of his charges.

T. J. Lewis is another of the number of the recruits of this year. His record of twenty-one years of diligent work is unbroken. His now sainted father was one of the early pioneers of Wisconsin, preaching early in the forties in Southern Wisconsin. Brother Lewis gave a son of promise to the ministry, who was suddenly removed in 1888 from his earthly labors by death.

During the year two of the members of the Conference died. Rev. Wm. Summersides, who had been over fifty years in the itinerancy, was sent out at an early day as a missionary from England to America by the Primitive Methodist Church. After laboring in Pennsylvania and New England for some years with but little success, he became convinced, as he often expressed himself, "that the work he sought to accomplish could be done better and at less expense by the Methodist Episcopal Church;" he therefore united with that Church. His work in Wisconsin continued twelve years, when at the age of seventy-one, on the 12th of May, 1868, at Hazel Green, he passed from earthly toil to the rest of heaven.

James Cady died at Tomah, August 7, 1868. His ministerial work had been both in Wisconsin and Minnesota. He was converted under the labors of Jas. Lawson, "lived well, and died in peace."

The Conference was divided into eight districts, one of them being a Norwegian District. One hundred preachers were stationed, and 21 places left to be supplied. The total membership of the Conference was 10,514, being an increase of 810 for the year.

During the year application was made to the State Legislature to amend the "Act of Incorporation of the Methodist Episcopal Church in the State of Wisconsin,"

so as to do away with the necessity (which the old act required) of recording the names of the trustees of our Church property after each election. The old act was accordingly repealed, and a new "Act of Incorporation" passed and approved, March 5, 1868, which was essentially the same as the old act, except the clause requiring the recording of names, thus making all our trustees legal without recording the names, provided they are "appointed according to the Discipline of the Methodist Episcopal Church."

The next session was held at Portage City, October 4, 1869, Bishop Scott presiding.

H. K. Cobb, D. W. Couch, and Wm. Sturgis were received by transfer.

The General Conference of 1868 had ordered that in the month of June, 1869, a vote of all the members of the Church in full connection, and not less than twenty-one years of age, should be taken by ballot on the question of the admission of lay representation in the General Conference, and that at the session of each Annual Conference in 1869 a vote of the ministry on the same question should be taken. At this Conference the vote of the laity in the Conference was reported as follows: For lay delegation, 1,894; against, 527. The vote of the ministry was: For lay delegation, 69; against, 14. Some of the wisest and best of both the laity and ministry were numbered in the minority.

The Conference now consisted of 7 districts, the Norwegian District, containing 6 preachers and 317 members, having been transferred to the Wisconsin Conference; thus the Scandinavian brethren passed from our observation as a Conference. We desire, however, to record our high estimate of those dear brethren, sympathizing with them in their difficult work, and rejoice in their remarkable success in planting Methodism among their people.

In order somewhat to relieve the embarrassment of those

Churches and Boards of Trustees which had failed to receive the aid which they had hoped to receive from the Church Extension Society, a resolution was passed by the Conference stating the cause of the failure, and recommending all those Churches which expected aid "to rely to the utmost extent on their own resources, and withdraw all their claims on said society"

At this Conference, in addition to the three received by transfer, fourteen were admitted on trial. (See Appendix D.) I. S. Leavitt was one of the number. He graduated from the State University, then joined the Conference, and married the amiable and talented daughter of Rev. A. C. Pennock, long a member of the Wisconsin Conference. In 1873, Brother Leavitt was transferred, and since then he has been stationed on some of the best charges in the Wisconsin Conference. He was also for four years the successful presiding elder of the Milwaukee District, and is now filling an important charge.

J. D. Brothers and N. C. Bradley have both succeeded in the work, but on account of impaired health are now supernumerary.

H. S. Richardson was also received. He was in the Conference six years, three of which he was pastor at Madison, where he labored hard in the erection of the new and beautiful church edifice, now carried forward to completion. In 1875 he was transferred to the Wisconsin Conference, of which he is now a supernumerary member.

Another of this year's class is C. C. Swartz. For twenty-three years he has been in the work, and most of that time his field has been in the more northern portions of the Conference—in the sand, or among the big pines—but he is now in the "clover," within the bounds of the Platteville District, doing good work for the Master. He is an able preacher, and respected by the brethren of the Conference.

Wm. Masee was also admitted. He has been effective fifteen years, doing much frontier and hard work, during which he has led many souls to Christ. For the last five years he has been superannuated.

The two brethren against whom complaints had been made at the last Conference were located.

The sixteenth session of the Conference met in La Crosse, October 3, 1870, Bishop Clark presiding.

It is seldom that at one Conference a class has been admitted, which, although small, contained so many men who have grown to power and greatness, as some of those young men have who were admitted at this Conference. I give the first five names as they appear in the Conference Minutes of this year: M. B. Balch, E. L. Semans, John Tresidder, W. J. McKay, and B. E. Wheeler. They have each served well in the work, on circuit, station, or district, for nineteen years, and, without any disparagement to others, we give them the well-earned title, "Excelsior."

W. J. McKay, although born in County Down, Ireland, has ever gone up since his conversion in 1869. Himself of tall stature, he has been able to stand up and be seen and heard with great acceptance in several of the most important charges of the Conference. After five years of ministerial work he was married to Mrs. A. A. McKendree, who has proven herself an efficient helper in both home and Church. Although but yet a young man, the Conference honored both itself and him by sending him as one of the delegates to the General Conference in 1884, and again in 1888. He is now serving his fourth year as pastor of the First Methodist Episcopal Church in Madison.

REV. H. K. COBB died in the city of Madison, November 29, 1869. Only the year previous he had been transferred from the Vermont Conference, where for sixteen years he had been a member. He had just entered his

second year's work at Madison, when he was suddenly, in the very prime of life, at the age of forty-two, called to his reward. He was a man of scholarly habits and good ability. He was an effective speaker, and his sermons were well prepared, clear and pointed. He was a man of one work, and the Church in his death lost a most promising laborer. His companion still lives, revering the memory of her departed husband, and loving the Church in which he labored and died.

ROBERT COBBAN died at Mondovi, January 4, 1870. He had spent fourteen years in the work as a Methodist minister, and was in his fourth year as presiding elder when called to his reward. He was away from family and home, attending his quarterly meeting, when he was attacked with pneumonia. He lingered only a few days, leaving as a dying message to his brethren: "Be sure to hold up Jesus." His remains repose in the cemetery at Eau Claire, over which the preachers of the Chippewa District erected a suitable monument. His companion still lingers on the shores of time, in joyful anticipation of the meeting to part no more. One of the daughters is the devoted companion of Dr. Irish. She still is, as she long has been, an earnest and talented worker in many of the moral and religious enterprises of the day.

AUGUSTUS HALL died in Bellville, November 15, 1869. He came to this Conference by transfer from Canada, in 1858. His last moments were triumphant, repeating slowly, in dying accents, most of the hymn commencing "How happy every child of grace." His companion also still lives, loving the Church from which her departed husband ascended to heaven.

The work of the Woman's Foreign Missionary Society came before the Conference this year, and a resolution was passed "approving of its object and organization, and pledging to it all possible aid." The work of this society

has been a marvel of success. Says Bishop Thoburn, of India: "Its history reads like a romance. This society was organized in March, 1869. There were raised the first year \$4,096.86. In nineteen years there had been raised \$1,886,623. The society has work in Japan, Corea, China, India, Burmah, Singapore, Bulgaria, Italy, South America, and Mexico. One hundred and sixty missionaries have been sent out." The Conference secretaries of this Conference have been Mrs J. E. Irish, Mrs. E. L. Eaton, Mrs. Jas. Lawson—the present secretary being Mrs. W. A. Lawson, of Baraboo.

The seventeenth session of the Conference met at Mineral Point, October 5, 1871, Bishop Simpson presiding.

P. E. Knox was received from the Canada Methodist Episcopal Church, and A. D. Dexter by transfer from the Maine Conference. The former has been supernumerary for six years, residing in Dakota; the latter was transferred to the Dakota Conference in 1889. Four were admitted on trial, of whom only two remain in the Conference, viz., John Harris and R. W. Nichols, who have for eighteen years been faithful in their work. They are both good preachers and excellent pastors.

The Conference Minutes for the first time contain the reports of the presiding elders for their several districts. They were then, and for a number of years, very brief and greatly condensed. For this year they only covered two pages of the printed Minutes. They have since that time been constantly growing. In 1888 they filled twenty pages of the printed Minutes, or nearly one-fourth of the whole. A very pleasing incident occurred at this Conference in the presentation to the venerable A. Brunson, D. D., of a cane made from part of the log of a building which was built in Mineral Point in 1834, and was used for school and meeting purposes, and in which Brother Brunson preached in 1835, and in it administered

the sacrament. This building is thought by some to have been the first Protestant church among white people in the then Territory of Wisconsin.

At this Conference the first Electoral Conference of Laymen met. There were fifty-six delegates present. J. H. Rountree, of Platteville, was elected president, and J. T. Pryor, Jr., of Dodgeville, secretary. Many of the laymen brought their wives with them to enjoy the Conference, so that, with the ministers and ministers' wives, the citizens of Mineral Point could not have had less than three hundred persons to entertain; but it was all done nobly and well. A very appropriate address was framed and forwarded to the Ministerial Conference. They were especially desirous of being recognized as "re-enforcements to and co-workers with the ministry in accomplishing the aims of our honored Church." By resolution they expressed their loyalty to the Methodist Episcopal Church, their satisfaction with her polity, and were desirous of aiding in creating a fund for the comfort of the superannuate preachers of the Conference.

J. H. Rountree, of Platteville, and John E. Stillman, of Hudson, were elected delegates to the General Conference, and Thomas D. Steele, of Sparta, and D. T. Abell, of Darlington, reserve delegates.

A resolution was adopted by the Ministerial Conference promising aid to the "Madison Church Enterprise," and recommending the appointment of an agent to raise funds.

The Conference of 1872 met, September 18th, at West Eau Claire, Bishop Gilbert Haven presiding. Bishop Haven was elected bishop in May previous to this session of Conference, but never again visited our Conference. He died in Malden, Massachusetts, in January, 1880. He was emphatically the friend of the colored race, laboring for and sacrificing much for their welfare.

Nine were admitted on trial (see Appendix D); but two—E. T. Briggs and W. H. Chynoweth—remain at present in the Conference, who are doing excellent work on their fields of labor. Another recruit of this year, who has but recently been transferred to the Northwest Iowa Conference, was G. W. L. Brown, who did fifteen years of vigorous and efficient work in several of the most important charges. When transferred, in 1886, the Conference expressed their great regret at his leaving, and “hoped that his future relations with another Conference may be as pleasing as he has always tried to make them for the brethren of his Conference;” and should he ever wish to return he “would be welcomed most gladly to a place among us.”

S. W. Horner was received by transfer from the Pittsburg Conference. With the exception of two years, when, on account of impaired health, he was supernumerary, he has given seventeen years of most efficient and acceptable service in the Conference. He has been pastor in Baraboo, Sparta, and Madison, and is now succeeding finely at First Church, in the city of La Crosse.

One brother was located who had refused to go to the work assigned him at the last Conference.

This Conference was marked by some business not of the most pleasant character. It appears to have been one of the few Conferences in West Wisconsin marked by litigation. Complaints were made against four of the brethren. Two were cases of maladministration, and two affecting character. All the complaints were investigated, but were found to be without foundation, and the character of all the brethren was passed.

A special collection was taken in the Conference for the aid and relief of Dr. Brunson, which amounted to \$337. This collection was taken at each succeeding session up to the period of his death.

Dr. Dashiell, missionary secretary, thrilled the Conference by his addresses. A few years afterwards he died. The Church lost in him a man of great promise and of great intellectual and spiritual power.

Robert Smith was received by transfer from the Tennessee Conference, where he had for five years done heroic work. For sixteen years he has been a faithful laborer in this Conference.

The nineteenth session of the Conference was held at Baraboo, September 22, 1873, Bishop Merrill presiding.

Eight were admitted on trial (see Appendix D), of whom only two remain; viz., Jas. Jefferson and J. P. Greer, both of whom have been faithful laborers in the Conference.

Matthius Matthioson was received, and under the missionary rule was ordained deacon and elder, and appointed missionary to New Mexico.

Dr. Twombly was transferred from the New England Conference, and appointed to the State University, to which he had been elected as its president. He was a finely educated gentleman and an able minister.

Some difficulty had occurred the previous year in the Sparta Church, under the pastorate of an untried man and a stranger in the Conference. This year, under the administration of J. B. Bachman, the difficulties existing were adjusted. The Conference at its next session approved of his administration, although it was somewhat "informal," in securing peace and harmony in the Sparta Church.

JAS. GILLESPIE died this year. He was born in Scotland in 1843, and came to the United States when a child. When he was but ten years of age both of his parents died, leaving him in charge of an older brother, Thomas Gillespie, an old and honored member of the Methodist Episcopal Church. At the age of fifteen he was converted.

He served two years as first lieutenant in the army. In 1866 he was admitted on trial, and labored for six years in the Conference, when he was stricken with consumption. He hastened to California, hoping that the climate would be beneficial to him. He was, however, disappointed. On the 6th of May, 1873, he died at Kilbourn City, in blissful assurance of a blessed immortality. A few hours before he died he said to one of his brethren: "Tell, O tell my brethren for me that the religion of Christ stands the test of the dying hour."

Reference has been made in previous chapters to Galesville University, in which it was shown that when the Conference accepted the institution from the trustees, it was stated by them that ample provision had been made to endow the university, so that no pecuniary aid would ever be asked of the Conference, but the Conference were simply asked to give it their influence and patronage in supplying it with students, and to be represented in its management. Notwithstanding this expressed agreement, the president and some of the trustees of that institution had for several years been intimating to the Conference that they needed aid in securing a suitable endowment, and that they looked to the Conference to secure it. At this Conference the pressure was made so strong that the Committee on Education recommended that the Conference pledge \$50,000 to that institution. This report was withheld from the Conference until the last moments of the Conference session. This session was the third held that day. It was now past ten o'clock P. M., and many members of the Conference were anxious to adjourn, in order to leave on a train then about due. This report thus came at this late hour before the Conference, and but little time was given for discussion or objections. It appeared to many, who knew the conditions upon which the institution was received in 1858, as entirely unjust and im-

practicable; but it was rushed to a vote, and passed by the Conference.

This Conference ordered the publication in the Conference Minutes of the obituaries of preachers' wives. This was certainly very proper. Their privations, toils, and devotion are certainly worthy of recording. In Appendix J may be found the necrology of the wives of ministers as far as the author has been able to obtain them.

CHAPTER IX.

WEST WISCONSIN CONFERENCE, 1874-80.

THE twentieth session of the Conference met in Brodhead, September 9, 1874, Bishop Ames presiding.

Six were admitted on trial, of whom only two are now found in the active work in the Conference; viz., E. C. Booth and J. E. Webster. They have both been fifteen years in the Conference without a break, and have been successful in their work. Brother Booth is now in charge of South Baraboo, where he is erecting a much-needed and beautiful church, that will cost six thousand dollars.

Five were transferred to the Conference, and seven transferred from the Conference, at this session. Among the latter was Dr. Twombly, a man of a finished education, but who, on account of the "*bossism*" that has too often marked some of the regents of the State University, resigned, and returned to New England.

At this Conference an instance occurred of the presiding bishop overruling his cabinet. The term of one of the presiding elders of the Conference had expired. Four or five of the six presiding elders nominated and requested the bishop to appoint on the vacant district a brother in whom they had the fullest confidence as to his suitability and success. The bishop, however, refused to appoint him, giving as his reasons that "this brother was then in a good appointment, and his return was desired," whereas another brother, whom he named, was on the "floating list," and must be provided for; hence he appointed the latter to the

vacant district. After the appointments were announced, the good bishop asked the brother whom the presiding elders had nominated "if it was all right." "O yes," replied the brother; "it is all right, bishop, but you were rather hard on me." "O, well," replied the bishop, "wait a little, wait a little, brother; this great 'iron wheel' they talk so much about will bring you up, by and by." The brother "waited" with the greatest of serenity and composure, and in four years the "iron wheel" brought him up—or down; for at that time he was appointed presiding elder. The bishop and the brother shook hands at this Brodhead Conference, and parted in the bonds of Christian friendship.

At this Conference a "Preacher's Aid Society" was organized, and a constitution adopted. The object of this society is the aiding of widows and families of deceased ministers of the West Wisconsin Conference. This society was legally incorporated September 19, 1881, and the articles of incorporation duly filed in the office of the Secretary of State, at Madison. From 1874 to 1888, a period of fourteen years, the society has lost by death five of its members, to whose families benefits have been paid, amounting, in the aggregate, to about two thousand dollars. The society now numbers fifty members, which will give a benefit, at death, to the family of the deceased, of about three hundred and fifty dollars. This society is well worthy the co-operation of every member of the Conference. It furnishes a better and cheaper insurance than any other in existence. It is carried without any expenses or agents' salaries. The present officers of the society are: J. W. McKay, president; John Holt, vice-president; H. D. Jencks, secretary; and G. W. Case, treasurer.

O. A. Britton this year began his itinerant work. For the seven years he was effective the Lord gave him many souls. His health failing, he has been supernumerary eight years.

The twenty-sixth session met at Hudson, October 6, 1875, Bishop Wiley presiding.

E. D. Huntley and H. Goodsell entered the Conference by transfer. The former did a grand work in the city of Madison, in pushing the "Madison Church Enterprise," which had been so long in hand. He was transferred, in 1883, to the Baltimore Conference, and was stationed at the Metropolitan Church, Washington, where he was equally successful. The latter came to us from the Minnesota Conference, in which he had labored for nine years. This year he was stationed at Hudson, after which he was pastor at Prescott and Platteville. He was then presiding elder for four years on the Platteville District, and is now stationed at Eau Claire. He has been prospered in all departments of his work as a minister of the Lord Jesus Christ.

The Conference, with regret, had to part, by their transfer to other Conferences, with T. H. Phillips, J. H. Whitney, W. F. Delap, H. S. Richardson, and C. E. Hawkins.

Ten were admitted on trial. (See Appendix D.)

A. L. Tull was received on trial. He, until quite recently has been the *one-year* man of the Conference, never remaining over one year on a charge. This, however, is not the fault of the people; for in every instance they have urged and begged for his return; but he, evidently believing that "a rolling stone gathers no moss," has peremptorily declined to return. We are, however, happy in recording that as he gets older he is increasing in wisdom; for he was actually returned the second year to Black River Falls. It is not for us to say how much that magnificent "gold watch," presented to him by that benevolent people, had to do with his return. He is, anyway, one of the men always in demand.

In the list of admissions on trial is the name of G. T.

Newcomb. He appears in Appendix D, among those admitted in 1873. It was at that time he was first admitted, but dropped out of the work after one year's work at Bloomer. He was again admitted in 1875. After one year at Menomonee he was discontinued at his own request. He then went to Evanston to attend the Northwestern University and the Garrett Biblical Institute. After graduation he taught and preached in several places. He is now professor of theology in the Grant University, Athens, Tennessee.

J. E. Irish preached, by request of the Conference, a sermon on the "Centennial of American Independence," in which he showed the marvelous growth of this Republic and the rich prospects of a successful future. The discourse, by request of the Conference, was published.

This Conference resolved to observe the approaching Centennial of American Independence by appropriate services in the month of June, 1876.

Three members of the Conference had died during the year.

REV. F. W. DIGHTON was born in the State of New York, September 24, 1832, and died at Durand, February 8, 1875. He came to Wisconsin from Canada, where he had preached for several years, having seen many powerful revivals. He was effective six years, and superannuated five in Wisconsin. The latter relation he sustained at his death.

REV. W. H. PALMER was born August 16, 1821, and died in Platteville, September 23, 1874. In 1859 he was admitted on trial in the Conference. After three years' work in the Conference he enlisted, and was commissioned as captain. In 1864 he was readmitted, and after ten years of faithful service he received a superannuate relation. He loved the Church, and to her interests he gave the

best of his days. His companion still lingers among us, soon expecting to meet her beloved husband in glory.

REV. ROBERT LANGLEY was born in Virginia January 4, 1805, and died at Reedsburg October 16, 1874. In January, 1840, at Potosi, under the joint labors of H. W. Reed and J. G. Whitford, he was converted and united with the Methodist Episcopal Church. In 1854 he was admitted on trial in the Wisconsin Conference, and subsequently, by division, fell into this Conference. He retained an effective relation for fifteen years. He served a few months during the war as chaplain of the Fifth Regiment of Wisconsin Volunteers, when, on account of failing health, he was compelled to resign. He was superannuated for seven years. During his ministry he supervised the erection of several churches and parsonages. He was a good preacher, and a firm believer in the standard doctrines of Methodism.

Two other brethren died this year, who had been until recently connected with the Conference; viz., REV. H. H. BRAKEMAN and REV. E. S. HAVENS. These two brethren had done a great amount of pioneer work in Wisconsin, and although not members of the Conference when they died, the Conference ordered their obituaries published in the Conference Minutes. Many revere their memory, and hope to meet them in heaven.

The second Electoral Conference of Laymen met this year, electing again J. H. Rountree, of Platteville, president, and Miletus Knight, of Durand, secretary. M. Herrick, of Hudson, and D. W. Ball, of Monroe, were elected delegates to the General Conference, and E. E. Bently, of La Crosse, and E. C. French, of Eau Claire, reserve delegates. This Conference declared itself as not favoring any change (which was being agitated in some places) in the presiding eldership. It favored the introduction of lay

representation in the Annual Conferences, and again pledged itself as ready to aid in securing a fund for the "worn-out preachers and preachers' widows in the Conference."

The ministerial delegates to the General Conference elected were W. Hamilton, W. Haw, and P. S. Mather; Reserves—J. E. Irish and R. Dudgeon.

William Galloway was admitted on trial at this Conference. He has been in the active work for thirteen years, laboring on the frontier, the Lord being with him. He is now supernumerary.

The twenty-second session of the Conference was held in the Assembly chamber of the capitol at Madison, September 13, 1876, Bishop Bowman presiding.

Five were admitted on trial. J. F. Zeigler is one of the number remaining in the Conference, who, for twelve years has faithfully preached Christ and him crucified.

M. Benson was readmitted from the Methodist Episcopal Church of Canada, where he had labored for about twenty years, filling several of the most important charges. During this period he was presiding elder eight years. For fourteen years he was secretary of the Conference in Canada, and also served as fraternal delegate, in 1872, from that body to the General Conference of our Church. Since his admission into the West Wisconsin Conference, a period of thirteen years, he has been presiding elder four years, and is now stationed in the city of Monroe. F. Howarth was also received by readmission. For eleven years he was a faithful laborer in the Conference. In 1886 he was transferred to the Wisconsin Conference.

John Haw was this year received by transfer from the Wisconsin Conference and stationed at Osceola. For the thirteen years in which he has been in the Conference, he has prospered in his labors, and, like his revered brother, is careful and correct in all his work.

It was reported to this Conference that in certain quarters there was some doubt in regard to the "legal status" of the Methodist Episcopal Church, in the State of Wisconsin, by which our Church property is held, as based upon the Act of Incorporation of 1868, to which reference has been already made. The Conference, therefore, appointed three of the best legal minds of the Conference to confer with a similar committee of the Wisconsin Conference, in order that they might ascertain if any further enactments were necessary in order to make our "legal status" perfect.

The Conference was invited to visit in a body the new Methodist Episcopal church, in course of erection. They did so, gathering in the lower room of the building. Under the direction of Bishop Bowman and Pastor Huntley the members of the Conference were invited to aid in the work. With the spirit and enthusiasm which ever marks a Methodist Conference, they responded by subscribing \$500, for which, if the cash was not then paid, they gave their notes, which, it is probable, were all paid on or before maturity.

Two others were received on trial at this Conference whose names do not appear upon the list in the published Minutes; viz., W. P. Hathaway and G. W. Smith. The latter, after thirteen years of faithful work, is still a laborer in the Conference. The former located in 1882.

A "Conference register," prepared by J. B. Bachman, was printed in the Minutes of this year. This register showed when and where each session of the West Wisconsin Conference had been held, the presiding bishop and secretary; also the number of the members of the Church, with the number and valuation of churches and parsonages each year. In the Appendices of this volume, tables embracing all these items, with others, may be found.

The twenty-third Conference met at West Eau Claire, October 3, 1877, Bishop Andrews presiding.

Six were admitted on trial. G. N. Foster, F. L. Hart, I. F. Nuzum, and W. W. Hurd still remain in the Conference, all of them doing excellent work. One was transferred to, and four from the Conference.

Mrs. Jennie Willing, of Chicago, visited the Conference in the interests of the Woman's Foreign Missionary Society. She delivered an able address, and greatly aided the work of this society in the Conference.

Rev. A. Carman, D. D., bishop of the Methodist Episcopal Church in Canada, who had been on a tour of inspection in the then new Manitoba region, visited the Conference. His rich, sound, and Scriptural experience was indeed a benediction to the Conference.

Through the courtesy of Mr. Stanley, superintendent of the Chippewa Falls and Western Railway, the Conference was given a free ride to and from Chippewa Falls, which was much enjoyed by the Conference and many citizens of Eau Claire.

The committee appointed at the last session to inquire into and report on the "legal status" of the Methodist Episcopal Church in the State of Wisconsin, reported through A. Brunson, "that having obtained the decision of the Judiciary Committee of the Wisconsin Legislature, in which Judge Lyons, of the Supreme Bench, concurred, that the special charter granted the Methodist Episcopal Church in 1868 [see Appendix F] remains intact, and that there is no need of any further legislation on the subject."

The report on Education at this session contains the final action of the Conference in regard to Galesville University. The reader is referred to the history of this institution as given in previous chapters of this volume. During this year, through some secret effort, the charter of

this institution was annulled by an act of the State Legislature, transferred from the West Wisconsin Conference, and given to another Church. The action of the Conference in the following resolutions will indicate something of the agencies employed in accomplishing this change, and the views of the Conference in regard to it:

“*Resolved*, 1. That we do not recognize the moral or religious rights of the Legislature to thus summarily transfer the vested rights of this Conference in said institution.

“2. That the result accomplished is contrary to the intent and design of the founder of said institution.

“3. That a failure to notify the Conference trustees of said university of the real purpose of the special meeting of the Board of Trustees, which adopted resolutions asking for a change in the charter, was an act highly reprehensible on the part of those who made the call.

“4. That we utterly deny that we have broken faith with said institution, in failing to secure an endowment thereof.

“5. That while we insist on the unfairness and injustice of the course pursued, yet we do not believe the interest involved of sufficient magnitude to warrant a prosecution in the courts for the securing of our rights.”

REV. THOMAS MANUEL died this year. He was converted and joined the Methodist Episcopal Church in his twentieth year, under the labors of P. S. Mather. In 1867 he was admitted on trial in the Conference. His health having been failing for some years, in 1873, under the advice of his brethren and medical adviser, he was placed under treatment at the asylum in Madison. He remained there without any apparent improvement until his death, which occurred June 23, 1877. In all his infirmities of body and mind it was noticed that there was one name he never forgot, for whenever the name of Jesus was spoken in his presence he would manifest great delight. His

body was committed to the tomb in Hazel Green, in "sure and certain hope of a glorious resurrection."

For the first time in the history of the Conference a table of "deceased members of the Conference from 1856 to 1878," prepared by James Lawson, was printed in the Minutes. (See Appendix H.)

The twenty-fourth Conference was held at Monroe, September 25, 1878, Bishop Foster presiding. The bishop failing to reach the seat of conference at its opening session, Rev. A. Brunson, D. D., was elected president *pro tem*. He took the chair amidst the cheers of the Conference. The bishop arrived to preside at the second day's session.

One was transferred from, and one to the Conference. George Tyacke and H. Dockham were readmitted. Four were received on trial. Of Thomas Snodgrass and Wm. E. Doughty mention has already been made. Charles Barker has been effective for nine years. He is endowed with excellent natural abilities for usefulness, having the faculty of becoming acquainted and familiar with all the people. James Ford has been effective twelve years. He is a young man of congenial spirit, and useful in the work. W. J. Bullivant, N. Leach, and S. E. McLain received locations at their requests.

Three cases of litigation occurred at this session. One resulted in an acquittal; the second, in its reference to the presiding elder for investigation. The third related to a business transaction between two brethren, which was referred to a "Committee of Arbitration," who reported that the accusing party had "no cause of complaint" against the other, whereupon the Conference requested the former to cease the contention, and do all in his power to "counteract the evil reports" against the latter. It was expected that the brother would regard the request of the Conference; but unfortunately he did not do so, but continued the agitation against the brother for three years. The

Conference bore with him patiently, until finally the case was sent to a committee for trial, who reported that the brother "should be admonished by the bishop in open Conference, and that his character should then pass."

A new committee, at the suggestion of Bishop Foster, was appointed at this session, entitled "On Conference Relations," to whom all cases in which any doubt existed as to what relation a member should sustain to the Conference might be referred. This committee was a great relief to the presiding elders of the Conference, who previously had to assume more responsibility than was pleasant or agreeable. This committee has been continued in the Conference, being now recognized as one of the "standing committees" of the Conference.

The twenty-fifth Conference was held at La Crosse, September 24, 1879, Bishop Peck presiding.

P. S. Mather, who had been twenty-two years in the Conference, was transferred to the Nebraska Conference. The Conference expressed their regrets at his leaving, and that, "should he ever return, they would receive him with open hands and hearts."

George and Jeffry Haigh withdrew from the ministry, no resolution of regret being passed by the Conference. Eight were admitted on trial (see Appendix D), of whom five still remain in the work. W. Shepherd, I. B. Bickford, L. N. Wooley, and James McManus have continued without any break for ten years. F. W. Hall, after three years in the active work, was compelled, on account of his health, greatly to the regret of the Conference, to ask a supernumerary relation, which relation has been continued to the present. He has resided in the city of Madison ever since his effective relation ceased. He is a popular and successful lawyer, which he conducts on Christian principles. He has ever been a faithful supporter of the Church, and ever ready to aid the pastor

or presiding elder in whatever ministerial work he is able to do.

There were at this Conference two cases of litigation—one resulting in an acquittal, and the other in an “admonition” to the erring brother “by the bishop in open Conference.”

A committee was appointed to confer with a similar committee of the Wisconsin Conference on “a change of boundaries between the two Conferences.” At this time the boundaries of Wisconsin Conference gave to them the line of the Wisconsin Central Railroad to Ashland, and also the counties of Bayfield, Ashland, and Douglas, situated north of the West Wisconsin Conference, thus shutting us out from the Great Lakes. The commission was successful in securing the much-needed corrections, and the General Conference of 1880 authorized the change.

A new Committee on “Admissions” was appointed, which has been continued in the Conference, and has become one of the “standing committees.” It has furnished to the Conference, from year to year, much valuable information in a small compass in regard to candidates for the ministry; and, although some have sarcastically named it the “smelling committee,” yet it has been of great benefit to the Conference.

A Conference register was prepared by T. M. Fullerton, giving the time and place of birth, when and to what Conference first admitted on trial, and the years superannuated or supernumerary, of each minister of the Conference.

The delegates elected to the General Conference this year, were Wm. Hamilton, Wm. Haw, and Jas. Lawson; reserves—E. D. Huntley and J. E. Irish.

The Electoral Conference met on Friday, September 26th, and organized by the appointment for the third time of J. H. Rountree, president, and E. E. French, secretary. D. J. Spaulding, of Black River Falls, and

J. T. Kingston, of Necedah, were elected delegates to the General Conference of 1880; and Wm. H. Curry, of Mineral Point, and E. C. French, of Eau Claire, reserves. Some weeks after the Conference, it was found that J. T. Kingston was not eligible, and, although every way fitted and worthy, as soon as he ascertained that fact he resigned, and Wm. H. Curry, first reserve delegate, filled his place. Brother Curry was of pure Methodist stock. His sainted father was a pillar in the Church at Mineral Point in the stormy times of 1848-9, when it would seem as though our Zion at that place was on the point of final dissolution. Brother Curry and his lay colleague were faithful delegates at the General Conference. By resolution this Electoral Conference expressed itself in favor of maintaining the class-meeting, the itinerancy, and the old-fashioned quarterly meeting, each district to have thirteen or, at the most, sixteen appointments.

O. B. Kilbourn retired from the active work at this Conference, in which he had spent fifteen years, and was made supernumerary. He still continues to preach as far as he is able.

The twenty-sixth Conference session was held at Platteville, September 22, 1880, Bishop Harris presiding.

T. M. Fullerton, having served the Conference as secretary for three years, declined a nomination. The Conference by ballot elected in his place Bert E. Wheeler, who, for a period of seven years, until he was appointed presiding elder, faithfully served the Conference in that capacity. The neatness and correctness of the Minutes during his secretaryship will compare favorably with any in the connection.

Warren Woodruff, an old member of the Wisconsin Conference, was received, by change of Conference boundaries, from that Conference. He is a most faithful laborer, esteemed and loved by the people of his charge.

