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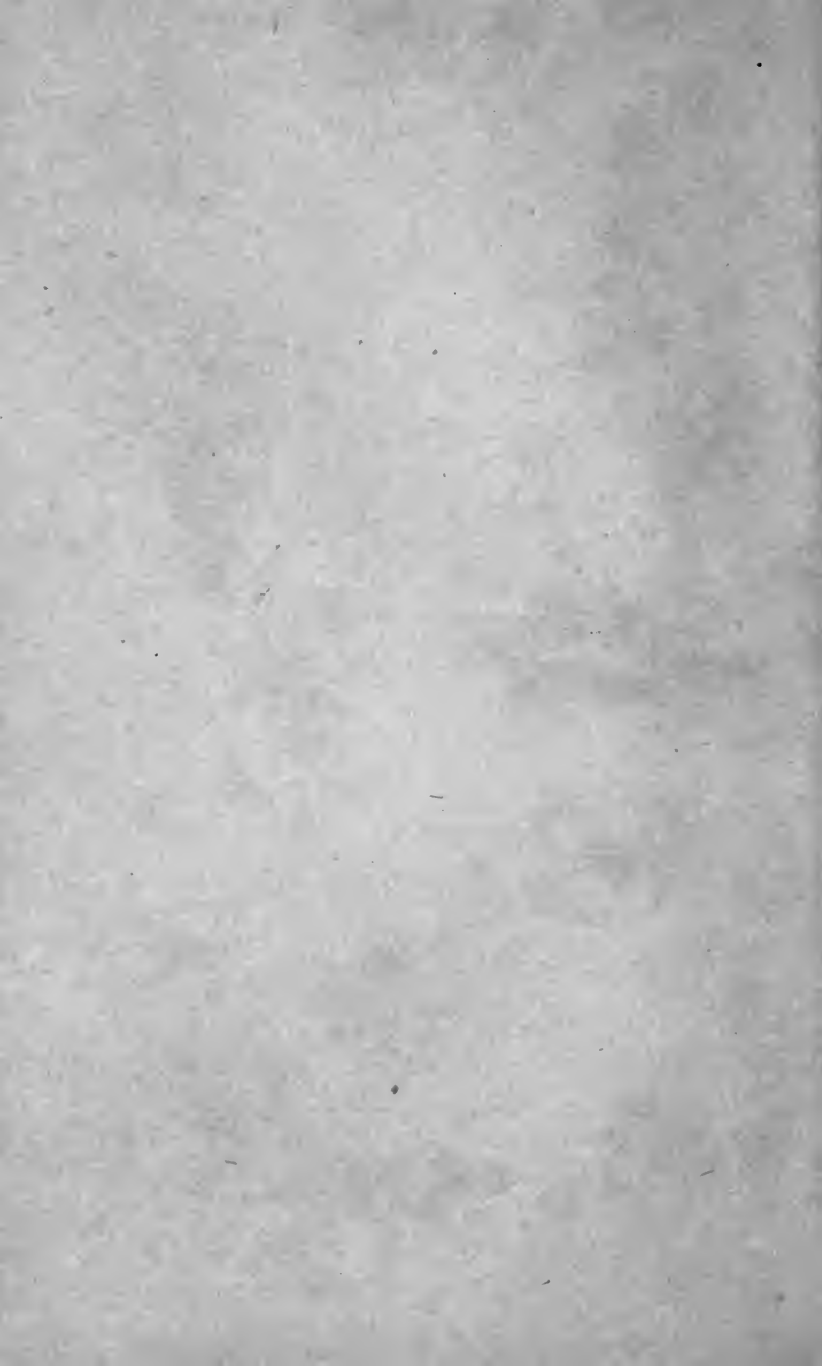


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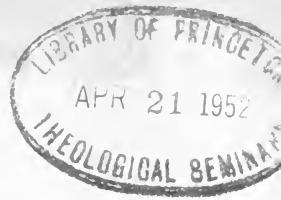
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THE

LIFE AND LABORS

OF

REV. JACOB BACHTEL,

OF THE

Parkersburg Annual Conference,

UNITED BRETHREN IN CHRIST.

BY REV. Z. WARNER.

"MARK THE PERFECT MAN AND BEHOLD THE UPRIGHT, FOR THE END OF THAT
MAN IS PEACE."

DAYTON, OHIO:
UNITED BRETHREN PUBLISHING HOUSE.
1868.

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TO THE
BEREAVED FAMILY OF THE DECEASED
AND HIS
FELLOW-LABORERS IN THE VINEYARD OF THE LORD,
IN THE
PARKERSBURG AND VIRGINIA ANNUAL CONFERENCES,
THIS VOLUME
IS KINDLY INSCRIBED,
BY THE
AUTHOR.

PREFACE.

This work has been prepared under very embarrassing circumstances, and is, necessarily, imperfect.

While preparing it for the press, the author had the care and responsibility not only of a large district upon him, but also of the public schools in the county in which he resided.

Again, Mr. Bachtel kept no journal, except a brief sketch of his life, reaching to the first year of his itinerant labors. This made it very difficult to write a full history of his labors and sufferings, as an ambassador of Christ.

After reading the manuscript carefully, the author feels that the only merit of the work is its truthfulness.

CENTERVILLE, WEST VIRGINIA, December 25th, 1867.

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CHAPTER I.

Annual conference of 1834—its character—Jacob Bachtel—his parentage—birth—early religious impressions—attends a quarterly meeting at Shank's—is convicted of sin—the experience meeting—his shame—attends a Methodist camp meeting near Frederick City—is a mourner—his anguish—a good book—wants to be a miller—disobeys God—tries Calvinism—not satisfied with it—turns atheist—his wicked and foolish prayer.

The Virginia Annual Conference convened at Jennings's Branch, Augusta County, Virginia, in April, 1834. This conference was in a transition state, the English supplanting the German language on almost every field of labor.

During the session of this year there entered the conference-room a young man of boyish appearance, as an applicant for license to preach. He had not been trained in university or college; he had not taken his degree in any school of theology, but was fresh from the work-shop, and presented as a reason why he should have authority to preach, the fact that God had called him to this great work. He gave his name to that body as Jacob Bachtel, Jr. And who was Jacob Bachtel? where was

he born? and so on, were legitimate subjects of inquiry. He was born in Pleasant Valley, Washington County, Maryland, July 7th, A. D. 1812. His father, whose name was Jacob D. Bachtel, was a native of Frederick County, Maryland.

The father of Mr. Bachtel, Sen., was a native of Pennsylvania and related to the Rev. Mr. Bachtel, a pious minister of the German Reformed Church. His mother was born in Ireland, but was brought to this country when quite young. They both died when their son was six year old. Nothing is known of their religious faith. The maiden name the mother of Jacob Bachtel was Charlotte Koonts. Her father was born in Maryland,—was a farmer—and belonged to the Presbyterian Church. He died in 1834. Her mother was born in Pennsylvania. She was a member of the United Brethren Church, and died in great peace in 1832. The parents of Jacob embraced religion and united with the United Brethren Church in 1832. They had six children, two boys and four girls, of which Jacob was the elder. His father and mother outlived him. May 7th, 1867, Mr. Bachtel, Jr., says, in a letter to the writer :

“I am, in all human probability, on my death-bed. I have been sick for several months. My body, which was once strong and portly, is now weak and emaciated; and although I feel sure that I must soon bid adieu to kind earthly friends, I shall join dear ones in heaven. O, how cheering to me now is the hope of sweet rest in glory!”

A few weeks after this he entered the chariot of God, and was kindly borne to the rest for which he longed.

Mr. Bachtel informs us that his “parents were poor, but honorable,” as the parents of good and useful men, in a majority of instances, have been, and are. In his early life he knew his father to be, in theory and inclination, an “Old School Baptist, except the decrees, which he could not be persuaded to embrace.” At this time he does not seem to have been very moral in his habits, as he would sometimes “get intoxicated and swear;” yet he did not allow his son to do either, a not uncommon thing with wicked parents. It is wrong for parents to do any thing that they are not willing their children should do.

A wicked father once chastised his little son

for swearing. The little fellow went outside the house and was crying very much, when he said to his brother: "I don't know why pa whips us for swearing, when he swears himself." The father overheard what the boys said, and was never known to swear again.

Mr. Bachtel's mother was Calvinistic, and a "moralist," and taught her child "several prayers," which he used to repeat at his bedside every night. He seems to have been religiously inclined from his childhood.

Father Bachtel writes: "I can say but little of Jacob's early life. He was very kind and obedient, and early inclined to religion." However, he had no very deep religious impressions until he was about twelve years old. At this time he says: "I attended preaching whenever I could, and was very fond of it, and became quite attached to the preachers. At this early period in his life, he had convictions leading him to the ministry. Said he: "I wished to be a preacher, and it was impressed on my mind that if I should get religion God would make me a preacher." This may be considered by some as being the foolish fancy of a child, but those upon whom the responsibilities of the

ministry have been laid by divine appointment, are reminded, while reading this, of their own heart-history in early life. It may be asserted truthfully, that if not all, yet a *very large* majority of the *true* ministers of Jesus had the same impressions, at a very early period of their history.

At this time he prayed often, and was an earnest seeker of religion; but wicked associates led him astray, until he became very wicked himself, and, in his own language, "grieved the Holy Spirit."

It is impossible to describe the darkness that gathered about his mind, and the unrest of his now prayerless life. It is true that prior to this time he had not made a profession of religion, yet he had a consciousness of *trying* to do right. This he had now lost.

This relapse brought home to him a useful lesson, namely, the feebleness of man; his inability to accomplish anything, or pursue a correct course in life, only as he was aided by divine grace, and the imperative necessity of trusting in God for salvation. At this point we lose sight of the exercise of his mind, or his efforts, religiously, for a period of six years.

When about eighteen years old he attended a quarterly meeting at Mr. Shank's, held by the United Brethren in Christ. This is the first time he mentions the church in which he labored so long and usefully in after life. It is probable however, that he had known the church before, as he lived but a few miles from Antietam, at which place Otterbein, Geeting, and Newcomer had preached in demonstration of the Holy Spirit, filling not only that neighborhood, but adjacent ones, with spiritual converts. At this time he had become very wicked, and being irritated by some occurrence on the morning the meeting commenced, he "swore at an awful rate." As the result of such ungodly feelings and habits, he "paid but little attention to the preaching." After the service, he returned home unhappy, and dissatisfied with himself and everybody else. At night he again attended the meeting, and while witnessing the services he began to reflect on his past conduct. The retrospect was most painful, and he was overwhelmed with remorse and shame, feeling as he did, that he had truly fallen, and deserved to die.

These reflections, in connection with the

preaching, drove him again to prayer, in which he continued "nearly all night." He decided to reform his life, but did not seem to have any settled plan of action, indeed, his life at this time was in a great measure, aimless. Like a vessel without rudder or mast, he was driven before the storm of excited feeling, which was hurrying him he knew not whither.

On Sunday and Sunday evening he was a deeply anxious listener to the word of life. The sermon at night, especially, was one of power, causing him to pray "all night."

On Monday he returned to the place and was present at the experience meeting. His sister, among others, related what "God had done for her soul." His father, while listening to her, "cried out for mercy," while Jacob was much affected but *ashamed* to pray.

These services had a happy effect upon the mind of young Bachtel, for he returned home resolved to seek the Lord until he should find him. He continued to seek the Lord day and night, but did not make known to any one the distress of his mind, being ashamed. This was very hurtful to him, as it deprived him of sympathy and counsel, which he

much needed, and enabled the enemy to baffle him in every effort to obtain mercy from God.

A camp-meeting was soon to be held by the Methodists, on the Catocton Mountain, west of Frederick City. He resolved to attend it with a view to seek the Lord. We find him on the ground just after the morning service of the first day had closed, dejected, yet anxious for an opportunity to seek the "forgiveness of sins."

In the afternoon "a powerful sermon" was preached, and seekers were invited. Every direct and earnest appeal came with power to his awakened conscience; every utterance was the voice of heaven, and he felt that he dare not resist.

Among those who gathered about the altar was young Bachtel, smitten with the remembrance of his past sins. He says in describing his condition at that time: "I soon became unable to see or hear. I was then taken to a tent where I revived, and sat up. I felt awful."

A "Brother Powers" took care of him in his distress, and gave him much useful instruction. He always remembered this kindness with sincere gratitude. With a heavy heart he contin-

ued to struggle for liberty until Monday evening, when he returned home without religion.

About this time a friend put in his hand a book entitled. "An answer to the Questions of the Jailor," which greatly benefited him. Up to this time he had labored as a wagon-maker, with his father, but was "not satisfied to learn the trade." He was anxious to become a miller, and, to his joy, his father consented to his going with a certain man to learn the business. This mill was located near to where there was "much preaching," and he hoped to be greatly benefitted by that, thinking that he could serve God there better than at any other place. But all his hopes was blasted, and some unseen influence prevented the whole business and he found himself doomed to the wagon-shop. So soon as he saw that his way in this direction was hedged up, he became dissatisfied with the Divine arrangements, forgot his call to the ministry, and relapsed into his former carelessness and wrong-doing. At this time he made up his mind to "disobey God, like Jonah, in respect to preaching." Immediately sore troubles gathered around him, shutting

up his way, thwarting all his plans, and sending him adrift on the same sinful manner of life. From these perplexities he was anxious to escape. Casting about for some mode of retreat he stumbled upon Calvinism in its most rigid form, and concluded that while "one was born to be saved another was born to be lost; that the destiny of man was fixed from all eternity." He read much, but was "like the eunuch, having no one to instruct" him, and hence was left to drift into error and unbelief.

The just and candid mind of young Bachtel could not rest here. He met with contradictions in this system which it was impossible for him to reconcile. After examining the system carefully, he concluded that it was "*unjust in the sight of man* to create one for eternal happiness and another for eternal misery."

"On this ground," said he, "I did not believe there was a God; or if there were a God he was unjust, and therefore could not be the God of the Bible." Many like young Bachtel have met this difficulty in connection with Calvinism, and to get away from it have either gone into infidelity or Universalism.

Such persons feel that if Calvinism, such as

was held in the early history of Mr. Bachtel, be true, then the real judgment occurred back, in the eternal past, and the judgment to come will not rise above the character of a drum-head court-martial, but will simply be a mockery of justice and the forms of trial. There is no logical road from this conclusion, and every effort to get away, and preserve at the same time the system of Calvinism, degenerates into mere sophistry.

Right or wrong, he sought relief from this harsh view of the divine character and government, in the senseless and absurd theories of atheism.

It is not at all difficult to imagine the terrible condition of his mind, while thus lost in a maze of unbelief and error, with no prospect before him except that of annihilation. He informs us that such was his mental anguish that he wandered off into a secluded place and threw himself upon the ground and prayed that "if there was a God he would cause the sun to burn his eyes out." He could see so many evidences of the existence of God, which it was

impossible for him to explain away, that he desired to have taken away from him the power to look upon these proofs. But to get what he desired, the work of destruction would have to be carried much farther; the sense of hearing must be destroyed, and memory must be obliterated, and the mental constitution be changed, for as one has well said, "such is the constitution of the human mind that, when left to its native, unbiased energies, it acknowledges the existence of a supreme intelligence."

But it may be that God permitted him to thus sink, and then left him to grope in the darkness of atheism until, wearied with his wandering and transgressings, he would come back humbly and penitently to the fountain of all good, for rational happiness.

CHAPTER II.

"Brother Young's" remark; its influence—temptations of the Devil; suggests the unpardonable sin—attends Methodist quarterly meeting at Berkettsville—professes religion—again wants to be a miller—becomes peevish about it—not resigned to the will of God—his mind changes—feels he should preach—shame overcomes him—loses his engagements—determined to lead a moral life—regrets the past—John Dorcas—his preaching—visits the Bachtel family—cholera, visit, and panic—young Bachtel alarmed—conscience—his fearful dream—its impression on his mind.

At this time "Brother Young," a Methodist minister, dropped a remark which caused him to reflect most seriously. Said Mr. Young to him, "I understand that you are getting out of your trouble by the help of the devil."

This was presenting the question in a new aspect altogether. He had not dreamed that he had reached his present views and feelings through satanic agency and influence. This accounts for the painful emotions stirred in his heart by the remark. The enemy, determined not to give up his victim, now suggested the unpardonable sin as having occurred in his

transgressions. This was more repugnant to his feelings than atheism and he determined to know the worst. Accordingly he tried to recall all his sins, and then examined Clarke's Commentary, to know, whether anything he had done was, in Mr. Clarke's view, the unpardonable sin. He laid down the book, satisfied that he had not committed any sin for which there was no pardon. He was now thoroughly aroused on the subject of religion, and determined to seek for peace in the way of God's appointment.

A Methodist quarterly meeting was held at this time at Burkettsville, Frederick County, Maryland. Young Bachtel attended this meeting and was found at the altar, a broken-hearted penitent. To the surprise of many, he made a profession of religion. His conversion did not result as he expected, nor was his joy as full and uniform as is usual with the young disciple. There is something mysterious about this matter, and for some reason Mr. Bachtel never seemed willing to throw any light upon it. The writer has come to the con-

clusion that he doubted the genuineness of that which he professed.

It has already been remarked that he desired to be a miller, but for some unexplained reason all his efforts in this direction were thwarted.

Indeed, so anxious was he about the matter, that his disappointment interfered seriously with his enjoyments as a Christian. He does not seem to have deferred to the will of God in the matter, but allowed his own wishes and desires to be supreme; and because these were not gratified, he permitted himself to become very miserable. Nothing could be more unwise than this holding out against the manifest arrangements of Providence.

Of his views and feelings at this time, he thus speaks: "I felt greatly dissatisfied. The hand of the Lord was in it, but by me unseen." After struggling against unfriendly influences for a time, without being any nearer the object of his desire, he changed his purpose altogether, in relation to secular pursuits.

He says: "At length I concluded to stay at

home, work for my father, and read and study the Scriptures. It was then impressed on my mind that I should publicly confess my Lord, and try to preach the gospel to a lost and ruined world; but I was ashamed to undertake it." It would seem from this that he had not been known in the assembly of the saints as a follower of Christ, but was trying to conceal in his own heart a fact which Christ required to be published from the "house-top." If he supposed that he could pursue this course and still retain the favor of God, he was destined to be painfully undeceived.

The duty of preaching "was still more powerfully impressed upon his mind;" but he says: "I was like Moses, I had not self-confidence enough. I did not know that the Lord could make the dumb speak; therefore I disobeyed the heavenly call until I lost the enjoyment of religion. I then felt awful, and frequently wandered to the mountains and fields and wept for hours, and tried to pray; but all seemed to be in vain. I then went abroad into the world,

seeking pleasure, but found none; then I examined the field of infidelity. I went round and round it; but lo! it was like the field of the sluggard, the fences were broken down, and it was all grown up with briars. I soon found that *this* was no place *for me* to seek happiness."

A very important truth is demonstrated here, and that is, that a man, to retain the favor of God, must yield cheerfully to do the *whole will of God*. It is not enough for that one upon whom the vows of heaven are placed, and to whom the Lord has said in the gentle tones of his spirit, "Go preach my gospel," to discharge only the duties required of all Christians; but he must rise into a broader field of labor and thought. And just to the extent that he refuses to obey the high and holy convictions of duty, does he imperil his soul; and if he absolutely refuse to obey the will of God in the work of the ministry, he by that act deliberately turns away from Christ and heaven. So young Bachtel felt, but was unwilling to yield to what he in his heart acknowledged to be right. Driven from infidelity by its chilling repulsiveness, he concluded to try a moral

life, that is, have religion without any Christ in it.

In carrying out this newly-formed purpose, he avoided bad company and abstained from profanity; yet he, to use his own words, "become very proud," and once or twice uttered indecent words, which caused him much distress, showing that his mind was sensitive, and conscience tender.

Sometimes he wished that he had obeyed God in a public profession; and well he might, for his cowardice had cost him his peace of mind and his hope of heaven. Surely it was something to be deplored. And yet, at other times he hardened his heart, as if determined to contend with the Almighty to the last.

In 1832, Rev. John Dorcas, now living, was appointed to the circuit on which Mr. Bachtel lived. His first sermon in the neighborhood is described as one of great power, abounding in forcible arguments and appeals.

After preaching, Mr. Dorcas went home with the Bachtel family, and introduced the subject of religion.

Before leaving, he bowed with the family around their altar, and "commended them to

God and the word of his grace." He took Jacob by the hand and looked earnestly into his eyes, as if to read the divine purpose written on the mind, and exhorted him, with much solemnity, to seek in Jesus the forgiveness of sin.

For this he always respected Mr. Dorcas. He loved the preaching of this minister, because, as he said, "I believed he preached the truth; and I loved the truth, and hope I always shall."

It was during this year that the cholera swept over the country with such destructive and desolating power, causing a wild and universal panic, and producing in the minds of many "the sorrow that worketh death." Under this fear many joined the various churches of the country. Mr. Bachtel was greatly disturbed by the ravages of this fell destroyer, and expected, unprepared as he was, to be hurried into eternity. He says: "I was very much alarmed, and felt like Jonah in the whale's belly. I remembered from whence I had fallen, and wished I had obeyed my God." In this he was not singular; he had many predecessors, and will have many successors.

Madame De Stael once said that "conscience makes cowards of us all." This is true only with the guilty. To this class Mr. Bachtel belonged, and hence his abject fear. Satisfied that he would fall a victim to this disease, he was very serious and prayerful. While in this mental condition he had a dream, which he relates as follows:

"I dreamed that I was in a high building, in which there were no floors. I was on the upper story, in which there were a few loose planks. While walking on one of these it tilted, and I was in the act of falling. While in this perilous condition, I looked up and saw a man clothed in white. I cried unto him to come to my relief. He said that he could help me, but I had disobeyed him so long that he had no right to do so. I cried to him again. He then told me that if I would obey him in the future he would save me. I promised that I would. He then came to me, and lifted me out of my danger."

It is not at all probable that he was superstitious; yet this dream made a lasting impression on his mind. He says: "In the morning,

shake him, not Dr. Stael.

when I awoke, I thought of my dream. I concluded that I had disobeyed God and despised his goodness so long that if I did not repent he would cut me off and send me to hell, for I considered this the last call I should ever have."

Many days and nights of sorrow followed this night-vision. He found it impossible to get away from the remembrance of that fearful dream; and wherever he turned, in imagination he saw the man in white, and heard his words of just reproach.

CHAPTER III.

Another Methodist Camp-meeting--tempted--a little girl at the altar--a sermon and exhortation--he is a mourner--great darkness and distress--leaves the meeting and goes home--is tempted to go to a sale--tempted to commit suicide--returns to the meeting--slept in a stable--is greatly alarmed in the night--meeting closed--visit to his uncle--on the road home--day of grace gone--enters a corn-field to pray--the struggle and victory--he is converted--his great joy--joined the Methodist Church--a Brethren class without a leader--feels it his duty to lead it--joins the United Brethren Church--his industry as a class-leader--attends a quarterly meeting at Burkettsville--is licensed to exhort, and told to preach--he determines to do it--feels it his duty to become a traveling preacher--tells Mr. Doreas, and is encouraged to do so.

In September of this year the Methodists held a camp-meeting two miles south of Middletown, in Frederick County. To this meeting young Bachtel made up his mind to go; and what was better still, he determined to go there to seek the salvation of his soul. While on the road to this meeting, he was greatly disturbed by the enemy, and was very nearly concluding that he would not seek religion at that time and place.

The form of the temptation made it the more dangerous. Satan did not say to him, "do not seek the Lord at all," but "do not seek him publicly. If you do, you will excite the mirth and ridicule of the people. All that see you will cry out shame on such fanaticism." These suggestions made quite an impression on his mind; and when he arrived at the campground on Saturday afternoon he was undecided as to what he should do. But he had not been there long when a strange awe took possession of his mind. He felt that God was there, and that he should acknowledge his presence and power.

The first thing that fixed his attention after his arrival, was the circumstance of little girl, about fourteen years old, crying for mercy, kind Christian friends being gathered about the penitent, with sympathy and counsel. This caused him to reflect, and again he says: "I felt *awful*." A great conflict commenced in his mind. At one time he determined to end this strife by becoming a Christian, and submitting to all the requirements of his Maker; and then again he concluded to put the important matter away for the present. While this contest was going

on in his mind, almost unconsciously he had wandered to another part of the encampment. He was absorbed in great thoughts, and was so abstracted as to feel himself alone among the hundreds present. The form of the little penitent girl at the altar seemed to be present here; and her cries rang in his ears. The Holy Spirit was striving powerfully within his heart.

The hour for preaching having arrived, an unknown minister preached, and a Brother Mulkey exhorted. "I felt very unhappy," said Mr. Bachtel. "While he was talking he put me on a level with the brute." When mourners were invited he was found among the number, but "with a hard heart, which refused to feel its need of a Savior." He seemed to be but a mere toy in the hands of the enemy—the sport of unfriendly circumstances. He was, unhappily, very vacillating in his purpose—a circumstance that was much against him.

The conflict through which he here passed was probably the fiercest of his life, as it was also the turning-point of his destiny. His mind was to receive impressions, and his life take a direction, which were to be *life-long*. The conflict might be protracted, reaching

through weeks, and even months; yet its termination would unerringly forecast his future history. God was leading him by a way that he had not known, and, so far as we can judge by the light of events which have since occurred, intended to thrust him into the English ministry of the Church of the United Brethren in Christ. As the necessities of the church increased, and the field of operation enlarged, Divine providence raised up the men who would be able to meet the enlarged demand. Hitherto the German element had largely predominated in the church, while the rapidly increasing English population had received comparatively little attention. This was now to change, whether men willed it or not; and the latter people, with their energy and enthusiasm, were henceforth mainly to wield and direct the forces of the church. In the ranks of these Mr. Bachtel was to be known and respected.

Although his heart was hard, he continued in fervent prayer until tears, copious, gushing tears, measurably relieved his overcharged feelings. He continued to struggle until twelve o'clock at night, and then went from the altar to a tent, to weep and mourn as only the sin-

sick can, until the dawn. That, to him, was a long, dark night of sorrow. Not one morsel of comfort was given to relieve the agony of his mind.

Under this continued tension his feelings had been so wrought up and excited that he could neither "lie down, sit, or stand up." Physical exhaustion had supervened; and he was helpless, and could not feel comfortable in any position. In the afternoon exhausted nature rallied, and he felt stronger; but this was only a lull in the tempest, and not the subsidence of the storm. The enemy only retired from the field in order to change the mode of attack. Accordingly we find Mr. Bachtel leaving the meeting and going to his home, and then concluding that he felt so badly in body and mind that he could not go back. The tempter said to him, "take your gun and go to a sale in the neighborhood." At this place there would be much to divert the mind from the subject of religion, such as jesting, shooting, swearing, drinking, and horse-racing. To this place he was prevented from going, by the fact that he was afraid that he would grieve God. His sins were pressing heavily upon

him, and he said: "I felt as though I was soul and body in hell, and as though hell was in my bosom."

Now the enemy came in like a flood, and suggested, as the shortest way to escape out of this trouble, the act of self-destruction. This did not produce a mere transient impression, but fastened upon his mind the thought of self-murder. He selected the place where he intended to consummate the terrible act, and thrust his unforgiven spirit into the presence of the Infinite! But he had not lost the power to think and reason; and it required but little reflection to convince him that this was not the way to freedom from trouble, and that, so far as he was concerned, if he desired peace he must seek it in the merits of the great Redeemer.

The cup of repentance had thus far been wormwood to his lips; yet its bitterest drops remained untasted. Could he drink deeper and live, or was it all mockery, and his anguish self-imposed, were grave questions in his excited mind. Very unpleasant memories, too, were busy in his thoughts. Once he had professed to be Christ's disciple, but had sold the

privileges of this state for naught. Increasing bitterness and darkness had filled his mind and heart ever since he had refused to confess Christ before men, and he felt that to be happy at last he must go forward through the gathering darkness until he should find the light. Accordingly, he concluded to go back to the meeting and wrestle in public for victory over sin.

His body had become so exhausted by this protracted mental struggle that he did not believe that he could return. He prayed for strength; and God gave him strength to go back. This was his impression; and it so far aroused him that he returned before the meeting closed. He did not go forward when mourners were invited but prayed much where he was, those "awful feelings" of which he so often speaks still torturing his heart.

He wandered some distance from the encampment, and slept in a stable. A heavy fog prevailed, and the night air was very chilling, rendering him quite uncomfortable. He awoke in the night, shivering with cold. The old cholera panic returned, and he concluded at once that he was going to die. It was a terrible

thought, that he must die with no friend near him, and without any hope of meeting his Maker in peace. No one can ever know with what an agony of emotion he looked upon himself as a dying man. Leaving the stable he returned to the place of meeting, and was enabled to throw off the fear of immediate death. But he learned, to his sorrow, that the meeting was about to close, leaving him unsaved. It was hard for him to realize that he must carry away with him an aching heart, with darkness, like a gloomy pall, still covering his mind. Yet this was his fate.

With heavy steps, and a heavier heart, he returned home to brood over his wretched condition. He could not read, eat, sit, or stand, but continued to move about, without any particular aim or purpose, for some days. All this might have been ended by submission to the will of God; but of all the lessons of our probation this is the most difficult one to learn. It is so, because that will to us often seems to be a cruel will. The lesson is a very painful one, because it can only be learned by the blighting of much that is precious to our hearts. It is the last lesson, for when this is learned we are

ready to be transplanted into a world in which one will is adored and obeyed without a questioning thought. All that Christian experience has ever taught resolves itself into this, the lesson how to say affectionately: "Not as I will, but as thou wilt."

That the lack of submission to the Divine will was the cause of the protracted struggle in the mind of Mr. Bachtel, none can doubt.

Determined to "press for the mark," he concluded that he would visit his uncle, living near Burkettsville. This man was a Christian, who was always ready to do good; and the unhappy condition of his nephew appealed strongly to his Christian sympathies. He immediately set to work to ascertain the true state of the young penitent's mind, and gave him such advice as was best suited to his condition. It was not labor in vain, as the sequel proved.

After spending some time with his uncle he started on his return home, thinking intensely, all the time, upon the subject of his personal salvation. While thus proceeding, the enemy came in suddenly, and suggested that his day

of grace was past. So powerfully did this impression affect him, that he was very nearly falling to the ground; and for a while he writhed in despair. While thus wrestling with this great temptation, these words were impressed upon his mind: "Stand still, and see the salvation of God." O, how eagerly he seized the precious words, for in them he felt there was hope for him.

The desire to pray returned; and he entered a corn-field, by the road-side, where he fell upon his knees and sent up to God strong cries for deliverance from the thralldom of sin. This spot, though retired from the highway, did not suit him. He could not collect his thoughts, or concentrate his faculties, so as to offer himself acceptably to God. He arose, and sought another place in the same field. At this place he promised the Lord that if he would pardon him he would be his devoted servant all his days, and would go anywhere to preach the gospel.

Here was entire submission to the will of God. He rightly divined the cause of past failures, and felt that *he must submit or be damned*. The thought of being lost he could not

endure; no, he would submit to anything rather than feel God's wrath enkindled against him, in the "lowest hell." And yet all this he must suffer, or submit to the will of his Maker. To his excited mind God was about to bring the controversy to an end, *and to do so at once*. He could have mercy or justice, as he might choose; but he could have mercy only on terms fixed by God *himself*. The language of his heart was, as he fell down a second time: "I yield, I yield; I can hold out no more."

Oh! with what agony did he lift up hands and heart to heaven. The surrounding hills sent back the echo of his cry. Angels gathered silently around the spot, and gazed with awe upon a grief-stricken soul, seeking audience with the Diety. It was an hour of fierce conflict, with no human being near to counsel or console him; none to weep and pray with him; yet it was an hour of triumph. Jesus stooped to be a brother and friend to the penitent; the Holy Spirit whispered peace to his anxious heart, and he sprang up with the joy of victory in his soul and the light of victory sparkling in his eye. He said of that time: "The Lord had mercy upon me, and I

praised the God of my salvation. I then returned home, happy in the Lord, and praised him nearly all night." With every fetter broken, and every faculty free, he realized all the joy and beauty of the new creation which had been wrought in him.

He felt it to be his duty to join the church, and, remembering a former mistake, determined to do so at once, thus making a public profession of religion. There could be no doubt as to his determination, when he had united with the people of God in church-fellowship. Mr. Bachtel realized that there was a power in association, which it was his duty to avail himself of, and that power *for good* resided in the church. For reasons not known, he at first united with the Methodist Episcopal Church, at Burkettsville. A Rev. Mr. Young was pastor at that time.

His call to the ministry was still ringing in his ears. He says: "It was still impressed upon my mind that I must preach, and I felt resigned to the will of God." He attended punctually the means of grace, both public and private, and also commenced reading and studying the Bible carefully. "I studied," he

says, "almost day and night, and prayed to God for light to understand his word."

He was called, in the providence of God, to pass through some fiery trials about this time; but he "passed through them unharmed," for his trust was in the Lord of Hosts. He seems to have enjoyed a rich pleasure in prayer. It was to him a great and precious privilege to talk with his father and friends; and through the help of prayer he stood firm through these trials in his devotion to the right. Perhaps God was preparing his young disciple by these means for a life of usefulness, by applying the tests best adapted to develop the noblest qualities of his nature.

About this time he felt it his duty to change his ecclesiastical connection. In the neighborhood in which he lived was a society of United Brethren. This class, for some cause, was without a leader. Mr. Bachtel was impressed that it was his duty to leave the Methodist Church, that he might become the leader of this class. At first he resisted this impression, but could not shake it off. After much thought on the subject, he mentioned the matter to his father, who at that time was a member of the United

Brethren Church and of this destitute class. His father was highly pleased with the proposition, and mentioned the matter to Mr. Dorcas, who was traveling the circuit. Mr. Dorcas was favorably impressed, and laid the matter before the class; and they were well satisfied with the proposed arrangement. As everything seemed to favor the change, Mr. Bachtel mentioned the matter to his pastor, who gave his consent; and thus the transfer was *honorably* made.