E. L. Eaton came to the Conference this year by transfer from the same Conference. Brother Eaton is a native "Badger," having been born in Hebron, Jefferson County, Wisconsin, in 1846. He received a common-school education, attended for some time Milton Academy, after which he taught school for several years. He was licensed to preach in 1870. In 1871 he joined the Wisconsin Conference, and, after preaching for over three years, he took a theological course at the Garrett Biblical Institute, Evanston. After his graduation he returned to Wisconsin, and for three years was pastor in Beloit. At the close of his pastorate at Beloit he was transferred to the West Wisconsin Conference, and stationed in the city of Madison, where he remained three years. After this he was for four years presiding elder of Madison District. During his seven years' residence in the capital city of Wisconsin he was not only respected and popular with the masses, but was always in demand for any special work on the great moral questions of the times. At the close of his work on the district he was sent as pastor to North La Crosse, in which place he remodeled, enlarged, and beautified the church edifice. It is but little to say that this is a most remarkable brother. His varied gifts make him a power in the choir, pulpit, or rostrum, and we bespeak for him a glorious future, while he fearlessly goes forth to battle against the wrong, whether in politics or religion.

John Harrington was received on his credentials from the Primitive Methodist Church. He remained but two years in the Conference, when, on account of the health of his companion, he was transferred to the Colorado Conference.

T. B. Killiam was readmitted. At the end of the year he was transferred to the Minnesota Conference, and soon after died.

Seven were admitted on trial. (See Appendix D.) J. T. Morgans, E. H. McKenzie, and J. H. Avery are still in the Conference, able, faithful, and successful in their work. Two others, sons of the writer, were also received on trial; viz., W. A. and Jas. C. Lawson, who had both just graduated at the Garrett Biblical Institute, Evanston. The former, after a year's trial, concluded that he could serve God and the Church as well, if not better, in the local ranks, and, at his request, was discontinued. He has been for several years chief train-dispatcher on the Madison Division of the Chicago and Northwestern Railroad, and mainly through his efforts the new and beautiful church at South Side, Baraboo, is, at this writing, nearly completed. The latter, after only a few weeks' work at Bloomington, his first charge, was called by the Mission Board to go as a missionary to India. He responded without delay to the call, and, on December 4, 1880, sailed from New York on his way to India. The Lord has graciously preserved his health, given him a most suitable and devoted companion, and most blessed success in their work. He has never forgotten his "home Conference," but has sent annually a letter of greeting to it, which the Conference has heard with interest, and appropriately responded. He hopes, with his wife and the three dear children the Lord has given them, to be back on a furlough of two years to his native country and home, in April, 1891.

Several new questions were, by the General Conference of 1880, added to the business of the Annual Conferences. Among those we notice a distinction in regard to locations—one of the questions, "Have any been located at their own request?" and another, "Have any been located?" Also in regard to withdrawals—one question being, "Have any withdrawn?" and the other, "Have any been permitted to withdraw under charges?" This

latter question, unless carefully guarded, is liable to be misapplied, by permitting a person to withdraw when the honor of the Church and the cause of Christ might demand expulsion.

Two members of the Conference died this year.

JOHN BEAN died of apoplexy, near Baraboo, May 1, 1880, in the sixty-fourth year of his age. He was converted at the age of fourteen, and commenced his itinerant life in 1845. He continued in the effective ranks for twenty-four years, during which he witnessed many powerful revivals. From infirmities brought upon himself by exposure in the work, he was compelled, in 1869, to take a supernumerary relation, which he retained for eleven years. During the years he was laid aside from active work he often regretted his inability to labor, and frequently said: "I would give all I have for the privilege of laboring on the poorest circuit in the Conference." The Lord prospered him in his temporal affairs, so that he acquired considerable property. It was his often expressed desire and purpose that he hoped to make it a benefit to the Church of his choice, and especially to assist the faithful itinerant. He knew not the hour or moment when the Lord came to take him home. He dropped dead in his own yard, the ministering spirits conveying his spirit safely to his heavenly rest. His companion (Mrs. Fruit) still resides in Baraboo. She is always found in her place in the Church, and ever ready to advance its interests.

EDWARD DOUGHTY, of whom mention is made elsewhere, died at Louisville, August 13, 1880, in his seventy-fourth year. Father Doughty (as he was familiarly called) was one of the Lord's noblemen, and a shining light in the Church. He was an instructive preacher, especially to the children, and a good pastor. His last words were: "I must be dying; I hear sounds of heavenly music."



REV. W. J. MCKAY.



REV. B. E. WHEELER.



REV. M. B. BALCH.



REV. E. L. EATON, D. D.

CHAPTER X.

WEST WISCONSIN CONFERENCE, 1881-6.

THE twenty-seventh Conference session was held at Sparta, September 14, 1881, Bishop Foss presiding. At this Conference only one was admitted on trial; viz., James Bartholomew. In 1882 he was sent to the Black Hills Mission, in Dakota, where he remained four years. He then went to Boston University. After his graduation he was transferred to the New England Southern Conference. He is a young man of great promise, and is another of our "Badger" boys we have furnished for the Eastern States. Lodi, where he was raised, has cause to be proud of such a son.

A. W. Cummings was transferred to the Minnesota, D. W. Couch to the New York East, and James C. Lawson to the North India Conference. C. R. Kellerman was received by transfer from the Detroit, and E. Bradford, Jr., from the New Hampshire Conferences. The latter is now the efficient presiding elder of the Chippewa District, and the brother of Hon. I. B. Bradford, one of the efficient lay delegates to the General Conference of 1884.

George A. Joslin was received from the Bible Christian Church, of England. He had been connected with that Church thirteen years, and is doing efficient work in our Conference.

By resolution of the Conference no less than four members of the Conference were notified that it was the desire

of the Conference that they should locate at the next session. This was an unusual occurrence to take place at one Conference. It is to be hoped that the remoteness of the year to elect delegates to the General Conference had no influence on that action.

Two cases of litigation took place at this session. To one reference has already been made, and its final result stated. The other was a complaint made against a recently appointed presiding elder, which was referred to the presiding elder who should succeed him on the district, to be investigated. After a formal trial at the next Conference he was acquitted.

A resolution was passed by a rising vote, expressive of sympathy for Mrs. Garfield in her deep sorrow, which was forwarded to her by telegram.

A committee was appointed for the purpose of expressing the disapproval of the Conference on Mormon Polygamy. Strong resolutions were passed against the evil by the Conference, calling upon the "Government and Church to do their utmost for its speedy overthrow."

A letter was addressed to the Conference, and published in the Minutes, from the venerable Father Brunson, who was sick and unable to be present at the Annual Conference, which he had attended for over sixty-three years. A brother was appointed by the Conference to make a suitable response to the letter.

Four ministers died this year. REV. ENOCH TASKER was born in Sheffield, England, February 20, 1826, and died at Eau Claire, December 16, 1880. He had been in the ministerial work for thirty-one years. During this period he was pastor on several of the best charges in the Conference. For five years he served as chaplain of the Wisconsin State Prison, at Waupun. For four years he was presiding elder. He was a brother of more than ordinary ability. His sermons were carefully prepared, gen-

erally short, containing no superfluities, and were pointed to the heart. He was a good pastor, and diligent in attending to all the interests of the Church. His life was that of a true, exemplary Christian. He was dearly beloved by all his brethren, and is now enjoying the full fruition of eternal life. His companion, who faithfully with him endured the toils and labors incident to the life of an itinerant, resides at Eau Claire, a consistent Christian, and devoted to the Zion in which her translated husband lived and died.

REV. IRA A. SWEATLAND was born in Derby, Vermont, October 12, 1810, and died at Mauston, April 30, 1881. In his twenty-second year he united with the New Hampshire Conference on trial. In 1854 he came to Wisconsin, and was stationed at Baraboo, Madison, and other important places in the Conference, until his health failed. He sustained a superannuated relation to the Conference for twelve years prior to his death. In broken tones, a short time before his death, he exclaimed: "Happy! Happy!" His aged companion still lingers on the shores of time, full of hope and expectation.

REV. C. Z. CROSSETT was born at Danbury, Vermont, September 16, 1852, and died at Pepin, January 5, 1881. His term of service in the ministry was short, he being received on trial in 1877. Just before he died, he said: "I would not exchange what I now possess for half a dozen worlds like this."

REV. W. S. WRIGHT was born in WOLFORD COUNTY, Canada, in 1832, and died in Dodgeville, August 25, 1881. In his seventeenth year he was converted. In 1855 he joined the Niagara Conference of the Methodist Episcopal Church in Canada. In 1866 he came to Wisconsin, and was admitted on his credentials into the Northwest Wisconsin Conference. He labored in Wisconsin fifteen years, during four of which he was presiding elder. His death

was sudden but peaceful. His companion resides in her Dakota home.

The twenty-eighth session was held in Portage, September 13, 1882, Bishop Andrews presiding.

J. J. Austin was received by transfer from the Troy Conference. James Havens and E. Tench were readmitted. Five were admitted on trial. E. Trimm, S. W. Trousdale, and B. Nott remain in the Conference in the active work. Although but seven years since their admission, yet they are now successfully filling three important charges in the Conference. M. J. Robinson and T. W. North were also received, the former being now supernumerary; and the latter, after two years, was transferred to the Wisconsin Conference, and is now stationed at Lake Geneva.

Five were located at their own request. Brother J. H. Whitney was one of the number. He had done several years' good service in this and the Tennessee Conference; but his health failing him, he, reluctantly to himself and to the regret of the Conference, thought it best to locate. He resides in Baraboo, ever ready to assist the pastor, and by his presence and means aiding in the good work.

One was located by the Conference; but it was thought by some that a trial and expulsion would have more fully honored the Church.

Against three brethren charges were preferred, and trials were held by select numbers appointed by the Conference. One case resulted in an acquittal. Another was the case of a brother who refused to leave the charge upon which he had been for two years, and who was appointed to a much better charge on the same district. The fact of the officials of the charge having requested his removal did not appear to have the least weight with him. He persistently refused to leave the parsonage. He was arraigned before a committee, who "suspended" him, and

as he failed to appear at the Conference in his defense, but sent a request that he should be "located or allowed to withdraw," the Conference allowed him to "withdraw under charges." The other brother was charged with immorality. He had been repeatedly informed of the time and place of trial, but failed to appear in his defense; therefore the "select number," after considering the case, "expelled" him.

E. E. Clough was appointed "Custodian of Conference Historical Records."

Two of the veterans of the Conference died this year. REV. ALFRED BRUNSON, D. D., was born in Danbury, Connecticut, February 9, 1793, and died at Prairie du Chien, Wisconsin, August 3, 1882, in the ninetieth year of his age. In July, 1809, he was converted, and joined the Methodist Episcopal Church. In 1820 he joined the Ohio Conference. During the fifteen years of his labors in it he gathered into the Church hundreds of souls. In 1835 he was appointed superintendent of the Indian Missions, on the Upper Mississippi. He moved his family in 1836, and settled in Prairie du Chien, bringing his house with him, from which he never moved his family up to the time of his death. During the forty-seven years of his residence in Wisconsin, he sustained an effective relation for twenty-four years, in fourteen of which he was presiding elder. He was superannuated twenty-three years. For some time during this period he was, under the appointment of the Secretary of War, Indian agent on Lake Superior. The rest of his superannuation embraced those years when bodily infirmity compelled him to rest. He was delegate to the General Conferences of 1832, 1860, 1868, and 1872. He was a man of great force of character, of indomitable will, and wonderful perseverance. It was not without some reason that he was sometimes jokingly called "King Alfred." His convictions of duty were strong, and his

love for truth very great. His habits were exceedingly methodical, and he acquired a large store of knowledge. As a writer he was known throughout the Church. The pages of the secular and religious papers, and the more ponderous *Methodist Quarterly*, bristled with his many utterances. He was the author of the "Western Pioneer," in two volumes, and a "Key to the Apocalypse." He was the recipient of several academic titles. In 1834, Allegheny College, Pennsylvania, conferred on him the honorary degree of A. M., and Galesville University that of D. D. During his last affliction, although his once stalwart body wasted to a skeleton, no word of complaint fell from his lips but once, when he expressed a hope that he would soon be at rest. A few days before his death, he said to a ministerial brother in broken accents: "The name of Jesus never seemed so sweet to me as now." The power of speech failed him for some days before his spirit fled, but he seemed conscious of what was passing around him. In his death it may be truly said, "A prince and a great man has fallen in Israel."

REV. J. L. WILLIAMS was born in Washington County, Pennsylvania, January 15, 1808, and died in Lafayette, Illinois, December 16, 1881. In 1833 he was admitted on trial in the Pittsburg Conference, in which he remained for sixteen years. In 1849 he was transferred to the Wisconsin Conference. In 1856, by change of Conference boundaries, he became a member of the West Wisconsin Conference. He took an active part in the business of the Annual Conference. He was the first secretary of the West Wisconsin Conference, in which capacity he served eight years. He was one of the delegates to the General Conference of 1860. When in his vigor he was an able preacher, often moving the entire audience. In debate he had the faculty of maintaining, on his part, great composure and self-possession. For many years he was in feeble

health, he being superannuated twenty years. He was a good man, and an able minister of the gospel of Christ.

The twenty-ninth session was held at Baraboo, September 26, 1883, Bishop Hurst presiding.

W. F. Delap returned to the Conference by transfer, and the Conference was glad to welcome his return, he being one of the "Home Guards" of the Conference. With regret the Conference had to part with J. S. Thompson, E. D. Huntly, and J. F. Zeigler by transfer. The latter, however, saw the "error of his ways," and soon returned. One was located at his request, and one was located by the Conference.

The Conference was greatly entertained and edified by the visit of Rev. B. H. Badley, D. D., and his wife, from Lucknow, India, who, by their addresses and intercourse with the Conference, greatly endeared themselves and the cause they represented to the Conference. Brother and Sister Badley have now been in that distant and difficult mission-field seventeen years, and have done a noble work for our Church.

James Lawson was appointed to preach a centennial sermon at the next Conference.

Two ministers died during the year. CYRUS LISCOMB was born in Vermont, September 21, 1806, and died at New Richmond, Wisconsin, March 23, 1883. He preached in his early days in the Vermont and Troy Conferences. In 1866 he was transferred to the Northwest Wisconsin Conference, but was only able to do two years of effective work in that Conference. For fourteen years he was a superannuate in Wisconsin, and at the ripe age of seventy-seven years, he entered into rest.

JAMES T. PRYOR was born in Cornwall, England, September 4, 1814, and died at Dodgeville, Wisconsin, September 11, 1883. He came to the United States in 1842, and settled in Mineral Point. Soon after his arrival he was

converted. In 1851 he was admitted on trial in the Wisconsin Conference, and by Conference division, in 1856, became a member of the West Wisconsin Conference. He was effective for twenty-four years, during which he was presiding elder for four years. Prior to his death he was superannuated for eight years, residing in Dodgeville, near his son James, who is a local preacher, and loyal to the Church of his now sainted parents. Brother Pryor, as a preacher, was earnest and logical, ever maintaining the great fundamental doctrines of our holy Christianity. His death occurred very suddenly, and he expired without a struggle.

The delegates to the General Conference of 1884 were W. J. McKay, M. Benson, and J. E. Irish; reserves—G. W. Case and H. Goodsell.

The Electoral Conference of Laymen met September 28, 1883, and organized by the appointment of Ira A. Bradford, president, and J. T. Pryor, secretary. The Conference expressed itself by resolution as opposed to the extension of time of the pastoral office, fearing it would "impair the efficiency of the itinerancy." They favored "universal and absolute prohibition of the liquor-traffic" by State and National Constitutional provisions, and urged that "petitions should be sent to the Legislature of the State asking them to submit to the votes of the State an amendment to the State Constitution to prohibit the manufacture and sale of intoxicating liquors as a beverage."

H. Harnden, of Madison, and Ira A. Bradford, of Augusta, were elected delegates to the General Conference; and F. L. Sanborn, of Portage, and E. E. Bentley, of La Crosse, reserves.

John A. Willey, A. Chalfant, and James Barnett were admitted on trial. The two former, since their admission, have taken the theological course at Garrett Biblical Insti-

tute, Evanston. The latter, for six years, has continued in successful circuit work.

The thirtieth annual session met at Eau Claire, September 25, 1884, Bishop Mallalieu presiding.

This was the fourth Annual Conference held in this city. The first appointment of a Methodist minister to this city was in 1859, and yet in the short space of twenty-five years four Conference sessions meet there and are admirably taken care of by the citizens.

A. M. Pilcher was received by transfer. He has occupied several important stations in the Conference with success. He accomplished a much needed work in Sparta, in remodeling and beautifying the church at that place.

Three were admitted on trial. Two of the number—John F. Cowling and Frank Haight—continue in the ranks, giving promise of much usefulness.

G. A. Fulcher was received from the Methodist Church of Canada. After being in the Conference two years, he was permitted to withdraw.

D. M. Sinclair was readmitted on credentials from the Free Methodist Church. He was formerly a member of the Genesee Conference, and afterwards, coming to Wisconsin, he labored several years among the Free Methodists, being presiding elder several years. He saw, however, that the polity and usages of the Methodist Episcopal Church presented greater "opportunities of usefulness." Since he joined our Conference he has done good work. He is an able preacher and a good pastor.

The Conference passed the following resolution :

"Having heard with pleasure the very able Centennial sermon preached by Rev. Jas. Lawson, and deeming the same worthy of a careful reading by all our people, we hereby request the author to furnish a copy for the publisher of our Minutes, and that the publisher be instructed

to give the same a place in the Minutes for the present year."

Agreeably to this resolution the sermon was published. Our space will only permit the briefest review of the discourse. The author, after stating the object of the General Conference in ordering the celebration of the organization of the Methodist Episcopal Church of December 25, 1784, gave a review of the progress of the Church during the century; so that at the present the followers of Wesley are so wide-spread that "over five million communicants are called by his name; over one hundred and twenty-five thousand itinerant preachers are preaching the same gospel he preached; nearly six millions of children are in Methodist Sabbath-schools, and thirty millions of adherents are under Methodist influence." The author then proceeded to show what the "influence of Methodism had been, during the century, on other denominations and on the Nation." This influence he pointed out to be that of "modifying the methods of other Churches, teaching them the power of woman in Christian work, shortening the pastorate of other Churches, in great modifications of their doctrines, and in their Christian life and experience." The influence of Methodism during the century on the Nation, he showed to have been most beneficial in "its loyalty to the Republic, in the adaptation of her usages and doctrines to the American people, in her outspoken sentiments on all moral questions, and her beneficial influence in the actual conversion of many millions of American citizens." Her present prominent position in the world was shown by many forcible quotations from the secular press of the world, closing with the immortal words of George C. Cookman, uttered during the Centennial of Wesleyan Methodism, in 1839: "Methodism, like the eagle, has proudly reached her centennial; but not like the eagle to fold her

wings, bow her head, and die ; but only to plume her pinions for a loftier and grander flight."

Measures were taken at this session to organize a Superannuated Preachers' Endowment Fund. A constitution was adopted, and trustees of the fund appointed, with instructions to secure its incorporation. This the trustees attended to, and the society was placed in working order.

Three ministers died during the year.

REV. JOHN KNIBBS was born in Woodstock, England, March 2, 1829, and died at Prairie du Chien, Wisconsin, February 1, 1884. He was educated at Oxford University, where he remained for twelve years as student or teacher, and was there prepared for the Episcopal ministry. He came to the United States in 1856, and immediately united with the Methodist Episcopal Church. On his uniting with the Church in Prairie du Chien, he was given license to preach, and employed, by the presiding elder, on the Eastman Mission. His experience during this year has already been detailed, in which he was crippled for life. For twenty-seven years he was engaged without any interruption in the ministry, serving on several of the most important stations in the Conference. When conscious of his nearness to death, he talked with his family and made all arrangements for his funeral, and said "that were it not for their sorrow, he would gladly go home and be at rest." He was a very able preacher, a ripe scholar, and an exemplary Christian. He was kind and congenial to all. He lived to bless the world, and did all his work well.

REV. S. O. BROWNE was born at Acworth, New Hampshire, September 23, 1821, and died in Baraboo, Wisconsin, October 21, 1883. He was converted in early life. In 1869 he came to Wisconsin and was admitted on trial in the Conference. He remained in the active work for seven years, after which he was supernumerary for eight years.

He was a man of strong and positive character, and had a deep religious experience.

REV. W. E. ROBINSON was born September 30, 1857, and was drowned in Lake Pepin, December 3, 1883. He was on his first charge when he met his untimely end. He was a young man of fair promise.

The thirty-first Conference session was held in Dodgeville, September 24, 1885, Bishop Bowman presiding.

Six were admitted on trial. (See Appendix D.) In regard to their nationality they were widely scattered, two being natives of the United States, two of England, one of French, and one of Welsh origin, but were all young men of promise.

S. P. Blake was received by transfer from the Michigan Conference, where he had traveled eleven years. In Wisconsin he has been cordially received by the Conference, and upon the charges on which he has been pastor he has been blest and owned of God. On all moral questions he is in the advance, always ready to strike heavy blows against evil.

One was permitted to withdraw if he paid his debt at the Book Concern, and one was charged with "unministerial conduct," and the Conference ordered that he be "admonished by the bishop."

The report of the Committee on Temperance, at this session, created quite a discussion. Some thought it was too outspoken in regard to those who, of "two evils, thought they chose the least" by voting at the recent elections in the State for "high license." After discussion, the report of the committee was substituted by the paragraph of the Discipline which declared that "we are unalterably opposed to the enactment of laws that propose by license, taxing, or otherwise, to regulate the drink-traffic, because they provide for its continuance and afford no protection against its ravages." This substitute was adopted

by the Conference, many voting for it who were much opposed to the report of the committee, though that report, many thought, was not near as strong a protest against license as the substitute which was adopted.

The Superannuated Preachers' Endowment Fund was increased at this Conference. An afternoon was devoted to its interests, and \$1,500 was pledged, \$650 of which was from the laity then present. This fund has continued slowly to increase, so that at the present (1889) it amounts to \$4,355. There has been no very large amount given to it by any one individual, the largest being \$100. It ought to receive the legacies and bequests of our wealthy laymen, and be run up without delay to \$20,000. The society is legally organized; the trustees, one-half of whom are laymen, are true and faithful. The funds of the society, under the able management of Hon. M. Herriek, of Hudson, are not only amply secured, but in 1888 earned $9\frac{1}{2}$ per cent.

REV. J. J. AUSTIN died at Sechlerville, Wisconsin, May 23, 1885. He was born February 18, 1838, in Brooklyn, Ohio. In early life he was converted and united with the Church. After preaching about twenty years in the Troy Conference, in 1882 he was transferred to the West Wisconsin Conference, where he labored three years, when he was suddenly called away in the midst of his labors. His companion and three children are left to mourn his loss.

The thirty-second session met at Black River Falls, September 30, 1886, Bishop Merrill presiding.

G. W. Horton was received by transfer from the Wisconsin Conference.

Nine were admitted on trial (see Appendix D), who, with one exception, are proving themselves to be good workmen in the ministry.

W. S. Hayes was received on credentials from the United Brethren Church.

Hon. Wm. Price, representative to Congress, was invited to address the Conference. He spoke very feelingly of what Methodist preachers had endured in carrying the gospel to the people, especially in the northwest part of the State. Mr. Price had himself done much in aiding them in their work, and that, with his strong and outspoken temperance sentiments, made him a general favorite with the ministers of the Conference. It is with regret that we have to record his lamented death a few weeks after this Conference.

A memorial was adopted, to be forwarded to Congress, asking that "they would enact such measures as would secure to the Chinese in the United States the same protection afforded to all others, in life, liberty, and the pursuit of happiness, and asking that the 'Indemnity Bill' be passed."

Three ministers died during this year.

REV. JAS. HIGHTSHOE was born in Ohio, April 28, 1835, and died at Marble Rock, Iowa, January 27, 1886. He was converted in early life. In 1856 he was admitted into the West Wisconsin Conference on trial. During the twenty-eight years of his connection with the Conference, on account of physical debility, he was only able to render eight years of effective service. He was a deeply pious and devoted Christian man.

REV. HENRY DOCKHAM was born in Ogdensburg, New York, March 16, 1826, and died at Prescott, Wisconsin, April 24, 1886. In 1849 he was admitted on trial in the Bay of Quinte Conference of the Methodist Episcopal Church in Canada. In 1873 he came to Wisconsin and settled in business in Monroe. In 1878 he was readmitted into the West Wisconsin Conference, in which he remained eight years, up to the time of his death. His death was

sudden and unexpected. He pursued his work during the day, and retired to rest as usual. At about one o'clock he complained to his wife of being very ill, and in about one hour he died. He was a man of good talent, and of a pure spirit.

REV. EDWARD MCGINLEY was born in Ireland in 1813, and died at Avoca, Wisconsin, May 15, 1886. In 1864 he was admitted on trial in the Conference. He was twenty years effective and two superannuated. He believed in Methodist theology, especially in the doctrine of entire sanctification. As a Christian he was always happy; his prayers almost always ended in ecstasies. There was a wonderful influence in his outbursts of praise. His utterances of Amen! Hallelujah! Glory be to Jesus! would often inspire a whole congregation and lift it heavenwards. In his experience he would often enthusiastically say: "I am twelve leagues above cloud-line, and still rising, hallelujah!"

CHAPTER XI.

WEST WISCONSIN CONFERENCE, 1887-9.

THE thirty-third Conference session was held at Mineral Point, September 28, 1887, Bishop Fowler presiding. O. H. P. Smith was received by transfer from the Wisconsin Conference. W. Ingersoll was transferred to the Montana, and C. R. Kellerman to the Minnesota Conference. H. C. Myers, who had traveled eight years in the North Indiana, and H. W. Troy six years in the Minnesota Conference, were readmitted. The latter was stationed at Coleman Chapel, La Crosse, where he did good work. He is now the popular pastor at Black River Falls.

Seven were admitted on trial. (See Appendix D.) Five of the number continue in the work, one has been transferred to Nevada, while another has been promoted to his "heavenly home."

The Conference was greatly privileged and profited by the visit of Rev. J. M. (now Bishop) Thoburn, of India. His able sermons and addresses were greatly enjoyed. The Conference and audience cheerfully gave him about \$200, to assist in forwarding a missionary immediately to India.

A memorial was prepared and forwarded by the delegates to the General Conference, petitioning that body to establish a "Board of Conference Claimants." The General Conference of 1888 organized such a "Board," but as yet its efficiency is not manifest; we have no doubt but that in the near future it will become active and efficient.

E. L. Eaton, B. E. Wheeler, and W. J. McKay were

elected delegates to the General Conference, and J. Tresidder and M. B. Balch reserves.

The Lay Electoral Conference held its session, September 30, 1887. M. Herrick, of Hudson, was elected president, and W. T. Jennings, of Platteville, secretary. The Lay Conference expressed itself by resolution as pleased with the action of the General Conference of 1864 in its utterances on prohibition. They also again declared their readiness to assist in raising a permanent fund for the superannuated preachers of the Conference. The delegates elected to the General Conference were, E. E. Bentley, of La Crosse, and J. B. Jones, of Hudson, with P. J. Layne, of Viroqua, and Jas. Spensley, of Mineral Point, reserves.

Two aged veterans died this year. REV. J. C. ASPENWALL was born at Bradford, Vt., April 5, 1809, and died in Lodi, Wis., September 7, 1887. He united with the Maine Conference in 1831, and remained in that Conference for over twenty-six years, during four of which he was presiding elder and delegate to the General Conference of 1852 at Boston. In 1857 he was transferred to the Wisconsin, and in 1859 to the West Wisconsin Conference. He was identified with the work in Wisconsin for thirty years, during five of which he was presiding elder. He was a man of strong aggressive convictions, and on all moral questions of reform was always in the advance. During the years of controversy, through which the Church and Nation passed in regard to the freedom of the colored race, he was most active. It was his delight to admit that, in those stirring days, "he had assisted many a slave on their way to Canada." On the question of the prohibition of the liquor-traffic he was equally active. He was a good preacher. His sermons were evangelical to the core, and full of the fire of the Spirit. In his Conference relation he was pleasant and congenial. For nearly thirty years he drafted many of the Conference reports. His companion

and several children, all of whom are now settled in life, live to revere the memory of one they loved and one who lived so long as a "burning and shining light." About two weeks before his death he preached a sermon in the city of Madison, on Old People's Day, selecting as his theme, the "Ministry of Angels." He dwelt feelingly on the thought that angels "minister to the saints at death." This was his last sermon. Soon he experienced the blessed truth that he preached to others, in angelic ministrations to himself at death.

REV. RANSOM GOULD died at Mount Vernon, Iowa, in 1887. He was received on trial in 1854. He was only effective in the West Wisconsin Conference for nine years. He was a superannuate for twenty-two years, which relation he sustained at his death. He was a man of fair pulpit abilities, and to his death maintained a good Christian character.

F. W. Straw was received from the Canada Conference, and elected to deacon's orders. In 1866 he went to Garrett Biblical Institute, Evanston, to pursue a three year's course, and was employed as a supply up to the time of his graduation.

The thirty-fourth session of the Conference met at Mauston, October 3, 1888, Bishop Andrews presiding.

F. H. Harvey, John N. Mills, E. F. Marcellus, W. M. Martin, G. W. Merrifield, and C. W. Bennett were transferred to the Conference. The latter is one of the professors in Garrett Biblical Institute, a ripe scholar, a minister of thirty-two years' experience, and the author of several valuable theological works. All of the brethren received by transfer this year were fine accessions, and were all heartily welcomed to the Conference. Seven were admitted on trial (see Appendix D)—a class which the bishop, in view of their age, education, and devotedness, called "a promising class of candidates."

Dr. J. O. Peck visited the Conference as representative of the Missionary Board. He greatly interested and impressed the Conference with his thrilling representation of the mission-field.

E. B. Russell, after over thirty years of unceasing labor in the itinerant life, was compelled to retire. The Conference expressed its regret at parting with him from the active work, and promised to welcome his return (should he ever be able) to the effective ranks.

The Conference this year adopted the method of appointing the "standing committees" for the succeeding year, thus giving more time for the preparation of their reports.

Two aged members of the Conference died this year. REV. W. B. HAZLETINE was born in Middletown, Vt., May 22, 1816, and died at Mazomanie, June 13, 1888. He was received on trial in the Troy Conference in 1843, and for twelve years labored in that Conference. In 1856 he came to Wisconsin, and at the first session of the West Wisconsin Conference, he was readmitted. For twenty-six years he labored successfully on various important charges in the Conference, and during four of these years he was presiding elder. For seven years he was superannuated, but continued to preach whenever he was able. He was a man of thought. He prepared and preached his own sermons. As a preacher, when at his best, it would not have been any easy work to find his peer. Only a few years ago his son Theodore, a member of the Rock River Conference, died in the prime of life. His son William resides near Baraboo, deeply attached to the Church in which his father lived and died. He is an able, efficient, and consistent Christian. Sister Hazletine, a truly devout and intelligent Christian lady, resides on the old homestead near Baraboo.

REV. W. H. THOMSON was born in Tyringham, Massachusetts, October 7, 1817, and died April 19, 1888. He was converted when young in a prayer-meeting under the

leadership of "Old John Brown." He was received on trial in the Wisconsin Conference in 1850. In 1852, after the devastating "snow-storm," he was stationed in Madison, where he succeeded in quieting the troubled waters, and measurably restoring peace in that place. The first Methodist Episcopal Church at Madison was finished and dedicated during his pastorate, much of the work on the church being done with his own hands. While pastor in Baraboo in 1853, he instituted a system of uniform lessons in the Sabbath-school, having the text and topic for the entire year printed. He was thus many years in advance of the later "Berean" idea. He was for thirty years a superannuated member of the Conference, residing most of that time in Chicago. During his long residence in Chicago, he was engaged, as far as his strength would permit, in mission-work in that city. He organized and carried on a Sabbath-school among the Chinese. They learned to love him, and many a Chinese in that city will tell to others their indebtedness to "Good Brudder Thom Sing."

The thirty-fifth Annual Conference met in Sparta, September 18, 1889, Bishop Newman presiding.

The Conference was honored with the presence of Dr. Hobart and his wife, from Minnesota. He presided at the Conference love-feast. All felt that to him, Methodism in Wisconsin was more indebted than to any other man. Chaplain McCabe was also present, and with his songs and addresses greatly entertained the Conference.

Nine most promising young men were admitted on trial (see Appendix D), one being the son of Rev. A. M. Pilcher, of Sparta.

David Whiting was received by transfer from the Wisconsin Conference. He was ordained in the Free-will Baptist Church in the State of New York. In 1873 he was received on his credentials into the Methodist Episcopal Church. In 1879 he came to Wisconsin, and in 1880 was admitted on trial into the Wisconsin Conference, and

was successful during the nine years in which he remained in that Conference. He is now in his second year on the Benton Circuit.

E. W. Allen, A. H. Yokum, R. Burnip, J. I. Bartolomew, and E. L. Eaton were transferred to other Conferences to the regret of the brethren.

A new feature of this Conference was a half-hour lecture by Bishop Newman each morning on "Appliances, Means, and Methods" for successful work in the ministry. These lectures were very entertaining and instructive, both to young and old.