There is something singular in the whole proceeding. He could have joined the United Brethren Church in the beginning. His father, mother, and sister already belonged to this church. His first religious impressions were received while attending a United Brethren quarterly meeting at Mr. Shank's. The Methodist class was much more inconvenient than the other; yet he joined the Methodist Church. A short time elapsed, and he was impressed that he was in the wrong place, and ought to labor in another church. No obstacles were thrown in the way. Everything favored it, and it was most satisfactorily accomplished. The hand of providence seemed to be truly in it.

Mr. Bachtel received his appointment as class-leader on Christmas day, 1832, thirty-four years before his death. Scarcely had he taken charge of the society, when he was tempted to think he had done wrong, and wished that he had not assumed this responsibility. However, he prayed day and night; and the Lord enabled him to sing and exhort and lead class, and they had times of great rejoicing. At these meetings sinners were converted to God and Christians were revived.

He continued to hold meetings for prayer and exhortation, and grew in favor with God and man. He was a true type of an earnest Christian worker.

He attended the session of the Virginia Conference, and was baptized in the conference-room by Bishop Kumler, Sen. In August of the same year (1833), he attended a camp-meeting near Burkettsville, held by the United Brethren Church. A quarterly conference, convened in connection with this meeting, without any solicitation on his part, asked Mr. Bachtel to accept license to exhort. This was wholly unexpected, and greatly troubled him. Gladly would he evade the

responsibility, if he had thought he could do so with safety to his soul; but he was "afraid of God." After full reflection, though conscious of much unworthiness, he concluded to accept the license and discharge the duty.

The presiding elder gave him the license, with the then characteristic advice "to exhort and preach" all he could. Mr. Bachtel said: "I was astonished when he told me to preach." He took the license with a sinking heart, and immediately repaired to the mountain and prayed mightily to God for grace to help him "exhort and preach to the lost and ruined."

So deeply was he impressed with the responsibility thus thrust upon him, that he did not enjoy the camp-meeting. Here the tempter secured an advantage which was very hurtful to him, for he was now sorry that he had not refused to accept this authority. He would have surrendered it to the elder but for the promise he had made to God, in the dark hour preceding his conversion, that he would preach his word. The thought of being a preacher overwhelmed him with fear and confusion. Accompanying the written authority to exhort

was the verbal *command to preach*; and he knew both were binding on his conscience.

He surveyed the whole field of labor, and reflected that he must leave home and friends—quit the scenes of his childhood, with all their sacred associations, to become a wanderer and, in his opinion, an outcast. He must meet with bitter opposition, be persecuted, and have all manner of evil spoken against him, for Christ's sake. But after a prolonged struggle, of which God alone was the witness, he determined to engage in the active labors of the ministry; and giving himself to exhorting and preaching, as he had opportunity, the young evangelist was made glad while witnessing precious fruits of his labors. In the minds of his brethren he was "a chosen vessel," and they rejoiced while sitting under his ministry.

With success came the conviction that he ought to travel, thus becoming the wanderer and outcast he had contemplated with so much repugnance, a few months before. He made known his convictions to Mr. Dorcas, his pastor, who encouraged him to go into the work at once. The presiding elder of the district was made acquainted with the matter and had an

interview with Mr. Bachtel, during which he made himself acquainted with the exercises of his mind. This caused him much uneasiness and a return of deep mental distress, of which he so frequently made mention. He frankly told the elder that he was convinced of his duty to become an itinerant. Mr. Bachtel, Sen., was consulted, and consented, promising to furnish his son a horse.

CHAPTER IV.

Studies hard—father buys him a horse—wishes that the horse would die—horse gets sick; Mr. Bachtel's alarm—he prays—started to conference—preaches on the way—the conference—is received and appointed to Frederick Circuit—his distress—preaches at Middletown—discouragements—the old temptation—conference at Hickel's school-house—he is authorized to baptize—sent to South Branch Circuit—large field—small salary—conference of 1836—is returned to South Branch Circuit.

During the following winter Mr. Bachtel studied hard to enrich his mind with theological knowledge, regretting, however, all the while, that he had consented to travel.

When his father bought him the promised horse, he concluded that he never would be able to use him in the itinerancy, and not only wished that the horse had not been bought, but that he would die. Indeed, to such an extreme did his feelings go that he was tempted to give his horse poison, to make sure of his death; then he would have a good excuse for staying at home. After killing his horse it was his purpose to go West, and bury in his own bosom

the fact that God had called him to the ministry.

In the midst of these thoughts the horse got sick and "*threatened*" to die. Mr. Bachtel concluded that if the horse died God would kill him too. Becoming greatly alarmed, he betook himself to prayer and earnestly besought the Lord to spare both himself and horse, promising solemnly that if both were spared he would go out and preach the "best he could."

The horse soon recovered, and in the spring Mr. Bachtel started to the conference of 1834. The responsibility of the active ministry pressed heavily upon his mind while on his way to conference. On his way he preached at Mr. Bline's school-house, in Shenandoah County, Virginia. He seems to have been under a cloud when he commenced the service; "but," said he, "thank God, I afterward had liberty." He selected his text from the eleventh Psalm. "The Lord trieth the righteous, but the wicked, and him that loveth violence, his soul hateth." His own mental exercises, perhaps, suggested the text, and in a measure inspired the sermon. It was certainly a great

relief to him to feel that even in a small degree God was kindling the fire through which he was passing, and he left the place encouraged to preach again.

He reached the conference in good time, but with much distrust of himself. He said: "When I saw the preachers, I felt so *little* that I wished I had staid at home." Of course there was nothing unnatural in this. He was just opening into manhood, with the dew of youth on his brow, while in the conference were venerable men of the apostolic stamp; men, it is true, without scholastic training, yet deeply versed in the mysteries of the gospel, and read in the book of God. They had talked with God in the closet, in the valley, and in the mountain, and had heard his voice of love in their seasons of bereavement and sorrow. They knew God as a friend, one "that sticketh closer than a brother." They were men of power in the pulpit, for under their preaching the people had fallen as autumn leaves; and in answer to their prayers the Holy Spirit had descended upon the penitent like rain upon the mown grass. Mr. Bachtel felt that he was in the presence of *true manhood*. His humility

and modesty did not escape the notice of the men who had carefully studied human nature, and they took the young man at once to their hearts.

He was very earnest in prayer, for grace to meet the responsibilities of the occasion. He appeared before the committee to examine applicants for license to preach; and upon the recommendation of that committee he was licensed "to preach the gospel among the United Brethren in Christ, so long as his conduct and doctrine" agreed with the word of God.

This did not increase his happiness, but caused a deeper depression of spirits, and he was very anxious to be left without work. His appointment was to Frederick Circuit, John Dorcas being the preacher in charge. For a moment he was much gratified; but when he reflected that the people were intelligent, and could measure his capacity for preaching, his heart sank within him, and he felt that he was not equal to the great task. He concluded, however, to go to his work, and "trust in the Lord."

His first appointment was in Middletown, a

village on the "national road," eight miles west of Frederick City. This village, with its surroundings, has since become historic. The South Mountain battle-field is in plain view. The hills surrounding it have echoed the thunder of Union and rebel artillery; its streets have shaken beneath the heavy tread of charging squadrons of hostile cavalry. It was in view of this village the gallant Reno fell, one of Virginia's noblest and truest sons, while leading his brave men against the rebel stronghold. In this quiet valley lie buried the noble men who fell on this gory field, while driving the insolent invader from the loyal part of Maryland. The United Brethren Church was largely represented in the army engaged here. No doubt if Mr. Bachtel could have looked forward to scenes and events like these, and realized that he would live to see the days of their occurrence, his heart would have been filled with a deeper and sadder melancholy than now afflicted it as he rode into the village on Saturday evening.

On Sabbath morning he preached from these words, in Psalms, xxxiv: 15, 16: "The eyes of the Lord are upon the righteous, and his

ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." He was embarrassed, and, in his judgment, failed in his effort.

It was easy for him to imagine that one so young could not command the respect that older ministers received from the people. He forgot, in his misgivings, that the people among whom he was laboring were not expecting him to come up to such a standard as they measured experienced ministers by. In fact, he underrated his own true ability and worth to such an extent as to give the enemy a dangerous advantage over him; for while humility is necessary and right, too low a self-abasement is dangerous, and may become sinful.

From this place he followed up his appointments, but with a heavy heart. About this time he said: "God showed me what man was, which made me very miserable." As he rode along the way he wept bitterly, and as he passed the people and houses he turned away his face to conceal his tears. The old temptation to go west returned. His thoughts were to leave his horse and go quietly away from his

work; yet when he seriously reflected upon the subject, and examined it in all its aspects, he felt that he would be doing a great wrong, one for which there would be no atonement, to leave the field and work to which he had been called by God and the church. His decision was made, and with a well developed purpose to do right, by doing the will of God, and with fervent prayer to the Father of mercies for help and direction, he addressed himself to the work before him with zeal and success. This was an important period in the life of Mr. Bachtel, a crisis in his history; and God kindly gave the right direction to a life and talent which, in after years, were made so valuable to the church in Maryland and Virginia.

He labored with untiring energy, and was quite successful in turning the people to righteousness. So abundantly did God bless and sustain him, that at the end of the year he had determined to make preaching his life-work, and look for his reward in the promised inheritance. This determination was followed with great peace, such as the faithful ministers alone enjoy.

The conference was held at Hickles' school-

house, Shenandoah County, Virginia, in the year 1835. Mr. Bachtel was present. He had received for his year of toil eighty dollars. Concerning him, the minutes of this conference say: "Moved, seconded, and carried, that Jacob Bachtel have the privilege to administer the ordinance of baptism." It would seem from this extract from the minutes, that, in the view of the conference, ordination was not necessary in order to administer one of the sacraments of the church, a circumstance which must be somewhat shocking to high-church notions of propriety. From this conference Mr. Bachtel was sent to the South Branch Circuit.

This circuit had been organized in 1833, and Rev. J. M. Hershey, now of the St. Joseph Conference, had been appointed to it. The territory was large, embracing Hampshire and Hardy counties. The character of the country was rough and mountainous, and the people, in many instances, were rude and uneducated. For these people Mr. Bachtel felt a tender regard, and addressed himself to the work of their moral and intellectual improvement with characteristic industry. Said one, now living:

“Brother Bachtel did not have as many revivals on our circuit as others, yet his work was permanent.” This is a noble testimony to the high worth of the man.

Having filled the measure of duty as a faithful ambassador of Jesus, he attended the Virginia Conference, in 1836, which convened at Geeting’s meeting-house, Washington County, Maryland. His report of salary received was fifty-five dollars, hardly enough to keep a man alive. He was returned to this circuit, with its hard toil and meager support. He received the appointment without a murmur, although it was taxing him beyond his power of endurance.

CHAPTER V.

Incidents of the year—Cunningham, Richards, Stickley—conference of 1837—is ordained—health failed—supernumerary in part—conference of 1838—is elected presiding elder—sent to Virginia—is married—visited Western Virginia—a comparison—elected presiding elder in 1839; returned to Virginia District—visited Pendleton County—again elected presiding elder in 1840, and sent to his old district—covetousness in the church—quarterage—he labors to remove the difficulty—small salary—conference of 1841—sent to his old district—sent to Frederick Circuit of 1842—in 1843 sent to Hagerstown Circuit—John Richards' testimony—attended the conference of 1844.

A few facts and incidents are preserved, which occurred during this year. Mr. Bachtel extended his labors into Pendleton County, and preached in an old house on the farm of Isaac Phares. This was perhaps the first sermon ever preached in this county by a United Brethren minister, and there are those now living who still remember it. Rev. William Cunningham, of Jackson County, West Virginia, heard Mr. Bachtel preach, and joined the church. He remembers him as an earnest and pious minister, and industrious in acquiring a

thorough knowledge of the doctrines of the Bible.

Rev. John Richards, now of Iowa, was converted, joined the church, and received baptism at the hands of Mr. Bachtel this year. Rev. Benjamin Stickley, formerly of the Virginia Conference, lived in the bounds of this circuit, and held quarterly conference license to preach. He was a very eccentric man, and, before his conversion, was very wicked, having conducted a distillery for a number of years. He was also a man of uncommon strength. Living near to him was a mulatto woman and son. This family was disposed to annoy him in any way they could. To them belonged a horse, which could pass over almost any fence, and was certain to find Stickley's corn-field. He had expostulated with these persons, but without avail. At length his wife, losing her patience, told him that his religion was likely to cost him a great deal, and bring the family to want. Stung by the reproaches of his wife, he went out to his corn-field, and finding the horse there, turned him out, drove him to the house, and told the young man that he must keep the horse away from the corn-field or he

would kill him. The fellow, presuming on Stickley's religion, was very saucy, and told him that he should not trouble himself to keep the horse out of the field. Stickley told him to hush, or it would not be good for him. The mulatto turned the side of his head to him, and dared him to strike. Quick as thought he dealt him a powerful blow, which stretched him on the ground in a seemingly lifeless condition. The old lady came out greatly excited, exclaiming vehemently: "You're a purty preacher; you got good 'ligion dat lets you kill a man." Mr. Stickley left the spot in a terrible state of mind. He felt that he had degraded himself, and supposed that when Mr. Bachtel heard it, he would expel him from the church at once. His mental suffering could not be described, and to get relief in some way he left home in search of his preacher. In the meantime Mr. Bachtel had heard of the circumstance; and some persons of influence had advised him not to bring Stickley to trial, from the fact that he had been provoked until forbearance was out of the question. When they met, he told Mr. Bachtel that he (Stickley) was ruined, and gave him a truthful account of

the whole matter. Said Mr. Bachtel: "Well, Ben, I expect that you did not do much wrong; and as you are sorry, I'll let it go." The joy of Stickley was unbounded when he heard this. A short time after this the young mulatto professed religion, whereupon Mr. Stickley said: "I knocked the grace of God into that fellow"—a declaration to be received with a great deal of allowance.

Mr. Bachtel attended the conference of 1837. Bishop Heistand presided, and preached from Acts, chapter 10, verse 47; after which Messrs. Bachtel and Baer were ordained elders in the Church of the United Brethren in Christ. Mr. Bachtel at this time was very much broken down in health. His arduous labors in the mountains of Virginia had been more than his physical strength could support. His throat was so far injured as to disqualify him for active labor. Accordingly, he was granted a supernumerary relation, with the understanding that he was to labor all he could on the Frederick and Hagerstown circuits. Geo. B. Rimal had charge of the former, and William Nott of the latter. By prudence and moderation in his labor, he improved very much in health during the year.

At the conference of 1833 he was elected presiding elder, and sent to a district in Virginia. On the 7th day of June, of this year, he was united in marriage to Miss Sarah A. Smith, of Hardy County, Virginia. He was very fortunate in his choice, and found in this lady a true helpmate in the toils of his itinerant life. To her Mr. Bachtel is largely indebted for his usefulness and success as a minister. Though broken in health and liable to die in a moment, she still insisted on her husband continuing in the field. Her record is on high.

The fruit of this marriage was a son, John W. Bachtel, to whom he managed to give a fair literary training, before he grew up to manhood. He afterwards studied medicine, and is now a successful physician in Jackson County, West Virginia. He possesses many of the physical and mental characteristics of his father.

During this year Mr. Bachtel visited West Virginia, and penetrated its wilds as far as the Great Kanawha. He traversed hundreds of miles without meeting one dozen United Brethren. In the same territory there are now

three thousand members and twenty traveling preachers, with nearly forty meeting-houses. He lived to see all this spring up in the wilderness through which he had passed as a solitary traveler.

In 1839 he was again elected presiding elder, and returned to the same district. He moved his family to the valley of Virginia, so as to be more convenient to his work. During this year he held a quarterly meeting on Dry Run, Pendleton County. Alenbaugh and Patterson were with him. Mr. Bachtel preached on Sunday morning on the "water of life." He is represented, by one who heard him, as preaching an excellent sermon. The house was very small, and the majority of the people were outside. Although it rained very hard, the people were so interested that they stood in the rain and listened until the sermon was ended. He did nearly all the preaching at this meeting; and many were converted and added to the church. In 1840 he was again elected presiding elder, and returned to the same district. The same energy and industry marked his labors as in the past.

It was about this time that Mr. Bachtel's

fine abilities as a financier began to be developed. There was wealth in the church, but our people had not been educated to give as the Lord had prospered them. Men who were worth their thousands believed that quarterage was paying twenty-five cents, or a quarter of a dollar every three months, amounting to the round sum of one dollar a year; and this was all they gave. Mr. Bachtel knew very well that the church could never succeed unless he could get the people to enlarge their contributions. To accomplish this, he visited the members at their homes, and kindly, yet earnestly, labored to convince them of their duty. It was far from being a pleasant work, for he had to encounter prejudices of the most stubborn character. Their education was averse to giving, and they said that men should not preach for money, as to do so was a great sin; and these "good" people were determined, so far as their money was concerned, if the preacher did preach for it he should not have it. Mr. Bachtel tried to show them that without money the interests of the church could never be kept alive. He told them further that men with talent sufficient to make respectable

preachers could, by turning their attention to medicine or law, acquire affluence with less labor and suffering. This was true then, and is true yet; and the reason why men have continued in the itinerancy while getting such small salaries, is because they have had more religion than the people among whom they labor. He introduced this subject at family worship, and prayed that the people might become so enlightened as to *know* their duty, and then receive grace to enable them to *do* it. This was a very important prayer, and might be imitated with profit in the present day. His labor in this matter had a reward. Men who had never given more than one dollar a year were now induced to give five. This, to some extent, relieved the ministers of the pinching want that had oppressed them.

At the conference of 1841 he was again elected presiding elder, and re-appointed to his old district, a fact which was no mean proof of his popularity. During one of these years he moved three times, one of the most unpleasant things in a preacher's life. In this year he again visited Pendleton County, and held a quarterly meeting on "Far Dry Run."

On Sabbath he preached from the words, "Happy art thou, O Israel," &c. The meeting was continued several days, with fine results, Mr. Bachtel doing most of the preaching. Among the numerous converts were several old men, who had long resisted the influence of the gospel. His salary, while on the district, did not average one hundred dollars. This is disgraceful; and it is hard to realize that such a people deserve the benefits of preaching, or can get to heaven.

In 1842 he was sent to Frederick Circuit, J. J. Glossbrenner, presiding elder. He soon infused his own energy into his people, and was favored with precious revivals at different points on this work. He remained here but one year, and was sent, in 1843, to Hagerstown Circuit, with John Richards, one of his spiritual children, for a colleague. Mr. Richards says of him: "I knew him to be a zealous and persevering minister of the gospel. No trial was too hard, no trouble too great, no temptation too strong, and no affliction too deep." A noble testimony to Mr. Bachtel's faithfulness as a minister of Jesus. True to his work, he exerted all his power to accomplish it.

In 1844 conference was held at Jennings Branch. Mr. Bachtel was present, and was wide awake to every interest of the church.

CHAPTER VI.

Returned to Hagerstown—elected to General Conference—disparity—education—a course of study marked out—was returned to Hagerstown with Richard Nihiser—in 1846 was sent to Woodstock Circuit—tenth legion—success—conference of 1847—returned to same circuit—conference of 1848—again elected to General Conference—conference of 1849—Bishop Kumler on combing hair—sent to Woodstock Circuit—General Conference—secrecy—he makes a speech—another speech—slavery—his views on the subject—systems opposed to Christianity.

Mr. Bachtel was returned to Hagerstown, and soon drew around him a number of friends who stood by him to the last, and to whom his memory is still precious.

He was now generally and favorably known in his conference, and all who knew him, and loved the right, were his friends. Hence his name was popular in connection with a seat in the approaching General Conference. He was elected to the ninth General Conference, with Glossbrenner and Markwood for colleagues. This conference convened at Circleville, Ohio, May 12th, 1845. Several questions of importance occupied the attention of this body. For

some time past the question of depravity had been agitated in some portions of the church. There were those in the church who did not believe that infants were by nature depraved. This was contrary to the views held by the fathers of the church. A test vote was reached, resulting in affirming the doctrine of the church by an overwhelming majority. Mr. Bachtel voted for orthodoxy. It was also decided at this conference that the confession of faith and constitution could not be changed, except by a two-thirds vote of the whole church.

The question of education in the church was also discussed at considerable length during this session. Prior to this time the church had done nothing for the education of the young people in its fold. The members of General Conference foresaw that unless we, as a church, provided schools in which to train the young, they would seek these facilities elsewhere, and be lost to us. Mr. Bachtel favored the educational movement set on foot at that time, and ever afterward remained the unfaltering friend of our schools. A course of study was also provided for all persons who should enter the

ministry of our church. This was the most important action of the conference of 1845. It is hardly necessary to say that Mr. Bachtel voted for its adoption. Thoroughly versed in doctrine himself, he insisted on all ministers becoming well acquainted with the teachings of the Scriptures.

He continued his labors on the Hagerstown charge with much success, gathering many into the fold of Christ, until conference, which convened at Myersville, Maryland. Mr. Bachtel was again returned to the Hagerstown Circuit, with Richard Nihiser for his colleague. This is the best indorsement of his usefulness and acceptability as a minister. J. Markwood was presiding elder part of the time while he traveled this circuit; and as the district was small, they were much together, and became very intimate. They were almost as much united and attached as David and Jonathan. Agreeing upon every leading subject, they did much to mold the sentiment and control the action of the Virginia Conference. Mr. Bachtel finished up the third year of his labor on this circuit with credit to himself and profit to the church. He left his house in good order,

so that his successor would find all pleasant when he should come on.

The conference convened at Mill Creek, Shenandoah County, Virginia, in 1846. At this session he was appointed to Woodstock Circuit. This field of labor was located in the celebrated "Tenth Legion," the stronghold of pro-slavery Democracy in Virginia. In view of this, it was not the most inviting field for a man of Mr. Bachtel's "old Whig" instincts, nor was it a very hopeful field in which to plant the ideas of the church. Ignorance, political bigotry, and prejudice were staples of the country, making it the "sleepy hollow" of the country west of the Blue Ridge Mountains. It is not to be inferred from this, however, that the labors of Mr. Bachtel were barren of good results. He could not labor without doing good. Obeying high and holy convictions of duty, he thrust in the sickle of truth and gathered many precious sheaves to be garnered in the day of God. The support to be gathered from this field was very meager; but this did not deter him from duty. Trusting in the Master by whom he had been called, and enforcing a rigid economy in his expenditures,

he fought bravely through the year, and finished his duties with the satisfaction arising from the consciousness of duty well performed.

In 1847 the conference met at Mt. Hebron, Washington County, Maryland. He was returned to the same circuit, and spent another year of faithful toil without a colleague.

In 1848 conference convened at Churchville, Augusta County, Virginia. Mr. Bachtel was present, and took an active part in the business. During this year he was elected to the tenth General Conference.

The Virginia Conference convened at Bethel, Maryland, January 25th, 1849. Bishops Kumler and Erb were present. Bishop Kumler threatened the members of conference with Ohio combs, from the fact, as he said, "that they combed forward and not backward, as the Virginia combs did." Mr. Bachtel's hair was coarse and stood up most persistently, and hence he received the full force of the Bishop's battery. He was greatly amused, and lived long enough to see the good Bishop use a "Virginia comb."

From this conference Mr. Bachtel was appointed to Staunton Circuit. He had been

continued on Woodstock three years, as long as the Discipline permitted. The Staunton Circuit was a large field, requiring much toil to cultivate it. But to this kind of work he had become inured, by an itinerant experience of fifteen years. He made his home in Dayton, Rockingham County, Virginia, still in the "Tenth Legion."

The General Conference convened in Germantown, Ohio, May 14th, 1849. The colleagues of Mr. Bachtel were H. Burtner and J. Markwood. Early in the session the subject of secrecy was brought before the conference, by a committee, which presented the rule found in our book of Discipline, up to 1861. The Virginia delegates were divided on the question, Messrs. Bachtel and Markwood opposing the report, and Mr. Burtner favoring, although he was neutral when a vote was reached. Pending the motion to adopt the report of the committee, Mr. Bachtel made an address, which is reported as follows:

"MR. PRESIDENT:—I am opposed to the passage of this report. I may be alone in this, but this is no reason why I should not oppose it. I am no milk-and-water man, and am not

ashamed or afraid to utter my sentiments. This report includes all secret orders. I am not much, if any, opposed to Masonry, and can not and will not turn a man out of the church, or refuse him admission to the church, on account of his being a Mason. The Odd-fellows are of ancient origin, having been instituted in the days of Julius Cæsar; a branch having broken off, are styled the 'Independent Order of Odd-fellows.' I can not turn them out or reject them. The object of the Sons of Temperance is grand, noble, and benevolent. They put down distillation, and have done much good. The 'Sons' have much opposition from grog-sellers, distillers, moderate drinkers, and ministers. Their secrecy is no just ground of objection. We must have secrets between confidential friends, families, &c. The disciples had secrets; warriors have secrets, the countersign; the church has secrets; annual conferences have secrets; sometimes it is necessary for them to have secret sessions, and there ought to be more. These societies must have secrets (tests) to secure themselves against fraud and imposition. It is urged against these societies that it is wrong to unite with

the wicked. The apostle uses the command to come out from among the wicked in a qualified sense. We are not to unite with them in lying, swearing, &c. . They are doing good in Virginia, and many drunkards are being reformed."

The discussion was of such a character as to develop a deep-seated hostility to secrecy. Mr. Bachtel's speech, which was very imperfectly reported, provoked a number of spirited replies. Copious quotations from the Bible were made, and many doubtless thought that they were giving the legitimate interpretation when using them against secret societies. After a number of speeches had been made in favor of the report, Mr. Bachtel once more obtained the floor, and said:

MR. PRESIDENT:—I know that we shall be voted down, but let us struggle a little before we die. I am still unconvinced. The remarks made I conceive foreign to the subject; the Scripture quotations are inapplicable. The Sons of Temperance have done much good in Virginia, and have been the means of reforming many drunkards. The passage of this resolution will nearly ruin the church in our conference."

The vote on the report stood: yeas, thirty-three, and nays, two—Bachtel and Markwood. The vote of Mr. Bachtel proved his honesty and sincerity in opposing the measure.

Another question which has occupied a prominent place in the literature and legislation of the church, was before this conference. I mean the question of slavery. The early ministers of the church looked upon slavery as an evil, though it is doubtful whether the opposition to it was as marked and intense sixty years ago as in the last twenty years of our history. The first rule against slavery, adopted by the church, was passed by the General Conference of 1821, about thirty-five years after the organization of the church. This rule was mild, and gave to the annual conferences the power to regulate the manumission of slaves held by our people. This law was far below the sentiment of the church, in later years, because it in one sense recognized the right of property in the slave, and made provision for compensated emancipation; in other words, it did not deprive the master of his slaves without getting the worth of them. The present rule was adopted some years afterward.

Mr. Bachtel regarded the rule of 1821 as being the best and safest on a subject of such importance. When it was proposed to re-affirm the rule on slavery, which had been passed at a former general conference, Mr. Bachtel voted in the negative. In doing so, he voted against the rule now in our book of Discipline. Justice requires a statement of his views on this subject, as he was understood by many to be intensely pro-slavery in his opinions. It can not be denied that his mind had received a bias from education and association, those great molders of opinion, yet he was very far from being an extremist. He was naturally cautious in adopting any theory involving a moral principle. His mind belonged to a severely logical class, and reached conclusions with slow and cautious steps, and by the aid of intervening ideas. Having carefully studied history, both sacred and profane, he said: "It is evident from the *teachings* of history, first, that God has permitted the enslavement of people for their crimes; but in the second place it is also taught that God has afterward prepared the way for, and consummated their deliverance when they had suffered long

enough." And said he, pleasantly: "I am almost a Calvinist, as you know, and I can not tell God's time." It was his opinion that men could be so excited, even in a good cause, as to outrun, in their zeal, the divine purpose, and in this do wrong. While he considered slavery an evil, and believed that it must ultimately be destroyed by our rapidly improving civilization, yet he thought that men ought to be certain that the "set time" to "favor" this unfortunate race had fully come. Slavery was so interwoven with the social fabric of the South, as to make it exceedingly difficult to remove it without rudely unsettling institutions of great utility to the country. Thousands of honest men in the South, and among them Mr. Bachtel, foresaw that slavery would be slain by amalgamation; that this would ultimately bring about the equality of races, deprecated by the people in all sections. The white and black races would have both been lost in the yellow, or mixed race. In view of the social and political relations, he thought that divine wisdom and power should be invoked. When the rebellion broke out he was one of the first to foresee its effects upon

slavery. That it would perish in the conflict was an earnest conviction, an intuition of his mind.

Said he to the writer, on one occasion: "I suppose that I have understood history aright; the negroes will all be made free." Again he said: "This is a portentous century. Four things have prevented the universal spread of the gospel—infidelity, Roman Catholicism, Mohammedanism, and slavery. All but infidelity have been protected by law. Infidelity is becoming very feeble; slavery is as good as dead; and the death warrants of the others are being made out. And whoever lives to see the year nineteen hundred, will see that all these systems have been destroyed. Then the spread of the gospel will be unparalleled as to rapidity and power." On another occasion he said: "I have learned another lesson from history, and that is, it is not only the duty of the nation to give the slaves freedom, but to restore them to their fatherland; and who knows but this is God's plan to civilize Africa."

He died with these opinions unchanged; but whether he was correct the future alone can determine.

CHAPTER VII.

Work on his circuit—report to conference—conference of 1850—on committee—boundary committee—paying debts—offers an important resolution on missions—his views on missions—wood and turnip thief—conference of 1851—elected presiding elder—work of Stationing Committee changed—the result—ministerial activity—sermon on Restitution—conference of 1852—again elected presiding elder—sent to Frederick Circuit from the conference of 1853—a contrast—church property insecure—again elected to General Conference—importance of this General Conference—printing establishment—missionary society—baptism—depravity—conference of 1854—is elected presiding elder and sent to Maryland District—at Hebron—preaches—camp-meeting on Bath Circuit—a “smart” preacher—Stickley’s sermon—rowdies—character as a presiding elder—conference of 1855—Mr. Bachtel’s remarks on the conference floor—elected presiding elder—elected trustee of Mt. Pleasant College—experience at a tavern—conference could not meet at West Columbia, D. C.

On Mr. Bachtel’s return from General Conference, he prosecuted his work with great industry, and not without success. Indeed, he always labored for success, and almost invariably received his wages.

The following, taken from the journal of the Virginia Conference, will give the reader an idea of what was accomplished: He had seventeen appointments; received sixty-five mem-

bers; collected for missions, thirty-two dollars. His salary was two hundred and sixty dollars and sixty-nine cents. It is evident that it required almost constant labor to meet these seventeen appointments once in four weeks; yet they were met regularly, for Mr. Bachtel never missed an appointment unless he was hindered by what he considered providential interference. For all this toil he received less than three hundred dollars; and with this he must pay house rent and traveling expenses. One can easily conceive how rigid was the economy of his home, and how strong the faith necessary to meet the labors and discouragements of such a life. He was impelled by lofty convictions of duty; and it was not in his nature to shrink from anything; it was his duty to perform.

He attended the conference of 1850, which met near Strasburg, Virginia, and was active in the business of the session. He was one of the committee to examine applicants for license to preach, and assisted in the examination of those present. He was very efficient in work of this kind.

The report of the Committee on Boundaries was very imperfect, and, on motion of Mr.

Bachtel, it was referred to the Stationing Committee for revision. Again, on his motion, money was given the secretary, with which to purchase a new conference journal. He was punctual in paying his debts, and wanted everybody else to do the same. At this conference he took occasion to help a brother in a matter of this kind; whether the help was acceptable, I know not. A member of conference was in debt, and at this session there was due this member ten dollars. Mr. Bachtel moved that this money be equally divided between the two creditors. He was appointed to write an obituary of Rev. Mr. Zaring, a member of the conference.

Mr. Bachtel induced the conference to put their "benevolent fund" money in the hands of Rev. Henry Burton, which proved a judicious arrangement. During this session he offered the following resolution: "*Resolved*, That we lift a collection at each annual conference, for foreign missions, and that conference instruct its members to get as much as possible by private collections." So far as is known to the writer, this was the first money collected in the church for this purpose. This resolution

was offered in the early part of 1850, and not until two years later was the idea of a foreign mission developed by the annual conference action. He has the honor of giving tangibility to a movement which originated in the General Conference of 1841. The enterprise fell upon the church "still-born," and did not show any signs of vitality whatever. In 1845 the General Conference tried to resuscitate the measure, but it still had no life. Again the General Conference of 1849 tried to infuse life into the obstinately inert plan, but once more failed. Nine months after the last of these failures, Mr. Bachtel cut the "gordian knot," by proposing to his conference both public and private efforts to secure funds with which to plant a foreign mission. This was the rational plan for securing effective action. Resolutions never established a foreign mission, or supported one after it was established. It might be well to remark in this connection that the foreign mission, undertaken by the church, never had the sympathy or confidence of Mr. Bachtel. He thought that a mission in a more civilized country would be better suited to the United Brethren Church. It was his

opinion, when the mission was projected, that it would be a failure. Its history since it was organized, in 1856, has not demonstrated that he was mistaken.

Mr. Bachtel was returned to the Stanton Circuit, and traveled with the following results: Members received, one hundred and nineteen; increase, ninety-one; salary received, two hundred and fifty-four dollars. This shows, if possible, labors more abundant, with a smaller compensation. Yet his heart was light and happy, when he thought of his success as a minister of the New Testament. He had heard the cries of more than one hundred convicted sinners, and had also heard them rejoice; nay, more, he had rejoiced with them, and his faith lifted itself up to the unseen and eternal, and said, of these there will be some saved in the Father's house.