A resolution was passed looking towards arrangements by the two Conferences in the State for a proper observance of the Semi-centennial of the first Annual Conference held in the State of Wisconsin, which convened in Platteville, August 25, 1841. A committee was appointed to confer with a similar committee of the Wisconsin Conference. The joint committees met in Beaver Dam, September 26, 1889, and after due consultation agreed to recommend the observance of that event by the two Annual Conferences (if it be possible) holding a reunion during their sessions of 1891, and that each Conference at their sessions of 1890 adopt suitable plans for its observance through the two Conferences.

The dividend from the Book Concern to the Conference was a most liberal one, amounting to \$1,023. The nearest approach to this amount was in 1851, when the Conference received \$800 from the Book Concern.

An increase of 1,019 members and \$1,121 missionary collections was reported this year.

Jas. Lawson, E. Bradford, Jr., Professor J. C. Freeman, and Professor R. B. Dudgeon were appointed delegates to the Ecumenical Conference of Methodism, to be held in the United States in 1891; and M. B. Balch and Jas. Spensley, alternates.

The West Wisconsin Conference Historical Society

was organized, and a constitution adopted. Its object is "to collect and preserve such records, reminiscences, memorials, and relics as are connected with the rise and progress of the Methodist Episcopal Church (having more special reference to Wisconsin), and to promote and disseminate a knowledge of Methodist history by means of addresses, essays, and public meetings." The following officers of this society were elected: B. E. Wheeler, president; I. F. Nuzum, recording secretary; Jas. Lawson, corresponding secretary; F. W. Hall, archivist; and M. B. Balch, treasurer.

The Conference favored the organization of a "Mutual Church and Parsonage Insurance Company," believing that we could in that way insure our churches and parsonages at a much cheaper rate than was offered by any other company.

A communication was addressed to the Conference in regard to "Chaplains in the Army," from which it appeared that, out of 134 posts in the United States Army, only 34 were provided with chaplains. The Conference urged that "our senators and representatives in Congress should see that this delinquency should be rectified by the appointment of men to those posts who should represent the vigor, intellect, and piety of the Church."

A West Wisconsin Conference Epworth League was organized and a constitution adopted. The following officers were elected: B. E. Wheeler, president; S. W. Trousdale, corresponding secretary; B. Nott, recording secretary; and A. M. Pilcher, treasurer. This organization is fast growing in popularity with the young people of the Church and congregation. It promises to be a power for good in the near future.

Five brethren died during the year. REV. WM. HAW was born near Ripon, England, February 22, 1836, and died at Monroe, Wis., October 13, 1888. At the age of nineteen he was converted at a camp-meeting near Platteville, Wis., and united with the Methodist Episcopal

Church. At the first session of the West Wisconsin Conference, in 1856, he was admitted on trial. In 1860, by the organization of the Northwest Wisconsin Conference, he became a member of that body, where he remained during the eight years of its existence. In 1868, that Conference being merged in the West Wisconsin Conference, he became a member of it, and remained in it for twenty years, filling successfully several important appointments to the time of his death. During his ministry of thirty-three years, he was presiding elder for ten years. He was delegate to the General Conferences of 1876 and 1880. As a preacher he excelled. His sermons were arranged with great care, and were both on his memory and heart. He was a safe and wise counselor, and his judgment generally correct. His death was sudden and unexpected. The evening before his death he retired to rest, apparently well; about four o'clock the next morning his companion was awakened by his making strange and unintelligible sounds. She spoke to him, but received no answer. Medical aid was called, but it was in vain. He never spoke, but lingered until about six o'clock P. M., when his spirit fled to the regions of the blest. His companion, in about three months after his death, joined his society again in the home of the blest.

J. M. WELLS was born in the State of New York, July 24, 1815, and died in Arkansaw, Wis., October 30, 1888. In 1849 he moved with his family to Wisconsin. In 1851 he was admitted on trial in the Wisconsin Conference, and by change of boundaries in 1856 became a member of the West Wisconsin Conference. During the thirty two years in this Conference he was effective nineteen, located eight, and superannuated five years. He was a good preacher, Wesleyan in doctrine, and sound in the faith, winning many souls to Christ.

REV. P. K. JONES was born at Cape Vincent, New York, May 18, 1851, and died at Eau Claire, Wis., May

30, 1889. He was in early life left an orphan, being thrown entirely on his own resources. At a camp-meeting in his seventeenth year he was converted, and from that time became an active worker, especially among the colored people and the lower classes. In 1874 he came to Wisconsin, and in 1876 was admitted on trial in the West Wisconsin Conference. For ten years he did noble work on his charges, and never failed to have an extensive revival. His health failing, in 1887 he was made supernumerary. He was a kind husband, an indulgent father, a tireless worker, and a fearless, faithful preacher. After a brief sickness, he died triumphantly in the full assurance of faith.

REV. W. S. HAYES was born December 27, 1846, and died at Judah, Wis., January 16, 1889. In 1875 he joined the Rock River Conference of the United Brethren Church, remaining with them until 1885, when he was received on his credentials into the West Wisconsin Conference, in which he labored three years, until the Master called him home. His last moments were triumphant, saying: "Praise God, deliverance has come!"

REV. FRED. F. LEWIS was born in the town of Green, Pa., May 27, 1855, and died at Argyle, January 31, 1889. He was converted in early life. In 1887 he was admitted on trial in the Conference, and returned to Sextonville charge, upon which he had traveled the previous year. In 1888, very soon after Conference, he was taken sick, and realizing that his work was done, he went to the home of his father, the Rev. T. J. Lewis, at Argyle. There he lingered for a few months, until he exchanged labor for rest and earth for heaven. He was a young man of promise, being studious, energetic, and pious. His death was a complete triumph over the "last enemy."

W. W. Wheaton and W. H. McMillan were superannuated—the former having been twenty-six and the latter seventeen years in the work.

PART IV.

HISTORY OF OTHER METHODIST BODIES.

PRIMITIVE METHODIST CHURCH.

EVERY intelligent reader understands that the form of Christianity designated as *Methodism* originated in England, about the middle of the last century.* For several years all adherents thereto were known as Wesleyans, or Wesleyan Methodists.

At length secessions from the main body occurred. One of these culminated in the formation of what was called the Primitive Methodist Society. It seems to have had a providential mission in that country.

The year 1842 is the date of its inception in Wisconsin. In that year several persons, who had been members of the society just named, in England, residing in Southwestern Wisconsin and Northwestern Illinois, formed themselves into a similar organization. Their names were John Leekley, Margaret Leekley, Robert Hodgson, Jane Hodgson, Richard Hodgson, Mary Ann Hodgson, F. Dobson, James Thompson, and Mary Leekley.

As these resided on either side of the line between the States just named, we know not how many were within our territory.

* The first society was formed by Mr. Wesley, October 25, 1739.

Their first Quarterly Conference was held at Grant Hill, near Galena, February 25, 1843. At this they "engaged an itinerant preacher, and made suitable regulations for carrying forward the work of God." Their organization seems yet to have been incomplete. So, on the 7th of September, 1844, a convention was held, at which an Annual Conference was "appointed, and a Discipline adopted." Meanwhile "a second itinerant preacher" had been called into the work. It will thus be seen that they entered this field about ten years after the Methodist Episcopal Church did. The writer has not been able to ascertain the number of members at the time of their completed organization; but from the "Introduction" to their Discipline it would seem they had greatly prospered since their beginning.

Their work in Wisconsin now stands connected with what is called "The Western Conference" (there being another in the more Eastern States), which embraces pastoral charges also in Illinois, Michigan, Iowa, and one in New Mexico—in all, *twenty-four*. Of these, thirteen are in Wisconsin.

The reader is here furnished with a statistical summary from the Minutes of their last (forty-fifth) Conference :

Effective preachers (<i>i. e.</i> , those in the active pastoral work),	13
Superannuate,	1
Pastoral charges,	13
Local preachers,	38
"Approved members,"	1,249
On trial,	106
Sunday-schools,	27
Scholars in same,	1,864
Church edifices,	33
Parsonages,	13
Valuation of Church property	\$51,250
Mission Fund,	421
Bible Society Fund,	20

It will be seen that the advance of this branch of Methodism in Wisconsin has been small. As their work is mainly among a certain class of English people, some have doubted whether they have a divine mission in Wisconsin. Yet they may have brought some to Christ who would not have been reached by any other agency. Their continuance as a separate body must be determined by a conviction of their own responsibility. Far be it from this writer to forbid their "casting out devils because they follow not with us."

METHODISM IN WISCONSIN, AMONG THE
GERMANS.

THIS is an important branch of evangelistic work in our State. It has been carried on by two distinct ecclesiastical bodies; viz., the Evangelical Association and the Methodist Episcopal Church. These will be treated in the order of their introduction into Wisconsin.

The Evangelical Association originated in Pennsylvania about the beginning of this century. One Jacob Albright, a German *local preacher* in the Methodist Episcopal Church, had been preaching among his countrymen in the eastern part of that State with great success for a few years. Seeing himself at the head of an extensive religious movement, and being unambitious for fame, he desired Bishop Asbury to take those thus brought to God under his care by recognizing them as members of the Methodist Episcopal Church, and furnishing them with pastors. But the bishop did not think it wise to connect this with the English work. Hence, Mr. Albright was shut up to one of two things—either to leave these people without proper pastoral care, or to organize them into a body and supply them with the ordinances of religion. He very wisely chose the latter, and in the year 1800 the organization was effected.

They are a zealous, successful, and influential people—the most numerous of any branch of Methodism among the foreign population of this country. In doctrine they are identical with the Methodist Episcopal Church, and very similar in polity. They are episcopal in government,

though this word is not a part of their corporate name. Their bishops and presiding elders are elected quadrennially.

In 1840 their work began in this State under the ministry of Rev. John Lutz—a young man “full of faith and power.” Milwaukee and vicinity were the scene of his labors.

The writer made definite arrangement for a full account of this department of Wisconsin Methodism; but failing to obtain it, the Rev. John L. Stroebel, late pastor of the Church of this denomination in Appleton, has kindly furnished the following condensed sketch, which must suffice: “The first class was organized in the town of Greenfield, and E. G. Eslinger, one of the late ministers, was elected as class-leader. Our first church was built at Milwaukee, on the corner of Fourth and Cedar Streets. The beginning was hard and full of sacrifice; but with God’s help the work prospered and spread from year to year. We now have six churches in Milwaukee, with a membership of over one thousand. We also have churches in all the principal cities and villages of the State. The total number of preachers in charge in the State is 80, and the local preachers 30; total membership, 11,588. Church edifices, 165, valued at \$340,437; parsonages, 62, valued at \$77,200; Sunday-schools, 184; officers and teachers, 2,057; scholars, 10,000. The prospects of our Church for the future were never better than at present, the Church being in a growing condition. In a great many places our work is carried on in the English language, and many of our preachers officiate in both languages.”

It is due this denomination to add that, like every other branch of Methodism in this country, they stand in antagonism to the liquor-traffic—the greatest scourge and curse of the present age.

THE GERMAN WORK,

IN CONNECTION WITH THE METHODIST EPISCOPAL
CHURCH IN WISCONSIN.

THIS has never been a part of the Wisconsin Conference. On this account, and as a matter of convenience, it is noticed in this part of our history.

The general work of evangelism among the Germans by the Methodist Episcopal Church began, in 1835, by the conversion and subsequent labors of William Nast, who still remains to witness its continued progress. He was born on the 15th of June, 1807, in the city of Stuttgart, in the kingdom of Wurtemberg, Germany, and educated at the university of Tubingen for a minister in the State Church. The widely known David Friedrich Strauss was one of his class-mates; but what a contrast in the results of their lives! Strauss, prostituting his extensive erudition and brilliant talents to the destruction of evangelical faith, probably never awakened an aspiration for a better life, nor led to a serious consideration as to God's design in man's creation. Nast, as we shall see, inaugurated a movement that has already rescued tens of thousands from vicious lives, and lifted them to the relation of "sons and daughters" of the "Lord Almighty." After a long and painful struggle for light, he was brought into a clear experience of salvation through Christ, at a camp-meeting held near the Monongahela River in 1835. The same year he was received into the Ohio Conference, and appointed missionary to the Germans in Cincinnati. For some time he saw little fruit; but at length the promise,

“In due time ye shall reap if ye faint not,” was verified. The work spread in every direction, and with mighty power, till now it numbers over eighty thousand communicants in the United States, included in seven Annual Conferences. Nor is this all. One Conference in Europe, several religious periodicals, colleges, and other literary institutions of high grade, have grown out of this work; and Dr. Nast, in a green old age, with the blessings of thousands that were ready to perish, on his head, is calmly awaiting the call of the Master to a better inheritance.

In the summer of 1846 the now sainted Schreck, pastor of the German work at Quincy, Ill., visited Milwaukee on a missionary tour, and the next fall was appointed missionary to that city. This was the beginning of our German work in Wisconsin. The difficulties encountered were many and severe. Dr. L. S. Jacoby, the presiding elder of Quincy District, in which Milwaukee was included, pronounced them worse than they had found at any other place. Mr. Schreck commenced his public work in a room on Cedar Street, near West Water. In 1847 several German Methodist families arrived from New York City, thus greatly encouraging him in his work.

The first class consisted of six; the three first-named having brought Church letters from New York; viz., Jacob Schreck, Christina Schreck, Maria Roth, Karolina Schmidt, Regina Rheinfrank, and David Rheinfrank. A Sabbath-school was soon formed with twenty scholars.

Wm. Madlung was sent the same year to explore the German settlements in the adjacent country, and thus lay the foundation for further work.

In 1847 a Wisconsin District was formed, with “Conrad Eisemeier presiding elder.”

At the same time Casper Jost, a very talented minister was appointed to Milwaukee. Under his pastorate the first

German Methodist church edifice was commenced, and carried so far towards completion that services were held in it on and after the first Sabbath in November, 1848. To accomplish this cost the pastor much toil at home and abroad. At the close of his second year there he reported forty members and twenty probationers. The church cost \$3,200, three-fourths of which had been collected and paid. This was wonderful success. Philip Barth was pastor from 1849 to 1851, and Wm. Schreck again for the next year, and Louis Tuny for the two years following. G. L. Mulfinger was in charge of the district. In 1854 John Plank succeeded him as presiding elder, and Jacob Haas was appointed pastor at Milwaukee, where he remained two years, and was succeeded by Fred Schuler. This able minister also remained two years, and then followed John Plank as presiding elder of the district. He was succeeded on the district by Peter Himers. The two last named have entered into rest—Himers in March, 1887, and Plank in February, 1890.

In 1860, C. A. Loeber, D. D., one of the strongest men in German Methodism, was pastor at Milwaukee, and was very successful. He was followed by G. L. Mulfinger, another distinguished minister, and his labors there were also "wonderfully blessed." In 1864 two were appointed—Fred Schuler, with F. Rinder as assistant. By their faithful labors they paved the way for a second church. Mr. Schuler remained three years, and was followed by F. Kopp, who was succeeded by J. W. Roecker.

In 1870, John Schnell was pastor of this First Church, as it now began to be called. He remained three years as pastor, and one year as financial agent. The object of this *agency* was to raise funds to erect a larger edifice, which was greatly needed. As he was away much of the time, F. C. Allert, a rising young minister, was ap-

pointed his assistant; and during their term of service the new church was completed and paid for. It stands on the corner of Elventh and Chestnut Streets.

The pastors following these were Peter Himers (appointed in 1874), Fred. Rinder, Richard Frickenseker, Chas. Swert, each three years; Wm. Keller, two years; and Henry Lerupke, the present incumbent.

SECOND CHURCH.

This was an outgrowth of the First German Methodist Episcopal Church in Milwaukee. In 1865, during F. Schuler's second pastorate of the First Church, many of his members lived in the Sixth Ward, far away from the church, and the need of one nearer was severely felt. Accordingly lots were secured on Third Street, between Harmon and Loyd, and a church edifice erected.

The first pastor was Richard Frickenseker, who alternated with Mr. Schuler, pastor of the First Church, in pulpit labor. His three years' pastorate was very successful, many being brought to God. His successors were Jacob Bletsch and Henry Weguer, each three years; John Schnell, two years; J. J. Keller, three years; R. Frickenseker, one; Fred. Rinder, two; G. H. Simons, three; C. Hedler, two; and E. J. Funk, one.

In Mr. Hedler's pastorate his Church was greatly disturbed by the Seventh-day Adventists, whose special work seems to be to tear down other Churches, rather than lead sinners to repentance. But he proved equal to the emergency, and greatly endeared himself to his people. Under Mr. Funk's administration the church property on Third Street was sold, and a very large, elegant edifice erected on the corner of Garfield Avenue and Second Streets.

B. Lampert, now doing grand work in the temper-

ance cause in Chicago, was its next pastor, and was succeeded in 1889 by H. Meyer, who is still doing good work there.

THIRD CHURCH.

In 1875 a mission was commenced on the south side of Menomonee River, which eventuated in the formation of this Church. A house of worship and parsonage were erected on Fifth Avenue. J. C. Rinder, S. F. Fritz, W. Wilke, Wm. Keller, Mr. Deibold, H. Lembe, and A. Meixner have been its pastors. The last named is there still, in his second year.

During Mr. Keller's pastorate the location of the church was changed from Fifth Avenue to Mineral Street.

EMANUEL (FOURTH) CHURCH.

This was an outgrowth of the Second Church. Wm. Wilke, its first pastor, appointed in 1881, secured the erection of a house of worship 40x60 feet on Center Street; and in W. Keller's pastorate, who succeeded him in 1883, a parsonage was built. C. Swert, J. C. Rinder, and C. F. Allert—the present pastor—were his successors.

FIFTH CHURCH.

Early in 1885, after due consultation, it was decided to organize another pastoral charge. Lots were soon purchased on the corner of Fifth and Wright Streets for \$975, and a church edifice, 60x36 feet, was built during the following summer.

At the ensuing Conference (1885), J. A. Mulfinger was appointed its first pastor; and during his two years' service the church was paid for and a parsonage erected. Jacob Schaefer, its second pastor, is still in his work there, succeeding well.

Thus far this sketch has been confined to German Methodism in Milwaukee; and though the hardest field

this evangelistic agency had ever entered, it has succeeded so well that five growing Churches are there in active work. But it was not confined to Milwaukee.

It has been already stated that Wm. Madlung was appointed in 1847 to assist Mr. Schreck. His work was to explore the country. He did this with great success, preaching and forming societies in several different counties. P. Lalk and others followed in similar work, until every part of the State where there were German communities was pretty thoroughly canvassed. Of course some fields were more fruitful than others, which, in part, was due to the different degrees in which the people were entrenched in superstition and infidelity. Still wonders of grace prevailed extensively.

Several places were very *productive of ministers* to supply the growing work. From West Bend and the region around, thirteen were sent out. From Watertown and vicinity ("vicinity" means a large area), five; from Lowell, three; and from Windsor Prairie five joined the itinerant ranks.

Manitowoc and Oshkosh were visited in 1850, and church edifices followed as speedily as could be expected. The one at Oshkosh was destroyed by the great fire there in 1875, but was speedily rebuilt.

"At Columbus German Methodism has long been a power for good." The charge has furnished four ministers for the work.

Early in the fifties a Macedonian cry came to Watertown from Wausau which was promptly heeded by Rev. Pfaeffle, the pastor there. He went on a "missionary tour," and at the ensuing Conference was appointed to that then distant and destitute region. Sixty joined the Church during the year.

By similar process the work spread throughout the State.

A short account of the districts, and a summary of the present condition of the work will close this sketch.

It will be remembered that L. S. Jacoby, presiding elder of Quincy District, in Illinois, was the first presiding elder who visited Milwaukee. In 1847 a Wisconsin District was formed, and Conrad Eisemeier was appointed in charge. It, however, took in the northeastern part of Illinois, extending from Pekin in that State to Sheboygan in Wisconsin. He was succeeded by G. L. Mulfinger in 1851, at the conclusion of whose term in 1853 it was divided, the appointments in Illinois being formed into a district called Chicago, and those in our State into one still called Wisconsin, John Plank being put in charge of the latter. He was succeeded by those whose names follow, who served the terms indicated by the figures; F. Schuler, 1858-1860; P. Himers, 1860-3; F. Kopp, 1863-7; C. A. Loeber, 1867-8; J. J. Keller, 1868-1870.

At the latter date the district was divided—one part being called Milwaukee, the other Fond du Lac. The incumbents of Milwaukee District were J. J. Keller, C. Schuler, G. L. Mulfinger,* C. A. Loeber, John Schnell, and C. Swert, the present incumbent. To the Fond du Lac District the following were the appointees: Geo. Haas (who, after serving faithfully for two years was called to his inheritance above), Richard Frickenseker, C. Schuler, J. Bletsch, B. Lampert, H. Wegner, and S. F. Fritz, who is still doing good work there.

These districts are a part of the Chicago German Conference, and are in the eastern part of Wisconsin.

In the western part of the State are seven pastoral charges connected with the Northern German Conference. According to their last report they have in Wisconsin 38

*This eminent and useful minister passed to his reward in July, 1886, having fought a good fight and kept the faith for many years.

ministers in active service; 4,743 full members; 672 probationers; 37 local preachers; 95 church edifices valued at \$179,000; 43 parsonages valued at \$50,000; 105 Sabbath-schools; 1,070 officers and teachers; and 4,626 scholars.

METHODISM AMONG THE SCANDINAVIANS IN WISCONSIN.

SCANDINAVIA is understood to embrace Sweden, Norway, and Denmark. But as two distinct languages are spoken in these nations, our work among their people is in two departments.

So far as is known to the writer we have but one Church among the Swedes in Wisconsin. It is in Marinette, where there is a large number of this nationality. They have both a church edifice and parsonage, and seem to be doing a good work.

The work among the Norwegians and Danes has already been sketched, with the promise of something farther. The following from Rev. A. Haagensen, long a presiding elder among them, contains a condensed account of it which will be appreciated:

“EVANSTON, ILL., August 2, 1889.

“REV. P. S. BENNETT:

“DEAR BROTHER,—Your letter of June 4th has been duly received, and I have taken care to answer the points regarding our work which you wish to know, and send you the following facts:

“1. The so-called Scandinavian District, consisting of Norwegians, Danes, and Swedes, was disbanded in 1858.

“2. In the fall of 1864 the Norwegian and Danish work in West Wisconsin and Wisconsin Conferences was organized into a Norwegian District, with O. P. Peterson as presiding elder, and the district belonged to West Wisconsin Conference until 1869, when I was appointed presiding elder, and the whole work was transferred to Wisconsin Conference.

“3. The Norwegian and Danish work in Minnesota and

Iowa came under the supervision of the Swedes, but was later a part of the work brought under Norwegian supervision again.

“4. Inclosed I send you a table of charges.

“5. In 1870 a monthly paper called *Missionaren* was started; it did much good, and continued until 1877, when we started a weekly paper. The name is *Den Christelige Talsmand*. I was for several years assistant editor of *Missionaren*, and four years editor of *Talsmand*.

“6. We have also a theological school for young men called to the ministry among Danes and Norwegians. The school is located at Evanston, Illinois, and cost \$10,000, and stands in connection with Garrett Biblical Institute.

“7. Since we organized as an Annual Conference our work has grown rapidly among us. It includes six States; viz., Illinois, Iowa, Michigan, Wisconsin, Minnesota, and Dakota.

“8. Our Conference has 3,800 members, with probationers; 65 churches, 29 parsonages, valued at \$175,000.

“9. Besides the Conference, we have work in Oregon, Washington, and Idaho, which was organized as a mission last General Conference. They have three hundred members, and four or five churches.

“10. Several of our ministers have been sent to Utah, where we have several churches and many members.

“The result of the small beginning among us has been that we have grown to be thousands. Thank the Lord! To him be the glory and honor forever! I hope that these few facts will be of some value in your forthcoming history.

“Yours, fraternally,

A. HAAGENSEN.

“P. S.—In respect to the difference between Norwegians and Swedes I will only state that, although Norway and Sweden are under one king, they are two different nations, and have different languages. The Swedish king has had a certain supervision over Norway since 1817. Before that time Norway was under Denmark for four hundred years. The Danes have the same language as the Norwegians, and therefore the Danish and Norwegian work is organized into one Conference. The Swedes have confused the Church in this matter, and call the work of all the Scandinavian work; whereas there is no such work, and can be no such work. This confusion has caused the Church much trouble. The Swedes have their own Conference and missions. In the beginning of our missionary work we had great trouble with this mixing of the three na-

tionalties, and I do not think the Church is clear on this subject yet. A. H."

The above shows wonderful progress. True, in numbers, the German work far exceeds this; but it should be remembered that the Norwegians and Danes are few in this region compared with the Germans. Besides, the work began among the latter several years before the former were reached.

Two slight omissions should be supplied in the foregoing letter. One is that when the "Scandinavian District" was disbanded in 1858, the appointments were not, but were mingled in the general work. The other is that in 1880 all the Churches among the Norwegians and Danes, between the Alleghany and Rocky Mountains, were organized into an Annual Conference. Of this Conference there is but one district in Wisconsin. The following is a statistical summary of it:

Number of church edifices,	26
Number of parsonages,	9
Estimate value,	\$54,700
Traveling preachers,	15
Local preachers,	13
Lay members,	1,136
Sunday-schools,	25
Scholars,	1,002*

* This sketch does not give a complete view of the general work among the Norwegians and Danes, developed from the small beginning in 1850. In previous pages the reader will see some account of missionaries sent to those people in their Fatherland. There we have an Annual Conference within which are 6,536 communicants, one theological school, and several of lower grade. This account is entirely independent of the Swedish work.

FREE METHODIST CHURCH.

THIS branch of the Methodist family was organized in Western New York, August 23, 1860.

For several years there had been in that region a growing interest in the subject of Christian holiness. Perhaps there were some extravagances of expression and methods in efforts to promote its experience. Opposition to these was construed by some as opposition to the doctrine itself of Christian perfection as it came down from Mr. Wesley. Whatever was true or false in regard to that matter, there was a considerable secession of ministers and members from the Methodist Episcopal Church, who formed what has since been known as the Free Methodist Church.

There were some in Wisconsin that sympathized with the movement from its inception; and in 1863 or 1864 a Free Methodist class was formed at Sugar Creek, Walworth County. The first church edifice was erected in Whitewater about 1868.

Geo. H. Fox, who had been a member of the Wisconsin Conference of the Methodist Episcopal Church, joined this new organization, and was one of its active supporters till his death, which occurred a few years after.

They have an Annual Conference in this State called "The Wisconsin Conference of the Free Methodist Church." This contains twenty-six preachers in full connection and six on trial. They have 17 church edifices valued at \$16,150, and one parsonage valued at \$1,000. Their last report (1889) also shows 27 pastoral charges, 722 communicants, and 23 Sunday-schools with 756 scholars.

They have also a seminary at Evansville, commenced in 1885, which has been a success, so far, and still promises well. It has had an average annual attendance of about ninety students, and has graduated forty-eight. "A neat building was erected two years ago at a cost of about six or seven thousand dollars."

AMERICAN WESLEYAN CHURCH.

ABOUT the year 1828 the great anti-slavery agitation began in this country. Soon the eyes of many in the North were opened to the prevalence, enormity, and corrupting influence of slavery, both in the Nation and in the Christian Church; for alas! the latter was feeling its deadly influence. Many of our ministers and members were thoroughly aroused, and earnestly sought its extirpation from the Church of their choice. At length, weary of the slow progress in this direction, a considerable number seceded in 1843, and called a convention in the city of Utica, New York, at which an organization was effected bearing the name at the head of this sketch.

The writer has not been able to learn when, where, or by whom this form of Methodism was introduced into Wisconsin.

They report in the State 20 ministers, 11 church edifices, valued at \$10,650; 2 parsonages, valued at \$1,100; 500 communicants, 9 Sabbath-schools, and 400 scholars.

There are, or have been, two other branches of the Methodist family represented to a limited extent in Wisconsin, but a diligent search has failed to find an existing organization of either.

It is a remarkable fact that not one of the various secessions from either the Wesleyans of England, or from the Methodist Episcopal Church, has been based on a divergence of doctrine. In this they are all agreed; and they rejoice together to see the Protestant world steadily approaching their distinctive views.

RECAPITULATION.

THE total number of communicants in the various branches of Methodism in Wisconsin, so far as ascertained, is 53,780, of which 446 are ministers.

Total Sunday-school scholars,	57,497
Total church edifices,	808
Total parsonages,	349
Total valuation of these,	\$2,473,330

Now, while these thousands are devoutly singing, "Praise God, from whom all blessings flow," may they labor on, with increasing success, till called to the "rest that remains to the people of God!"

APPENDICES

TO

PARTS I AND II OF THIS VOLUME.

APPENDIX A.

THIS table shows the number of members, probationers, and local preachers connected with the Church at the close of each year, as reported to the Conference. Also the number of preachers connected with the Conference, and their relations thereto, together with the number of pastoral charges and the places "to be supplied," thus giving a bird's-eye view of the field and the entire force, lay and ministerial, with which each Conference year begins.

Technical Terms Explained.

Effective—One who is considered able to perform full work, and receives an appointment thereto.

Supernumerary—One partially disabled.

Superannuated—One supposed to be, for the present, entirely disabled.

Local Preachers—Persons licensed to preach, but not members of any Annual Conference. They usually pursue secular affairs, and give themselves wholly to the ministry only when employed by presiding elders to fill vacancies.

Places to be supplied—Vacancies that can not be filled by members of the Conference.

N. B.—Previous to 1847, only totals were reported. Then, and thereafter, members in full connection, probationers, and local preachers were reported separately.

MEMBERS, PROBATIONERS, AND LOCAL PREACHERS

YEAR.	Members	Probationers ..	Local Preachers...	Effective Preachers...	Supernumerary Preachers...	Superannuated Preachers...	Total Member and Preachers...	Pastoral Charges	Places to be Supplied...
1835, . .	80	. . .	. . .	4	. . .	. . .	84	2	. . .
1836, . .	281	. . .	. . .	11	. . .	. . .	293	7	. . .
1837, . .	478	. . .	. . .	15	. . .	. . .	493	11	1
1838, . .	564	. . .	. . .	12	. . .	. . .	576	11	2
1839, . .	722	. . .	. . .	12	. . .	. . .	734	12	3

YEAR.	Members.....	Probationers...	Local Preachers...	Effective Preachers...	Supernumerary Preachers...	Superannuated Preachers...	Total Members and Preachers...	Pastoral Charges.....	Places to be Supplied.....
1840, . . .	965	. . .	. . .	17	. . .	. . .	982	17	5
1841, . . .	1,561	. . .	. . .	28	. . .	. . .	1,589	22	3
1842, . . .	2,327	. . .	. . .	35	. . .	. . .	2,362	27	1
1843, . . .	3,605	. . .	. . .	38	. . .	. . .	3,643	30	3
1844, . . .	4,205	. . .	. . .	39	. . .	. . .	4,244	33	1
1845, . . .	4,153	. . .	. . .	45	. . .	. . .	4,198	36	2
1846, . . .	4,920	. . .	. . .	50	. . .	. . .	4,970	48	4
1847, . . .	5,506	. . .	. . .	63	1	3	5,573	57	9
1848, . . .	5,329	1,466	147	70	1	4	7,018	57	7
1849, . . .	5,774	1,291	152	75	. . .	5	7,295	67	7
1850, . . .	6,370	1,796	187	76	. . .	5	8,434	80	13
1851, . . .	7,767	2,285	207	100	. . .	5	10,364	88	11
1852, . . .	8,487	1,973	192	98	. . .	6	10,756	98	22
1853, . . .	9,202	2,044	227	114	1	5	11,593	112	27
1854, . . .	10,693	2,216	242	147	3	8	13,309	132	27
1855, . . .	11,999	2,371	297	175	. . .	13	14,855	176	36
1856, . . .	6,690	1,366	158	105	. . .	11	8,330	109	13
1857, . . .	7,636	1,649	162	109	. . .	6	9,562	118	18
1858, . . .	7,823	3,022	161	123	7	2	11,138	122	15
1859,* . . .	9,089	3,008	160	131	3	6	12,397	130	13
1859,† . . .	9,242	1,962	158	130	3	10	11,505	120	4
1860, . . .	9,784	1,733	161	130	. . .	15	11,823	126	8
1861, . . .	9,641	1,337	175	126	. . .	9	11,288	124	9
1862, . . .	9,769	1,328	172	119	. . .	13	11,331	118	6
1863, . . .	10,203	1,593	173	125	. . .	17	12,111	121	10
1864, . . .	9,525	1,274	171	120	7	17	11,114	113	11
1865, . . .	10,180	1,496	156	112	10	17	11,668	115	16
1866, . . .	10,203	1,624	153	118	11	21	12,130	115	11
1867, . . .	10,712	1,621	150	124	12	16	12,635	121	17
1868, . . .	11,201	1,507	144	129	. . .	29	13,010	127	15
1869, . . .	11,952	1,424	148	138	7	31	13,700	135	10
1870, . . .	12,248	1,640	144	150	7	30	14,219	138	7
1871, . . .	13,124	1,912	157	150	5	33	15,381	141	10
1872, . . .	13,525	1,824	168	137	11	26	15,681	142	17
1873, . . .	13,552	1,756	148	148	3	29	15,638	140	17
1874, . . .	13,642	1,560	125	155	5	28	15,415	145	16
1875, . . .	13,961	1,371	134	157	7	32	15,662	148	15
1876, . . .	13,949	1,203	122	162	11	30	15,497	146	10
1877, . . .	14,106	1,718	123	147	9	32	16,136	147	14
1878, . . .	13,974	1,403	122	161	15	30	15,705	151	12

* 1859—This year two sessions of the Conference were held. FIRST SESSION, April 20th.