During this year he had his wood and turnips stolen. At his first appointment in Dayton, after the theft was perpetrated, he took occasion to say, in his plain way, what he thought of such conduct. It was terrible to listen to the denunciations he hurled at the thief, "which thief" was present. Shortly

after, the Lutherans had a protracted meeting, and among the penitents was the wood and turnip thief. He was in great distress; and concluding that confession was good for the burdened conscience, he came to Mr. Bachtel and made a "clean breast" of it, and sought and obtained his forgiveness. Mr. Bachtel's sermon had convicted him.

The conference convened at Rhodersville, Maryland, in 1851. Mr. Bachtel was present, and was elected presiding elder. Markwood and Miles were also elected presiding elders. Bishop Glossbrenner presided at this session. The Stationing Committee met, and made the appointments for the year, and, according to the arrangement agreed upon in the committee room, Winton was to travel Winchester Circuit. D. Spessard and I. K. Statten were sent to Hagerstown Circuit. When the appointments were read, Winton was sent to Hagerstown Circuit, with Spessard as junior, and Statten was sent to South Branch. Mr. Bachtel went immediately to the Bishop and asked why these changes had been made. He was informed that Mr. Markwood had made them, and was to submit the change to the other

elders. For some reason the other members of the committee were not consulted. This was unfortunate from two considerations; first, it drove Mr. Spessard out of the itinerancy, and ultimately out of the church. He felt that he had been degraded in being placed under a younger man, and would not submit. Secondly, Mr. Spessard and his friends held Mr. Bachtel responsible for the "outrage," and he was prevented, by his sense of honor, from vindicating his own reputation. I mean by this that he could not relieve himself without exposing another, and rather than *do this*, he preferred to suffer. Mr. Spessard will now learn for the first time, perhaps, the real facts in the case. These facts are not stated in a spirit of vindictiveness, but simply to relieve the memory of a good man from an unjust imputation.

Mr. Bachtel's district was composed of the following fields: Rockbridge, Stanton, Woodstock, and Highland. This was a large territory, with high mountains and rapid rivers to cross. Mr. Bachtel was very active in his official duties, braving firmly every difficulty, and had fine success. He not only attended

his quarterly meetings, but also a number of protracted meetings, thus leading the forces of our Zion in most of the conflicts of the conference year. He attended a meeting at Doe Hill, and preached a sermon on Restitution, which made a profound impression on the people. Especially did those who held in their hands the price of wrong tremble, when they learned that this gain would, if clung to, bar them from heaven. No man loved better than Mr. Bachtel to tear the covering from such religious scoundrels, and hold them up to public execration.

As an evidence of his acceptability and usefulness, he was again elected presiding elder at the session of 1852, and appointed to the same district. This instance of the high regard in which he was held by the conference did not in the least puff him up or make him the less industrious as an elder. The same treadmill duties were performed, and the same suffering was endured. He was, during this time, receiving a very poor support; but there was too much faith in his heart to quit the field on that account. Of him it may be truly said, that he never traveled for a salary, but

to do the work of an evangelist in the church of Christ. He could not afford to be mercenary in matters of religion.

At the session of 1853 he was appointed to Frederick Circuit, with John Reubush now of Tennessee. On this circuit he commenced his itinerant life in 1834, nineteen years before. Then he was an inexperienced boy, with a sad heart, weeping as he traveled from one appointment to another. Now he is a man, well matured in body and mind. That mind has been enriched by the study of the best theological and historical works in his reach, and by intercourse with "scribes" well instructed in the kingdom of God. He is now a good preacher, an able expounder of the word of God, a safe counselor, and a rigid disciplinarian.

He had a successful year, and by his upright conduct so secured the friendship and love of that people as to ever afterwards be a favorite among them. Indeed, he had more influence with the solid men of the circuit than any other man of the conference.

While traveling this circuit, he ascertained that our church property had not been secured

according to the law of Maryland. This law required that all church property should be incorporated. In some instances, none of the original trustees were living, which made it necessary to have special legislation to reach the case. This Mr. Bachtel succeeded in obtaining, thereby securing all the property on the circuit. It required much time and labor, and should have been done by others, but they did not feel the interest that he did, and lacked his business mind and habits.

Mr. Bachtel had been elected to the eleventh General Conference of the church, which convened at Miltonville, Ohio, in May, 1853. He traveled the entire distance on horseback, accompanied by Mr. Rimal, one of his colleagues. A pleasant ride across the country brought them to the place of meeting in good time to engage in the business of the conference. Mr. Bachtel was an active member, ready to advocate any measure intended to enlarge the boundaries and increase the usefulness of the church. This General Conference was the most important of any that had convened in the history of the church. As a people, we had reached a point at which it was

necessary to adopt the best measures to call out all the intellectual, moral, and financial strength of the church, and wield this strength so as to be felt in every department of labor and thought. The age had its claims upon us, and to be right we must meet them. Two grand agencies were recognized by this conference as being necessary to success—the press, and organized missionary effort. Our printing establishment was located in an obscure country town, so far away from any center of influence as to have no general power for good, only among those who bought its productions. At this session it was determined to change the location from Circleville to Dayton. This was an improvement, *yet not what we ought to have, and must have in the future.* Mr. Bachtel was in favor of this change.

The subject of water baptism was before the conference. Mr. Kumler introduced the matter by a resolution, which leaned pretty strongly away from immersion as a mode, and which caused quite a spirited discussion. Bishop Glossbrenner offered a resolution, which was adopted, leaving our people to their own choice as to mode, and forbidding them to traduce one

another, either in public or in private. For this resolution Mr. Bachtel voted heartily, from the fact that he believed in the most enlarged freedom of thought upon these minor questions.

The "depravity question" was also before this conference. Some of the members held the doctrine of "natural, hereditary, total depravity," while others considered the language too strong. And though the General Conference adopted the total idea, yet it was far from being satisfactory to a number of the preachers, especially in the West. Mr. Bachtel favored the total idea; believed, preached, and ably defended it. After the adjournment of conference, he returned to his circuit and pursued his work with characteristic energy. The Lord was gracious in the manifestations of his power and blessing. Scores were converted, and many "added to the church." The Virginia Conference convened at Edinburg, Shenandoah County, Virginia, in the winter of 1854. He performed his usual amount of conference work, and was elected presiding elder, and appointed to the Maryland District, which embraced Hagerstown, Frederick, Win-

chester, and Bath circuits. It is true that there were but four charges in the district, yet it required incessant labor to discharge the duties and responsibilities. At this conference the writer was appointed to Hagerstown Circuit, as junior, with J. W. Miles in charge.

Late in March both reached the circuit, and met at Samuel Deanois' (now in heaven), on Saturday evening. There was an appointment at Mt. Hebron for the next morning, and Mr. Bachtel was expected to be present. We repaired to the church on Sunday morning, and Mr. Miles commenced the service. In a short time the door opened, and a man entered carrying on his arm a pair of well-worn saddle-bags. His face indicated firmness and honesty; indeed there was something in his features that made one think of General Jackson. The modesty of the man was apparent at a glance. He entered the pulpit; and guessing who the writer was, he gave him an earnest grasp of the hand and sat down. It was Jacob Bachtel, and we were fast friends for life. At night he preached from the words: "And we know that all things work together for good to them that love God." The sermon

was very good, and made an excellent impression on the audience.

In August of this year there was a camp-meeting on the Bath Circuit, Rev. B. Stickley in charge. Mr. Stickley had attended the second quarterly meeting on Hagerstown Circuit. Mr. Bachtel gathered up the preachers of his district, and all started for camp-meeting. He informed us on the way that society was very bad, generally, in the country to which we were going. This, at that time, was true. There were a great many people on the camp-ground, and some of them were hard cases. Several ministers of other churches were present. One of them amused Mr. Bachtel much. He was all the time on a "strain" to make himself appear to be something, and in the effort made himself very ludicrous. Said Mr. Bachtel: "That fellow hasn't sense enough to know that he is a fool."

The meeting was a very good one, especially on the last night. Mr. Stickley preached on the second coming of Christ. He made, perhaps, the best effort of his life. His voice could be heard at a great distance. While listening to it, Mr. Bachtel said: "That sermon can almost

be heard in hell." The services continued until about 3 o'clock in the morning; and quite a number were converted, and the church was greatly strengthened. Just before daylight a crowd of rowdies concluded to break up the meeting. Mr. Bachtel was looking for such a demonstration. Ascending the pulpit, he commenced talking to them. He told them that they were a "pack of sneaking cowards, and did not have a single 'trait of a gentleman." "And," said he—and he seemed to rise up as he spoke—"I dare you to do another thing to disturb this congregation." The mob cowered before the brave man, and crept away into the darkness, thus making good his words that they were cowards. About daylight the mob began to leave the ground for their homes. Each one signaled his departure by a yell or howl. Said Mr. Bachtel: "Wolves always howl and retreat when daylight approaches." This was true, but not very complimentary to the rabble. He was an excellent presiding elder, keeping every thing in order as far as he had authority.

He attended a number of protracted meetings during the year, and aided greatly in pro-

moting revivals. His advice to the writer was invaluable, and did much to develop whatever talent for usefulness in the church he has since shown.

The conference convened at Myersville, Frederick County, Maryland, in February, 1855. Mr. Bachtel was present and took an active part in the business of the session. His remarks, when his name was called, were very interesting and pathetic. Two members of conference had died during the year, who had entered the ministry about the same time he did, and with them he had labored and suffered for years. In their death the golden chain of friendship had been broken, and he felt lonely; but looking upward, he expected a reunion in a "better country." At this conference he was elected trustee of Mount Pleasant College. He was also elected presiding elder, and appointed to Maryland District. During the year, he visited the college of which he was a trustee. On his way he put up at a tavern, found everything nice and pleasant, and determined to make it suit to stop on his return. This he did; but, alas for human expectations, he did not have the nice clean bed he

expected, but one densely populated with bed-bugs, with the air of the room burdened with the villainous smell of filth. For these loathsome things Mr. Bachtel always had an abhorrence—a bitter hatred. Taking a blanket from the bed, he “rolled” himself up on the floor for the night, but could not sleep. Said he: “I had an awful night, and was rejoiced when I heard an old ‘shanghai’ crow for daylight.” He arose early, sick and vexed; and while dressing himself, an old bed-bug climbed up on his foot and bit it until the blood flowed freely. This was too much for the patience of Mr. Bachtel, so he commenced an indiscriminate slaughter of his blood-thirsty enemies, and, as a hint to the careless people of the house, left traces of the conflict on the sheets. It was his opinion that such people were not fit to keep a public house.

The interests of the church were steadily improved on this district during the year. The conference of 1856 was to meet in West Columbia, but the winter being very severe, the bishop changed the place to Mill Creek, Shenandoah County, Virginia. Mr. Bachtel was present with his usual activity.

CHAPTER VIII.

Conference at Mill Creek—charges contemplated—did not come to a head—returned to Maryland District—is popular—political contest—is elected to General Conference—opposed—the reasons—division of the conference—reasons for this—protracted meetings—one at Mechanicstown—an exhortation—quarterly meeting—Ex-bishop Russell—the plow—annual conference of 1857—an under-current—a division of the conference agreed upon—he is appointed to West Columbia Circuit—hardships of the appointment—at General Conference—chairman of revision committee—baptism—discussion—Mr. Bachtel offers a resolution, adopted—lay delegation—a report—a speech—depravity again; settled—dress—secrecy—resolution by Resler—Mr. Bachtel requested to make a speech.

A secret purpose was formed to bring charges against Mr. Bachtel at this session. There were men in the conference professing strong antislavery sentiments, but who still voted with the *pro-slavery Democracy*. Mr. Bachtel had not a good feeling for the Democratic party. He believed that it was *essentially dishonest and treasonable*, and could not see how antislavery men could support it. In addition to this, he was suspected of sympathizing with, and belonging to, the Know-nothing party.

His Democratic brethren intended, if they could find proof of his connection with the party, to have him tried by our law on secrecy. The whole thing was personal and wrong, yet would have been pressed to a consummation, had it not been that he held some dangerous secrets, which they feared he might reveal in self-defense. In view of this the purpose was abandoned.

Mr. Bachtel was returned to the Maryland District, and received cheerfully by the people. They appreciated his excellent business habits, and admired his consistent life and fidelity to the right. With a mind well stored with useful knowledge, he was prepared to give advice on almost any subject, and hence to ministers and people was a counselor and friend. The young preachers, especially, loved and trusted him for his invaluable counsel.

During the year 1856, the triangular political contest between Buchanan, Fremont, and Fillmore occurred. Maryland alone cast her electoral vote for Fillmore. The state in which Roman Catholicism was first established declared in favor of Know-nothingism. Mr. Bachtel's sympathies were with the American

party, and he was anxious for its success, but in this he was disappointed. The election of Buchanan filled him with unpleasant forebodings, believing, as he did, that a man who had betrayed his party for the sake of office would, if opportunity offered, be a traitor to his country.

In November of this year the church elected delegates to the twelfth General Conference. There was considerable excitement on the subject in the Virginia Conference. It was known that important questions would come before that body for adjustment, and all felt that our best men should be chosen. Again there was a difference of opinion on the "secrecy question." Mr. Bachtel had opposed legislation on the subject. Other leading men in his conference had stood with him in former general conferences of the church, but for some reason they had changed sides in the controversy. In the minds of some this meant more than a desire for the unity of the church. It was construed into a purpose to promote personal interests, and not the general good. There was a decided opposition to his election, in the East, while west of the Alleghanies the church de-

manded that one of the western men should be voted for. It was asserted that Mr. Bachtel's position on the subject of secrecy, and, some other questions, made him unpopular in the north-west, and, as a consequence, his election would injure the Virginia Conference. But, despite all opposition, he was elected.

About this time the subject of dividing the Virginia Conference district was agitated, generally. Some were in favor of and others against it, and among the former was Mr. Bachtel. There were two reasons for this. The first was, the detached character of the work in West Virginia. The Alleghanies divided the conference district, and such was the character of the country that this difficulty would always exist. Any man taken from the East and sent to the West, accepted the appointment very reluctantly, and had but little sympathy with the people or work while on his field. The chief anxiety was to get through the year and back to the East, hoping that he would be kept there in the future. Feelings of this kind were not unnatural, yet they worked very injuriously to the church. The country was rough, and but few churches had been built. Our people

were poor, and terribly persecuted, and pursued as fiercely with the cry of "abolitionist" as ever a federal prisoner was pursued by bloodhounds. In all this there was but little to inspire hope. Secondly, truth compels us to state that the members of the Virginia Conference were not united, and there was but little hope of the difficulty disappearing. When we believe that those in whom we repose implicit confidence, and regard with tenderest friendship, have betrayed us, and that too for personal aggrandizement, there opens between us and such persons a great gulf, with no desire to fill it up. The innocence of such persons does not change the painful fact, so long as we believe them guilty. A feeling of this kind had taken possession of several members of the Virginia Conference, and they felt anxious to get away from an association which, to say the least of it, was unpleasant. The Parkersburg and Tennessee mission-conferences resulted in part from this cause.

Mr. Bachtel, as presiding elder, was earnestly engaged in his appropriate work, not only meeting his quarterly appointments but assisting at protracted efforts. During this

year he assisted the writer at a protracted meeting in Mechanicstown. On Sunday night, after another had preached, Mr. Bachtel exhorted with unusual power. He was evidently excited, and on this account was unconsciously laboring to excite others. Said he: "Some people are excited about Catholicism; some are excited about Know-nothingism; and some are excited about niggerism. For heaven's sake get excited about religion; for if you don't repent you will go to hell, Catholics, Know-nothings, niggers and all." And then, with much earnestness, he invited the people to come to the altar. One of the first to come was a negro, which caused some merriment at Mr. Bachtel's expense.

The second quarterly meeting for Hagerstown Circuit was held in a grove near Snyder's school-house. On Sunday afternoon the writer preached and Ex-bishop Russell exhorted. The first sentence uttered by Mr. Russell was: "Stop that plow!" A long pause followed. The people looked all around to see something, but failing in this they turned to the speaker, when he continued: "Why all this work, this seed-time and harvest, if the *name* of bread will

satisfy hunger?" The people all understood the old man now. Mr. Bachtel laughed heartily at the *denouement*, saying that he was "under the impression that some scamp was going along the road with a plow."

The conference of 1867 convened at Mt. Hebron, Washington County, Maryland. The session was seemingly pleasant and harmonious; but accident revealed an under-current of unkind feeling. To the surprise of many, the new conference idea met with no opposition. A motion to memorialize the General Conference to detach the West Virginia District from the Virginia Conference district, and form a mission-conference, was carried by a unanimous vote. Coursey, Markwood, and Stickley were elected presiding elders, and the latter was appointed to the West Virginia District. Mr. Bachtel was appointed to West Columbia Circuit, near the mouth of the Great Kanawha.