† SECOND SESSION, October 13th.

YEAR.	Members...	Probationers.....	Local Preachers...	Effective Preachers...	Superannuated Preachers...	Superannuated Preachers...	Total Ministers and Members...	Pastoral Charges.....	Places to be supplied...
1879, . .	14,109	1,075	108	158	17	29	15,396	154	9
1880, . .	12,456	938	92	124	16	29	13,655	132	9
1881, . .	12,240	964	84	134	14	32	13,468	140	10
1882, . .	12,329	1,044	92	124	23	33	13,645	139	22
1883, . .	12,015	1,038	92	134	24	35	13,328	140	19
1884, . .	12,755	1,118	87	149	22	35	14,166	137	9
1885, . .	13,032	1,109	88	157	22	38	14,446	132	20
1886, . .	13,365	1,324	79	137	25	41	14,971	135	14
1887, . .	13,904	1,561	86	140	22	38	15,756	144	19
1888, . .	14,316	1,432	85	140	19	36	16,028	147	21
1889, . .	14,974	1,885	84	134	19	35	17,111	149	17

N. B.—Deaths from the laity were not reported till after 1856. After that date, as follows :

1857, 68	1868, 119	1879, 188
1858, 58	1869, 142	1880, 182
1859, 77	1870, 155	1881, 185
1860, 110	1871, 147	1882, 198
1861, 100	1872, 209	1883, 194
1862, 127	1873, 154	1884, 223
1863, 177	1874, 152	1885, 201
1864, 168	1875, 150	1886, 171
1865, 113	1876, 152	1887, 230
1866, 110	1877, 180	1888, 231
1867, 141	1878, 168	1889, 236

APPENDIX B.

BENEVOLENT COLLECTIONS.

REPORTED AT EACH CONFERENCE SESSION.

YEAR.	Missions.....	Conference (Talmants.	For Amer- ican Bible Society.....	Tract Cause.	S. S. Union.	Church Extension...	Freedmen's Aid	Educational.
1848, . . .	\$517	\$92	\$119	. . .	. . .	. . .	. . .	. . .
1849, . . .	527	89	337	. . .	. . .	. . .	. . .	. . .
1850, . . .	935	91	328	. . .	\$43	. . .	. . .	. . .
1851, . . .	1,119	139	220	. . .	58	. . .	. . .	. . .
1852, . . .	1,201	180	194	. . .	78	. . .	. . .	. . .
1853, . . .	1,841	368	225	. . .	84	. . .	. . .	. . .
1854, . . .	2,413	359	59	. . .	158	. . .	. . .	. . .
1855, . . .	2,775	492	. . .	. . .	157	. . .	. . .	. . .
1856, . . .	† 1,454	295	. . .	. . .	. . .	. . .	. . .	. . .
1857, . . .	1,575	334	358	\$6	546	. . .	. . .	. . .
1858, . . .	1,228	256	169	20	80	. . .	. . .	. . .
1859, . . .	1,260	191	364	13	40	. . .	. . .	. . .
1860, . . .	1,497	332	172	12	118	. . .	. . .	. . .
1861, . . .	4,130	241	555	59	106	. . .	. . .	. . .
1862, . . .	3,712	311	374	92	91	. . .	. . .	. . .
1863, . . .	6,267	430	532	132	172	. . .	. . .	. . .
1864, . . .	6,247	477	1,113	231	260	. . .	. . .	. . .
1865, . . .	7,069	509	1,179	218	273	. . .	. . .	. . .
1866, . . .	7,465	619	1,795	197	334	. . .	. . .	. . .
1867, . . .	7,800	939	2,324	231	348	. . .	. . .	. . .
1868, † . . .	7,542	731	2,312	210	282	\$548	\$262	. . .
1869, . . .	8,213	1,005	2,004	241	312	642	182	\$316
1870, . . .	6,779	907	1,766	180	299	599	. . .	. . .
1871, . . .	6,858	1,019	1,805	235	316	564	. . .	. . .
1872, . . .	6,734	1,251	. . .	198	284	582	197	358

*This year the falling off in collections is due to the division of the Conference.

† About this time other collections for benevolent purposes were added, as noted in appropriate columns.

BENEVOLENT COLLECTIONS.

BENEVOLENT COLLECTIONS.

YEAR.	MISSIONARY.			Conference Claimants.....	American Bible Society.....	Tract Society.....	Sunday-school Union.....	Church Extension.....	Freedmen's Aid...	Education.....	Other Collections
	Parent Society.....	Woman's Foreign Missionary Society.....	Total for Missions....								
1873,	\$6,841	\$2,128	\$8,969	\$1,330	\$173	\$234	\$286	\$611	\$588	\$427	\$2,128
1874,	5,862	360	6,223	1,019	592	116	248	505	365	474	360
1875,	6,245	791	7,036	1,134	717	200	246	453	538	355	4,899
1876,	5,047	.	5,047	911	772	171	192	415	410	313	.
1877,	5,855	1,263	6,118	993	412	155	187	424	471	397	.
1878,	4,979	924	5,803	830	63	155	175	424	456	280	.
1879,	5,355	929	6,284	1,321	204	145	169	659	533	370	.
1880,	4,334	984	5,318	1,259	168	129	121	681	523	4,639	1,493
1881,	4,761	992	5,653	1,204	100	150	207	797	667	611	1,138
1882,	5,326	1,698	7,024	1,315	107	154	178	2,077	642	1,967	3,620
1883,	5,408	1,496	6,904	1,409	186	158	181	1,549	645	3,059	2,124
1884,	5,569	4,846	10,415	1,731	397	149	168	856	649	6,781	2,800
1885,	6,468	2,286	8,894	2,011	304	164	178	794	903	3,576	12,147
1886,	6,789	2,047	8,896	1,719	337	174	192	832	1,082	1,215	3,500
1887,	7,546	2,111	9,597	1,845	311	186	204	952	1,380	1,299	4,795
1888,	7,055	2,315	9,576	1,716	325	192	211	887	1,237	1,521	8,111
1889,	7,926	2,578	10,668	1,928	460	249	318	1,191	1,292	3,370	8,969

N. B.—For a few years the Woman's Home Missionary Society has been in operation in our Conference, and collected in 1884, \$125; in 1885, \$140; in 1886, \$60; in 1887, \$40; in 1888, \$216; in 1889, \$164. These sums are added to the collections for the Parent and Woman's Foreign Missionary Societies for those years.

APPENDIX C.

This table shows the number of Church edifices and parsonages each year, and their valuation, as reported to the ensuing Conference. Also, the number of Sabbath-schools, officers, and scholars. The earliest accessible reports of these were made in 1850, and no report of the valuation of Church property is found until 1859.

YEAR.	Church Edifices.....	Valuation....	Parsonages...	Valuation....	Number of Schools.....	Officers and Teachers...	Scholars.....	Conversions.
1850, . . .	36	. . . .	31	. . . .	144	1,132	4,826	183
1851, . . .	48	. . . .	34	. . . .	205	1,638	8,409	270
1852, . . .	60	. . . .	42	. . . .	241	1,903	9,273	221
1853, . . .	70	. . . .	43	. . . .	243	2,009	9,396	273
1854, . . .	71	. . . .	41	. . . .	259	1,989	10,130	276
1855, . . .	92	. . . .	54	. . . .	280	2,252	9,791	172
1856, . . .	61	. . . .	63	. . . .	167	1,358	6,403	81
1857, . . .	No	report.	. . . .	. . . .	225	2,090	10,404	167
1858, . . .	No	report.	. . . .	. . . .	150	1,303	6,407	294
1859, . . .	87	\$186,500	58	\$30,200	196	1,827	8,774	187
1860, . . .	96	185,600	65	33,100	239	2,353	11,468	. .
1861, . . .	100	191,920	70	35,575	232	2,142	10,853	. .
1862, . . .	98	187,150	69	33,675	246	2,274	12,407	. .
1863, . . .	114	220,000	75	37,250	230	2,169	12,158	496
1864, . . .	102	228,450	75	52,300	217	2,141	12,378	246
1865, . . .	107	254,950	77	50,500	227	2,280	12,921	. .
1866, . . .	117	328,600	84	64,525	217	2,323	12,814	. .
1867, . . .	132	420,050	89	80,300	169	1,926	12,244	421
1868, . . .	141	484,550	87	91,515	211	2,291	13,979	381
1869, . . .	149	520,695	92	96,425	224	2,419	14,838	276
1870, . . .	163	717,400	95	105,250	278	1,951	16,250	87
1871, . . .	172	734,350	97	108,780	200	2,704	17,233	238
1872, . . .	182	747,785	103	115,930	239	2,513	16,919	731
1873, . . .	191	782,600	106	162,252	210	2,643	16,564	. .
1874, . . .	194	807,950	99	119,677	228	2,476	16,350	. .
1875, . . .	199	845,650	99	122,600	244	2,469	16,818	446
1876, . . .	204	826,700	105	123,870	223	2,257	15,781	. .
1877, . . .	201	792,500	105	121,450	232	2,332	15,966	. .
1878, . . .	204	769,650	106	113,900	234	2,464	16,029	. .
1879, . . .	212	738,250	110	114,795	248	2,427	16,252	. .
1880, . . .	199	703,850	106	110,870	221	2,204	14,252	. .
1881, . . .	190	692,400	109	113,300	216	2,193	14,705	. .

YEAR.	Church Edifices.....	Valuation....	Parsonages...	Valuation....	Number of Schools.....	Officers and Teachers ...	Scholars	Conversions.
1882, . . .	195	\$708,650	111	\$122,750	219	2,262	15,293	. .
1883, . . .	197	726,555	111	124,450	224	2,292	15,209	. .
1884, . . .	216	780,000	118	129,050	231	2,419	16,736	. .
1885, . . .	214	793,700	113	133,125	230	2,401	16,517	. .
1886, . . .	213	784,825	114	140,975	222	2,456	16,138	. .
1887, . . .	214	798,800	118	148,975	239	2,689	18,550	. .
1888, . . .	215	831,900	117	149,300	235	2,617	18,821	. .
1889, . . .	218	856,050	122	173,750	239	2,711	19,639	. .

APPENDIX D.

NAMES OF PREACHERS FIRST AND LAST APPEARING
IN OUR CONFERENCE MINUTES.

The left-hand column shows when the relation commenced; the right-hand column when it ceased. If no date appears at the right of the name, the one designated is still connected with the Conference. The letter *l*, opposite the name of any one, indicates that he located that year; *d*, that he died; *t*, that he was transferred to some other Conference; *e*, that he was expelled; *w*, that he withdrew from the Conference and the Church; and *r*, that he was removed from our territory, either by appointment elsewhere, while we were connected with another Conference, or by Conference division. A date on the right of a name, not preceded by a letter, indicates that the person was then discontinued as a probationer.

N. B.—The reader will note that John Clark and Geo. White were sent to our territory as missionaries; the former by the New York Conference in 1832, the latter by the Oneida Conference in 1834, without any change in their Conference relations. In 1836 they were transferred to the Illinois Conference at which date their names first appear in its records. No account is made of the temporary absence of a member from Conference by transfer or location.

1828, John Dew, <i>r</i> , . . .	1828	1835, A. Bronson, <i>r</i> , . . .	1855
1833, J. T. Mitchell, <i>r</i> , . . .	1841	“ M. Robinson.	
1834, L. Bevins, <i>l</i> , . . .	1834	1836, R. Haney, <i>r</i> , . . .	1836
“ H. Crews, <i>r</i> , . . .	1842	“ John Clark, <i>r</i> , . . .	1836
1835, J. Hadley, <i>r</i> , . . .	1835	“ J. Crummer, <i>r</i> , . . .	1846

- 1836, S. Pillsbury, *r*, . . . 1838
 " Geo. White, *l*, . . . 1836
 " W. S. Crissey, *r*, . . . 1836
 " P. W. Nicholas, *l*, . . . 1838
 " D. Poe, *t*, 1838
 " Colon D. James, *r*, . . . 1836
 " J. W. Haney, *r*, . . . 1836
 " David King, *l*, . . . 1843
 1837, H. W. Reed, *r*, . . . 1841
 " O. F. Curtiss, *l*, . . . 1839
 " S. Stebbins, *r*, . . . 1844
 " J. R. Goodrich, *r*, . . . 1843
 " H. W. Frink.
 " J. Halstead, *d*, . . . 1888
 " T. W. Pope.
 " B. Weed, *t*, 1839
 " D. Hotchkiss.
 " W. Simpson, *r*, 1841
 " J. W. McMurtry, *r*, . . . 1837
 " A. H. Bonney, *r*, . . . 1837
 1838, T. C. Lopas, *r*, . . . 1838
 " I. J. Stewart, *r*, . . . 1838
 " W. Weigley, *e*, . . . 1842
 " J. F. Flanders.
 " S. P. Keyes, *r*, 1842
 " J. Hodges, *r*, 1841
 " Rollin Brown.
 1839, J. Field, *t*, 1845
 " A. Chenoeth, *r*, . . . 1842
 " J. McKean, *r*, 1842
 " J. G. Whitford.
 1840, Jas. Ash, *d*, 1848
 " L. F. Moulthrop, *d*, . . . 1876
 " H. Whitehead, *r*, . . . 1844
 " D. Worthington, *r*, . . . 1841
 " Sidney Wood, *r*, . . . 1841
 1841, E. P. Wood, *r*, . . . 1841
 " J. Hurlburt, *l*, . . . 1847
 " C. N. Wager, *r*, . . . 1845
 " T. M. Fullerton, *r*, . . . 1848
 " A. Warren, *l*, 1847
 " B. T. Kavanaugh, *r*, . . . 1844
 " Geo. Copway, *l*, . . . 1843
 " W. Hewson, *l*, 1841
 " S. P. Richardson, . . . 1841
 " Silas Bowles, *r*, . . . 1844
 " F. T. Mitchell, *r*, . . . 1843
 1842, M. Bourne, *r*, . . . 1844
 " Jas. Mitchell, *r*, . . . 1844
 " J. G. Whitcomb, *l*, . . . 1846
 " N. Jewett, *r*, 1842
 1842, M. Decker, 1842
 " S. H. Stocking, *l*, . . . 1849
 " C. G. Lathrop, *t*, . . . 1874
 " A. M. Earley, 1843
 " H. J. Brace, 1842
 " R. J. Harvey, *l*, . . . 1853
 " W. Wilcox, *r*, 1855
 " W. Vance, 1842
 " S. Stover, *r*, 1843
 " G. L. S. Stuff, *r*, . . . 1844
 " J. P. Gallup, *l*, . . . 1847
 " W. H. Sampson.
 1843, N. Swift, *l*, 1864
 " J. M. Stow, *d*, 1862
 " Asa Wood, *l*, 1854
 " Stephen, Jones, *w*, . . . 1850
 " R. Delap, *l*, 1844
 " J. Lewis, *d*, 1848
 " J. L. Bennett, 1843
 " David Lewis.
 1844, S. W. Martin, *w*, . . . 1860
 " Wm. Allen, *l*, 1844
 " J. Penman, *l*, 1850
 " G. N. Hanson, *d*, . . . 1857
 " R. Beaty, *r*, 1844
 " C. D. Cahoon, *r*, . . . 1844
 " C. McClure, *w*, 1850
 " F. A. Savage, *r*, . . . 1844
 1845, H. Summers, *t*, . . . 1852
 " N. P. Heath, *r*, 1845
 " M. Dinsdale, *r*, . . . 1846
 " H. J. Humphries, *r*, . . . 1845
 " S. W. Ford.
 " J. W. Burton, *e*, . . . 1848
 " E. Springer, *d*, 1850
 " T. P. Bingham, 1845
 " M. S. Noble, 1846
 " W. G. Miller, *t*, . . . 1880
 " S. B. Whipple, *r*, . . . 1845
 " W. Oliver, *l*, 1849
 " J. M. Walker, *d*, . . . 1885
 " J. Willson, 1845
 " C. G. Adams, 1845
 " T. W. Perkins, 1845
 " G. W. Cotrell, *l*, . . . 1847
 " M. L. Reed, 1846
 1846, A. Wooliscroft, *r*, . . . 1846
 " D. Dickinson, 1846
 " B. Close, *t*, 1852
 " R. P. Lawton.
 " J. S. Prescott, *t*, . . . 1850

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| 1846, A. B. Randall, <i>w</i> , . . . 1869 | 1849, Chas. Hollis, . . . 1850 |
| “ A. P. Allen, <i>l</i> , . . . 1873 | “ A. McIntosh, . . . 1851 |
| “ N. S. Green, <i>t</i> , . . . 1860 | “ O. F. Comfort, <i>l</i> , . . . 1856 |
| “ W. M. D. Ryan, <i>t</i> , . . . 1846 | “ Enos Stevens, ? . . . 1851 |
| “ J. Chandler, <i>r</i> , . . . 1846 | “ P. S. Bennett. |
| “ J. C. Parks, <i>r</i> , . . . 1846 | “ John Tibbals, <i>l</i> , . . . 1857 |
| “ J. Leekenby, <i>r</i> , . . . 1846 | 1850, E. Yocum, <i>t</i> , . . . 1857 |
| “ Geo. Lovesee, <i>t</i> , . . . 1848 | “ S. Watts, <i>l</i> , . . . 1861 |
| “ J. Bean, <i>r</i> , . . . 1855 | “ S. L. Leonard, <i>d</i> , . . . 1879 |
| “ F. Smith, <i>t</i> , . . . 1850 | “ Wm. Britton, <i>l</i> , . . . 1851 |
| “ J. W. Putnam, <i>l</i> , . . . 1856 | “ H. Roberts, <i>l</i> , . . . 1852 |
| 1847, D. Brooks, <i>r</i> , . . . 1855 | “ Jas. Barnes, . . . 1851 |
| “ I. Searls, <i>d</i> , . . . 1871 | “ W. H. Thompson, <i>e</i> , . . . 1855 |
| “ Wm. Tasker, <i>l</i> , . . . 1850 | “ J. M. S. Maxson, <i>d</i> , . . . 1859 |
| “ R. E. Thomas, <i>t</i> , . . . 1851 | “ J. B. Mills, <i>t</i> , . . . 1856 |
| “ R. R. Wood, <i>r</i> , . . . 1855 | “ R. Blackburn. |
| “ H. Requa, <i>d</i> , . . . 1864 | “ J. C. Dana, <i>w</i> , . . . 1861 |
| “ S. R. Thorp, <i>l</i> , . . . 1852 | “ J. Lawson, <i>r</i> , . . . 1855 |
| “ S. M. Stone, <i>l</i> , . . . 1852 | “ C. Lawson, <i>l</i> , . . . 1851 |
| “ J. W. Burton, <i>e</i> , . . . 1848 | “ C. P. Sanford, . . . 1851 |
| “ F. M. Mills, <i>t</i> , . . . 1849 | “ Wm. Shroff, <i>d</i> , . . . 1877 |
| “ J. W. Wood, <i>e</i> , . . . 1859 | “ O. E. Hall, <i>l</i> , . . . 1857 |
| “ H. V. Train, <i>l</i> , . . . 1853 | “ C. G. Connable, <i>d</i> , . . . 1852 |
| “ C. Hobart, <i>t</i> , . . . 1855 | “ J. Marshall, . . . 1852 |
| “ W. Willaid. | “ L. M. Cochran, <i>r</i> , . . . 1855 |
| “ A. Hanson, <i>l</i> , . . . 1852 | 1851, J. L. Dyer, <i>r</i> , . . . 1855 |
| “ J. Luckock, <i>t</i> , . . . 1850 | “ J. M. Wells. |
| “ W. M. Osborn, <i>r</i> , . . . 1855 | “ W. Robotham, 1st, . . . 1851 |
| “ W. Lattin. | “ Thos. C. Golden, <i>t</i> , . . . 1858 |
| “ G. Whitman, <i>d</i> , . . . 1848 | “ D. O. Jones, <i>d</i> , . . . 1886 |
| “ M. Bennett, <i>t</i> , . . . 1856 | “ G. W. Richardson, <i>r</i> , . . . 1855 |
| 1848, B. L. Thomas, . . . 1848 | “ John Nolan, <i>t</i> , . . . 1858 |
| “ E. Holmes, <i>l</i> , . . . 1863 | “ R. Cobban, <i>t</i> , . . . 1860 |
| “ J. E. Willson, <i>t</i> , . . . 1850 | “ Thos. Orbison, <i>d</i> , . . . 1872 |
| “ A. C. Pennock, <i>l</i> , . . . 1855 | “ R. Dudgeon, <i>r</i> , . . . 1855 |
| “ R. Shane, . . . 1848 | “ N. S. Green, . . . 1852 |
| “ Jos. Williams, . . . 1848 | “ W. Robotham, 2d. |
| “ L. Dickens, . . . 1850 | “ H. Wood, <i>r</i> , . . . 1855 |
| “ H. Hersey, <i>d</i> , . . . 1884 | “ E. Tucker, <i>l</i> , . . . 1853 |
| “ Cornelius Smith, <i>l</i> , . . . 1852 | “ R. Moffitt, <i>t</i> , . . . 1871 |
| 1849, C. A. Newcomb, <i>l</i> , . . . 1853 | “ M. Woodley, . . . 1853 |
| “ Dan ^l Stanbury, <i>d</i> , . . . 1860 | “ N. Mayne, <i>r</i> , . . . 1855 |
| “ S. P. Waldron, <i>r</i> , . . . 1855 | “ R. Price, <i>r</i> , . . . 1855 |
| “ N. Butler, <i>r</i> , . . . 1855 | “ Geo. Chester, <i>d</i> , . . . 1865 |
| “ Chas. Hill, . . . 1849 | “ C. P. Agrelius, <i>t</i> , . . . 1858 |
| “ R. S. Hayward. | “ J. Pearsall, <i>t</i> , . . . 1852 |
| “ E. S. Bunce, <i>r</i> , . . . 1855 | “ R. Everdell, <i>l</i> , . . . 1852 |
| “ J. Harrington; <i>d</i> , . . . 1850 | “ M. Himebaugh. |
| “ Wm. Owens, <i>t</i> , . . . 1856 | “ A. H. Walter, <i>t</i> , . . . 1872 |
| “ J. N. Ward, . . . 1849 | “ Boyd Phelps, <i>t</i> , . . . 1854 |

1851, A. Calender, <i>d</i> , . . . 1871	1854, N. E. Cobleigh, <i>t</i> , . . . 1859
“ S. L. Brown,* . . . 1863	“ Henry Scott, . . . 1854
“ C. Willerup, <i>t</i> , . . . 1876	“ A. G. Cooley, <i>r</i> , . . . 1855
1852, E. B. Russell, <i>r</i> , . . . 1855	“ W. R. Jones, <i>t</i> , . . . 1878
“ Levi Fuller, . . . 1852	“ H. Garden, . . . 1856
“ Wm. F. Delap, <i>r</i> , . . . 1855	“ O. B. Knudson, <i>t</i> , . . . 1861
“ Wm. Spell, <i>w</i> , . . . 1866	“ Steen Steenson, <i>t</i> , . . . 1858
“ Jabez Brooks, <i>r</i> , . . . 1855	“ Neils Oleson, . . . 1855
“ Jas. W. Lyman, <i>l</i> , . . . 1864	“ D. B. Anderson, . . . 1855
“ R. Roberts, . . . 1852	“ L. Hallock, <i>l</i> , . . . 1861
“ P. B. Pease, <i>d</i> , . . . 1881	“ G. F. Hilton, <i>r</i> , . . . 1855
“ Geo. Fellows, <i>d</i> , . . . 1887	“ H. B. Crandall, <i>l</i> , . . . 1870
“ Wm. Averill, <i>l</i> , . . . 1876	“ L. Bell, <i>r</i> , . . . 1855
“ J. Anderson.	“ D. O. Vanslyke, <i>r</i> , . . . 1855
“ J. H. Hazeltine, <i>l</i> , . . . 1860	“ S. Anderson, <i>t</i> , . . . 1858
“ J. C. Hudson, <i>l</i> , . . . 1854	“ C. M. Webster, . . . 1855
“ R. Delap, <i>r</i> , . . . 1855	“ Jas. Sims, <i>r</i> , . . . 1855
“ S. C. Thomas.	“ H. Palmer, <i>r</i> , . . . 1855
“ Silas Searls,† <i>t</i> , . . . 1853	“ R. Langley, <i>r</i> , . . . 1855
1853, J. Padgeham, . . . 1855	“ S. Dodge, <i>r</i> , . . . 1855
“ F. Curtiss, <i>t</i> , . . . 1866	“ J. W. Waterbury, <i>t</i> , . . . 1855
“ N. J. Aplin.	“ W. H. Bunce, <i>r</i> , . . . 1855
“ Wm. Sturges, <i>t</i> , . . . 1868	“ C. C. Kidder, <i>r</i> , . . . 1855
“ T. O. Hollister, <i>d</i> , . . . 1869	“ Ezra Tucker, <i>l</i> , . . . 1856
“ J. D. Houghawout, <i>r</i> , . . . 1855	“ Geo. H. Fox, <i>l</i> , . . . 1862
“ A. M. Hulse, . . . 1853	“ A. H. Annis,‡ . . . 1860
“ A. C. Squire, <i>l</i> , . . . 1864	“ J. W. Donalson, <i>w</i> , . . . 1858
“ R. R. Hamilton, . . . 1855	“ J. B. Armitage, <i>t</i> , . . . 1856
“ Benj. Crist, <i>r</i> , . . . 1855	“ J. D. Requa, <i>t</i> , . . . 1868
“ C. Vessey, . . . 1855	“ E. W. Stevens, <i>l</i> , . . . 1868
“ H. J. Vanschoick, <i>d</i> , . . . 1853	“ Edwin Buck, . . . 1855
“ E. Page, <i>r</i> , . . . 1855	“ R. Gould, <i>r</i> , . . . 1855
“ J. Hooper, <i>r</i> , . . . 1855	“ Samuel Still, . . . 1854
“ J. M. Shultz, . . . 1854	1855, W. McDonald, <i>l</i> , . . . 1857
“ J. H. White, . . . 1855	“ C. A. Weirich, <i>r</i> , . . . 1855
“ John Ferry, . . . 1855	“ A. Foster, <i>w</i> , . . . 1872
“ D. B. Tracy, . . . 1853	“ R. Robotham, . . . 1855
“ C. C. Mason, . . . 1855	“ S. V. R. Shepherd, <i>d</i> , . . . 1881
“ A. Griswold, <i>l</i> , . . . 1860	“ Richard Mates, <i>e</i> , . . . 1855
“ L. W. McSchooler, . . . 1853	“ Calvin Kellogg, <i>r</i> , . . . 1855
“ E. Cook, <i>t</i> , . . . 1860	“ R. Fancher, <i>r</i> , . . . 1855
1854, D. Hale, <i>d</i> , . . . 1888	“ N. Wheeler, <i>r</i> , . . . 1855
“ J. Howd, <i>t</i> , . . . 1872	“ S. Salisbury, <i>t</i> , . . . 1868
“ Peter Lang, . . . 1855	“ Jas. Cady, . . . 1855
“ D. Kidder, . . . 1855	“ Wm. Harvey, <i>r</i> , . . . 1855

*Suspended.

†Silas Searls was transferred to our Conference in 1852, and served the Church at Kenosha, and transferred to Rock River Conference in 1853; but his name never appeared in the list of appointments except as *transferred*.

‡Deposed.

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|---|---|
| 1855, G. W. Delamater, <i>t</i> , 1870 | 1856, O. B. Hudson, <i>t</i> , . . . 1861 |
| “ T. T. Cutchen, . . . 1856 | “ J. Cushing, <i>l</i> , . . . 1859 |
| “ L. Peterson, <i>t</i> , . . . 1858 | 1857, W. T. Colburn. |
| “ Wm. Stevens, <i>e</i> , . . . 1858 | “ G. S. Allen, <i>e</i> , . . . 1862 |
| “ John Whitworth, <i>r</i> , 1855 | “ W. M. Anderson, <i>d</i> , 1888 |
| “ Jas. Peet, <i>r</i> , 1855 | “ W. D. Ames. |
| “ C. P. Hackney, <i>r</i> , . . 1855 | “ J. De La Mater, <i>t</i> , . . 1858 |
| “ Peter Locy, <i>r</i> , 1855 | “ D. W. Couch, <i>t</i> , . . . 1868 |
| “ A. McWright, <i>r</i> , . . . 1855 | “ T. White, <i>d</i> , 1861 |
| “ N. S. Philips, 1855 | “ J. K. Sheldon, <i>d</i> , . . . 1863 |
| “ H. Hard, 1855 | “ T. Ross. |
| “ Alonzo Angel, <i>r</i> , . . . 1855 | “ A. C. Manwell, <i>t</i> , . . . 1873 |
| “ A. J. Nelson, <i>r</i> , 1855 | “ R. C. Parsons, <i>d</i> , . . . 1887 |
| “ Z. S. Hurd, <i>r</i> , 1855 | “ J. E. Baker, <i>t</i> , 1868 |
| “ Chas. Baldock. | “ J. T. Suffron. |
| “ Jos. S. Bolton, <i>w</i> , . . . 1882 | “ F. O. Blair, <i>t</i> , 1859 |
| “ H. H. Smith, 1855 | “ C. Steenson, <i>l</i> , 1863 |
| “ M. Crownover, <i>r</i> , . . . 1855 | “ A. Seiderholm, <i>t</i> , . . . 1858 |
| “ L. D. Tracy, <i>l</i> , 1867 | “ C. Scammon, <i>w</i> , 1869 |
| “ J. Burlingame, <i>r</i> , . . . 1855 | “ H. C. Tilton, <i>d</i> , 1879 |
| “ John Murrish, <i>r</i> , . . . 1855 | “ C. D. Pillsbury. |
| “ H. R. Jones, 1855 | “ E. Robinson, <i>d</i> , 1887 |
| “ I. M. Stagg, <i>r</i> , 1855 | “ J. Whitney, <i>d</i> , 1883 |
| “ O. P. Brown, <i>t</i> , 1856 | “ N. Green, <i>t</i> , 1860 |
| “ E. P. Beecher, <i>d</i> , . . . 1877 | “ C. C. Syms, <i>t</i> , 1867 |
| “ J. C. Robbins. | 1858, Ole Helland, 1862 |
| “ J. M. Kirkpatrick, <i>r</i> , 1855 | “ A. Hagenson, <i>r</i> , 1879 |
| “ R. Hoover, 1855 | “ J. Van Voris, <i>l</i> , 1861 |
| “ R. Z. Mason, <i>w</i> , 1867 | “ J. W. Olmstead. |
| 1856, Jacob Miller, <i>t</i> , . . . 1859 | “ A. A. Horton, <i>l</i> , 1864 |
| “ D. F. Holcomb, 1858 | “ C. D. Cook. |
| “ D. T. Olcott, <i>t</i> , 1887 | “ L. N. Wheeler. |
| “ G. N. Van Vleit, . . . 1856 | “ W. P. Stowe. |
| “ J. E. Grant. | “ J. C. Crawford, 1858 |
| “ N. Johnson, 1856 | “ A. D. Hendrickson, 1858 |
| “ J. C. Aspenwall, <i>t</i> , . . 1858 | “ H. Sewell. |
| “ Lars Peterson, <i>t</i> , 1858 | “ E. Peterson, <i>d</i> , 1863 |
| “ J. J. Willis, 1856 | “ W. B. Holt, 1859 |
| “ B. R. Harrington, . . . 1857 | “ J. Oleson, 1859 |
| “ R. C. Hunt, 1865 | “ T. Potter. |
| “ C. S. Macradine, <i>l</i> , . . . 1858 | “ T. Peep. |
| “ R. M. Beach, <i>t</i> , 1866 | “ E. Palmer, 1860 |
| “ J. Reinhart, 1857 | “ J. I. Fort. |
| “ C. J. Fairbanks. | “ C. W. Keller, 1858 |
| “ W. McFarlane. | “ H. Bannister, <i>d</i> , 1883 |
| “ Jas. Cushing, <i>l</i> , 1859 | “ W. Teal, <i>t</i> , 1887 |
| “ G. W. Slater, <i>l</i> , 1864 | “ E. K. Bushee, <i>l</i> , 1865 |
| “ S. Smith. | “ A. Hitchcock, <i>l</i> , 1859 |
| “ A. C. Eliot, <i>t</i> , 1867 | 1859, A. A. Reed. |
| “ J. C. Spellum, <i>t</i> , 1858 | “ G. A. Smith, <i>t</i> , 1880 |
| “ J. Tidland, <i>t</i> , 1858 | “ John Jones, <i>l</i> , 1879 |