This circuit was at least three hundred and fifty miles from where Mr. Bachtel resided. This seemed hard, and was hard, and to his mind indicated a purpose to "get rid" of him. So far as the church in the bounds of the proposed new conference was concerned, it was a

a very judicious appointment, but it imposed hardships and sacrifices which should not have been required of a man of his advanced age. He immediately made his arrangements to move to his distant field. Among the reasons in his own mind against the appointment, and his acceptance of it, were the following: First, the health of Mrs. Bachtel was very feeble, and she was in no condition to undergo the anxiety and fatigue of the journey; secondly, he felt that his own health was such as to make it impossible to meet the hard work of the large, rough circuit of West Virginia; thirdly, his only son was attending an excellent school in Frederick City, and was making great proficiency in his studies. Virginia at that time had no school system worth anything to the masses, and her census reports revealed the startling fact that eighty-three thousand of her adult population could neither read nor write.

Mr. Bachtel reached his charge in good time, surveyed the field, marked out his plans of future action, and started to General Conference, which convened at Cincinnati, Ohio, May 12th, 1857. He was appointed chairman

of the Committee on Revision. This was one of the most important committees in the conference, and effectually exploded the idea that he was unpopular in the church.

The question of baptism was before the conference early in the session, causing considerable irritation in the minds of some of the members. It seems that there was some ambiguity in the language of the Discipline, on this subject. Mr. Shrader, of Scioto, moved to so amend the article as to make it read, "That believing adults and infants were proper subjects of baptism," &c. This provoked a spirited discussion, which widened, instead of healed, the breach. All efforts to compromise were foiled, and finally the motion was postponed indefinitely. The question was however brought up in another form and disposed of. On the same page the words "this respect," were moved to be referred to the Committee on Revision, to inquire if it were not a "misprint." Mr. Erb said he knew that it was, for he had penned the article twenty years before, and it ought to read, *in these respects*.

The conference drifted into a discussion of the general subject, and various efforts were

made to prevent those differing on the general subject from traducing one another. At this juncture Mr. Bachtel, who had been "thinking and praying" over the matter, offered a motion to the effect that neither the preachers nor members should be allowed to speak disrespectfully of each other's opinions on the mode and subjects of baptism, and should any do so, they should be held accountable to the proper authorities of the church. After some discussion this was adopted, giving peace to the church ever since.

The question of lay delegation, was prominently before the conference. As chairman of the Committee on Revision, Mr. Bachtel made a report on this subject. In this report it was asserted that all ecclesiastical authority resided in the church; that the ministers were but servants of the people; and that, according to the genius of the church, the lay element had more direct control of ecclesiastical power than in any other church; yet, in order to ascertain the general feeling, our people were invited to make their wants known by memorials and otherwise, and that their requests should always be treated with the respect and

consideration they deserved. There has always been a large majority in the General Conference opposed to introducing this element in a new form, and some of the most sagacious men of the church have predicted trouble in the event of any change in this respect. Mr. Bachtel was never in favor of a change, yet he was always prudent in his opposition to it.

The report was vigorously assailed, and that too by men who have changed their position. During the discussion, Mr. Bachtel said: "I am chairman of the Committee on Revision. I am not particularly in favor of, nor opposed to, lay delegation. I do not wish to be a lord over the members, but their servant. Petitions have been sent up for a number of years and have been treated lightly. Let the matter go before the people or we may suffer injury. This is the right spirit, and should always command respect."

The present plan of securing the salary of presiding elders, at his instance, was adopted by this conference; also, the question in the business of conferences by which miscellaneous business is introduced.

One of the most exciting questions before

this conference was that of depravity. For some time prior to this, a brisk fight had been going on. The doctrine of total depravity was unpopular in the West, and it was evident to all, before the meeting of conference, that this question must be met and disposed of. The solid men of the church were, in the main, in favor of the declaration as fixed by the General Conference of 1853. There was, however, a respectable number of ministers who dissented from this view, arguing that if man was totally depraved then he had no power to respond to the divine call. Those who opposed the "partial" idea, of course meant that man was born without positive holiness, and that this was true of all his moral faculties.

Mr. Bachtel, as chairman of the Committee on Revision, reported in favor of striking out the article and inserting the following: "Do you believe that man, abstract of the grace of our Lord Jesus Christ, is fallen from original righteousness, and is inclined to evil, and only evil, and that continually?" The report was discussed at length, and the following amendment appended: "And except a man be born again he can not see the kingdom of God."

This was adopted and the controversy ended, it is to be hoped for all time. How far Mr. Bachtel was responsible for the report of the committee is not known; yet it is doubtless true that he favored it—he believed that man was “totally fallen.”

Another question was that of dress. The committee made a report, in which our people were kindly advised to be plain in the cutting and wearing of apparel. This was not strong enough for some of the members, who insisted upon making a law positively forbidding, under penalties, any extravagance in dress.

Mr. Bachtel's views were expressed in a few words, uttered on the conference floor during he debate. He said: “If we begin to legislate about dress we may go on forever. Some of those who are the most particular on this subject have the costliest carriages, the largest houses, and the best furniture.” These remarks would apply with great force to many in the church to-day. Genuine humility lives in the heart and is not affected by the dress.

The question of secrecy was also before this conference, sprung by a resolution offered by Mr. Resler, of the Alleghany Conference.

The rule was found to seriously hinder the success of the church in the larger towns and cities, and it was thought by good men that it might be changed without lowering the just standard of morality, and result in a real advantage to the church.

Knowing that Mr. Bachtel was opposed to any legislation upon the general subject—not capriciously, but on the ground that, in his judgment, there was no direct authority in the Bible for such a rule—some of the members requested him to advocate the passage of the resolution. It is not at all doubtful that many of his utterances were prophetic, though scouted at the time. It is true that a more rigid rule was adopted at a subsequent General Conference, but this was considered by some men of cool minds, and far-reaching sagacity, as belonging to what might be termed *spasmodic* legislation, which in the cooler moments of the church would react upon those who carried it through. The speech of Mr. Bachtel will be found entire in the following chapter.

CHAPTER IX.

Speech of Mr. Bachtel in the General Conference of 1857.

Mr. Bachtel said:—

MR. PRESIDENT:—I did not arise to make a regular speech, but to offer you a few thoughts on the resolution now before the house. I have not been instructed by my conference to ask for any change in the section now before us for consideration, neither did I intend to ask for any. I did not ask for any at the General Conference four years ago, nor did I ask for any change eight years ago; but some of the members of that conference thought that the law was not strong enough, and they wished to make an addition to it. The addition I opposed with all the energy and ability I possessed; but despite all that I could do, the addition party was successful. My worthy Brother Resler spoke to me on this subject a few days ago. He said he had some thought of asking for a change in this law. I told

him that he might do as he thought best, but I despaired of any change being made in the law by this conference. I informed him that I thought some change necessary; and *I think now* that we ought to make some change, for the time is coming when we *must change this law*, or treat it as a dead letter, *or do worse*, that is, let the church go down in the large towns and cities. In some of these towns and cities there are thirty or forty different secret societies, claiming to be beneficial and praiseworthy; and in their ranks are found some of the best citizens and most worthy Christians. This beautiful city is not an exception.

The law in our church is too sweeping; it makes no allowance for any. I am opposed to wicked societies, whether they be secret or public, but I am not opposed to a society because it is a secret one. There was no doubt a secret society connected with the building of the temple at Jerusalem. Was not that a good society? It resulted in good, and we must judge the merits of any thing by its effects.

But again, sir, there was a secret society connected with our struggle for independence,

called the Sons of Liberty. This society extended all over the American colonies. Many of our patriotic fathers belonged to it. The immortal Washington, the father of this glorious country—the land of the free and the home of the brave—was a member of it. To this society we are much indebted for our boasted and glorious liberty; and but for its existence, we might be under the galling yoke of Great Britain, groaning with her oppressed millions. But, thank God, we enjoy liberty, both civil and religious.

There is a grand secret connected with the Holy Trinity—the scheme of Redemption—the plan of Salvation—which angels, with all their great holiness and powers of intellect, have never been permitted to know. Hence, it is said in the Bible that secret things belong to the Lord, but the things which are revealed belong to us and our children. Sir, if heaven with all its greatness finds it necessary to have some secrets, certainly secrets are necessary in this treacherous and sin-cursed world of ours.

Many of these societies are old, numerous, and powerful. But, says one, their age is no proof of their correctness. Very true; neither

does it prove their incorrectness. You say, sin and the devil are old. Admit it; but holiness and God are older, and they are right, and the devil and sin are wrong. Well, says one, what do you think of Freemasons and Odd-fellows? Do you believe that a man can be a Mason and Odd-fellow and be a Christian? Sir, I answer in the affirmative. I *know* men who are Masons and "Odd-fellows," and who are, I believe, good Christians. But, says one, did not the Masons kill Morgan? That never was proven. But suppose it was; that does not prove that they are all murderers. Presbyterians in New England killed some Quakers. Who would dare rise up in this body and condemn all the Presbyterians for what a few misguided ones did in New England? *I suppose none of you would.* Sir, Washington, the greatest statesman that ever lived, was a Mason. I believe he was a Christian, and is, doubtless, in heaven. Yes but, says one, he said, "beware of secret combinations." Grant it; but whom had he reference to? Not to Masons, for he was one himself; but to the wily and detestable Jesuits. Lorenzo Dow was a Mason; and when asked by one of our worthy members

why he joined them, he said he found it a great advantage to him in his extensive travels, and that it gave him access, as a minister, to many that he could not otherwise reach.

Our great opposition to secret societies has hedged up our way and destroyed our access to, perhaps, many. The Odd-fellows have good principles, and have educated many poor children, and relieved a number of poor widows in their distress. Are not such acts praiseworthy? The Sons of Temperance, though now extinct in many places, have reclaimed a vast number of drunkards, and thereby made a number of deeply-distressed wives' hearts to rejoice, and children's faces to smile like little angels. I love them for the *good they have done*.

But, says one, they have bad men among them. Grant it; but where will you go that you will not find bad men, heaven alone excepted. Mr. President, I said that I was opposed to all wicked societies; so I am. First, I am opposed to the Jesuits. Their object is to overthrow all republics and governments that are not in accordance with the "Holy See," and to establish popery in all its dreadful forms all over this world, and especially in our glorious

country. Secondly, I am opposed to all piratical societies, counterfeiting, kidnapping, and all such ungodly associations. But I am not opposed to the Protestant Association. I regard it as a good society; it is to overthrow popery, the man of sin, the son of perdition, the mother of harlots, the moral Upas of the world, the enemy of God, and the handmaid of the devil. Mr. President, there are many other secret societies which I might refer to, that are local and beneficial, which I believe to be pure, harmless, and of great utility, especially to the honest poor of our large towns and cities.

With our present law it is impossible for us to do much in our large towns and cities. I think we should so frame our laws as to accomplish the greatest amount of good. Honestly, with the purest of motives, I would like to see some modification of this law. I really believe that if you make our resolution the statute law of the church it will throw a perfect safe-guard around the church, and would render us more useful. Sir, to be candid, I think it beyond the province of any church to legislate on this subject. I honestly think that

we should only advise, as we have done upon other subjects; but for the sake of compromise and the constitution, please give us our resolution as a law, and we will ask no more. If you will not, we must *submit and wear the yoke*.

Mr. President, I have been before you to represent that portion of the church not opposed to all secret societies; and they are not an insignificant party, but a *respectable minority*. Many of them belong to the best society, and are worthy of a representative. Sir, I wish to represent them honestly and fairly. I am sorry that I am not more able to do so; but I have done the best I could. It is not expected that a little star will give as much light as a large one. In conclusion, Mr. President, I thank you for listening so attentively to me. I know that you and I differ upon this subject; but I love you, and will not unchristianize you, and I hope you will not unchristianize me if you can not love my opinions. You, my dear brethren in Christ, I thank for the indulgence you have shown me. I know many of you differ with me on this subject. Well, doctors will differ, and so will preachers. Paul and Peter differed. Though we differ, let us love

each other; and you, my brethren and friends who are favorable to secret societies, I have done for you all that I could in the short time allowed me. I now bid you all adieu on this subject, hoping that when we meet again we will meet as friends and brethren in Christ.

CHAPTER X.

Difficulties on his circuit—ignorance and intemperance—his instructions—camp-meeting on Leading Creek—his sermon—Parkersburg Conference—its weakness—the necessity of faith—Mr. Bachtel's report—visit to the Valley of Virginia—conference at Ripley—a difficulty—his report—on committees—his prayer—why some persons did not join the church—conference at Glenville—his report—missionary meeting, &c—committee on resolution—another difficulty, he is on the committee—sent to Jackson Circuit—character of the territory and people—clerical scoundrels—in 1860 elected to General Conference—Presidential canvass—Mr. Bachtel's position—results of the election, &c.

Mr. Bachtel returned from General Conference, and addressed himself to the duties of the circuit. The field was a hard one in some respects. Mr. Michael had gone west, and had been followed by a number of members along the river. West Columbia had been one of the most prominent appointments on the circuit, indeed, for two years had been a station; but the mining and manufacturing company operating there had broken up, leaving the place without business.

Mr. Bachtel lived in this town, and soon

made himself a host of friends. In his own language, he "preached and studied, and made skeletons," and improved himself considerably in his profession. He found ignorance and intemperance prevailing among the people. These evils he attacked with his usual zeal and ability. He found his people in rudimentary state, and taught them how to cultivate the farm, orchard, and garden; and perhaps in nothing did he improve them more than in these things.

During this year he attended a camp-meeting on Leading Creek, in Lewis County. On Sunday afternoon he preached a sermon that one man at least did not forget. This man was a wealthy member of the church, and was accused by those who were acquainted with him of being very covetous. Mr. Bachtel was very severe on persons of this character, and said that "a religion with horns would suit them," referring to the fat cattle to which they gave so much attention. This man never forgave the preacher, showing that he was badly wounded in his feelings.

The first session of the Parkersburg Conference was held at Centerville, Tyler County,

Virginia, March 4th, 1858. Ten preachers and less than one thousand members constituted the strength of the church, in the bounds of this conference. It required strong faith to engage, with any degree of earnestness, in a work presenting so little promise. The General Conference had set us off into a mission-conference, and we felt that we must stay, and suffer in these dreary mountains. The last link that bound us to the Virginia Conference was the presiding elder, who was with us at this session, and this would soon be broken. For a while our hearts sank, but only for a moment; *it was duty, and destiny*. Accepting the call as providential, all went forth to do and suffer for the church and religion; and the survivors of that first session, after ten years of conflict, *do not regret* that the providence of God thrust them into this field. Nor can he who is the subject of this sketch regret it, as he contemplates the result of his ministerial toil in the church below.

He made the following report to conference: Appointments, ten; classes, eight; members received, thirty-one; salary, two hundred and fifty-four dollars; presents, twenty-seven dol-

lars; missionary collection, fourteen dollars. The decrease in the number of members was eight. His predecessor was a very poor house-keeper, and had not reported carefully and accurately the condition of the circuit.

Mr. Bachtel served on the following committees during the session: on Applicants for License to Preach, Finance, and Elders' Orders. He was also appointed to examine licentiates on second and third years' course of reading, and elected a trustee of Otterbein University.

He was returned to West Columbia Circuit, with J. W. Perry as presiding elder. There was a church-house on his charge, heavily burdened with debt, and Mr. Bachtel proposed to relieve it. For this purpose he visited the Valley of Virginia, and collected money sufficient to remove in part the indebtedness of the property. He also had repairs made on the church at West Columbia.

The second session of the Parkersburg Conference convened at Ripley, the seat of justice for Jackson County. Bishop Glossbrenner presided, and Mr. Bachtel was again elected chairman. During the year a difficulty had occurred, in which H. R. Davis was concerned. Mr.

Bachtel had aided the elder to settle the difficulty, and Mr. Davis was suspended. At this conference Mr. Bachtel moved that he be restored. In supporting his motion, he said: "I have been satisfied that Bro. Davis has acted very imprudently, but I am satisfied now that he is trying to do right."

He reported West Columbia as follows: Members received, twenty-six; increase, fourteen; salary received, three hundred and thirty-four dollars; collected for missions, thirty-eight dollars; for Sabbath-schools, twenty-seven dollars. This report shows a marked improvement in every interest committed to his care. This improvement was real, for his *figures never lied*. He served on the Finance Committee, the Committee to Examine Licentiates, and assisted in stationing the presiding elders. He offered the following resolution, which was adopted: "*Resolved*, That our missionary collections be taken up between the first of July and the first of October." This was intended to bring men to their duty, and, so far as the rule has been observed, missionary money has not only been secured, but the amount has been steadily increased. Mr.

Bachtel's prayer, at the close of the session, was one of remarkable beauty and power. The presence of God was richly shed forth upon the preachers and people on the occasion.