- 1859, I. S. Eldridge.
 " S. S. Lang, *l*, 1872
 " A. Cross, *l*, 1862
 " Chas. Smith.
 " W. G. Bancroft.
 " E. Bassett, *w*, 1867
 " I. Wiltse, *d*, 1878
 " W. B. Ferguson, *l*, . 1862
 " A. S. Thompkins, *l*, 1868
 " E. M. Chase, 1859
 " A. L. Cooper, 1859
 " J. B. Graham, *e*, . . . 1860
 " Wm. Morse, *d*, 1888
 " L. E. Eldridge, *l*, . . 1863
 " R. A. Fairbairn, . . . 1859
 " W. J. Olmstead.
 1860, I. L. Hauser, *w*, . . . 1885
 " W. B. Rowe, *l*, 1862
 " G. W. Anderson, *l*, 1863
 " J. Lavelle, *t*, 1874
 " E. Rider, *l*, 1862
 " Thos. Walker.
 " Thos. Little, 1860
 " Geo. C. Haddock, *t*, 1882
 " A. H. Hall, *t*, 1863
 " M. D. Warner, ? . . . 1867
 " B. C. Parker, ? 1873
 " J. G. Pingree.
 " W. Carver, *t*, 1865
 " C. Steinson, *t*, 1860
 " W. R. Jones, *t*, 1878
 1861, A. B. Bishop, *t*, . . . 1870
 " D. H. Muller, *t*, . . . 1866
 " A. J. Mead.
 " C. W. Brooks, *t*, 1865
 " S. Fallows, *t*, 1874
 " O. A. Willard, *t*, . . . 1861
 " R. W. Bosworth.
 " E. D. Farnham.
 1862, R. O. Kellogg, *d*, . . 1865
 " T. C. Willson.
 " T. F. Allen, *t*, 1880
 " W. Woodruff, *t*, . . . 1880
 " E. W. Pierce.
 " R. M. Beach, *t*, 1886
 1863, O. J. Cowles, *t*, . . . 1880
 " G. F. Reynolds.
 " B. M. Fullmer, *t*, . . 1883
 " J. D. Cole.
 " G. A. England, *t*, . . 1873
 " E. E. Lake, *l*, 1865
 1863, Thos. Hughs, *d*, . . 1871
 " R. Cooley, *t*, 1880
 1864, H. L. Chamberlin.
 " J. C. Hazleton, *t*, . . 1881
 " D. C. Adams, 1864
 " W. W. Case, *t*, 1875
 " C. E. Lum, *l*, 1869
 " A. M. Stephens, *t*, . 1866
 " R. Henry, *l*, 1878
 1865, Geo. M. Steele, *t*, . 1879
 " C. E. Carpenter.
 " Geo. Pinney, 1867
 " Geo. S. Hubbs, *d*, . . 1887
 " M. B. V. Bristol.
 1866, Samuel Lugg.
 " T. L. Olmstead, *t*, . . 1867
 " Moses Alley, *w*, 1865
 " F. I. Bell, 1866
 " J. L. Hewitt.
 " E. W. Kirkham, *d*, . . 1872
 1867, E. S. McChesny.
 " W. J. Mitchell, *t*, . . 1871
 " A. A. Hoskins, *w*, . . 1880
 " S. Reynolds, *w*, 1885
 " H. H. Jones, *l*, 1877
 " S. C. Lamb, *l*, 1874
 " S. Vandersoll, *l*, . . . 1770
 " T. B. Brown, 1867
 " G. W. Wells, *d*, 1888
 " E. W. Stevens, *l*, . . 1868
 " C. N. Stowers, *t*, . . . 1880
 1868, W. W. Painter.
 " W. F. Yocum, 1869
 " Geo. Parsons.
 " Jas. Turner, 1868
 " J. T. Boynton, *d*, . . . 1884
 " G. H. Moulton, *l*, . . 1885
 " Jesse Cole, *t*, 1882
 " A. Moore, *d*, 1882
 " W. W. Window, *d*, . . 1886
 " C. W. Brewer, *t*, . . . 1866
 " D. Deal, *t*, 1870
 " C. Skinner, *t*, 1869
 " H. S. White, *l*, 1874
 " J. T. Gaskill, *l*, . . . 1874
 " E. D. Huntley, *t*, . . 1875
 1869, J. P. Roe, *t*, 1880
 " J. H. Brooks, *t*, 1885
 " J. T. Martell, *l*, . . . 1872
 " L. B. Bullock.
 " C. O. Treider, *r*, . . . 1879

1869, W. H. Thompson, <i>t</i> , . . . 1879	1873, C. P. Rudd, <i>t</i> , . . . 1876
“ S. Halsey.	“ Peter Oleson, <i>t</i> , . . . 1876
“ A. Porter, <i>l</i> , . . . 1872	“ R. E. McBride, <i>t</i> , . . . 1880
“ G. W. Burtch, <i>t</i> , . . . 1883	“ M. Evans.
“ G. C. Wells, <i>t</i> , . . . 1871	“ T. E. Webb, <i>t</i> , . . . 1874
“ N. Christophensen, . . . 1869	1874, Ole Oleson, <i>t</i> , . . . 1876
“ J. H. Johnson, <i>t</i> , . . . 1872	“ N. F. Carstensen, <i>t</i> , . . . 1876
“ O. P. Peterson, <i>t</i> , . . . 1874	“ C. L. Carlberg, <i>t</i> , . . . 1876
“ P. E. Brown, <i>t</i> , . . . 1870	“ F. Ring, <i>t</i> , 1876
“ P. Jonsin, <i>r</i> , 1879	“ N. Jonasen, <i>t</i> , 1876
1870, J. M. Craig, <i>e</i> , . . . 1875	“ J. Bakke, 1874
“ J. H. Colt, <i>t</i> , 1878	“ H. P. Berg, <i>t</i> , 1876
“ D. W. Smith, <i>t</i> , . . . 1877	“ B. Jorgensen, <i>t</i> , . . . 1876
“ E. H. Brunson, <i>t</i> , . . . 1873	“ B. Larssen, <i>t</i> , 1876
“ J. Haw, <i>t</i> , 1876	“ T. T. Howard, <i>l</i> , . . . 1881
“ Wm. Bennett.	“ G. W. Pratt.
“ Wm. C. Cook, <i>t</i> , . . . 1882	“ W. E. Walker, 1876
“ Wm. Trever.	“ O. B. Clark.
“ P. W. Peterson.	“ C. A. Stockwell, <i>t</i> , . . . 1888
“ C. R. Pattee, <i>t</i> , 1880	“ B. F. Sanford.
“ W. W. Warner, <i>d</i> , . . . 1875	“ E. S. Alling, <i>d</i> , 1878
“ E. B. Cummings.	“ W. F. Randolph, <i>t</i> , . . . 1881
“ T. V. Trenery.	“ A. Hollington, <i>t</i> , . . . 1879
“ O. B. Thayer, <i>w</i> , . . . 1875	“ T. H. Walker, <i>t</i> , . . . 1885
“ O. T. Teal, <i>t</i> , 1870	“ C. E. Goldthorp.
1871, E. L. Eaton.	1875, B. T. White.
“ S. A. Olin.	“ W. W. Willson.
“ J. B. Cole.	“ H. F. Knight.
“ M. Hansen, 1872	“ O. Wierson, <i>r</i> , 1879
“ J. P. Roberts.	“ P. B. Smith, <i>r</i> , 1879
“ J. W. Fridd, <i>d</i> , 1888	“ W. C. Sawyer, <i>l</i> , . . . 1874
“ J. W. Carhart, <i>w</i> , . . . 1881	“ S. N. Griffith, <i>l</i> , . . . 1884
1872, H. S. Carhart, . . . 1872	“ C. Omann, <i>t</i> , 1876
“ A. M. Bullock.	“ W. B. Robinson.
“ D. Brown, <i>l</i> , 1883	“ T. Clithero.
“ S. A. Stockman, . . . 1872	“ A. P. Mead, <i>d</i> , 1887
“ Karl Schou, ? 1879	“ I. S. Leavitt.
“ B. Johansen, <i>t</i> , 1878	“ H. S. Richardson.
“ L. Dobloug, <i>t</i> , 1876	“ C. L. Haskell, <i>t</i> , . . . 1878
“ J. W. Whitney, . . . 1872	1876, F. S. Stein, <i>t</i> .
“ C. R. Chapin, <i>l</i> , . . . 1876	“ Jos. Cross, <i>t</i> , 1876
“ S. E. Willing, <i>w</i> , . . . 1874	“ W. J. Fisher.
“ E. A. Wanlass, ? <i>t</i> , . . . 1886	“ H. Curtiss, <i>t</i> , 1883
“ A. C. Higgins, <i>l</i> , . . . 1878	“ H. Favill, <i>w</i> , 1888
1873, L. F. Cole, <i>l</i> , 1881	“ J. Favill, <i>w</i> , 1886
“ R. J. Judd.	“ E. G. Updyke, <i>t</i> , . . . 1889
“ D. O. Sanborn.	“ F. C. Haddock, . . . 1877
“ J. F. Decker.	“ W. C. Waldron, <i>l</i> , . . . 1884
“ J. Christensen, . . . 1873	“ J. T. Chenoeth, <i>l</i> , . . . 1880
“ C. Lorensen, 1873	“ J. H. Johnson, <i>r</i> , . . . 1879
“ M. Nilson, 1873	1877, S. P. Murch, <i>l</i> , . . . 1881

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|--|--|
| 1877, D. S. Howes, <i>d</i> , . . . 1887 | 1881, G. W. Horton, <i>t</i> , . . . 1887 |
| “ F. F. Teeter, <i>t</i> , . . . 1883 | “ J. F. Tubbs, <i>t</i> , . . . 1887 |
| “ J. S. Davis. | “ F. L. Whorton, <i>t</i> , . . . 1889 |
| “ Axel Gustafsen, <i>r</i> , . . . 1879 | “ C. M. Hurd, <i>t</i> , . . . 1885 |
| “ W. W. Ramsay, <i>t</i> , . . . 1877 | 1882, W. C. Longden, <i>t</i> , . . . 1884 |
| 1878, John Varty. | “ T. Cadman. |
| “ A. J. Benjamin. | “ Wm. Hooton. |
| “ H. G. Sedgewic, <i>t</i> , . . . 1884 | “ Perry Millar. |
| “ J. Richardson, <i>d</i> , . . . 1884 | “ O. H. P. Smith, <i>t</i> , . . . 1887 |
| “ C. L. Logan, <i>t</i> , . . . 1883 | “ C. W. F. Nelson, <i>t</i> , . . . 1884 |
| “ E. B. L. Elder. | “ R. R. C. Granthun, <i>t</i> , 1885 |
| “ W. F. Dale, 1878 | “ A. D. McHenry, <i>t</i> , . . . 1887 |
| “ J. O. Saniker, <i>r</i> , . . . 1879 | “ Thos. Sharpe. |
| “ J. D. Thomsen, <i>r</i> , . . . 1879 | 1883, W. H. Lacy, <i>t</i> , . . . 1887 |
| “ J. O. Hazelton, <i>t</i> , . . . 1881 | “ E. E. Cheeseman, <i>t</i> , . . . 1884 |
| “ L. D. Barrow. | “ T. S. Oadams, 1885 |
| “ O. L. Hanson, <i>r</i> , . . . 1879 | “ G. H. Trever. |
| “ O. P. Peterson, <i>r</i> , . . . 1879 | “ T. H. Dry, <i>t</i> , 1888 |
| “ D. J. Holmes, <i>t</i> , . . . 1885 | “ W. L. King, <i>t</i> , 1884 |
| “ S. Jolliffe. | “ Enoch Perry. |
| 1879, J. J. Garvin. | “ H. O. Cady. |
| “ Geo. White. | “ L. R. Clendenning. |
| “ F. A. Pease. | “ M. T. Seeley, <i>t</i> , . . . 1889 |
| “ E. R. Hayward. | “ F. B. Sherwin. |
| “ V. Charroin, <i>t</i> , . . . 1888 | “ W. D. Cornell. |
| “ T. J. McMurray, <i>t</i> , . . . 1883 | “ Frank Millar. |
| “ C. E. Smith, <i>t</i> , . . . 1887 | “ J. B. Beadle. |
| “ Eugene Yager, <i>t</i> , . . . 1882 | “ B. P. Raymond, <i>t</i> , . . . 1889 |
| “ J. Sanaker, <i>r</i> , . . . 1879 | “ W. F. Warren, <i>t</i> , . . . 1885 |
| “ H. Danielson, <i>r</i> , . . . 1879 | “ H. C. Myres, <i>t</i> , . . . 1886 |
| “ J. W. McCormic, <i>w</i> , . . . 1881 | “ I. G. Pollard, <i>t</i> , . . . 1883 |
| 1880, C. B. Wilcox. | “ J. I. Foot, <i>t</i> . |
| “ O. A. Curtiss, <i>t</i> , . . . 1880 | 1884, E. Duckworth. |
| “ D. J. Whiting, <i>t</i> , . . . 1889 | “ John Wills. |
| “ M. F. Stright, <i>t</i> , . . . 1881 | “ Jas. Churm. |
| “ C. H. Betts. | “ J. H. Cooper, <i>t</i> , . . . 1886 |
| “ E. B. Lounsbury, <i>t</i> , . . . 1886 | “ H. W. Brown. |
| “ W. W. Stevens. | “ W. H. Hollister, <i>t</i> , . . . 1888 |
| “ J. R. Creighton. | “ E. H. Lugg. |
| “ J. E. Gilbert, <i>t</i> , . . . 1883 | “ Albert Smith, 1887 |
| 1881, J. E. Wright. | “ J. S. Norris. |
| “ J. N. Nelson, <i>d</i> , . . . 1882 | “ T. W. North. |
| “ J. H. Nelson, <i>t</i> , . . . 1887 | “ J. S. Lean. |
| “ D. H. Snowdon, . . . 1881 | “ Wm. Medland. |
| “ H. P. Haylett. | “ Wm. Rollins, <i>t</i> , . . . 1887 |
| “ W. R. Mellot. | “ R. Davidson. |
| “ C. A. Wilson, <i>t</i> , . . . 1881 | “ Thos. James. |
| “ J. Schneider. | “ Wm. Clark. |
| “ G. E. Fellows, 1884 | 1885, W. D. Cox. |
| “ J. A. Brevier. | “ Geo. Merrifield, <i>t</i> , . . . 1887 |
| “ P. Burk, 1881 | “ A. L. Whitcomb. |

1885, W. E. Morris.	1888, M. S. Terry.
" E. C. Potter.	" A. A. Wood.
" J. W. Huston, t, . . 1887	" W. A. Peterson.
" D. C. John.	" F. Roberson.
" C. Bristol, w, . . . 1888	" J. G. Gelling.
1886, Wm. Groves.	" M. Wolverton.
" J. R. Fretts.	" S. A. Sheard.
" W. H. Summers.	" A. M. DeFord.
" W. Millar.	" M. A. Drew.
" Frank R. Nimits.	" J. J. Hartley.
" E. O. Bullock, t, . . 1888	" Wm. Moil.
" W. A. Hall.	" Henry Ostrum.
" Enoch Savage.	" W. W. Warner.
" T. DeWitt Peak.	" J. M. Woodward.
" J. C. Jackson, t, . . 1889	1889, T. D. Williams.
" S. Plantz, t, . . . 1887	" J. D. Kenestrick.
" J. Howarth.	" C. P. Christian.
" J. Reynolds.	" D. C. Savage.
1887, G. W. Verity.	" J. H. James.
" W. G. Cooper.	" C. W. Turner.
" J. H. Tippett.	" M. L. Evertz.
" J. E. Henderson, . . 1888	" W. Botzer.
" W. C. Hickman.	" E. J. Symons.
" W. J. Patten.	" Thos. Roberts.
" J. C. Maxham.	" J. N. Funston.
" F. C. Brayton.	" S. Light.
" W. Woodside.	" C. W. Gallagher.
" J. E. Farmer.	" Thos. Day.

APPENDIX E.

NAMES OF DISTRICTS AND PASTORAL CHARGES

First appearing in the Minutes of the Illinois and Rock River Conferences in Wisconsin; and of those in the Minutes of Wisconsin Conference in this State and in Minnesota, while the latter was under the supervision of the former.

- 1834 Iowa Circuit, in Galena District.
- 1835. Milwaukee, in Chicago District.
- 1836. Root River, Oneida and Menomonee, Green Bay, Platteville, Mineral Point, Prairie du Chien.
- 1837. Milwaukee District, Racine, Sheboygan, Madison, Aztalan, Helena, Madison.
- 1838. Deansburg and Fond du Lac, Honey Creek.
- 1839. Fort Winnebago, Walworth, Watertown.
- 1840. Lancaster, Southport, Burlington, Troy, Summit, Wyota, Monroe, Platteville District.

1841. Potosi, Janesville, Hamilton Grove, Brothertown, Sioux, St. Croix, Prairieville, Green Bay District, Indian Mission District.
1842. Sylvania, Sugar Creek, Muscoda, Wisconsin Pinery, Winnebago Lake.
1843. Rock River District, Big Foot, Whitewater, Hazel Green, Highland Prairie, Manitowoc.
1844. Blue River, Pewaukee*, Washington Mission.
1845. Dodgeville, Sauk Prairie, Union Green Lake, Lowell, Elkhorn Menomonee Mission.
1846. Waupun, Mequon, Beloit.
1847. Franklin, Black River, Welsh Mission, Columbus, Mayville, Grafton, Waukesha (formerly Prairieville), Palmyra, Oconomowoc, Prairie du Sac, Racine District, Fond du Lac (in place of Green Bay) District.
1848. Elk Grove, Albion, Walker's Point, Wauwatosa, Rock Prairie, Spring Valley, Exeter.
1849. Patch Grove, Wyoming Valley, Council Hill, Minnesota District, St. Paul, St. Anthony's Falls, Stillwater, Bad Axe, Sheboygan, Oshkosh, Marcellon, Beaver Dam, Grafton, West Bend, Lodi, Adams, Honey Creek, Geneva, Eagleville, Delavan, South Grove.
1850. Arena, Point Douglass, Chippewa River, Round Prairie, Byron, Plover, Kingston, Fall River, Metoman, Omro, Appleton, Green Bush, Hartford, Bark River, Norwegian Mission, Milton, Dartford.
1851. Prairie La Crosse, Sun Prairie, Black Earth, Pine River, Baraboo (formerly Adams), Reedsburg, Princeton, Waupaca, Cascade, De Pere, Fox River District, Reed Street, Milwaukee (same as Walker's Point), Oak Creek, Bristol.
1852. Shullsburg, Fayette, Sandy Lake, St. Peters, Willow River, Waukesha, Richland City, Delton, Fond du Lac North Ward, Winneconne, Grove Street (Reed Street), Fox Lake, Portage City.
1853. Jackson Street (Milwaukee), South Bristol, Hebron, Montfort, Beetown, Monticello, Montello, Berlin, Fenimore, Kickapoo, Sparta, Benton County Mission, Travers de Sioux, Shakopee, Red Wing, Hudson, Marine Mission, Chippewa, Prairie du Chien District.

* Dropped until 1869.

1854. Platte, Spring Grove, Lemonwier, Poinette, Waucousta, Orion, Viroqua, Montello, Prescott, Reed's Landing, Kaposia, Manketa, Minueapolis, Brownville, Monteville, Luis Valley, Scandinavian Mission (in Minnesota), Racine Welsh Mission, Norwegian Mission (in Fond du Lac District), Wautoma, Fort Atkinson, Lake Mills.
1855. Janesville District, Beaver Dam District, Portage City District, Appleton District, La Crosse District, Red Wing District, St. Paul District, Winona District, Ripon, Evansville, East Janesville, Horicon, Burnett, Algoma, Rosendale, Neenah, Hortonville, Oconto, Charlestown, Saxeville, Welsh Mission (in Winnebago County), Oxford, Roche-a-Cri, Point Bluff, Blue Mound, Waterloo, Jamestown, Eastman, Onalaska, Mendora, Caledonia, Chatfield, Cedar River, Elk Prairie, Orinoco, Monteville, Hastings, Meridota, Cannon River, Minnetonka, Cottage Grove, Superior.
1856. Appleton Second Ward, Menasha, New London in connection with Hortonville, Weyauwega, Stevens Point, Wausau, Menomonee, Brandon, Marcellon, Fall River, Jefferson, Waterloo, Columbus, West Beloit, Utter's Corners, Footville, Coldwell's Prairie, Clinton (now Clinton Junction), Keewaunee, Empire, Oshkosh Mission, Watertown District, Norwegian District. There had been two Norwegian Missions, one in the vicinity of Neenah, the other in the southern and northwestern parts of the State. These took the following names: Cambridge, Racine, Heart Prairie, Winnebago, Primrose, Viroqua, Richland, Upper Iowa, St. Paul, Minnesota, Beaver.
1857. Newberg, Lynn and Bloomfield, Liberty Prairie, Porter, Lamartine, Michicott, Emerald Grove, Wycena, Randolph, Cambria Welsh Mission, Greenville, Manchester, Massinee, Grand Rapids, Summerfield (Mil.), Almond, Wautoma, Saxeville, Crystal Lake, Amberst, De Pere, Stevens Point District.
1858. Concord, Waterford, Sharon, Shopiere, Juneau, Eureka, Maple Grove, Buena Vista, Hemlock, Ogdensburg, Chilton, Vinland, Barton, Neosho.
1859. New Berlin, Hustisford, Racine Welsh Mission, Edgerton, Stoughton, Markesan, Seminary Grove, Door Creek, Portland, Auburn, Eldorado Welsh Mission, Brandt, Gipson, Pleasant Prairie.

1860. Granville, Genesee, Allen's Grove, Hebron, Orfordville, Black Wolf, Two Rivers, Shawano.
1861. Rome, Mukwanigo, Transit and Oakland Center.
1862. Waukau, Gibraltar Mission, Union Grove.
1863. Croghville, Iron Ridge, Sturgeon Bay, Washington Harbor.
1864. Pine River.
1865. Osborn, N. Osh and Vinland.
1866. Cottage Grove.
1867. East Granville, Marshall, Division Street and Cotton Street (Fond du Lac), Peshtigo, Suamico, Embarrass.
1868. Fox River, North Prairie, Avon and Newark, Hingham, Alto, Pardeeville, South Omro, Fish Creek, Wrightstown, Clintonville, Wilmot (Oshkosh), Second Church, Bay View.
1869. Mackfarlane, Avon and Newark, Zion, Pewaukee, Court Street (Janesville), Fort Howard.
1870. Clemensville, Marinette, Rio, Menomonee Falls (in place of West Granville).
1871. Eureka, Ashland.
1872. Utica Center and Zion, Superior City, Penoka.
1873. Seymour, Colby, Jenne.
1874. Third Church (Oshkosh), Gravesville, Northport, Auroraville.
1875. Algoma Street (Oshkosh, changed from Third Church), Eau Claire.
1876. Union and Dupont.
1877. Union Church and New Berlin, Franks and Caledonia, Oconto Circuit, Medford, Spencer.
1878. Oshkosh City Mission.
1879. Koshkonong, Campbellsport, Oconto Falls, Pittsfield, Parfreyville and Crystal Lake.
1881. Kaukauna,* West Pensaukee, Antigo, Dale and Fremont, Tigerton and Nora, Merrill.
1882. Union Church (Racine), Ahnape.
1883. St. Nathan's, Poisippi, Simco and Maniwa, West Merrill.
1884. Franksville and Ives Grove, Washington Avenue (Milwaukee), Waterford and English Settlement, Burlington and Paris.
1885. Eagle River, Maple Valley, Appleton Circuit.
1886. Royalton and Iola, Sherman Street (Milwaukee).

*Disappeared till 1886.

1887. Monico and State Line, Rhinelander, Vesper and Rudolph.
 1888. Lena and Leighton, Simpson Church (Milwaukee), Trinity (Bay View), Milwaukee Circuit, North Greenfield.
 1889. Hickory and Oconto Falls, Lima.

APPENDIX F.

APPOINTMENTS TO SPECIAL WORK.

Educational.

LAWRENCE UNIVERSITY.

- W. H. Sampson, principal and professor, 1849-1853.
 Edward Cook, president, 1853-1859.
 W. H. Sampson, professor, 1853-1857.
 R. Z. Mason, professor, 1854-1861; president, 1861-1865.
 N. E. Cobleigh, professor, 1854-1857.
 F. O. Blair, professor, 1857-1858.
 E. L. Knox, professor, 1858-1864.
 W. F. Yocum, professor, 1869.
 G. M. Steele, president, 1865-1879.
 C. N. Stowers, professor, 1867-1868.
 W. C. Sawyer, professor, 1875-1881.
 B. P. Raymond, president, 1883-1889.

N. B.—E. D. Huntley, a member of the West Wisconsin Conference, was president from 1879 to 1883. W. C. Gallagher succeeded B. P. Raymond as president in 1889.

NOTE.—These were all ministers appointed from Conference, after election by the trustees. In addition, the following named persons served, or are serving, as professors for the periods indicated by the dates:

R. O. Kellogg, . . . 1849-1853	O. P. DeLand, . . . 1872-1875
Jas. M. Phinney, . . . 1849-1852	Jas. H. Worman, . . . 1872-1876
Jabez Brooks, . . . 1850-1851	T. Martin Town, . . . 1874-1876
H. A. Jones, <i>r</i> , . . . 1854-1889	D. M. Hyde, . . . 1874-1878
Henry Pomeroy, . . . 1858-1863	Herbert Perkins, . . . 1877-1879
O. W. Powers, . . . 1858-1860	C. A. Perkins, . . . 1879-1881
Ernst Pletschke, . . . 1858-1860	N. M. Wheeler, . . . 1879-1885
J. F. Kellogg, . . . 1863-1867	Henry Lummis, <i>r</i> , . . . 1885-1889
J. E. Davies, . . . 1865-1867	F. Cramer, <i>r</i> , . . . 1886-1889
J. C. Foye, <i>r</i> , . . . 1867-1889	W. Underwood, <i>r</i> , . . . 1886-1889
A. Schindelmeiser, . . . 1867-1870	

r, Still in service.

PRECEPTRESSES.

Miss Emeline M. Crocker,	1849-1851
L. Amelia Dayton,	1852-1854
Mrs. Electa A. Blair,	1855-1857
Miss Mary Hastings,	1858-1859
Mrs. R. C. Newman Knox,	1861-1863
Miss Cordelia Sherman,	1863-1864
Mrs. L. R. Beach,	1864-1865
Mrs. H. O. Knox (Nichols),	1865-1868
Miss Emma L. Knowls,	1868-1870
Miss Margaret J. Evans,	1870-1874
Miss Louisa M. Hodgkins,	1870-1876
Miss Hattie A. Conant,	1874-1875
Miss Mary E. Harriman,	1876-1877
Mrs. Ophelia Forward,	1877-1880
Miss Angie V. Warren,	1880-1882
Miss Grace M. Huntington,	1882-1885
Miss Kate A. Everts, <i>r</i> ,	1886-1889

OTHER SPECIAL WORK.

David Brooks, agent,	1851-1853
J. S. Prescott, agent,	1853-1856
A. B. Randall, agent,	1853
H. Requa, agent,	1853
Asa Wood, agent,	1853
J. H. Jenne, agent,	1856
S. C. Thomas, agent,	1857-1861
P. S. Bennett, agent,	1861-1863
M. Himebaugh, agent,	1864-1867
J. P. Roe, agent,	1871-1873
A. A. Reed, agent,	1873-1875
T. C. Willson, agent, <i>r</i> ,	1888-1889

GARRETT BIBLICAL INSTITUTE.

- H. Bannister, professor, 1858-1883.
 M. S. Terry, *r*, professor, 1887-1889.
 H. S. Carhart, professor Northwestern University, 1872.

EVANSVILLE SEMINARY.

- G. A. Smith, principal, 1859.
 H. Colman, principal, 1863-1867.
 G. W. De La Mater, agent, 1863.

r, Still in service.

- I. H. Hammond, principal, 1867.
 A. M. Stephens, principal of Waterloo Academy in 1867.
 C. N. Stowers, of Whitewater Collegiate Institute in 1875.

American Bible Society.

- G. H. Fox, agent, 1859.
 L. Salisbury, agent, 1864.
 É. P. Beecher, agent, 1866-1869.
 Charles Smith, agent, 1866-1871.
 David Lewis, agent, 1866.
 H. W. Frink, agent, 1866-1877.
 S. Reynolds, district superintendent, 1867-1876.
 A. J. Mead, *r*, district superintendent, 1883-1889.
 W. J. Olmstead, agent, 1870-1872.
 George Fellows, agent, 1872-1873.

Bethel, or Seaman's Friend Work.

- D. W. Couch, 1864.
 M. Himebaugh, superintendent in 1867, and from 1874 to 1879.
 A. H. Walter, chaplain, 1868.
 C. G. Lathrop, 1869-1872.
 J. O. Hazleton, 1879.

Chaplaincies in the Army.

- C. D. Pillsbury, 1862.
 J. M. Walker, 1864.
 D. O. Jones, 1864.
 S. L. Brown, 1861.
 H. C. Tilton, a part of the interim of the Conferenees of 1861 and 1862.

Foreign Mission-work.

- I. L. Hanser, India, 1860-1864.
 L. N. Wheeler, China, 1865-1873; also, 1881-1883.
 A. E. Wanlass, Bulgaria, 1868-1871.
 C. Willerup, Norway, 1856-1875.

Between these two dates fourteen more were appointed, namely: M. Hensen, A. Oleson, Peter Oleson, C. Rund, Ole Oleson, N. F. Carstensen, C. L. Carlberg, F. Ring, J. Bakke, N. Jonasen, Hans P. Bergh, B. Jorgensen, B. Læssesen, Lars Dobloug. In 1876 they were all transferred to the newly-formed Norway Conference.

Karl Schon, M. Nilson, Jenø Peterson, and J. J. Christensen, missionaries to Denmark in 1873.

r, Still in service.

In 1881, Justus H. Nelson and John R. Nelson were appointed missionaries to South America, J. E. Wright to Central America, and J. J. Garvin to Montana.

In 1883, E. B. L. Elder was appointed to Montana, Victor Charroin and E. B. Cummings to Black Hills, and T. H. Walker to Dakota.

In 1886, H. O. Cady, missionary to Central China.

Miscellaneous.

J. M. Walker was temperance agent in 1869, and agent of the Madison Church in 1870.

S. Fallows was State Superintendent of Public Instruction from 1870 to 1874.

J. E. Gilbert, Superintendent of Sunday-school-Institute, in 1871.

R. Cooley, temperance agent, in 1875.

C. O. Treider, editor of *Den Christliche Talemand* (*Christian Advocate*), from 1877 to 1879.

W. P. Stowe, *r.*, agent of Western Book Concern, from 1880 to 1889.

APPENDIX G.

SPECIAL SERMONS.

Missionary.

The General Conference of 1852 ordered the bishops to appoint, at each Annual Conference, one of its members to preach a missionary sermon at its next session. This table shows the appointees each year.

1852. C. Hobart.	1862. R. Z. Mason.
1853. I. M. Leihy.	1863. C. D. Pillsbury.
1854.	1864. S. Fallows.
1855.	1865. G. M. Steele.
1856. Wm. McDonald.	1866. H. C. Tilton.
1857.	1867. G. C. Haddock.
1858. I. Searls.	1868. S. Smith.
1859. P. S. Bennett (First Conference).	1869. W. P. Stowe.
1859. L. L. Knox (Second Conference).	1870. O. J. Cowles.
1860.	1871.
1861.	1872. O. B. Thayer.
	1873. J. W. Carhart.
	1874. C. N. Stowers.

r. Still in the same position.

1875. L. N. Wheeler.	1883. S. Jolliffe.
1876. G. A. Smith.	1884. C. M. Heard.
1877. G. C. Haddock.	1885. A. E. Wanlass.
1878. F. S. Stein.	1886. W. B. Robinson.
1879. H. Colman.	1887. G. H. Trever.
1880. Thos. Clithero.	1888. Perry Miller.
1881. J. L. Hewitt.	1889. T. DeWitt Peake.
1882. I. S. Leavitt.	

Other Special Sermons

Ordered from time to time as indicated below :

- 1850. W. H. Sampson, Conference sermon.
- 1852. E. Yocum, Christian Perfection.
- 1863. Geo. Fellows, Bible Cause.
- 1864. H. Bannister, Centenary of Methodism.
- 1867. P. B. Pease, Conference sermon.

The following, to 1875 inclusive, are on

Education.

1863. S. Fallows.	1870. C. E. Carpenter.
1864.	1871.
1866. G. M. Steele.	1872. G. C. Haddock.
1867. H. Colman.	1873. W. W. Case.
1868. C. N. Stowers.	1874. A. C. Higgins.
1869. G. A. England.	1875. S. N. Griffith.

Conference Sermons.