Mr. Bachtel was returned to West Columbia the third year. He was deservedly popular on the circuit, and was giving character to the church, which led to precious results. Revivals of religion followed, and many were converted. All, however, that professed religion did not join the church. The reason was a cogent one. Mr. Bachtel said, "*I did not want them;*" and unless he did want them, they could not get into the church. His motto was, "keep the church pure if you have but three members."

His report to the conference which convened at Glenville, Virginia, March 8th, 1860, was not so good as the year before. There were local causes leading to this. Forty persons were received into the church, making an increase of thirty; salary, two hundred and seventy-nine dollars; collected for missions, thirty-one dollars; for Sabbath-schools, forty-three dollars. The number of Sabbath-school scholars had increased from two hundred and four

to three hundred and fourteen, and the schools from five to eight. This was a very gratifying improvement in this department of labor. He was the unfaltering friend of Sabbath-schools, and has often said "that the people must be enlightened in order to appreciate the gospel." His views on this subject were eminently just, and were adopted generally by the people among whom he labored.

Charges having been preferred against a member of conference, Mr. Bachtel was appointed on the committee. It was a very unpleasant case, because of the self-esteem of the party accused. It was evident from the beginning that he would get ugly on the hands of the committee. Had he known Mr. Bachtel better he would have acted differently. Mr. Bachtel hated nothing more than unmanly dodging, and he generally censured severely any who resorted to it in his presence. Several of the charges were sustained, in the judgment of the committee, but the punishment was softened down to reprimanding by the bishop. The accused took it very hard, and perhaps never forgave Mr. Bachtel, whose opinion was that he would never do any good

in the church, which, unfortunately, was too true.

Mr. Bachtel was appointed on the Committee on Resolutions. This committee made a strong report on the subject of the "John Brown raid." The preachers of the Parkersburg Conference had been charged not only with sympathizing with Brown's purpose, but with actual complicity in the movement, and the object of the report was to resent the charge.

The first missionary meeting of our conference was held during this session. Mr. Bachtel was very busy in aiding the matter along. Among others who contributed was a little boy. At the close of the services Mr. Bachtel prayed, and alluded to the boy in terms so touching and beautiful as to bring tears from almost every eye. Our meeting was a success, and *he* contributed much to that success.

During the session one of the preachers lost his horse, and Mr. Bachtel made a public effort to raise some money for the poor fellow. He succeeded in securing about half enough in cash and subscription to buy a tolerably good horse.

He was appointed to Jackson Circuit, a large field, requiring long rides and much preaching. A mission had been added to it. This he abandoned during the year, for two reasons; first, he could not perform the labor, as he had disease of the throat; secondly, the territory was very unpromising. The southern Methodists had control of the country, and they had very lax discipline, taking in all that would come, and keeping all they could get. The preachers of this church were intensely pro-slavery in sentiment, and had educated the people in the same political faith. Said Mr. Bachtel: "We can not do anything with these people; they are too full of *niggerism*?" He was terribly severe on the preachers of this territory. The very least that could, in justice, be said of them was that they were false to the right, and sought to build themselves up by appealing to the lowest passions of the people. They professed to be Christian ministers and have the "charity that thinketh no evil," and yet they showed the *bitterest hate* to those who had the honesty to deny the "divine right" of slavery. Jesus said that we must "love our neighbor," but they were willing to set the mob on their

neighbor. It was because of this proscriptive spirit, and their want of ministerial character in other respects, that Mr. Bachtel refused to recognize them as Christian ministers.

In 1860 the Parkersburg Conference elected its first delegates to General Conference. Bachtel, Perry, and Warner were chosen. At this time the political horizon was overcast with dark and threatening clouds. The Democratic party had become hopelessly divided, and both factions had candidates in the field, each claiming to represent the true Democratic idea; yet both were false to the traditions of the party. The Republicans had Mr. Lincoln for their standard-bearer, and the "Constitutional Union" party had Mr. Bell, of Tennessee, for their leader. Mr. Bachtel supported Mr. Bell, claiming that his platform embraced the true American doctrine. His objection to Mr. Lincoln was, that if elected it would be by a sectional vote, and this would furnish the South with the very pretext they were so anxiously seeking, to secede from the Union. This, in his opinion, would lead to war, and war should be avoided, if possible. Excitement ran high in West Virginia. Jack-

son County, in which Mr. Bachtel lived, was strongly Democratic, with hundreds of southern Methodists in it. Hence, when Mr. Lincoln was elected, many of them were ready to go out of the Federal Union, and loudly applauded the Federal officers of the South when they resigned. Mr. Bachtel stood firm for the Government amid the secession breakers, saying that he could not see how an old Whig could be disloyal.

CHAPTER XI.

Conference of 1861—Mr. Bachtel's report—necessity of sifting—Virginia Convention—the defection of members—General Conference—its personnel—opening religious services—serenade speeches—war spirit—secrecy—report of the committee very strong—an animated discussion—the vote—why members voted against it—a prediction—Sandusky Conference—an “inquisition”—common law—what is it—Mr. Bachtel perplexed—independent relation asked for by the Parkersburg Conference—reasons for it—failure—advice—losses in Parkersburg Conference—a dark future—turmoil—southern independence—Mr. Bachtel's course—report to conference—annual conference—necessity of faith—Mr. Bachtel still in Jackson; why—preaches for rebel soldiers—their comments—Conference of 1863—Mr. Bachtel's report—returned to Jackson—a quarterly meeting—a daily paper—traveling circuit on foot—success—a rift in the cloud.

Mr. Bachtel labored in the midst of this strife, with unflagging industry, and was present at the conference of 1861, which commenced at Union, Mason County, Virginia.

Previous to his appointment to the Jackson Circuit, a remarkable revival influence had prevailed all over the circuit, and hundreds had been converted, and united with the church. As was to be expected, a reaction fol-

lowed, causing a serious loss of members, but nothing more. He enforced Discipline with firmness, whenever necessary. The people had never seen such stern justice administered before, and were unwilling to submit. The necessity of a pure church had never been appreciated by the people. Add to this the lax discipline of other churches, and the difficulties of his position are apparent. To these difficulties Mr. Bachtel alluded on the conference floor, in a manner which awakened the sympathies of his brethren.

During this session of the conference the convention of Virginia was also in session; and it was evident to many that an ordinance of secession would be reached and passed before adjournment. Men who had been elected by the suffrages of loyal men had betrayed their constituents. One had been bought by a gold-headed cane; another was influenced by the sight of a rope; *indeed the mob ruled Richmond and the convention, and controlled the destiny of the state.* It did not require a prophetic gift to be able to forecast the influence of all this on the interests of the church. At that time practically the only antislavery church in the

South, and not a single slave-holder in her communion in the bounds of the Parkersburg Conference, with her preachers and people, denouncing, with flashing eyes, the whole southern movement, it was to be expected that the United Brethren Church would be the object of special southern hatred. The agents of the slave-power, in the shape of drunken stump-speakers, were trying to arouse the people to deeds of violence, and promised that immediately after Virginia voted herself out of the Union the "Brethren" would have to leave the country or *swing*.

Mr. Bachtel's anxiety increased as he saw the storm approaching; and he looked forward with much concern to the meeting of the General Conference. Sumter had fallen; Letcher had sold the people of Virginia to the president of the so-called Confederate States; the voice of both sections was for war; the loyal people said the flag must be respected everywhere; and all classes clamored for the arbitrament of the sword.

The General Conference which convened at Westerville was made up of war men. It was a scene of thrilling power while the senior

bishop, after reading the 12th chapter of Romans, announced the hymn commencing:

“Zion stands by hills surrounded,
Zion kept by power divine ;
All her foes shall be confounded
Tho’ the world in arms combine.
Happy Zion,
What a favored lot is thine.

There was power in the words of the hymn, that brought comfort to a few hearts, over which the pall of sadness had been thrown. A brass band in the village serenaded the delegates at their lodgings, and were responded to with speeches red with war. Indeed, the atmosphere seemed to be burdened with the spirit of war. Men were hurrying from all parts of the country to military camps, eager for the fray.

The conference commenced its work with a good deal of earnestness, yet a shadow rested upon all. Mr. Bachtel, especially, was sad, and yielded to the most unpleasant forebodings as to coming events. It was evident, early in the session, that war would not be the only cause of excitement. Secrecy, which in one sense had become the bugbear of the church, was sprung upon the conference. The law was not strong enough; and a glance at

the *personel* of the committee, on that subject, was sufficient to convince any one that the report would be strong enough to suit the most ultra. So it was; as it proposed to try the members of secret societies by the same section of Discipline by which the drunkard, adulterer, &c., are tried.

The question was raised, by the writer, as to how or where they would get testimony upon which to convict a man of immorality under the proposed rule. This was understood to be an attack upon the antisecrecy sentiment and policy of the church, and to repel it quite a spirited fight commenced. The strong men of the conference rushed to the aid of the menaced "fundamental," as it had been called. A church law-making body was, perhaps, never more excited than this. The discussion, which commenced in the morning, continued until late in the afternoon, but was all on one side. In order, as it was supposed, to bring every member to the test, the yeas and nays were ordered. The nays were, Bachtel, Dickson, Michael, Perry, and Warner; a very small minority, when it was known that there were sixty-one yeas.

It may be asked, why this opposition to what was manifestly the wish of a large majority of the church. The answer, so far as Mr. Bachtel and colleagues are concerned, is at hand. It was not so much the law against secrecy as the *mode of trial*, that they objected to. Applying the test authorized by the Master, that is, to know men by their fruits, it was inexorably true that many who were connected with secret societies were men of excellent moral character, and some of them were talented and successful ministers of Jesus Christ. But the report of the committee degraded them to a level with the unclean and dissoluté, thus going beyond the *teachings* of the Master. The law said it was a "mortal" sin for a minister or member of the United Brethren Church to join a secret society. "If so," said Mr. Bachtel, "then it is a sin in the members and ministers of any other church, and, to be consistent, we should not fellowship them." This was the logical conclusion of the premise found in the new law. It was answered that connection with the church was voluntary, and all who joined the church were acquainted with our position on secrecy, and hence, if they after-

ward joined one of these interdicted societies, they sinned against the church. But *nothing can be a sin against the church which is not at the same time a sin against God.* No church has authority to make an act sinful that the Bible does not pronounce wicked. The only true standard of morality is found in the sacred canon. The United Brethren Church is not infallible, and therefore can not set up any standard of moral right, only as authorized by the word of God.

Mr. Bachtel was in favor of making the clause advisory, the same as that on dress, but in this was defeated. It was predicted by some of the coolest and most sagacious men of the church, that the legislation of 1861 would be followed, in twelve years, by a reaction, in which the church would entirely recede from her position on secrecy. He did not look on the subject so much in this light as in another. He believed that the church would fail to accomplish a work of any magnitude in the large towns and cities. It is a fact which commends itself to the serious consideration of the leading men of the church, that we have not a single congregation of vigorous growth in

any political or commercial center in the United States. Mr. Bachtel predicted, years ago, that this would be the result. While other churches are realizing princely donations from their wealthy members in the cities, we have received no such gifts, from the fact that we are unknown in these centers of wealth.

This question was before this body in another form. Sometime previous to the meeting of the General Conference, several members of the Sandusky Annual Conference had taken several degrees of Masonry. For some cause, they were suspected, and the purpose formed to *dig out* the facts. In order to this, a resolution was passed, authorizing the bishop to ask the members whether they belonged to a secret society. This made it absolutely necessary for them either *to lie or convict themselves*. As a matter of course, this inquisitorial process would develop all the facts, and did, thus making each man testify against himself. It should be remembered that at this time the *letter* of the Discipline did not prevent ministers from being members of secret societies. The case was brought before the General Conference, in the form of impeachment of the annual confer-

ence. The prosecution was conducted by Mr. Chittenden, of Indiana. Two points were insisted upon; first, the preliminaries required by the Discipline had not been attended to; secondly, the conference had no power to adopt a rule not already in the Discipline.

Markwood said that there was no law by which to try these men, but justified the "inquisition," as he called it, upon the ground of "urgency" and "expediency." Bishop Davis agreed with Markwood as to the absence of rule, but claimed that he had tried the parties by the common law of the church. Common law is made up of precedents, going back in the history farther than the memory of man; hence, as a church, we had no common law. Our whole history presented but a single precedent, and that occurred before we had any law on secrecy, in the case of Mr. Ball, of a western conference.

Mr. Bachtel was perplexed as to what was right in the matter. He said: "The case is very dark to me. It seems to me, however, that these brethren did err somewhat in joining the Masons; but whether the conference pursued the disciplinary course, I can not

determine." When a vote was reached he declined to vote. The impeachment failed.

I have been thus particular on the subject of secrecy, in order to vindicate the character and protect the memory of a good and true man. He was always governed by convictions of right, and not by feelings of ambition and policy, and for this reason he was often with the minority in church and state.

Another question was introduced at this session, having direct reference to the church in the South. The delegates from the Parkersburg Conference saw the extreme peril to which the church would be exposed during the war, which they believed inevitable. They had labored in this mountainous country for years, and suffered much in time of peace, and felt that their connection with the church in the North would be seized as a pretext for the most cruel persecution. With these impressions they agreed upon a plan, which was submitted on the last day of the session. It proposed, in view of the difficulties existing in the bounds of the Parkersburg Conference, that this conference be allowed to be independent in its relations to the church, until the meeting of the General

Conference of 1865; provided, that nothing should be done to destroy the unity of the church. This measure met with much opposition, it being claimed that the General Conference could not legally grant the request. The delegates from the Virginia Conference opposed it. One delegate said that they had ordered the discontinuance of the *Religious Telescope*, and was satisfied that this was all that was necessary to be done to save the church in the Virginia Conference. The general impression was that the war would close in six months, at farthest; and when Mr. Bachtel and others said that it would require years to put down the rebellion, the remark was understood as savoring of disloyalty. The writer remarked that if a separation were found necessary on our return home, to save the church, we would assume an independent relation until the meeting of the next General Conference. A prominent member, and one who voted against the proposition, whispered to the writer: "I think that would be the best thing you could do." Fortunately, it never became necessary to separate, yet the propriety of it has never been doubted by those who favored the measure. The

church sustained a loss in the Parkersburg Conference of not less than eight hundred members during the first year of the war, reducing our membership to less than sixteen hundred. It was our opinion that if we could retain the confidence of these people, we should win many of them from the dangerous heresy of secession; and a seeming separation from the church would have greatly facilitated this, and extended our influence very materially.

The General Conference adjourned on Friday evening; and many of the delegates went to Columbus, among them Mr. Bachtel. At this place we learned that rebel troops had crossed the Alleghanies, and were in Grafton, thus strongly hinting that they intended to occupy the country. Mr. Bachtel was very much dispirited; and well he might be, for there was nothing hopeful in the future as it presented itself to his mind. West Virginia would be a battle-field, and all the horrors of war would be brought to our doors; yet he turned his face toward the South, determined to be true to the right, and trust in God. He reached home to find the country in much con-

fusion. Men were enlisting in his county for the war of "southern independence," four companies from his county going out early in the war. Mr. Bachtel combatted their theories, and told them that they were heretical and dangerous. As an "old line Whig," he could not be a party to any movement having for its object the destruction of the Federal Union.

His influence was such that he saved to the church and Government the most of our people in Jackson County; yet his report showed a considerable falling off. It is as follows: Received, two; lost, ninety; making a decrease of eighty-eight. This was the most thorough work ever known in the Parkersburg Conference; but it left to Jackson Circuit not only a spiritual but a respectable membership, and laid the foundation for a very good circuit. He received as salary one hundred and thirty-three dollars—a mere pittance, and less than they ought to have paid, even if the country was agitated with war. Had it not been that he owned a little farm he certainly would have suffered.

He did not attend the conference of 1862, which convened at Centreville, March 7th. It

was thought by him, and others, that it would not be prudent to have a session of conference, from the fact that our bishop could not be with us, and that the country was in such a terrible commotion as to give but little hope of success in the operations of the church. Because of this, there were but nine members present, and thirteen absent.

This was the darkest hour the church ever saw in West Virginia. Our bishop was shut up in the South, and we were left to guide our vessel through the breakers, in the midst of a fearful storm. But high above the roar of the tempest we heard the voice of the Master, saying: "I will never leave thee nor forsake thee." God helped us, or all would have been lost. The business of conference was attended to the same as if all had been present, and the fields were manned with preachers who were ready to do, to dare, and suffer for the church. Mr. Bachtel was returned to Jackson Circuit, with Z. Warner for presiding elder. For satisfactory reasons the elder did not visit this circuit during the year. No man seemed so well qualified to meet the responsibilities of this charge as Mr. Bachtel. Guerrillas were

on some part of it all the time, yet for some reason they always respected him, and his property was untouched.

While traveling here the rebel troops occupied a church in which he preached. He was there at his appointment, and preached as usual. The soldiers were highly pleased, and expressed a wish that they had such a man for their chaplain. The chaplain they had with them had voluntarily taken the oath of allegiance to the government of the United States, and then had gone South. As a matter of course, such a man could not preach. Perhaps the man thought that he was not bad enough to go South as he was, and concluded to follow the example of judges, senators, &c.—perjure himself, so as that he would be a good fellow in the land of treason.