1878. H. Bannister.	1883. Thos. Clithero.
1879. T. C. Willson.	1884. John Faville.
1880. P. S. Bennett.	1885. F. L. Whorton.
1881. D. J. Holmes.	1886. J. V. Treney.
1882. H. S. Richardson.	

Semi-Centennial Sermons.

1887. P. S. Bennett.	1889. C. D. Pillsbury.
1888. M. Himebaugh.	

APPENDIX H.

DELEGATES TO GENERAL CONFERENCES.

1852.

C. Hobart, W. H. Sampson, H. Summers.

1856.

P. S. Bennett, I. M. Leihy, Edward Cook, Elmore Yocum, Chauncey Hobart.

1860.

W. G. Miller, I. M. Leihy, S. C. Thomas, Edward Cook, Philo S. Bennett.

1864.

H. Bannister, S. C. Thomas, C. D. Pillsbury, Matthias Himebaugh. *Reserves*—J. H. Jenne, W. G. Miller.

1868.

G. M. Steele, W. G. Miller, S. Fallows, Henry Bannister, C. D. Pillsbury. *Reserves*—S. C. Thomas, Jos. Anderson, E. S. Gumley.

1872.

This year marks the era when laymen were admitted to our General Conference. Hereafter, therefore, delegates-elect will be designated as CLERICAL and LAY.

CLERICAL—G. M. Steele, P. B. Pease, Henry Bannister, C. D. Pillsbury, W. G. Miller. *Reserves*—S. Fallows, W. H. Sampson, W. P. Stowe.

LAY—R. P. Elmore, Wm. P. Lyon. *Reserves*—B. Kingsbury, H. A. Jones.

1876.

CLERICAL—G. M. Steele, W. P. Stowe, Henry Colman, J. M. Walker.

LAY—Daniel Mowe, Edwin Hyde. *Reserves*—Geo. Rogers, M. D. Moore.

1880.

CLERICAL—L. N. Wheeler, W. P. Stowe, O. J. Cowles, J. H. Johnson. *Reserves*—A. J. Mead, H. Colman.

LAY—R. McMillen, Z. P. Burdick. *Reserves*—E. L. Grant, R. P. Elmore.

1884.

CLERICAL—W. P. Stowe, S. Halsey, Joseph Anderson, J. M. Walker. *Reserves*—A. J. Mead, Thos. Clithero.

LAY—Geo. Foster, M. D. Moore. *Reserves*—H. S. Alban, S. C. Blake.

1888.

CLERICAL—B. P. Raymond, W. P. Stowe, Sabin Halsey, Thos. Clithero. *Reserves*—G. W. Wells, I. S. Leavitt.

LAY—Geo. Foster, E. [L. Paine.* *Reserves*—Mrs. L. S. Colman, J. H. Whorton.

* The oldest member of the body—over ninety years old.

APPENDIX I.

DATES OF THE ERECTION OF CHURCH EDIFICES.

It has been exceedingly difficult to secure accuracy in this table. In some instances churches are erected in places not indicated by the name of the pastoral charge; then sometimes the name of a charge is changed, and not unfrequently a place containing a church is transferred to some other charge. It is believed, however, that few mistakes have been made.

The reader may remember that in 1832 a log building was erected near Kaukauna for school and Church purposes, in connection with the Indian Mission. Also that a small log structure at Platteville, formerly used as a court-room by Judge Rountree, was converted into a place of worship late in 1833, and thus used till the next year, when it was succeeded by a larger one designed for a school-house as well as Church services. These are not indicated in the following table.

In 1850 we commenced to publish our Conference Minutes. At that time 36 church edifices were reported by districts, as follows: Platteville District, 16, Minnesota District, 1; Fond du Lac District, 4; Milwaukee District, 6; and Racine District, 9. These seem to have been in the following named places. The dates at the left indicate the close of the Conference year during which they were erected. A star indicates that the time of the erection of the church there is unknown, though prior to 1850.

1837. Green Bay, Platteville.

1840. Oneida, Southport (now Kenosha), Kellogg's Corners (in Sylvania Circuit).

1841. Milwaukee (now Grand Avenue), Waukesha, Mineral Point.

1844. Racine.

1846. Beaver Dam (?), Watertown (?).

1847. Evansville (in Union Circuit).

1848. Whitewater, Walker's Point (now Asbury, Milwaukee), Janesville.

1850. Madison, Fort Atkinson (in Aztalan Circuit), Beloit, Dartford, St. Paul, Hazel Green, East Troy,* Potosi,* Franklin,* Monroe,* Dodgeville,* Hamilton Grove,* Council Hill, *eight*.*

- There is less doubt about the following as they were reported at the Conferences held the years indicated by the dates:
1851. Elk Grove, Adams, Fall River, Oshkosh, Brothertown, Sheboygan, Palmyra (?), Lodi, Oconomowoc, Spring Valley, Milton, Little Prairie.
 1852. Lynden, Peddler's Creek, Lancaster, Baraboo, Waupaca, Fond du Lac (two), Sheboygan Falls, Cambridge (Norwegian Church, Grafton, Bristol.
 1853. Shullsburg, Patch Grove, Prairie du Chien, Fayette, St. Anthony's Falls, Plover, Cascade, Omro.
 1854. Jackson Street, Milwaukee; West Bend, South Grove, Appleton, Waupun, Berlin, Manitowoc.
 1855. Lake Mills, Hebron, Brookfield, Monticello, Sun Prairie, Green Bush, Fox Lake, La Crosse.
 1856. Port Washington, Geneva, Horicon, Ripon, Columbus, Menasha, Two Rivers.
 - 1857-1858. No reports in the Minutes. Hence, some of those reported in 1859 may have been erected in these years.
 1859. Delavan, Sharon, Allen's Grove, Clinton, Heart Prairie, Emerald Grove, Utter's Corners, Stoughton, Shopiere, Lowell, Burnett, Brandon, Princeton, Byron, Rosendale, Menomonee Falls, Winneconne, Wausau, Weyauwega, Summerfield (Milwaukee), successor to Jackson Street Church.
 1860. West Granville, Neosho, Hartford, Waterloo, De Pere, Stevens' Point, Almond, Crystal Lake.
 1861. New Berlin, Lyons, Orfordville, Door Creek, Portland, Randolph, Vinland.
 1862. Rome, Wycocena, Maple Grove, Union Grove.
 1863. Chilton, North Vinland, Wautoma.
 1864. Clinton, Edgerton, Iron Ridge, Neenah, Nekimi, Amherst,
 1865. Geneva, Markesan.
 1866. Cascade, Oconto.
 1867. Cottage Grove, Jefferson, Kingston, Sturgeon Bay, Grand Rapids, Waukau, Liberty Prairie, Zion, Ogdensburg, Northport, Royalton.
 1868. Johnston's Creek, Empire, Shawano.
 1869. Marshall, Avon, Pardeeville, Alto, Ogdensburg, Eureka, Bay View, Oshkosh (Second Church), Northport.
 1870. Wauwatosa, East Granville, McFarlane, Hingham, Croghville, Osborne, Marinette, Court Street (Janesville).
 1871. Pewaukee, Fort Howard, Royalton.

- 1872. West Bend, Green Lake.
- 1873. Waterford.
- 1874. Ashland, Oakland, Rural.
- 1875. Algoma Street (Oshkosh), Suamico, Oconto Falls, Gravesville, Auroraville, Hortonville.
- 1876. Franksville, Medina.
- 1878. Peshtigo.
- 1879. Medford, Spencer.
- 1880. Campbellsport, Mackford, Jenne (now Merrill).
- 1881. Wrightstown, Clintonville, New London.
- 1882. Union Church (Racine), Black Creek, Pittsfield, Pensaukee.
- 1883. London, or Oak Center.
- 1884. Washington Avenue (Milwaukee), Antigo, Maniwa, Hutchins.
- 1887. Kaukauna, Sherman Street (Milwaukee).
- 1888. Iola, Rhinelander.
- 1889. Simco, Trinity (Bay View.)

APPENDIX J.

SESSIONS OF THE WISCONSIN CONFERENCE.

TIME.	PLACE.	BISHOP.	SECRETARY.	Remitted.....	Received by Transfer.....	Received on Trial.....	Received in Full.....	Ordained Deacons.....	Ordained Elders.....	Located.....	Withdrawn.....	Expelled.....	Transferred.....	Deaths.....
1848—July 12.	Southport.....	Morris.....	F. M. Mills .....	...	3	9	5	2	...	1	...	...	2	2
1849—July 17.	Platteville.....	Janes.....	J. H. Sampson	2	10	5	5	8	1	2	...	...	1	1
1850—June 26	Beloit.....	Hamline.....	J. E. Wilson.....	3	18	2	2	7	2	2	...	3	...	...
1851—June 25	Waukesha.....	Waugh.....	W. H. Sampson.....	5	23	5	2	4	...	...	...	3	2	2
1852—Sept. 1.	Fond du Lac.....	Ames.....	W. H. Sampson.....	...	15	17	15	5	7	...	1	3	1	1
1853—Aug. 31.	Baraboo.....	Scott.....	J. W. Ford.....	...	22	11	10	5	3	...	1	...	...	...
1854—Aug. 30.	Janesville.....	Morris.....	W. H. Sampson.....	...	39	10	7	14	1	...	...	...	...	...
1855—Aug. 29.	Racine.....	Janes.....	W. H. Sampson.....	3	6	18	17	11	1	...	...	1	1	1
1856—Sept. 17	Appleton.....	Simpson.....	W. H. Sampson.....	...	19	10	10	5	1	...	11	...	...	...
1857—Aug. 20.	Milwaukee.....	Ames.....	W. H. Sampson.....	...	14	8	8	6	7	...	...	1	1	1
1858—May 11.	Beloit.....	Morris.....	W. G. Miller.....	...	21	8	6	10	1	1	11	...	...	...
1859—Apr. 20.	Sheboygan Falls	Baker.....	W. G. Miller.....	...	14	10	7	4	2	1	...	...	...	...
1859—Oct. 13.	Whitewater.....	Ames.....	S. W. Ford.....	...	5	17	14	7	3	...	...	...	...	...
1860—Sept. 26	Janesville.....	Scott.....	S. W. Ford.....	...	13	10	7	4	5	1	...	3	1	1
1861—Sept. 17	Fond du Lac.....	Baker.....	S. W. Ford.....	...	7	4	3	12	3	1	...	1	2	2
1862—Oct. 6....	Kenosha.....	Janes.....	S. W. Ford.....	3	4	7	7	7	7	...	...	1	1	1
1863—Oct. 6....	Waukesha.....	Scott.....	S. Fallows.....	3	8	8	7	4	5	...	2	2	...	...
1864—Oct. 6....	Oshkosh.....	Scott.....	S. Fallows.....	2	5	4	4	7	7	...	...	1	3	3
1865—Oct. 6....	Milwaukee.....	Baker.....	S. Fallows.....	2	4	1	...	9	1	...	...	1	...	...
1866—Sept. 6..	Ripon.....	Clark.....	S. Fallows.....	4	3	4	7	7	5	1	...	4	...	...
1867—Oct. 2....	Beaver Dam.....	Simpson.....	S. Fallows.....	3	4	6	3	4	2	2	...	4	...	...
1868—Oct. 1....	Racine.....	Ames.....	S. Fallows.....	1	7	7	4	6	4	...	...	8	4	4
1869—Sept. 23	Appleton.....	Scott.....	S. Fallows.....	1	9	5	5	3	1	2	...	...	...	...
1870—Oct. 12..	Janesville.....	Clark.....	S. Fallows.....	...	9	7	13	9	2	...	...	7	3	3
1871—Oct. 11..	Milwaukee.....	Simpson.....	S. Fallows.....	4	2	4	2	9	4	...	...	3	3	3
1872—Oct. 9....	Fond du Lac.....	Haven.....	S. Fallows.....	4	...	7	13	9	9	2	...	8	...	...
1873—Oct. 15..	Whitewater.....	Merrill.....	H. Colman.....	...	2	10	3	8	7	2	...	4	1	1
1874—Oct. 7....	Oshkosh.....	Foster.....	H. Colman.....	3	3	16	8	1	9	3	1	...	5	1
1875—Oct. 13..	Racine.....	Wiley.....	H. Colman.....	...	2	8	7	3	3	9	2	1	2	1
1876—Oct. 4....	Waupaca.....	Bowman.....	H. Colman.....	2	2	8	6	6	4	2	1	...	1	1
1877—Oct. 14..	Waupun.....	Peck.....	H. Colman.....	1	3	3	6	3	5	1	1	...	3	3
1878—Oct. 1....	Fort Atkinson..	Foster.....	H. Colman.....	1	3	9	6	5	4	2	...	4	2	2
1879—Oct. 2....	Milwaukee.....	Andrews.....	H. Colman.....	...	2	9	3	4	3	1	...	4	...	...
1880—Oct. 13..	Appleton.....	Harris.....	Sabin Halsey.....	...	7	6	4	3	7	1	1	...	9	2
1881—Sept. 21	Whitewater.....	Foss.....	Sabin Halsey.....	...	7	12	9	7	2	4	2	...	3	...
1882—Sept. 28	Fond du Lac.....	Wiley.....	Sabin Halsey.....	...	3	7	8	5	7	1	1	...	4	2
1883—Oct. 3....	Milwaukee.....	Hurst.....	Sabin Halsey.....	...	5	14	5	6	5	4	...	6	2	2
1884—Oct. 4....	Oshkosh.....	Mallalieu.....	Sabin Halsey.....	...	2	8	7	10	8	2	...	5	2	2
1885—Oct. 8....	Waukesha.....	Bowman.....	Sabin Halsey.....	...	4	4	9	3	6	1	2	...	7	3
1886—Sept. 23	Berlin.....	Merrill.....	Sabin Halsey.....	...	4	8	7	8	5	2	2	...	2	2
1887—Oct. 5....	Appleton.....	Fowler.....	R. W. Bosworth..	1	7	6	5	5	5	...	...	11	4	4
1888—Sept. 26	Racine.....	Andrews.....	H. P. Haylett.....	...	3	7	7	7	4	...	1	...	6	7
1889—Sept. 25	Beaver Dam.....	Newman.....	J. Schneider.....	...	4	10	7	7	7	...	1	...	5	3

APPENDICES

TO

WEST WISCONSIN AND NORTHWEST WISCONSIN CONFERENCES.

NOTE.—All the references to Appendices in Part III relate to the above Conferences.

APPENDIX A.

NUMBER OF MEMBERS, PREACHERS, AND PASTORAL CHARGES EACH YEAR.

WEST WISCONSIN CONFERENCE.

YEAR.	Members.....	Probationers	Local Preachers..	Effective Preachers..	Super-numerary..	Super-annuated....	Total Members and Preachers...	Pastoral Charges.....	Places to be Supplied ...
1856, . .	4,926	823	129	67	1	4	4,998	71	10
1857, . .	5,480	1,378	133	84	. .	4	5,568	82	5
1858, . .	6,161	3,343	156	87	1	4	6,263	86	10
1859, . .	7,489	1,911	165	94	1	4	7,583	93	12
1860,* . .	7,158	1,399	139	69	. .	5	7,232	79	10
1861, . .	7,107	925	141	67	. .	10	7,184	77	13
1862, . .	6,958	821	131	68	. .	7	7,033	70	4
1863, . .	6,236	1,267	138	64	. .	8	6,308	67	4
1864, . .	6,829	669	140	64	. .	5	6,898	72	10
1865, . .	6,199	743	115	70	3	9	6,281	73	6
1866, . .	6,337	1,065	135	63	4	14	6,428	71	8
1867, . .	6,932	1,268	148	68	3	13	7,016	76	8
1868,† . .	10,514	1,653	209	100	2	16	10,632	117	21
1869, . .	10,431	1,785	185	108	5	12	10,556	111	10
1870, . .	11,065	1,658	200	108	7	10	11,190	117	11
1871, . .	10,594	1,360	186	111	3	8	10,716	118	7
1872, . .	10,623	1,583	184	113	4	9	10,749	124	13
1873, . .	10,638	1,063	169	117	6	10	10,771	122	9
1874, . .	11,178	1,309	183	114	3	14	11,309	119	11
1875, . .	10,743	1,141	192	118	5	11	10,877	126	7
1876, . .	11,018	1,303	173	123	8	12	11,161	121	3
1877, . .	12,094	1,411	170	121	7	11	12,233	122	7
1878, . .	11,901	1,168	125	113	13	13	12,040	117	12

* Northwest Wisconsin Conference organized.

† Northwest Wisconsin Conference merged in West Wisconsin.

YEAR.	Members	Probationers	Local Preachers..	Effective Preachers..	Super-numerary..	Super-annuated ...	Total Members and Preachers...	Pastoral Charges	Places to be Supplied ...
1879, . .	11,812	1,163	142	115	12	14	11,953	120	7
1880, . .	11,544	906	138	114	16	14	11,688	124	12
1881, . .	11,138	716	131	105	14	15	11,272	121	15
1882, . .	10,965	624	120	105	12	13	11,092	130	20
1883, . .	10,240	585	113	110	8	12	10,370	125	14
1884, . .	10,702	910	123	109	10	13	10,844	131	25
1885, . .	10,835	929	112	109	14	16	10,974	129	25
1886, . .	11,703	1,024	111	102	13	18	11,836	130	27
1887, . .	12,037	1,167	108	103	14	17	12,171	138	33
1888, . .	12,494	1,668	108	114	16	18	12,642	145	38
1889, . .	13,513	1,967	107	122	12	19	13,666	144	32

NORTHWEST WISCONSIN CONFERENCE.

1860, . .	1,771	520	20	38	. .	2	1,811	42	6
1861, . .	2,027	385	31	33	. .	3	2,063	37	6
1862, . .	1,939	300	40	36	. .	3	1,978	35	5
1863, . .	2,132	369	38	34	. .	4	2,170	37	4
1864, . .	2,227	381	32	28	. .	3	2,258	36	9
1865, . .	2,260	445	41	31	4	2	2,298	38	8
1866, . .	2,573	597	39	33	3	4	2,613	43	14
1867, . .	2,796	555	45	34	2	4	2,836	46	11

APPENDIX B.

BENEVOLENCES.

WEST WISCONSIN CONFERENCE.

YEAR.	Missions	Conference Claimants	Bible Cause.....	Tract.....	Sunday-school Union.....	Church Extension.....	Free-men's Aid.....	Woman's For. Miss. Society..	Woman's Home Miss. Society..	Educational..	Other Benevo't Collections..
1856, .	\$1,115	\$153	\$48	\$34	\$113	. .	. .	. .	. .	. .	. .
1857, .	999	196	84	12	142	. .	. .	. .	. .	. .	. .
1858,*	562	79	124	1	2	. .	. .	. .	. .	. .	. .
1859, .	843	80	396	12	40	. .	. .	. .	. .	. .	. .
1860,†	1,270	40	132	6	57	. .	. .	. .	. .	. .	. .
1861, .	2,094	69	86	40	62	. .	. .	. .	. .	. .	. .

* This Conference year was only six months.

† The Northwest Wisconsin Conference organized this year.

YEAR.	Missions.....	Conference Chairman's....	Bible Cause.....	Tract.....	Sunday-school Union.....	Church Extension.....	Freedmen's Aid.....	Woman's For- Miss. Society.	Woman's Home Miss. Society..	Educational.....	Other Benevo'l Collections,...
1862, .	\$1,705	\$71	\$157	\$32	\$65	. . .	. . .	. . .	. . .	. . .	. . .
1863, .	2,727	145	105	74	132	. . .	. . .	. . .	. . .	. . .	. . .
1864, .	2,812	169	370	77	92	. . .	. . .	. . .	. . .	. . .	. . .
1865, .	2,904	191	492	65	86	. . .	. . .	. . .	. . .	. . .	. . .
1866, .	3,349	197	770	58	112	\$230	. . .	. . .	. . .	. . .	. . .
1867, .	3,078	468	1,330	86	167	958	. . .	. . .	. . .	. . .	. . .
1868, .	4,846	737	1,552	135	241	390	\$89	. . .	. . .	. . .	. . .
1869, .	4,367	534	1,338	95	179	293	26	. . .	. . .	. . .	. . .
1870, .	3,517	462	1,021	89	192	332	38	. . .	. . .	. . .	. . .
1871, .	3,461	518	1,139	78	153	309	46	\$64	. . .	\$18	. . .
1872, .	3,034	514	. . .	77	129	306	120	54	. . .	32	. . .
1873, .	3,282	599	. . .	74	95	279	93	78	. . .	37	. . .
1874, .	2,809	461	. . .	64	112	239	97	151	. . .	67	. . .
1875, .	3,326	518	. . .	66	103	382	187	102	. . .	40	. . .
1876, .	2,502	405	. . .	55	75	310	169	142	. . .	58	. . .
1877, .	2,876	492	230	68	80	437	255	160	. . .	62	. . .
1878, .	2,327	433	97	61	91	310	351	193	. . .	51	. . .
1879, .	2,704	450	75	63	75	358	240	196	. . .	124	. . .
1880, .	2,544	528	77	70	124	421	268	299	. . .	727	\$789
1881, .	3,172	497	93	76	106	406	287	268	. . .	189	681
1882, .	3,239	539	132	79	93	417	292	485	. . .	239	251
1883, .	3,382	518	111	70	81	387	283	479	. . .	284	413
1884, .	2,956	540	119	75	75	334	304	458	\$7	518	141
1885, .	3,354	708	95	63	82	323	346	430	9	509	1,742
1886, .	3,579	715	104	80	106	379	565	624	88	516	1,018
1887, .	4,326	772	151	86	113	438	475	499	349	504	1,424
1888, .	4,444	824	177	100	122	438	532	623	823	574	611
1889, .	5,565	938	157	147	172	610	692	844	605	518	863

NORTHWEST WISCONSIN CONFERENCE.

1860, .	98	1	8	2	10	. . .	. . .	. . .	. . .	. . .	. . .
1861, .	181	6	30	9	25	. . .	. . .	. . .	. . .	. . .	. . .
1862, .	176	9	3	2	18	. . .	. . .	. . .	. . .	. . .	. . .
1863, .	459	12	18	14	56	. . .	. . .	. . .	. . .	. . .	. . .
1864, .	419	28	36	36	56	. . .	. . .	. . .	. . .	. . .	. . .
1865, .	850	21	35	16	57	. . .	. . .	. . .	. . .	. . .	. . .
1866, .	953	64	531	45	96	152	. . .	. . .	. . .	. . .	. . .
1867, .	774	27	597	29	45	149	18	. . .	. . .	. . .	. . .

* The Northwest Wisconsin Conference merged this year in this Conference.

APPENDIX C.

NUMBER OF CHURCH EDIFICES, VALUATION;
Parsonages, Valuation; Number of Sunday-schools, Officers
and Teachers, Scholars and Conversions.

WEST WISCONSIN CONFERENCE.

YEAR.	Church Edifices....	Valuation....	Parsonages...	Valuation....	No. of Sun- day-schools.	Officers and Teachers...	Scholars.....	Conversions.
1856,	36	.	19	.	113	981	4,662	44
1857,	37	\$41,970	29	\$12,890	142	1,188	6,054	.
1858,	42	55,700	32	13,950	151	1,274	5,713	127
1859,	47	70,350	34	15,400	226	1,731	7,315	197
1860,	46	62,925	32	13,400	194	1,743	8,274	.
1861,	59	75,150	31	12,725	186	1,849	8,244	.
1862,	59	71,475	32	13,175	190	1,766	8,819	.
1863,	68	83,900	35	14,380	177	1,670	8,782	.
1864,	78	107,100	36	14,975	192	1,822	10,008	.
1865,	71	101,670	36	16,725	152	1,519	8,026	.
1866,	83	128,025	43	22,350	168	1,828	10,291	.
1867,	86	161,650	45	28,675	214	2,120	11,399	.
1868,*	125	270,250	72	52,575	327	2,907	16,194	.
1869,	126	295,111	70	57,300	291	2,766	15,066	384
1870,	137	336,325	71	57,710	299	2,798	15,862	527
1871,	137	340,420	70	55,525	272	2,576	15,760	455
1872,	137½	383,560	70	52,800	280	2,512	14,782	534
1873,	139	361,950	70	59,100	275	2,364	14,776	375
1874,	170	408,400	76	58,800	312	2,784	16,720	417
1875,	177	439,005	79	63,200	284	2,493	16,009	427
1876,	182	457,876	81	63,577	305	2,520	15,262	585
1877,	187	461,445	85	70,995	314	2,696	17,056	708
1878,	182	468,650	83	64,070	293	2,582	15,964	459
1879,	183	445,200	81	62,605	304	2,629	15,675	.
1880,	192	426,725	84	64,790	270	2,355	14,089	.
1881,	200	442,175	84	68,065	276	2,293	14,082	.
1882,	200	446,725	81	71,825	253	2,210	14,173	.
1883,	206	464,145	82	80,725	224	2,023	12,613	.
1884,	216	483,430	87	80,050	256	2,257	14,259	.
1885,	220	492,313	89	84,525	255	2,309	14,783	.
1886,	228	501,835	88	84,750	278	2,361	15,274	.
1887,	226½	533,025	89	91,465	284	2,478	16,807	.
1888,	231	541,730	91	94,700	286	2,668	17,430	.
1889,	243	560,375	97	104,654	298	2,687	19,210	.

*Northwest Wisconsin merged in this.

CHURCH EDIFICES—NAMES OF PREACHERS. 501

NORTHWEST WISCONSIN CONFERENCE.

YEAR.	Church Edifices.....	Valuation...	Parsonages..	Valuation ..	No. of Sunday-schools.	Officers and Teachers...	Scholars.....	Conversions.
1860, . . .	7	\$14,200	5	\$1,700	69	433	1,918	26
1861, . . .	10	13,600	15	4,375	96	600	2,578	30
1862, . . .	11	11,950	11	3,300	105	710	3,064	36
1863, . . .	13	16,575	12	4,050	99	645	3,060	40
1864, . . .	14	18,850	15	5,370	97	628	3,204	55
1865, . . .	15	23,050	15	6,700	89	647	3,176	60
1866, . . .	16	33,450	17	6,800	108	789	4,079	.
1867, . . .	25	54,700	21	11,450	94	843	3,874	91

APPENDIX D.

NAMES OF PREACHERS FIRST AND LAST APPEARING IN THE CONFERENCE MINUTES.

The left-hand date shows when the relation commenced, the right-hand date when it ceased; also the number of years effective as far as it could be ascertained prior to his coming among us, with the number of years he has since been effective, supernumerary, superannuated, or presiding elder. When no date appears on the right of the name, the person is still connected with the Conference. The letter *l* opposite the name and date indicates that he located that year, *d* that he died, *t* that he was transferred to some other Conference, *e* that he was expelled, *w* that he withdrew from the Conference and connection, *r* that he was removed from our bounds by Conference division. If a date appears on the right of a name, but no letter, the person was then discontinued.

WEST WISCONSIN AND NORTHWEST WISCONSIN CONFERENCES.

Years effective prior to first date....	YEAR.	NAME.	Years effective after first date...	Years supernumerary or super'ate....	Years employed as Pr. Elder...	YEAR.
25	1856	Alfred Brunson, . . .	14	23	14	1883, <i>d</i> .
4	"	Joel Brown,	9	. . .	. . .	1868, <i>l</i> .
10	"	John Bean,	14	11	. . .	1880, <i>d</i> .
2	"	W. H. Bunce,	2	. . .	. . .	1858, <i>l</i> .
2	"	Edwin Buck,	11	. . .	. . .	1866, <i>w</i> .

Years effective prior to first date.....	YEAR.	NAME.	Years effective after first date	Years supplementary or supernummate.	Years employed as Presiding Elder.....	YEAR.
. .	1856	John Blackhurst,	4	. .	. .	1859, <i>d.</i>
10	"	R. W. Barnes,	1	9	1	1865, <i>l.</i>
7	"	Nelson Butler,	12	3	. .	1870, <i>e.</i>
. .	"	J. Burlinghame,	2	. .	. .	1858, . .
. .	"	J. C. Brainerd,	12	4	. .	1874, <i>t.</i>
7	"	E. S. Bunce,	22	1	. .	1878, <i>t.</i>
. .	"	M. Bennett,	8	7	3	1870, <i>w.</i>
. .	"	C. Cook,	34	. .	. .	. . . .
. .	"	A. Callender,	1	. .	1	1857, <i>t.</i>
1	"	M. Crownover,	2	. .	. .	1858, . .
2	"	A. G. Cooley,	10	. .	. .	1867, <i>e.</i>
4	"	L. M. Cochran,	3	. .	. .	1859, <i>l.</i>
4	"	Robert Delap,	9	10	. .	1871, <i>w.</i>
4	"	W. F. Delap,	33	. .	4	. . . .
2	"	Samuel Dodge,	11	. .	. .	1866, <i>d.</i>
5	"	R. Dudgeon,	23	11	. .	. . . .
1	"	R. Fancher,	16	1	. .	1872, <i>t.</i>
. .	"	Seth W. Ford, . . . .	. .	1	. .	1857, <i>t.</i>
2	"	R. Gould,	10	22	. .	1887, <i>d.</i>
12	"	W. B. Hazletine,	26	7	4	1888, <i>d.</i>
. .	"	M. Himebaugh,	4	. .	4	1859, <i>t.</i>
1	"	Z. S. Hurd,	12	1	. .	1869, <i>l.</i>
. .	"	Jas. Hightshoe,	8	20	. .	1886, <i>d.</i>
1	"	C. P. Hackney,	23	10	4	. . . .
. .	"	G. Hartshorn,	2	. .	. .	1858, . .
. .	"	W. Harvey,	13	. .	. .	1869, <i>l.</i>
. .	"	Wm Haw,	33	. .	10	1888, <i>d.</i>
. .	"	E. C. Jones,	4	5	4	1864, <i>w.</i>
. .	"	O. B. Knudson, . . . .	. .	. .	. .	1864, <i>t.</i>
. .	"	J. S. Lake,	16	. .	. .	1872, <i>l.</i>
2	"	R. Langley,	15	7	. .	1874, <i>d.</i>
6	"	Jas. Lawson,	34	. .	8	. . . .
. .	"	Wm. Mullen,	7	3	. .	1866, <i>t.</i>
5	"	D. McIndoe,	5	10	. .	1871, <i>l.</i>
. .	"	J. W. Miller,	6	. .	3	1861, <i>t.</i>
. .	"	A. McWright,	5	. .	. .	1861, <i>l.</i>
. .	"	John Murrish,	8	. .	. .	1862, <i>l.</i>
. .	"	N. Mayne,	5	. .	. .	1860, <i>l.</i>
9	"	W. M. Osborne,	10	1	1	1866, <i>t.</i>
. .	"	Joseph Odgers,	6	. .	. .	1862, <i>t.</i>
. .	"	E. Page,	1	. .	. .	1856, . .
4	"	J. T. Pryor,	20	8	4	1883, <i>d.</i>
2	"	Harvey Palmer,	7	. .	. .	1862, <i>l.</i>
. .	"	J. S. Prescott,	1	. .	. .	1857, <i>l.</i>

Years effective prior to first date	YEAR.	NAME.	Years effective after first date	Years Super-annuate.	Years employed as Presiding Elder	YEAR.
3	1856	Jesse Pardun,	1	1	. . .	1858, <i>l.</i>
. .	"	John Quigley,	1	1	. . .	1858, <i>l.</i>
4	"	E. B. Russell,	28	1	. . .	. . .
1	"	R. Robotham,	7	4	. . .	1867, <i>l.</i>
2	"	Jas. Sims,	34	. . .	. . .	. . .
39	"	W. Summersides,	8	5	. . .	1868, <i>d.</i>
. .	"	I. M. Stagg,	1	. . .	. . .	1857, <i>t.</i>
. .	"	E. H. Sackett,	15	. . .	. . .	1874, <i>l.</i>
. .	"	A. G. Smith,	1	. . .	. . .	1856.
. .	"	J. C. Spellum,	4	. . .	. . .	1860, <i>t.</i>
1	"	H. H. Smith,	6	. . .	. . .	1861, <i>l.</i>
5	"	E. Tasker,	26	. . .	4	1880, <i>d.</i>
. .	"	James Temby	6	3	. . .	1864, <i>l.</i>
. .	"	Isaac Trotter,	3	. . .	. . .	1859, <i>l.</i>
5	"	W. H. Thompson	1	32	. . .	1888, <i>d.</i>
. .	"	A. H. Walter,	11	. . .	7	1866, <i>t.</i>
5	"	Henry Wood,	2	6	. . .	1863, <i>l.</i>
14	"	C. E. Wyrich,	8	. . .	. . .	1863, <i>d.</i>
5	"	J. M. Wells,	19	5	. . .	1888, <i>d.</i>
1	"	Nelson Wheeler,	4	. . .	. . .	1859, <i>e.</i>
25	"	W. Wilcox,	9	. . .	11	1864, <i>d.</i>
10	"	R. R. Wood,	7	. . .	3	1863, <i>l.</i>
23	"	J. L. Williams	7	20	. . .	1881, <i>d.</i>
. .	1857	R. Burge,	7	. . .	. . .	1864, <i>l.</i>
. .	"	J. B. Bachman,	31	2	4	. . .
. .	"	G. T. Clifton,	1	. . .	. . .	1858.
. .	"	F. Carver,	1	. . .	. . .	1858.
. .	"	A. Foster,	4	. . .	. . .	1860, <i>t.</i>
. .	"	J. E. Fitch,	2	. . .	. . .	1859.
. .	"	R. M. Delap,	6	. . .	. . .	1863, <i>l.</i>
. .	"	John Holt,	33	. . .	. . .	. . .
. .	"	C. C. Holcomb,	10	. . .	. . .	1866, <i>l.</i>
. .	"	A. V. House,	1	. . .	. . .	1858.
. .	"	R. Z. Mason	4	. . .	. . .	1860, <i>t.</i>
. .	"	Thos. Mason,	5	. . .	. . .	1861, <i>l.</i>
. .	"	G. W. Nuzum,	19	9	. . .	. . .
. .	"	John Nolan	4	. . .	. . .	1860, <i>l.</i>
. .	"	Wm. Owen,	8	25	. . .	. . .
. .	"	I. E. Springer,	17	. . .	. . .	1873, <i>t.</i>
. .	"	A. L. Thurston,	3	. . .	. . .	1859, <i>e.</i>
. .	"	H. C. Wood,	5	. . .	. . .	1861, <i>l.</i>
. .	"	J. J. Walker,	17	9	. . .	1883, <i>l.</i>
20	"	Elmore Yocum,	28	4	14	. . .
. .	"	John Knibbs,	27	1	. . .	1884, <i>d.</i>

Years effective prior to first date	YEAR.	NAME.	Years effective after first date.....	Years Superannuate.	Years employed as Presiding Elder.....	YEAR.
5	1858	S. Anderson,	3	..	..	1860, <i>d.</i>
..	"	S. D. Bassenger,	7	..	..	1864, <i>d.</i>
..	"	A. C. Barnes,	1	..	..	1859.
..	"	Henry Coleman,	1	..	..	1859, <i>t.</i>
..	"	T. C. Clendening,	4	..	..	1861, <i>l.</i>
..	"	A. Cedarholm,	10	..	..	1867, <i>d.</i>
2	"	M. Dinsdale,	18	13	..	..
..	"	Samuel Fallows,	4	..	..	1861, <i>t.</i>
..	"	F. S. Houghawout,	4	..	..	1861, <i>l.</i>
6	"	A. Hall,	7	1	..	1869, <i>d.</i>
7	"	P. S. Mather,	22	..	6	1879, <i>t.</i>
..	"	W. C. McAllister,	1	..	..	1859.
..	"	G. W. Peck,	1	..	..	1859.
..	"	Peter Pearson,	9	1	..	1866, <i>d.</i>
..	"	John M. Springer,	7	..	..	1864, <i>d.</i>
..	"	J. D. Searles,	30	..	13	..
1	"	H. V. Train,	5	..	..	1862, <i>l.</i>
..	"	D. Budlong,	3	2	..	1862, <i>l.</i>
27	1859	J. C. Aspinwall,	19	10	9	1887, <i>d.</i>
..	"	W. Barrett,	7	..	..	1866, <i>l.</i>
..	"	W. A. Chambers,	5	..	..	1863, <i>t.</i>
..	"	A. D. Chase,	4	7	..	1869, <i>l.</i>
..	"	W. Carl,	2	..	..	1862.
4	"	T. C. Golden,	9	1	8	1867, <i>l.</i>
..	"	A. Haagenon,	10	..	..	1869, <i>t.</i>
..	"	J. E. Irish,	26	4	7	..
..	"	Thos. Lawson,	24	6	..	..
..	"	John Medd,	27	3	..	..
..	"	Jacob Miller,	11	6	..	1876, <i>l.</i>
..	"	Lester Perkins,	5	..	..	1864, <i>l.</i>
..	"	W. H. Palmer,	10	1	..	1874, <i>d.</i>
..	"	J. W. Scott,	4	..	..	1863, <i>l.</i>
..	"	B. W. Smith,	4	..	..	1862, <i>l.</i>
..	"	S. P. Waldron,	18	4	..	1880, <i>l.</i>
..	"	Asa Wood,	1	..	..	1860, <i>l.</i>
..	"	W. D. Attwater,	25	4	2	1888, <i>t.</i>
..	1860	C. P. Argrelius,	3	3	..	1869, <i>t.</i>
..	"	John S. Anderson,	6	..	..	1866, <i>t.</i>
..	"	H. H. Brakeman,	14	..	..	1874, <i>l.</i>
..	"	Wm. Cook,	22	4	..	..
..	"	A. W. Cummings,	17	4	..	1881, <i>t.</i>
..	"	D. Clingman,	29	..	..	..
..	"	W. T. W. Cunningham,	6	2	..	1868, <i>t.</i>
9	"	R. Cobban,	5	4	3	1870, <i>d.</i>

NAMES OF PREACHERS.

505

Years effective prior to first date	YEAR.	NAME.	Years effective after first date	Years Super-numerary or Supernummate.	Years employed as Presiding Elder	YEAR.
2	1860	Jas. Cady,	5	4	..	1868, <i>d.</i>
5	"	J. L. Dyer,	1	..	..	1861, <i>l.</i>
..	"	E. Doughty,	8	12	..	1880, <i>d.</i>
..	"	D. W. Downs,	1	..	..	1861.
5	"	T. M. Fullerton,	22	9	7	1889, <i>d.</i>
..	"	Nelson Green	1	..	..	1861, <i>t.</i>
..	"	Jas. Gurley,	2	9	..	1871, <i>t.</i>
9	"	Wm. Hamilton	24	5	13	.. . . .
..	"	G. F. Hilton, . . . . .	..	1	..	1861, <i>l.</i>
..	"	E. S. Havens,	14	..	..	1874, <i>t.</i>
..	"	Thos. Harwood,	6	..	..	1869, <i>t.</i>
..	"	O. C. Hickock,	1	..	..	1861.
24	"	Chauncey Hobart,	4	..	2	1864, <i>t.</i>
..	"	B. L. Jackson,	13	3	..	1876, <i>l.</i>
..	"	A. T. Johnson,	2	..	..	1862.
..	"	W. McKinley,	3	..	..	1863, <i>t.</i>
..	"	H. T. Magill,	3	..	..	1863, <i>t.</i>
..	"	J. B. Reynolds,	13	..	4	1874, <i>t.</i>
..	"	Levi Shelly,	2	6	..	1868, <i>t.</i>
..	"	Esdras Smith,	6	..	..	1866, <i>t.</i>
..	"	A. B. Smith,	6	..	..	1866, <i>l.</i>
14	"	I. A. Sweatland,	9	12	..	1880, <i>d.</i>
4	"	M. Woodley,	11	12	..	.. . . .
..	"	S. M. Webster,	3	..	..	1863, <i>l.</i>
..	1861	Thos. Bintliff,	1	..	..	1862.
..	"	A. D. Cunningham, . . . . .	..	2	..	1863, <i>t.</i>
..	"	Harvey Fletcher,	2	..	..	1863.
..	"	John L. Farber,	3	..	..	1864, <i>l.</i>
..	"	S. A. Hall,	3	2	..	1866, <i>l.</i>
..	"	C. Steenson,	1	..	..	1862.
..	"	J. W. Stout,	3	..	..	1864.
..	"	W. W. Wilde,	3	..	..	1864, <i>l.</i>
..	"	W. H. Brocksome,	6	..	..	1867, <i>t.</i>
..	"	Stephen Adams,	1	..	..	1862, <i>l.</i>
..	1862	J. S. Akers,	5	..	..	1867, <i>t.</i>
..	"	G. W. Carpenter,	3	..	..	1865.
..	"	H. Chadeayne,	7	..	..	1870, <i>t.</i>
5	"	Jas. Evans,	27	..	..	.. . . .
..	"	E. E. Edwards,	1	..	..	1863.
..	"	W. P. Hill,	7	1	..	1870, <i>t.</i>
..	"	Samuel Harris,	1	..	..	1863.
..	"	J. T. Hofius,	4	1	..	1867, <i>l.</i>
..	"	A. B. Howe,	3	..	..	1865.
9	"	W. H. Kellogg,	16	4	..	.. . . .

Years effective prior to first date.....	YEAR.	NAME.	Years effective after first date.....	Years Super-numerary or Supernummate.	Years employed as Presiding Elder.....	YEAR.
..	1862	Matthew Sorin,	1	..	1	1863.
..	1863	G. L. Blessing,	1	..	..	1864.
..	"	C. Bushby,	13	..	..	1876, <i>t.</i>
..	"	B. Collins,	5	..	..	1868.
..	"	B. C. Hammond,	5	3	..	1871, <i>t.</i>
..	"	H. D. Jencks,	26	..	..	..
..	"	J. W. Johnson,	2	..	..	1865.
..	"	O. B. Kilbourn,	15	10	..	..
..	"	L. W. Pike,	5	..	..	1868, <i>l.</i>
..	"	W. W. Smith,	6	..	..	1869, <i>l.</i>
..	"	W. W. Wheaton,	26	..	..	..
..	"	C. N. Whitney,	1	1	..	1865, <i>l.</i>
..	"	A. Wheeler,	1	..	..	1864, <i>t.</i>
5	"	S. Aldrich,	7	1	..	1871, <i>l.</i>
..	1864	S. S. Benedict,	25	..	..	..
..	"	George Benham,	25	..	..	..
..	"	Thos. Crouch,	19	4	..	..
..	"	E. McGinley,	20	2	..	1886, <i>d.</i>
..	"	O. P. Peterson,	4	..	4	1868, <i>t.</i>
..	"	D. Staples,	3	..	..	1867, <i>l.</i>
..	1865	Newell Austin,	7	..	..	1873, <i>l.</i>
..	"	E. Arveson,	1	..	..	1865.
..	"	O. Burnett,	11	1	..	1877, <i>t.</i>
..	"	G. W. Case,	23	1	6	..
..	"	N. Christopherson,	4	..	..	1869, <i>t.</i>
..	"	A. J. Davis,	24	..	..	..
..	"	F. W. Dighton,	6	4	..	1875, <i>d.</i>
..	"	John H. Johnson,	4	..	..	1869, <i>t.</i>
..	"	C. D. Pillsbury,	1	..	..	1865.
..	"	W. R. Sweat,	2	..	..	1867.
..	"	W. S. Taylor,	12	5	..	1882, <i>l.</i>
..	"	W. J. Wilson,	4	..	..	1869, <i>t.</i>
..	"	H. J. Walker,	9	..	..	1874, <i>t.</i>
..	"	H. H. Gilliland,	11	..	..	1877, <i>w.</i>
..	1866	E. W. Allen,	18	5	..	1889, <i>t.</i>
..	"	Darius Bresee,	2	..	..	1868.
..	"	W. M. Brown,	5	..	..	1871, <i>t.</i>
..	"	H. W. Bushnell,	23	..	4	..
..	"	J. A. Gillespie,	6	1	..	1873, <i>d.</i>
..	"	Jas. Havens,	15	..	..	..
..	"	W. R. Irish,	21	2	4	..
..	"	Jas. T. Lewis,	9	2	..	1877, <i>t.</i>
..	"	R. Pengilly,	23	..	..	..
..	"	J. Thos. Pryor, Jr.,	2	..	..	1868, <i>l.</i>

NAMES OF PREACHERS.

Years effective prior to first date.....	YEAR.	NAME.	Years effective after first date.....	Years Superannuated.	Years employed as Presiding Elder.....	YEAR.
. .	1866	J. D. Tull,	19	. .	. .	1885, <i>t.</i>
. .	"	L. E. Wanner,	2	. .	. .	1868.
11	"	W. S. Wright,	15	. .	4	1881, <i>d.</i>
. .	1867	C. A. Bucks,	1	. .	. .	1867.
. .	"	W. T. Boughton,	5	1	. .	1873, <i>t.</i>
. .	"	Carl T. Eltzholtz,	2	. .	. .	1869, <i>t.</i>
. .	"	W. E. Huntington,	3	. .	. .	1870, <i>l.</i>
. .	"	P. Jansen,	2	. .	. .	1869, <i>t.</i>
. .	"	C. Liscomb,	2	14	. .	1883, <i>d.</i>
. .	"	Thos. Manuel,	6	4	. .	1877, <i>d.</i>
. .	"	P. C. Page,	1	. .	. .	1867.
21	"	I. B. Richardson,	17	5	4	. . . . .
. .	"	John Steele,	22	. .	. .	. . . . .
. .	"	W. M. Sedmore,	1	. .	. .	1867.
. .	"	H. M. Springer,	6	1	. .	1874, <i>t.</i>
. .	"	M. D. Trewilleger,	2	. .	. .	1869, <i>t.</i>
. .	1868	Lester Allen,	1	. .	. .	1868.
. .	"	G. D. Browne,	21	. .	. .	. . . . .
. .	"	J. T. Bryan,	21	. .	. .	. . . . .
. .	"	W. E. Conway,	10	11	. .	. . . . .
. .	"	F. M. Cooley,	1	. .	. .	1868.
. .	"	E. E. Clough,	20	. .	4	1888, <i>t.</i>
. .	"	D. L. Hubbard,	11	. .	. .	1879, <i>l.</i>
. .	"	T. J. Lewis,	21	. .	. .	. . . . .
. .	"	W. J. Terry,	3	. .	. .	1871.
. .	"	W. C. Ross,	16	5	. .	. . . . .
. .	"	J. H. Whitney,	9	1	. .	1882, <i>l.</i>
. .	"	Wm. Thomas,	13	. .	. .	1881, <i>l.</i>
. .	1869	E. C. Arnold,	2	. .	. .	1873.
. .	"	J. Baldwin,	2	. .	. .	1871, <i>l.</i>
. .	"	J. D. Brothers,	19	1	. .	. . . . .
. .	"	N. C. Bradley,	15	5	. .	. . . . .
. .	"	S. O. Brown,	7	8	. .	1883, <i>d.</i>
. .	"	D. W. Couch,	9	3	3	1881, <i>t.</i>
. .	"	J. W. Chariton,	12	. .	. .	1881, <i>w.</i>
. .	"	M. F. Chester,	2	. .	. .	1871.
16	"	H. K. Cobb,	1	. .	. .	1869, <i>d.</i>
. .	"	D. C. Franklin,	2	. .	. .	1871.
. .	"	C. Irish,	18	1	. .	1888, <i>l.</i>
. .	"	Wm. Masee,	15	5	. .	. . . . .
. .	"	A. J. Waite,	1	. .	. .	1869.
. .	"	H. McCurdy,	2	. .	. .	1871.
. .	"	H. S. Richardson,	6	. .	. .	1875, <i>t.</i>
. .	"	I. S. Leavitt,	4	. .	. .	1873, <i>t.</i>

Years effective prior to first date	YEAR.	NAME.	Years effective after first date	Years Super- numerary or Superannuate.	Years employed as Presiding Elder	YEAR.
16	1869	Wm. Sturgis,	10	10	. . . . .	. . . . .
.	"	C. C. Swartz,	20	. . . . .	. . . . .	. . . . .
.	1870	M. B. Balch,	19	. . . . .	6	. . . . .
.	"	J. W. Bell,	11	1	. . . . .	1882, <i>e.</i>
.	"	J. J. Clifton,	9	. . . . .	. . . . .	1880, <i>t.</i>
.	"	S. W. LaDue,	1	. . . . .	. . . . .	1870, <i>t.</i>
.	"	W. J. McKay,	19	. . . . .	1	. . . . .
.	"	G. W. Nichols,	2	. . . . .	. . . . .	1872.
.	"	E. L. Semans,	15	. . . . .	. . . . .	1884, <i>t.</i>
.	"	J. Tresidder,	19	. . . . .	4	. . . . .
.	"	B. E. Wheeler,	19	. . . . .	3	. . . . .
.	"	C. Hendra,	2	. . . . .	. . . . .	1872, <i>l.</i>
.	1871	A. D. Dexter,	13	5	. . . . .	1889, <i>t.</i>
.	"	John Harris,	18	5	. . . . .	. . . . .
10	"	P. E. Knox,	12	6	. . . . .	. . . . .
.	"	N. Leach,	5	1	. . . . .	1877, <i>l.</i>
.	"	R. W. Nichols,	17	1	. . . . .	. . . . .
.	"	W. Semple,	6	5	. . . . .	1882, <i>l.</i>
.	"	C. S. Vail,	2	. . . . .	. . . . .	1873.
.	"	F. S. West,	1	. . . . .	. . . . .	1871.
.	1872	E. T. Briggs,	17	. . . . .	. . . . .	. . . . .
.	"	G. W. L. Brown,	14	. . . . .	. . . . .	1886, <i>t.</i>
.	"	Alfred Charles,	10	. . . . .	. . . . .	1882, <i>l.</i>
.	"	W. H. Chynoweth,	13	2	. . . . .	. . . . .
.	3	S. W. Horner,	15	2	. . . . .	. . . . .
.	"	C. E. Hawkins,	3	. . . . .	. . . . .	1875, <i>t.</i>
.	"	W. H. McMillan,	17	. . . . .	. . . . .	. . . . .
.	"	S. E. McLain,	5	1	. . . . .	1878, <i>l.</i>
.	"	Warren Mooney,	2	. . . . .	. . . . .	1874.
.	1873	H. C. Carter,	4	. . . . .	. . . . .	1877, <i>l.</i>
.	"	J. P. Greer,	16	. . . . .	. . . . .	. . . . .
.	"	Geo. Haigh,	6	. . . . .	. . . . .	1879, <i>w.</i>
.	"	D. S. Howes,	3	1	. . . . .	1877, <i>t.</i>
.	"	Jas. Jefferson,	16	. . . . .	. . . . .	. . . . .
.	"	M. Matthiason,	9	. . . . .	. . . . .	1882, <i>w.</i>
.	"	G. T. Newcomb,	2	. . . . .	. . . . .	1876.
.	4	Robert Smith,	15	. . . . .	. . . . .	. . . . .
.	"	N. S. Sliter,	2	. . . . .	. . . . .	1875.
.	"	J. H. Twombly,	1	. . . . .	. . . . .	1874, <i>t.</i>
.	"	A. F. Thompson,	12	1	. . . . .	1886, <i>t.</i>
.	"	G. N. Kellogg,	1	. . . . .	. . . . .	1874.
.	1874	W. J. Bullivant,	4	. . . . .	. . . . .	1878, <i>l.</i>
.	"	Edgar Booth,	15	. . . . .	. . . . .	. . . . .
.	"	O. A. Britton,	7	8	. . . . .	. . . . .

Years effective prior to first date	YEAR.	NAME.	Years effective after first date.	Years Super-numerary or Supernumate.	Years employed as Presiding Elder	YEAR.
. .	1874	W. T. Dudley,	4	5	. .	1883, <i>l.</i>
. .	"	L. J. Harrington,	6	. .	. .	1880, <i>w.</i>
. .	"	Jas. McClane,	3	. .	. .	1877, <i>l.</i>
. .	"	T. H. Phillips,	1	. .	. .	1875, <i>t.</i>
. .	"	Edward Tench,	9	. .	. .	1884, <i>l.</i>
. .	"	J. E. Webster,	15	. .	. .	. . . . .
. .	1875	R. Burnip,	13	. .	. .	1889, <i>t.</i>
. .	"	A. S. Collins,	13	. .	. .	1888, <i>t.</i>
. .	"	J. W. Duncan,	2	. .	. .	1877.
9	"	H. Goodsell,	14	. .	4	. . . . .
. .	"	Wm. Galloway,	13	1	. .	. . . . .
9	"	E. D. Huntley,	8	. .	1	1883, <i>t.</i>
. .	"	J. G. Haigh,	4	. .	. .	1879, <i>w.</i>
. .	"	H. M. Hackney,	6	. .	. .	1881, <i>l.</i>
. .	"	W. A. McLaughlin,	2	. .	. .	1877, <i>l.</i>
. .	"	C. R. Tuttle,	1	. .	. .	1876.
. .	"	A. L. Tall,	14	. .	. .	. . . . .
19	1876	M. Benson,	13	. .	4	. . . . .
. .	"	W. K. Cook,	1	. .	. .	1877.
. .	"	W. P. Hathaway,	6	. .	. .	1882, <i>l.</i>
5	"	John Haw,	13	. .	. .	. . . . .
. .	"	P. K. Jones,	10	3	. .	1889, <i>d.</i>
. .	"	G. W. Smith,	13	. .	. .	. . . . .
. .	"	J. S. Thompson,	7	. .	. .	1883, <i>t.</i>
. .	"	J. F. Zeigler,	12	. .	. .	. . . . .
. .	"	T. M. Evans,	6	. .	. .	1882, <i>t.</i>
4	"	F. Howarth,	10	. .	. .	1886, <i>t.</i>
. .	1877	C. Z. Crossett,	4	. .	. .	1881, <i>d.</i>
. .	"	G. N. Foster,	12	. .	. .	. . . . .
. .	"	F. L. Hart,	12	. .	. .	. . . . .
. .	"	W. W. Hurd,	12	. .	. .	. . . . .
. .	"	J. N. Phillips,	4	1	. .	1881, <i>w.</i>
. .	"	W. C. Sawyer,	4	. .	. .	1881, <i>t.</i>
. .	"	I. F. Nuzum,	12	. .	. .	. . . . .
. .	1878	Charles Barker,	9	2	. .	. . . . .
24	"	Henry Dockham,	8	. .	. .	1886, <i>d.</i>
. .	"	W. E. Doughty,	11	. .	. .	. . . . .
. .	"	James Ford,	11	. .	. .	. . . . .
. .	"	Thos. Snodgrass,	11	. .	. .	. . . . .
. .	"	George Tyake,	6	. .	. .	1885, <i>t.</i>
. .	1879	E. J. Bickell,	1	. .	. .	1879.
. .	"	I. B. Bickford,	10	. .	. .	. . . . .
. .	"	F. W. Hall,	3	7	. .	. . . . .
. .	"	J. D. Hurlbut,	1	. .	. .	1879.

Years effective prior to first date.....	YEAR.	NAME.	Years effective after first date.....	Years Superannuated.	Years employed as Presiding Elder.....	YEAR.
. .	1879	Wm. Shepherd,	10	. .	. .	. . . .
. .	"	Jas. McManus,	10	. .	. .	. . . .
. .	"	Jas. Trewartha,	2	. .	. .	1881.
. .	"	L. N. Wooley,	10	. .	. .	. . . .
. .	1880	I. N. Adrian,	4	. .	. .	1884, <i>w.</i>
. .	"	J. H. Avery,	8	1	. .	. . . .
. .	"	T. W. Cole,	1	. .	. .	1881.
8	"	E. L. Eaton,	9	. .	4	1889, <i>t.</i>
. .	"	W. A. Lawson,	1	. .	. .	1881.
. .	"	J. C. Lawson, . . . .	. .	. .	. .	1880, <i>t.</i>
. .	"	Thos. B. Killiam,	1	. .	. .	1881, <i>t.</i>
. .	"	J. T. Morgans,	9	. .	. .	. . . .
. .	"	E. H. McKenzie,	9	. .	. .	. . . .
15	"	Warren Woodruff,	7	2	. .	. . . .
. .	"	John Harrington,	2	. .	. .	1882, <i>t.</i>
. .	1881	J. I. Bartolomew,	8	. .	. .	1889, <i>t.</i>
. .	"	C. R. Kellerman,	6	. .	. .	1887, <i>t.</i>
7	"	E. Bradford,	8	. .	2	. . . .
13	"	G. A. Joslin,	8	. .	. .	. . . .
19	1882	J. J. Austin,	3	. .	. .	1885, <i>d.</i>
. .	"	Benjamin Nott,	7	. .	. .	. . . .
. .	"	T. W. North,	2	. .	. .	1884, <i>t.</i>
. .	"	M. J. Robinson,	6	1	. .	. . . .
. .	"	Edward Trimm,	7	. .	. .	. . . .
. .	"	S. W. Trousdale,	7	. .	. .	. . . .
. .	1883	James Barnett,	6	. .	. .	. . . .
. .	"	Arthur Chalfant,	6	. .	. .	. . . .
. .	"	B. M. Fulmer,	3	. .	. .	1886, <i>e.</i>
. .	"	W. E. Robinson,	1	. .	. .	1883, <i>d.</i>
. .	"	John A. Willey,	6	. .	. .	. . . .
. .	1884	John F. Cowling,	5	. .	. .	. . . .
. .	"	G. A. Fulcher,	3	. .	. .	1886, <i>w.</i>
. .	"	John Claffin,	2	. .	. .	1886.
26	"	D. M. Sinclair,	5	. .	. .	. . . .
. .	"	F. M. Haight,	5	. .	. .	. . . .
. .	"	A. H. Yokom,	5	. .	. .	1889, <i>t.</i>
18	"	A. M. Pilcher,	5	. .	. .	. . . .
. .	1885	F. J. Borgia,	4	. .	. .	. . . .
. .	"	Wm. Atkinson,	4	. .	. .	. . . .
. .	"	Thos. Foulkes,	4	. .	. .	. . . .
8	"	H. P. Blake,	4	. .	. .	. . . .
. .	"	J. C. Gordon,	4	. .	. .	. . . .
. .	"	L. W. McKibben,	4	. .	. .	. . . .
. .	"	T. W. Stamp,	4	. .	. .	. . . .
. .	"	W. J. Ingersoll,	2	. .	. .	1887, <i>t.</i>

Years effective prior to first date	YEAR.	NAME.	Years effective after first date.	Years Superannuate.	Years employed as Presiding Elder	YEAR.
24	1886	G. W. Horton,	3	.	.	.
.	"	J. H. Benson,	3	.	.	.
.	"	J. M. Phelps,	3	.	.	.
.	"	R. A. Rayson,	1	.	.	1887, <i>e.</i>
.	"	H. A. Rodgers,	3	.	.	.
.	"	Wm. Rowe,	3	.	.	.
.	"	S. W. Hayes,	2	.	.	1889, <i>d.</i>
.	"	Benjamin Shipp,	3	.	.	.
.	"	F. C. Wright,	3	.	.	.
.	"	L. A. Willsey,	3	.	.	.
.	"	J. F. Tubbs, . . . . .	.	.	.	1886, <i>l.</i>
.	1887	Wm. F. Emory,	2	.	.	.
.	"	N. R. Hinds,	2	.	.	.
.	"	H. J. Witherbee,	2	.	.	.
.	"	Thos. Leak,	1	.	.	1888, <i>t.</i>
.	"	F. R. Lewis,	2	.	.	1889, <i>d.</i>
.	"	Alfred Ramey,	2	.	.	.
.	"	G. W. Pepper,	2	.	.	.
7	"	H. C. Meyers,	2	.	.	.
5	"	H. W. Troy,	2	.	.	.
1	"	F. W. Straw,	2	.	.	.
4	"	O. H. P. Smith,	2	.	.	.
32	1888	C. W. Bennett,	1	.	.	.
1	"	F. H. Harvey,	1	.	.	.
6	"	John N. Mills,	1	.	.	.
4	"	E. F. Marcellus,	1	.	.	.
11	"	W. M. Martin,	1	.	.	.
3	"	George Merrifield,	1	.	.	.
.	"	George Brown,	1	.	.	.
.	"	George Derby,	1	.	.	.
.	"	G. R. Chambers,	1	.	.	.
.	"	G. S. Perry,	1	.	.	.
.	"	A. B. Schoville,	1	.	.	.
.	"	A. C. Halsey,	1	.	.	.
.	"	A. G. Harrison,	1	.	.	.
8	1889	D. J. Whiting, . . . . .	.	.	.	.
.	"	Howard Robinson, . . . . .	.	.	.	.
.	"	Wm. H. Morgan, . . . . .	.	.	.	.
.	"	W. W. Hurlbut, . . . . .	.	.	.	.
.	"	Henry Stewart, . . . . .	.	.	.	.
.	"	A. E. Smith, . . . . .	.	.	.	.
.	"	L. B. Coleman, . . . . .	.	.	.	.
.	"	W. E. Pilcher, . . . . .	.	.	.	.
.	"	W. P. Burrows, . . . . .	.	.	.	.
.	"	H. B. Brenaman, . . . . .	.	.	.	.

APPENDIX E.

NAMES OF DISTRICTS AND PASTORAL CHARGES IN
WISCONSIN.

As they first appeared in the Appointments of the West
Wisconsin, Northwest Wisconsin, or Minne-
sota Conferences.

**WEST WISCONSIN AND NORTHWEST WISCONSIN CONFER-
ENCES.***

1856. Mineral Point District, Point Bluff District, Albany, Baraboo Mission, Cottage Inn, Darlington, Linden, Mauston, Moscow, Necedah, Oregon, Primrose, Norwegian Mission, Plainfield, Ridgeville, Viroqua, Norwegian Mission, Richland, Norwegian Mission, Little Falls, Marietta, Galesville, North Pepin, Kinnickinnick, Willow River.
1857. Washburn, Ellenbro, Providence, Boscobel, Liberty, Argyle, Highland, Welsh Circuit, Brodhead, Cadiz, Adario, Ironton, Kilbourn City, Burns, Cataract, Alma, Leon, Salem, Woodstock, Sextonville, Kickapoo, Lone Rock.
1858. Otter Creek Norwegian Mission, Paoli Dane, New Lisbon, Glendale, Richford, Strong's Prairie, Jacksonville, Honey Creek, North La Crosse and Onalaska, Prairie du Chien, Southward, Viola, Springville, Mount Sterling, Prescott District, Pleasant Valley, Trimbelle, River Falls.
1859. Mazomanie, Vienna, Bristol, Quincy, Russell's Corners, Angelo, Port Andrew, New Brookville, Portland, Tomah, Newton, Westfield, Trempealeau, Mondovia, Chippewa City, Menomonee, Rock Falls, Arcadia, Pepin, Eau Claire.
1860. Mineral Point Circuit, Mount Zion, Pleasant Prairie, Judah, Spring Green, Towerville and Albion, State

* For changes in districts and charges in this territory prior to 1856, see Appendix E of the Wisconsin Conference.

- Line, Viroqua Circuit, De Soto, Melrose, Leroy, Wellington, Hixton, Galesville District, Garden Valley, Augusta, Neillsville, Eau Claire East, Eau Claire West, Maxville, Durand, Eau Galla.
1861. Avoca, Loyd, Chippewa District, Cedar Valley, Richmond, Centerville.
1862. Batavia, Sylvan, Wonewoc, Gratiot, Bear Creek, Fair Valley, Downs ville, Hudson (Second Charge), New Richmond, Diamond Bluff.
1863. Wilsonville.
1864. (Racine and Milwaukee, Hart Prairie, Cambridge and Coon Prairie) Norwegian Missions; Hancock, Wauzeka, Rush River, New Richmond District, Hillsborough, Luna, Bloomer Prairie.
1865. Middleton, West Branch, Whitehall, Cook's Valley.
1866. Kilbourn District, Big Spring, Clear Creek, Vanville, Hammond, Rock Elm.
1867. (Merrimac, Sheboygan, Manitowoc, and Asheppen) Norwegian Missions; Lincoln, Ontario, Wauneka, Bayfield, Oneota.
1868. (Chicago, Primrose, Highland, and Richland) Norwegian Missions; Monroe Circuit, Seneca and Brookville, Mount Hope, Pigeon Creek.
1869. Belmont, Bluff, Friendship, Blue River, Black River Circuit, Tomah Circuit, Tunnel City, Wilton, Bloomer, Peru, Louisville, Apple River, West Salem.
1870. Belle Center, Knight's Creek, St. Croix.
1871. Mauston Circuit, Osseo, Loyal, Hay River, Springfield.
1872. St. Croix District, Ellsworth, Esdale, Alabama.
1873. Blooms Station, Elroy, Cedar Falls, Modena, Chippewa Circuit, Greenwood and Colby.
1874. Merrillan and Humbird, Clifton and Kinnickinnick, Lucas, Georgetown.
1875. Barron, Edson, Union Valley, North Freedom, Sparta Circuit, Breerton.
1876. West Point, Clear Lake, Knapp, Humbird and Fairchild, Liberty Pole, Maiden Rock.
1877. Bloomington, Boscobel Circuit, Kendall, Mormon Cooley and Chaseburg, Pleasant Grove, Wheaton.
1878. Benton, Eau Claire City Mission, Eau Claire Circuit, Prairie Farm, Sumner.
1879. La Grange, Cadott Falls, Unity, Arkansaw.
1880. Excelsior, Spencer, Shawtown, Medford.

1881. Sechlerville, Marshfield, Rice Lake.
 1882. Hamlin, Thorp and Longwood, Prairie Farm, Cumberland, Woodville, Black Hills and Central City Missions, Dakota.
 1883. Mill Creek, Ashland, Phillips.
 1884. Beef Slough, Shell Lake, Newton, Mount Horeb, Verona, Rewey, Chaseburg and Newton, Coloma.
 1885. Baraboo, South Side, Homer, Syene.
 1886. Boaz.
 1887. Ashland District, Chetek, Balsam Lake, Turtle Lake, West Superior, Washburn, Bloom City, Bloomingdale, La Crosse (Caledonia Chapel), La Crosse (Coleman Chapel), Brooklyn, Fairchild.
 1888. Abbotsford, Chelsea, Prentice, Glidden, Hurley.
 1889. Drummond, Loraine, Marshfield, Cassville, Lancaster Circuit, Sandusky and Lime Ridge, Union Center, Glennwood.

APPENDIX F.

AN ACT TO INCORPORATE THE METHODIST EPISCOPAL CHURCH.

The People of the State of Wisconsin, represented in Senate and Assembly, do enact as follows:

SECTION 1. That all Trustees who have been, or may hereafter be, chosen or appointed in any society of the Methodist Episcopal Church in this State, according to the rules and Discipline of said Church, and their successors in office, appointed as aforesaid, shall be a person in law, capable of contracting and being contracted with, suing and being sued, and defending and being defended, in all suits and actions whatsoever, both in law and in equity, and shall have power to acquire, hold, possess, and enjoy in trust for the Methodist Episcopal Church, any lands, tenements, and hereditaments, and to use or to sell and convey the same, for the proper benefit of said Church.

SEC. 2. Whenever a vacancy shall occur in any such Board of Trustees, by death, resignation, removal from the society, or otherwise, such vacancy shall be filled according to the rules and Discipline of said Church.

SEC. 3. All lands, tenements, and hereditaments that now

are, or may hereafter be, held by any trustee or trustees, in trust for the Methodist Episcopal Church in this State, for the purposes of religious worship, a residence for their pastor or pastors, a burying ground, or educational purposes, shall, with the improvements and appurtenances, descend to and be held by such trustee or trustees as may from time to time be chosen or appointed according to the rules and Discipline of said Church.

SEC. 4. The Act entitled "An Act to Incorporate the Methodist Episcopal Church," approved March 15, 1849, is hereby repealed.

SEC. 5. This Act shall take effect and be in force from and after the first day of April next, and may be amended or repealed by any future Act of the Legislature.

Approved March 5, 1868.

APPENDIX G.

SPECIAL SERMONS BEFORE THE CONFERENCE.

WEST WISCONSIN AND NORTHWEST WISCONSIN CONFERENCES.

YEAR.	(NAME.	SUBJECT OF SERMON.	PLACE.
1857	W. Wilcox, . . .	Missionary, . . .	Mineral Point.
1858	R. Z. Mason, . . .	"	La Crosse.
*1859	W. B. Hazletine, . .	"	Monroe.
†1859	J. C. Aspinwall, .	"	Platteville.
1860	C. E. Weirich, . .	"	Baraboo.
1861	M. Bennett, . . .	"	Madison.
1861	W. McKinley, . .	"	Galesville.
1862	A. Brunson, . . .	"	Dodgeville.
1862	W. Haw,	"	Hudson.
1863	James Lawson, .	"	Lodi.
1863	H. T. Magill, . .	"	West Eau Claire.
1864	P. S. Mather, . .	"	Mauston.
1864	C. N. Whitney . .	"	Black River Falls.
1865	A. Brunson . . .	"	Brodhead.
1865	W. H. Brocksome,	"	Menomonee.
1865	A. Brunson, . . .	Semi-Centennial, .	Brodhead.
1866	J. Gurley	Missionary,	Prescott.

* Spring Conference. † Fall Conference.

YEAR.	NAME.	SUBJECT OF SERMON.	PLACE.
1866	W. F. Delap, . . .	Missionary,	Hazel Green.
1866	T. C. Golden, . . .	Centenary,	Prescott.
1866	P. S. Mather, . . .	Church Extension,	Hazel Green.
1866	A. Brunson, . . .	Centenary,	Hazel Green.
1867	James Evans, . . .	Missionary,	Prairie du Chien.
1867	S. Aldrich,	"	Sparta.
1867	James Lawson, . .	Church Extension,	Prairie du Chien.
1868	E. Yocum,	Missionary, . . .	Mazomanie.
1868	E. B. Russell, . .	Church Extension,	Mazomanie.
1869	L. B. Richardson,	Missionary,	Portage City.
1870	C. Bushby,	"	La Crosse.
1871	W. E. Huntington,	"	Mineral Point.
1872	H. Gilliland, . . .	Educational, . . .	West Eau Claire.
1873	W. H. Palmer, . .	Missionary,	Baraboo.
1873	J. B. Bachman, . .	Educational, . . .	Baraboo.
1874	C. Cook,	Missionary,	Brodhead.
1875	H. D. Jencks, . .	Temperance, . . .	Hudson.
1875	E. E. Clough, . .	Missionary,	Hudson.
1875	J. E. Irish,	Centennial,	Hudson.
1876	J. Knibbs,	Missionary,	Madison.
1877	J. Evans,	"	Eau Claire.
1878	L. B. Richardson,	"	Monroe.
1879	C. Irish,	"	La Crosse.
1880	E. L. Semans, . .	"	Platteville.
1881	H. Goodsell, . . .	"	Sparta.
1882	C. R. Kellerman .	"	Portage.
1883	E. L. Eaton, . . .	"	Baraboo.
1884	S. W. Horner, . . .	"	Eau Claire.
1884	James Lawson, . .	{ Centennial of } { M. E. Church, }	Eau Claire.
1885	W. H. Chynoweth,	Missionary,	Dodgeville.
1886	H. P. Blake, . . .	"	Black River Falls.
1887	J. M. Thoburn, . .	"	Mineral Point.
1888	E. Trimm,	"	Mauston.
1889	Arthur Edwards, .	"	Sparta.
1890	W. M. Martin, . .	"	Monroe.

APPENDIX H.

DELEGATES TO GENERAL CONFERENCE.

WEST WISCONSIN CONFERENCE.

1860.

A. Brunson, J. L. Williams, T. C. Golden. *Reserves*—W. Wilcox, E. Yocum.

1864.

Matthew Bennett, Jas. Lawson. *Reserves*—A. H. Walters, J. C. Aspinwall.

1868.

A. Brunson, R. Dudgeon. *Reserves*—P. S. Mather, E. Yocum.

1872.

CLERICAL—J. B. Bachman, J. B. Reynolds, A. Brunson, T. M. Fullerton. *Reserves*—R. Dudgeon, P. S. Mather.

LAY—John H. Rountree, John E. Stillman. *Reserves*—Thos. D. Steele, Daniel T. Abell.

1876.

CLERICAL—Wm. Hamilton, Wm. Haw, P. S. Mather. *Reserves*—J. E. Irish, R. Dudgeon.

LAY—M. Herrick, D. W. Ball. *Reserves*—E. E. Bentley, E. C. French.

1880.

CLERICAL—Wm. Hamilton, Wm. Haw, Jas. Lawson. *Reserves*—E. D. Huntley, J. E. Irish.

LAY—D. J. Spaulding, Wm. Curry. *Reserve*—E. C. French,

1884.

CLERICAL—W. J. McKay, M. Benson, J. E. Irish. *Reserves*—G. W. Case, H. Goodsell.

LAY—Henry Harnden, Ira Bradford. *Reserves*—E. E. Bentley, F. L. Sanborn.

1888.

CLERICAL—E. L. Eaton, B. E. Wheeler, W. J. McKay. *Reserves*—John Tresidder, M. B. Balch.

LAY—E. E. Bentley, J. B. Jones. *Reserves*—P. J. Layne, Jas. Spensley.

NORTHWEST WISCONSIN CONFERENCE.

1864.

Chauncey Hobart, T. C. Golden. *Reserves*—Wm. Hamilton, W. M. Osborne.

1868.

T. M. Fullerton. *Reserve*—C. P. Hackney.

APPENDIX I.

NECROLOGY OF MINISTERS—WEST WISCONSIN CONFERENCE, 1856-1889.

NAMES.	BORN.		JOINED CONFERENCE.		DECEASED.		Age.....	Conference Relation at Death.....	YEARS.			
	Where.	When.	What.	When..	Where.	When.			Effective.	Super'ry.	Super'ed.	Located..	Pr. Elder
John Blackhurst.....	England.....	1818.....	W. Wisconsin..	1856 Argyle, Wis.....	Oct. 6, 1859.....	41	Effective	3	.....	.....	.....	.....
Samuel Anderson.....	Norway.....	1824.....	Wisconsin.....	1853 Primrose, Wis.....	Mar. 16, 1860.....	36	Effective	8	.....	.....	.....	.....
Christian E. Weirich.....	Pennsylvania.....	1810.....	Pittsburg.....	1836 Vicksburg, Miss.....	Feb. 15, 1863.....	53	Effective	22	.....	5	.....	.....
Washington Wilcox.....	New Hampshire.....	1807.....	N. Hampshire.....	1830 Baraboo, Wis.....	Aug. 25, 1864.....	57	Effective	34	.....	.....	.....	.....
John M. Springer.....	Illinois.....	1837.....	W. Wisconsin..	1858 Nashville, Tenn.....	May 28, 1864.....	27	Effective	7	.....	.....	.....	.....
Sephreas Bassenger.....	New York.....	1812.....	W. Wisconsin..	1858 Avoca, Wis.....	Aug. 31, 1864.....	52	Effective	7	.....	.....	.....	.....
Peter Pearson.....	England.....	1825.....	W. Wisconsin..	1858 Necedah, Wis.....	Sept. 23, 1866.....	41	Super'ry	9	.....	.....	.....	.....
Samuel Dodge.....	New Hampshire.....	1810.....	Wisconsin.....	1854 Bescoebel, Wis.....	Dec. 8, 1866.....	56	Effective	11	.....	.....	.....	.....
Adolph Cedarholm.....	Norway.....	1822.....	W. Wisconsin..	1857 Norway.....	Mar. 10, 1867.....	45	Effective	10	.....	.....	.....	.....
Wm. Summersides.....	England.....	1797.....	Prim. M. Eng.....	1817 Hazel Green, Wis.....	May 12, 1868.....	71	Super'ed	17	.....	5	.....	.....
James Cady.....	Vermont.....	1810.....	Wisconsin.....	1855 Tonal, Wis.....	Aug. 7, 1868.....	58	Super'ry	7	.....	.....	.....	.....
Henry C. Cobb.....	Vermont.....	1827.....	Vermont.....	1853 Madison, Wis.....	Nov. 25, 1869.....	42	Effective	16	.....	.....	.....	.....
Augustus Hall.....	New York.....	1819.....	Canada.....	1846 Belleville, Wis.....	Nov. 15, 1869.....	50	Super'ed	14	.....	1	.....	.....
Robert Cobban.....	Scotland.....	1824.....	Wisconsin.....	1851 Mondovi, Wis.....	Jan. 4, 1870.....	46	Effective	14	.....	3	.....	.....
James A. Gillespie.....	Scotland.....	1843.....	W. Wisconsin..	1866 Kilbourn City, Wis.....	May 6, 1873.....	30	Super'ed	6	.....	.....	.....	.....
Wm. H. Palmer.....	Virginia.....	1821.....	W. Wisconsin..	1859 Plattville, Wis.....	Sept. 23, 1874.....	53	Super'ed	12	.....	1	.....	.....
Robert Langley.....	Virginia.....	1805.....	Wisconsin.....	1854 Reedsburg, Wis.....	Aug. 16, 1874.....	69	Super'ed	15	.....	.....	.....	.....
Francis W. Dighton.....	New York.....	1812.....	Canada.....	1857 Durand, Wis.....	Feb. 8, 1875.....	43	Super'ed	14	.....	.....	.....	.....
Thomas Manuel.....	Wisconsin.....	1813.....	W. Wisconsin..	1867 Madison, Wis.....	Jan. 23, 1877.....	31	Super'ed	6	.....	1	.....	.....
John Bean.....	Vermont.....	1817.....	Rock River.....	1845 Baraboo, Wis.....	May 1, 1880.....	61	Super'ed	25	.....	11	.....	.....
Edward Doughty.....	New York.....	1807.....	N.W. Wisconsin	1860 Louisville, Wis.....	Aug. 13, 1880.....	73	Super'ed	12	.....	.....	.....	.....
Cortez Z. Crosscut.....	Vermont.....	1822.....	W. Wisconsin..	1877 Pepin, Wis.....	Jan. 5, 1881.....	28	Effective	4	.....	.....	.....	.....
Enoch Tasker.....	England.....	1826.....	Wisconsin.....	1851 Eau Claire, Wis.....	Dec. 16, 1880.....	54	Effective	26	.....	.....	.....	.....
Ira A. Sweetland.....	Vermont.....	1810.....	N. Hampshire.....	1831 Maunton, Wis.....	April 30, 1881.....	71	Super'ed	21	.....	16	.....	.....
Wm. S. Wright.....	Canada.....	1832.....	Niagara, Can.....	1855 Dodgeville, Wis.....	Aug. 25, 1881.....	49	Effective	24	.....	.....	.....	.....
John L. Williams.....	Pennsylvania.....	1808.....	Pittsburg.....	1853 Lafayette, Ill.....	Dec. 16, 1881.....	74	Super'ed	29	.....	.....	.....	.....
Alfred Brunson.....	Connecticut.....	1793.....	Ohio.....	1820 Pr'c du Chien, Wis.....	Aug. 3, 1882.....	89	Super'ed	33	.....	.....	.....	.....

NECROLOGY OF MINISTERS—WEST WISCONSIN CONFERENCE, 1856-1889.

NAMES.	BORN.		JOINED CONFERENCE.		DECEASED.		Age.....	Conference Relation at Death	YEARS.					
	Where.	When.	What.	When..	Where.	When.			Effective.	Super'ry.	Super'ed.	Located..	Pr. Elder	
Cyrus Liscomb.....	Vermont.....	Sept. 26, 1806..	Vermont.....	1832	N. Richmond, Wis.	Mar. 23, 1883.	78	Super'ed	24	8	4	4	4	4
James T. Pryor.....	England.....	Sept. 4, 1814....	Wisconsin.....	1852	Dodgeville, Wis.	Sept. 11, 1883.	69	Super'ed	24	8	4	4	4	4
Sellie O. Browne....	New Hampshire..	Sept. 23, 1821....	W. Wisconsin..	1869	Baraboo, Wis.	Oct. 21, 1883.	62	Super'ry	7	8	4	4	4	4
John Kuibus.....	England.....	Mar. 2, 1829....	W. Wisconsin..	1857	Pr'e du Chien, Wis.	Feb. 1, 1884.	55	Super'ed	27	1	4	4	4	4
Worral E. Robinson.	Connecticut.....	Sept. 30, 1857..	W. Wisconsin..	1883	Lake Pepin, Wis.	Dec. 3, 1883.	26	Effective	1	4	4	4	4	4
J. J. Austin.....	Ohio.....	Feb. 18, 1838..	Troy.....	1859	Sechlerville, Wis.	May 23, 1885.	47	Effective	26	4	4	4	4	4
James Hightshoe..	Ohio.....	April 28, 1835..	W. Wisconsin..	1856	Marble Rock, Iowa	Jan. 27, 1886.	50	Super'ed	8	20	4	4	4	4
Henry Boekhem....	New York.....	Mar. 16, 1826..	Rof Quin., Can.	1849	Prescott, Wis.	April 24, 1886.	60	Effective	32	5	4	4	4	4
Edward McGinley..	Ireland.....	—, 1813.....	W. Wisconsin..	1864	Avoca, Wis.	May 15, 1886.	73	Super'ed	20	1	4	4	4	4
J. C. Aspinwall....	Vermont.....	April 5, 1809....	Maine.....	1831	Lodi, Wis.	Sept. 7, 1887.	78	Super'ed	46	8	2	4	4	4
Remson Gould.....	New York.....	—, 1818.....	Wisconsin.....	1854	Mt. Vernon, Iowa.	Mar. 15, 1887.	69	Super'ed	12	22	4	4	4	4
Wm. H. Thomson....	Massachusetts..	Oct. 7, 1817....	Wisconsin.....	1850	Chicago, Ill.	April 19, 1888.	71	Super'ed	6	32	4	4	4	4
Wm. B. Hazicline..	Vermont.....	May 22, 1816....	Troy.....	1840	Mazomanie, Wis.	June 13, 1888.	72	Super'ry	38	7	4	4	4	4
Wm. Haw.....	England.....	Feb. 22, 1835..	W. Wisconsin..	1856	Monroe, Wis.	Oct. 13, 1888.	53	Effective	33	5	10	4	4	4
J. M. Wells.....	New York.....	July 24, 1815..	Wisconsin.....	1851	Arkansaw, Wis	Oct. 30, 1888.	73	Super'ed	24	5	8	4	4	4
Wm. S. Hayes.....	Canada.....	Dec. 27, 1846..	W. Wisconsin..	1886	Judah, Wis.	Jan. 16, 1889.	43	Effective	3	4	4	4	4	4
P. K. Jones.....	New York.....	May 18, 1851..	W. Wisconsin..	1876	Eau Claire, Wis.	May 30, 1889.	38	Super'ry	10	3	4	4	4	4
T. M. Fullerton.....	Kentucky.....	June 1, 1817....	Rock River.....	1841	Brownville, Iowa..	Dec. 4, 1889.	72	Super'ed	27	9	11	4	4	4

APPENDIX J.

Necrology.

*Deceased Wives of Ministers in West Wisconsin and Northwest
Wisconsin Conferences, 1856-1889.*

NAME.	BORN.		Years in Itinerary.	DECEASED.	
	Where.	When...		Where.	When...
Elizabeth Lawson, . .	England, . .	. . . .	. . . .	Wiota,	1859
Elizabeth L. Mather,	England, . .	. . . .	14	Hazel Green, . .	1863
Mrs. J. C. Aspinwall,	. . . . .	. . . . .	. . . . .	Platteville, . . .	1864
Emma Brunson, . . .	Connecticut,	1791	26	Prairie du Chien,	1846
Ellen McGinley, . . .	. . . . .	. . . . .	9	Hazel Green, . .	1873
Jane C. Yocum, . . .	. . . . .	1807	37	Point Bluff, . .	1873
Lucy E. Irish, . . .	Canada, . .	1834	14	Hudson,	1873
Mary Cook,	Michigan, .	1835	23	Dodgeville, . . .	1879
Lucetta McGinley, . .	New York, .	. . . .	6	Orion,	1879
Caroline S. Brunson, .	Connecticut,	1815	12	Prairie du Chien,	1860
Elizabeth Booth, . .	New York, .	1852	9	Prairie du Chien,	1881
Martha M. Irish, . .	Illinois, . .	1840	15	Hammond, . . .	1881
Mary A. Lawson, . .	Connecticut,	1842	20	State Line, . . .	1883
Caroline Wilcox, . .	Vermont, .	1805	30	Baraboo,	1883
Annie L. Haw, . . .	Vermont, .	1854	8	New Richmond,	1883
Margaret Yocum, . .	. . . . .	. . . . .	8	Sparta,	1883
Alice Nichols, . . .	Wisconsin, .	1851	12	North Freedom,	1884
Maggie F. Thompson,	Guernsey, .	1853	8	Madison, Dak., .	1885
Amelia B. Knibbs, . .	. . . . .	. . . . .	26	Iowa,	1887
Mary Pryor,	England, . .	1813	32	Dodgeville, . . .	1888
Julia M. Haw, . . .	New York, .	1834	30	Minneapolis, . .	1889

APPENDIX K.

CONFERENCE SESSIONS.

WEST WISCONSIN AND NORTHWEST WISCONSIN CONFERENCES.

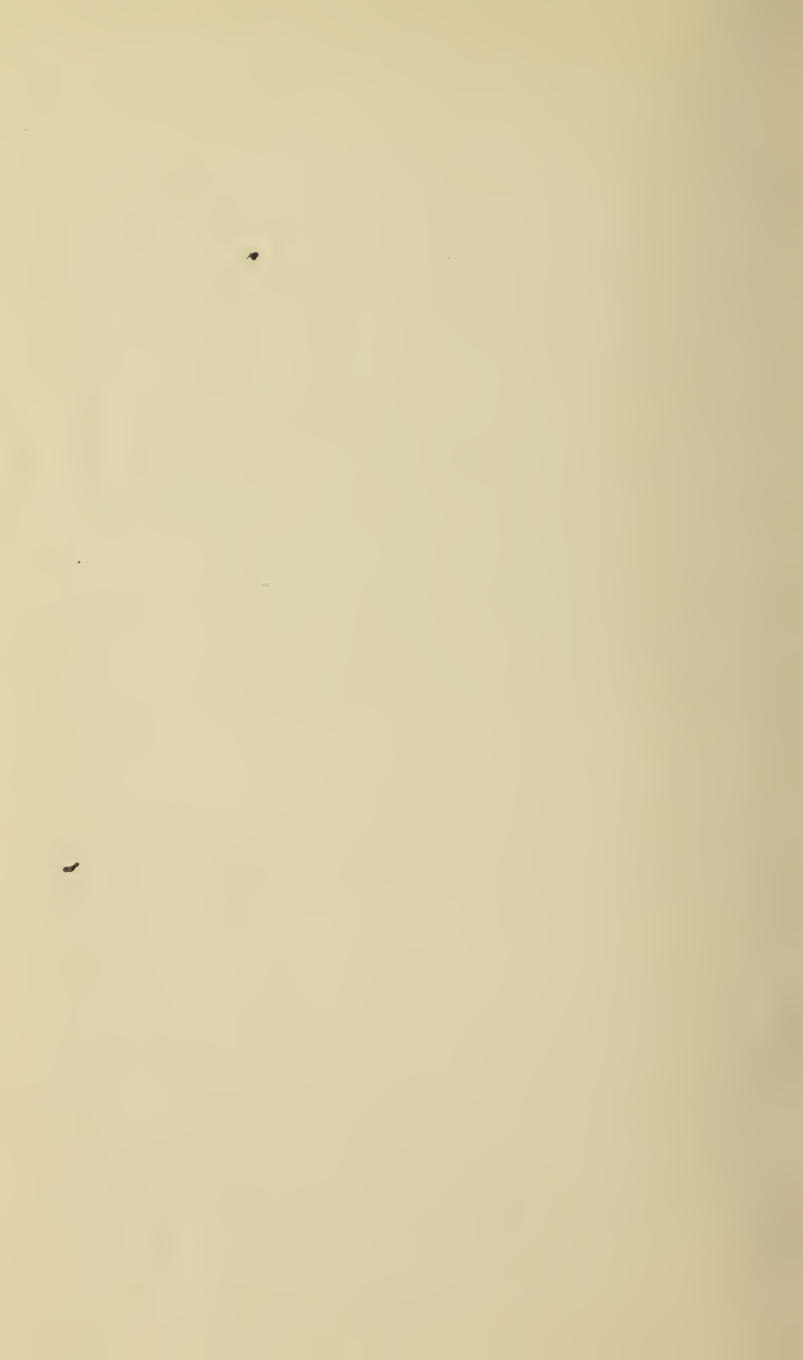
TIME.	PLACE.	BISHOP.	SECRETARY.	Readmitted.....	Received from other Churches	Received by Transfer.....	Received on Trial.....	Received in Full.....	Ordained Deacons.....	Ordained Elders	Located.....	Withdrawn.....	Expelled	Transferred.....	Deaths
1856—Aug. 20,	Madison,	Simpson,	J. L. Williams,	2	.....	5	13	9	9	1	1	.....	.....	4	.....
1857—Aug. 12,	Mineral Point, . .	Ames,	J. L. Williams,	1	.....	1	16	8	5	4	3	.....	.....	3	.....
1858—April 29,	La Crosse,	Morris,	J. L. Williams,	..	.....	.....	13	12	9	9	4	.....	.....	1	.....
1859—April 6,	Monroe,	Baker,	J. L. Williams,	..	.....	.....	7	10	8	6	3	.....	.....	.....	.....
1859—Oct. 5, . .	Platteville,	Janes,	J. L. Williams,	2	.....	.....	7	8	5	9	2	.....	2	1	.....
1860—Sept. 12,	Baraboo,	Scott,	W. H. Thomson,	..	.....	.....	3	5	5	3	4	.....	.....	3	1
1861—Sept. 11,	Madison,	Baker,	W. H. Thomson,	..	.....	.....	3	5	5	2	5	.....	.....	2	.....
1862—Sept. 4,	Dodgeville,	Janes,	J. L. Williams,	3	1	.....	6	6	3	5	12	.....	.....	.....	.....
1863—Sept. 2,	Lodi,	Simpson,	J. B. Bachman,	..	.....	.....	7	3	6	3	5	.....	.....	.....	1
1864—Sept. 28,	Mauston,	Kingsley,	J. L. Williams,	4	.....	.....	2	2	1	10	6	1	.....	.....	3
1865—Aug. 31,	Brodhead,	Thomson,	J. B. Bachman,	1	.....	.....	6	6	5	1	1	.....	.....	.....	.....
1866—Aug. 29,	Hazel Green,	Scott,	J. B. Bachman,	..	.....	.....	6	3	3	2	2	1	.....	.....	.....
1867—Sept. 5,	Prairie du Chien,	Simpson,	I. E. Springer,	4	.....	.....	7	5	4	7	4	.....	1	1	3
1868—Sept. 24,	Mazomanie,	Ames,	J. B. Bachman,	..	.....	.....	12	9	8	5	10	.....	.....	.....	2
1869—Sept. 30,	Portage,	Scott,	J. L. Williams,	..	.....	3	14	4	9	7	4	.....	.....	9	.....
1870—Oct. 3, . .	La Crosse,	Clark,	I. E. Springer,	4	.....	.....	9	9	8	8	2	1	1	2	3
1871—Oct. 5, . .	Mineral Point, . .	Simpson,	I. E. Springer,	1	1	.....	5	9	7	4	4	1	.....	.....	.....
1872—Sept. 18,	Eau Claire,	Havens,	S. S. Benedict,	..	.....	.....	9	8	8	10	2	.....	.....	.....	.....
1873—Sept. 17,	Baraboo,	Merrill,	S. S. Benedict,	4	1	.....	8	4	4	4	1	.....	.....	3	1
1874—Sept. 9,	Brodhead	Ames,	S. S. Benedict,	2	1	.....	6	6	6	7	2	.....	.....	7	.....

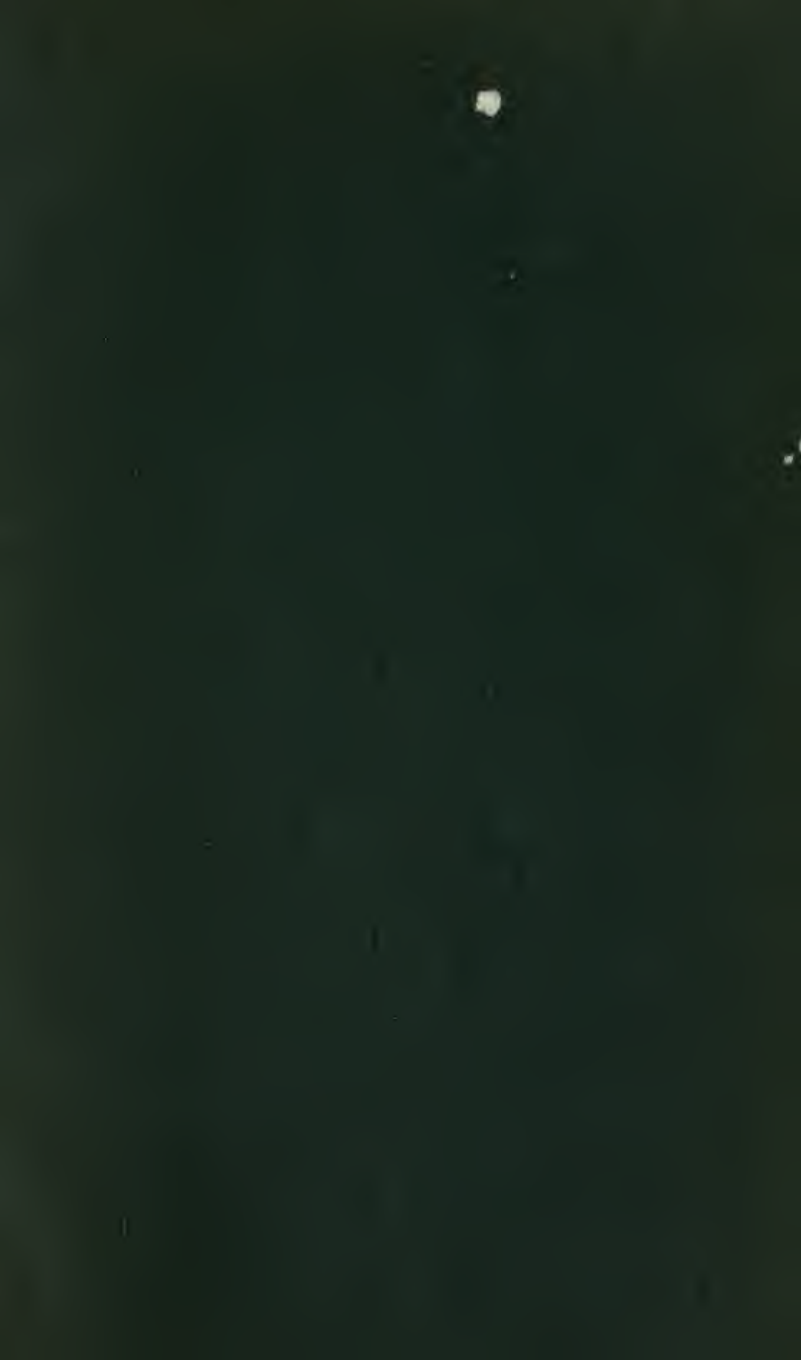
CONFERENCE SESSIONS—CONTINUED.

TIME.	PLACE.	BISHOP.	SECRETARY.	Readmitted.	Received from other Churches	Received by Transfer.	Received on Trial.	Received in Full.	Ordained Deacons.	Ordained Elders.	Located	Withdrawn	Expelled	Transferred.	Deaths
1875—Oct. 6.	Hudson,	Wiley,	S. S. Benedict,	1	1	3	10	5	4	4	1	1	1	3	3
1876—Sept. 13,	Madison,	Bowman,	J. B. Bachman,	2	2	1	5	6	6	4	2	1	1	1	1
1877—Oct. 3.	Eau Claire,	Andrews,	T. M. Fullerton,	..	..	1	6	7	9	5	3	1	1	4	1
1878—Sept. 25.	Monroe,	Foster,	T. M. Fullerton,	..	..	1	1	4	6	7	3	1	1	1	..
1879—Sept. 24.	La Crosse,	Peck,	T. M. Fullerton,	..	..	1	1	6	7	6	2	1	1	1	..
1880—Sept. 22.	Platteville,	Harris,	B. E. Wheeler,	1	1	2	7	3	5	9	3	1	1	2	2
1881—Sept. 14.	Sparta,	Foss,	B. E. Wheeler,	1	1	2	1	5	6	4	3	1	1	4	4
1882—Sept. 13.	Portage,	Andrews,	B. E. Wheeler,	2	1	1	5	5	6	2	5	2	1	1	2
1883—Sept. 26.	Baraboo,	Hurst,	B. E. Wheeler,	..	..	2	4	2	..	5	2	..	..	3	3
1884—Sept. 25.	Eau Claire,	Mallalieu,	B. E. Wheeler,	1	2	2	4	3	4	6	1	1	1	2	2
1885—Sept. 24.	Dodgeville,	Bowman,	B. E. Wheeler,	..	..	2	6	3	5	1	1	1	1	3	1
1886—Sept. 30.	Black River Falls	Merrill,	B. E. Wheeler,	..	..	2	8	2	9	2	1	1	1	3	3
1887—Sept. 28.	Mineral Point,	Fowler,	S. S. Benedict,	2	2	2	7	6	10	2	1	1	1	3	2
1888—Oct. 3.	Mauston,	Andrews,	S. S. Benedict,	..	..	6	7	8	10	2	1	1	1	4	2
1889—Sept. 18.	Sparta,	Newman,	S. S. Benedict,	..	..	1	9	4	2	5	..	..	..	6	5

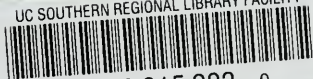
NORTHWEST WISCONSIN CONFERENCE.

1860—Sept. 5.	Sparta,	Scott,	J. W. Millour,	1	1	..	9	4	4	5	..	..	..	2	..
1861—Sept. 26.	Galesville,	Baker,	J. W. M. Vernon,	..	..	..	4	2	2	2	4	..	..	2	..
1862—Sept. 24.	Hudson,	Janes,	T. M. Fullerton,	..	..	..	2	7	6	2	2	..	..	1	..
1863—Oct. 7.	Eau Claire,	Ames,	T. M. Fullerton,	..	..	..	4	3	4	2	1	..	..	4	..
1864—Sept. 21.	Black River Falls	W. Hamilton, Pres.	T. M. Fullerton,	..	..	..	2	1	..	..	2	..	..	2	..
1865—Sept. 14.	Menomonee,	Thomson,	T. M. Fullerton,	1	1	..	5	1	3	3	1	..	..	2	..
1866—Sept. 12.	Prescott,	Scott,	T. M. Fullerton,	1	6	2	2	2	2	3	..
1867—Sept. 12.	Sparta,	Simpson,	L. E. Springer,	1	2	4	2	2	1	2	..





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