The conference convened March 6th, 1863, at Freeman's Creek, Lewis County, West Virginia. Mr. Bachtel did not attend. Only eight preachers were present, while fourteen were absent. Indeed many thought, as the conference was in the interior, that there would be a raid upon it in order to get some good horses. This fear, however, was groundless.

Mr. Bachtel reported sixteen members received and twenty-seven lost. He received as salary one hundred and fifty-two dollars, and for missions two dollars. This report was not so small because he did not look after every interest of the church, but because his people had been so robbed by the rebels as to be unable to do any more. Although he had traveled three years on this work, the people desired his return. To meet this desire, the conference, according to the manner provided in the Discipline, sent him back.

The writer was appointed to the district. The first quarterly meeting was held at Parchment Chapel, in May. The conference was full, and the session pleasant. Mr. Bachtel was their leader, and no one dreamed of going contrary to what he said was right. His authority and influence were supreme. The writer had a daily paper, and Mr. Bachtel advised that it be put aside, as it would be misrepresented. The people of the North will hardly believe that it was, by many, considered a crime for a minister to read a loyal paper; yet it is true. Mr. Bachtel was secretary of the conference, and the records were very cor-

rectly kept. The meeting was a very pleasant one, and Christians felt that it was good to worship God in that place. His labors of this year were abundant, and much of the travel was performed on foot. His own horse being unfit for use, he was afraid to borrow one, on account of the numerous horse-thieves that roamed through the country. Sometimes he preferred this mode of traveling, from the fact that he felt better than when he rode. This was imprudent, and, perhaps, contributed much to the affliction which resulted in his death.

During the year, the tide of opposition receded somewhat, and indomitable energy and perseverance began to conquer difficulties. Some good meetings occurred, and a number joined the church; and there was an increase of ten on the circuit. Mr. Bachtel received as salary one hundred and seventy-eight dollars, paid the presiding elder twenty-one dollars, and collected for missions eight dollars, showing a marked improvement in every interest. The people desired that he should be returned the fifth year; and if this had been done, no doubt he would have been quite successful.

CHAPTER XII.

Elected to General Conference—military affairs—the effect on Mr. Bachtel—success—report to conference—an incident—Bishop Markwood, &c.—first quarterly meeting—a painful rumor—it is confirmed—Lincoln slain—joy of the people blasted—providence of God—away to General Conference—a quiet scene—Queen City—on the cars—Chicago—Lisbon—Board of Missions—friends meet—a rumor—what is loyalty—meeting of conference—Bishop Glossbrenner—a vindication—debt on the Printing Establishment—how to be raised—theological training—opposition—plan adopted—Mr. Bachtel's views and advice—capture of Jefferson Davis—Doxology, &c.—report of Committee on the State of the Country—an amendment—difficulty—the vote—Mr. Bachtel's position—his reason—his dissatisfaction—a question of privilege—how it resulted—conference adjourned—Mr. Bachtel's opinion of the West.

In November, 1864, Mr. Bachtel was again elected to General Conference. He had served his people well in the past, and they honored him for his fidelity. The summer campaign had ended, after the most terrible fighting recorded in the annals of modern warfare, and General Grant held Richmond by the throat. The rebel press sought to divert the minds of their people from advantages gained in the in-

terest of the Government, by extravagant stories about Grant's losses during the campaign. The loyal people mourned the loss of many brave men—heroes who had gone down amid the smoke of battle to rise no more, yet rejoiced in the certain prospect of the triumph of the cause of free government. General Sherman was on his way to the sea, making his "belt of desolation," with none to oppose his march. Mr. Bachtel was in fine spirits. With his usual sagacity, he saw that the cause of the Union would triumph, and that the spring and summer would witness the death throes of the rebellion. He became more hopeful as to the success of the church in West Virginia, and labored with more animation and success. Several very good meetings occurred on his circuit, and numbers joined the church. He reported West Columbia Circuit as follows: Members received, ninety-five; increase, eighty-eight; salary received, three hundred and fifty-seven dollars; presents, fifty-three dollars; collected for missions, eighty-four dollars.

During this year a fine meeting occurred at Union Church one night. Many were praising

God, and among them several who had been converted that evening. Persons were invited forward to join the church. A half dozen or more came forward and gave their names. Mr. Bachtel, after taking their names, turned to the light to read them, so that they could be challenged, if necessary. When turning back to where he had left them, to give them the right hand of fellowship, they were all gone, and could be seen out in the audience praising God.

Bishop Markwood presided at the conference which convened at Otterbein, Doddridge County, in March, 1865. Mr. Bachtel was elected chairman. The business of conference progressed pleasantly, with little exception. He was appointed the chairman of the Committee on Grievances. Two members of conference were referred to this committee, one of whom was found guilty and withdrew from the conference under charges. On Sabbath afternoon the writer preached the funeral of a soldier who had perished at Andersonville. Mr. Bachtel closed, and became so animated that he praised God aloud.

He was returned to West Columbia, with A.

L. Moore for a colleague. He still resided in Jackson County, and sometimes walked to his circuit and then to his appointments. The distance from his home to his circuit was nearly thirty miles. This, to say the least of it, was unwise, as he had been in the active ministry more than thirty years, and was unwell much of his time.

His first quarterly meeting was held at Union, and resulted in a number of conversions and accessions to the church. This, in some respects, was a remarkable meeting. General Lee had capitulated, and President Lincoln had been to Richmond and dictated telegrams from the Jefferson Davis mansion. The country was wild with joy; bonfires were blazing; bells were ringing; and cannon were thundering, sending the wild echoings all over the loyal North. The sea of blood was crossed, and the nation's life and honor had been preserved. The author met Mr. Bachtel on Saturday morning. His face was radiant with the expression of good and hopeful feelings. When we met, he said: "Thank God, the country is safe and the war ended." The same day there were rumors afloat that both President Lin-

coln and Secretary Seward had been assassinated. The mention of such an event sent a chill to the heart. The rumor stalked the country like some green monster shaking its gory locks in the face of the millions of rejoicing patriots. This was the "bitterest drop in the chemistry of God." But it was only "a rumor, a rebel lie uttered in spite," and so we solaced ourselves. Mr. Bachtel was powerfully impressed with the rumor in its inception, and believed it, from the fact, as he said, that the wicked rebels were capable of doing anything mean.

Sabbath morning dawned clear and bright. April was strangely beautiful and lovely. A large audience convened for experience meeting. Many, with radiant faces, spoke of the love of Jesus, of the grace they had already received, and the hope of the blessed life which they still cherished. It was a time "of the Son of Man." The early morning service closed, and during the short recess the rumor of the previous day was painfully confirmed.

President Lincoln had fallen by a hand nerved by treason. Sorrow, with dark wings, infolded the hearts of the United Brethren

present. The news fell with crushing weight on Mr. Bachtel. In a sermon which he preached on Sunday night, on the subject of Divine Providence, he said: "The providence of God is hard to understand, and especially is it dark and mysterious at this time. Who can tell the effect of the death of the President on the country?"

But God, in mercy, soon mitigated the sorrow of the nation's heart, and the people rallied to the work of placing our institutions upon a firm foundation. In nothing has the manifestation of the providence of God been more marked than in the events connected with the death of Mr. Lincoln. The finances of the country scarcely felt it; the people seemed instinctively to get nearer to God and each other; the confusion which would have assuredly attended the death of a ruler in any other country was wholly unknown. This event taught the people an important lesson, and caused them to look well and carefully in the direction from which the blow was dealt.

On Saturday, May 6th, 1865, Messrs. Bachtel and Perry, with the writer, took passage on the steamer "Revenue," for Cincinnati. The

sun was just going down in a flood of gold as the boat rounded out from West Columbia. Friends had waved their adieus from the shore, and we were rapidly steaming down the beautiful Ohio. Mr. Perry was quite unwell and had to keep his state-room during the trip. Mr. Bachtel spent most of the day on the "hurricane deck." The day was one of soft, quiet beauty, and a Sabbath stillness reigned on either shore. Carefully cultivated vineyards, reaching almost down to the river, could be seen both in Kentucky and Ohio; yet it was apparent that the latter was considerably in advance of the former—as far in advance as intelligent free labor is in advance of slave or forced labor. Mr. Bachtel enjoyed it all very much, and his remarks showed that he saw all the advantages and beauties of the country.

About three o'clock P. M. we reached the "Queen City of the West," a huge, ugly thing, as unlike a queen as a bat is unlike an eagle; and yet it is a great center of commerce, sending out many channels of active trade. Both Mr. Bachtel and Mr. Perry had been here before, and were acquainted with the city. Leaving the writer in charge of the baggage, they

went ashore in search of a lodging place. Mr. Perry's illness had so far increased as to make it necessary to leave him. After awhile Mr. Bachtel returned with an invitation from Bro. F——, a whole-souled Christian gentleman, to partake of the hospitality of his elegant home. The writer preached that evening, and Mr. Bachtel closed with a very impressive prayer. On the following day we took the train for Chicago, *via* Indianapolis, Lafayette, and Michigan City. Mr. Bachtel enjoyed the rapidly changing scenes, but was much surprised at the character of the country between Lawrenceburg and the capital of Indiana. Portions of the country were almost barren, while other parts were so marshy as to make cultivation very difficult. Indianapolis Mr. Bachtel considered the prettiest city that he saw in the West. From this city to the lake shore, the darkness prevented any observations of the country. The "sandy desert" around Michigan City, and for miles in the direction of Chicago, with Lake Michigan, were great novelties to Mr. Bachtel. A high wind was prevailing, making the lake very rough.

Chicago was reached twenty minutes too

late for the Cedar Rapids train, and yet we were on time. Inquiring for a train, we ascertained that there would be none until 6:30 p. m. This was a great disappointment to Mr. Bachtel, as he was anxious to see Bishop Glossbrenner, and attend the meeting of the Board of Missions, at Lisbon, Iowa. This was now out of the question, so he concluded to "see the city." He admired the business activity everywhere apparent. During the day he had quite an adventure. Being roughly dressed, it was an easy matter to mistake him for a farmer from the country, having "cattle or produce" to sell. One of the confidence men of that—at that time—den of thieves approached him, and by some skillfully put questions ascertained that he was a stranger in the city. Putting on the appearance of distress and great perplexity, he informed Mr. Bachtel that he too was a stranger in the place, and was so unfortunate as to have all uncurrent money in his possession. He appealed to Mr. Bachtel to help him by exchanging money. He informed the fellow that he was a traveler, and needed his money to finish his journey. The fellow insisted that his money was good,

and to prove it offered to go to a bank and have it tested. Said Mr. Bachtel: "If it is good you had better keep it," and turning away left the would-be sharper under the impression that the "old fellow" was not as green as he had supposed. Mr. Bachtel was satisfied that the bank to which the "distressed" man wished him to go could not be found in the business directory of Chicago.

In the afternoon quite a number of delegates reached the city, among them several with whom Mr. Bachtel was acquainted. This made the time pass quite pleasantly. At the appointed hour, the train went skimming away over the prairies. The moon was shining in full-orbed splendor, enabling the traveler to see the country for miles around. We reached Lisbon at daybreak, and found an elegant home with Bro. Curtis. Here Mr. Bachtel met Bishop Glossbrenner and Mr. Rimmel. It was a tender meeting, in which but few words were spoken; yet each could read in the moist eye of the other the powerful feelings that could hardly be kept back. Six months before this meeting there had been whispers, growing more loud, however, that

Bishop Glossbrenner had aided, voluntarily, the rebel cause. Mr. Bachtel heard it, but gave no public intimation of what he thought about it. To the author he said: "I am not going to throw the Bishop away until I ask him about the matter; and whatever he says I will believe. But if he is a rebel I can not support him for any position in the church." Again he said: "If this report should prevent the election of Brother Glossbrenner, I hope the General Conference will give us a man of prudence and good sense."

At his earliest convenience, in company with the writer, he sought a private interview with the Bishop, and learned from his own lips that he had never faltered in his devotion to the Government, *though it cost something to maintain his ground*. Said Mr. Bachtel: "These people in the *North* are not very good judges of loyalty, from the fact that where they live they risk nothing in being loyal, while in the South a loyal man risks everything." There was much truth in the remark, as every southern loyalist knows. Mr. Bachtel wanted the Bishop to vindicate himself before the conference, as he was anxious to have him for our superintendent in the future.

The day was passed pleasantly, while the Board of Missions were devising plans for a more successful prosecution of our mission work. On the following morning we took the train for Cedar Rapids; then in wagons across the flower-bedecked prairie, to Western, the place of meeting of the General Conference. Mr. Bachtel's home was with Mr. Bowersox, formerly a member of the Virginia Conference. Indeed there is quite a colony of Virginians here, which gives the community quite a home-like appearance.

On the assembling of conference, in the afternoon, Bishop Edwards opened the session with appropriate religious services; after which Mr. Raber, of the Pennsylvania Conference, was elected secretary. Bishop Kumler preached, at night, the conference sermon, which was very *pointed* in some respects.

Mr. Bachtel was made chairman of the Committee on Boundaries, which was made up of one delegate from each annual conference—thirty-one in all. The report of the committee, in the main, was adopted, and was, as a whole, very judicious.

On the morning of the second day, Bishop

Glossbrenner arose to a question of privilege, and proceeded to defend his course in remaining in Virginia during the war, also, his loyalty to the church and general government. The vindication was triumphant, and lifted a great burden from the minds of his friends. Said Mr. Bachtel: "I was almost certain that the Bishop would come out all right." There is no doubt, with some, an anxiety to know how this very grave report got afloat. This to very few, of whom Mr. Bachtel was one, is known, but it is better now to throw the mantle of charity over it all.

Matters of great importance were before this General Conference, one of which was the heavy indebtedness of the Printing Establishment, amounting to more than fifty thousand dollars. The committee appointed to consider this interest made a report, in which it was proposed to distribute forty-two thousand dollars of this debt among the annual conferences, in the shape of a direct tax. Mr. Bachtel supported this report most heartily. He said, often, that no church could succeed without a press. He voted for the report in good faith, as the sequel will show.

The subject of ministerial training was discussed at considerable length. The committee having this interest in charge reported in favor of connecting with one or more of our schools a thorough training in theology. This report was so amended as to allow any student, who might desire it, to receive from the faculty instruction in our present course of reading. Some members of the General Conference doubted the propriety of this; they were afraid of introducing into our pulpits a formal, Christless ministry. Others, and among them Mr. Bachtel, thought that a well-guarded plan of theological training ought to be adopted. Schools were multiplying and intelligence was increasing; and we, as a church, must educate, in order to have a successful ministry. No man attached more importance to an intelligent ministry than did Mr. Bachtel. He often said: "If a man has sense he can always get a congregation, and it will take sensible preaching to convert the world." His advice to young ministers was, to "live right, and study good text-books." The plan adopted by the General Conference will undoubtedly raise the standard of ministerial qualification.

During the session of this General Conference, Jefferson Davis was captured. The telegram announcing his capture was read by Bishop Edwards, causing the most extravagant excitement. The doxology, "Praise God from whom all blessings flow," was called for, and sung with probably little devotional feeling. However, the high pitch of enthusiasm soon subsided, and the conference resumed its work. In a short time all traces of the excitement had disappeared. This is a Yankee characteristic.

Following, immediately, the news of the capture of Davis, was the report of the Committee on the State of the Country. Lindsey, of Sandusky, was chairman. The report of the committee was somewhat sanguinary, yet on the whole was very good. Pending the adoption of the report it was moved to amend by adding the following:

"That we are in favor of placing every inhabitant of the land, black and white, on an equality before the law; and we hereby pledge our influence and efforts to insure the enfranchisement of the negro with all the rights of an American citizen.

Mr. Bachtel could not vote for the amendment, but favored the report of the committee. The conference would not divide the question. The yeas and nays were ordered, and a vote

reached. Eighty voted in the affirmative, and five, including Mr. Bachtel, declined to vote. There was considerable anxiety manifested to have the conference a unit on the question; but there were a few who would not vote for the amendment. It was not because of any unreasonable prejudice against the negro that they refused to vote, but because they doubted the propriety of giving the elective franchise to thousands of ignorant and imbruted men. The rebels of the South would seek to control their votes, and after awhile would succeed. Mr. Bachtel claimed that ignorance was an element of weakness in a republic. Further, he considered that if this question was brought prematurely before the people they would repudiate the great Union party, and thus reanimate and bring into power an unscrupulous and dying party, and introduce a new and dangerous issue into the politics of the country. Events now transpiring prove that this fear was real. Right or wrong, the people of the North can not, as yet, be brought to the support of this policy.

Another reason in his mind was, that the people of West Virginia were opposed to ne-

gro suffrage, and if he had voted for it he would have increased the embarrassment of the church. Our troubles had been great in the past, and Mr. Bachtel had met the full measure of them in the many years of continuous labor he had performed. He was willing to give the negro his natural rights, and, when it appeared that he was capable of intelligently exercising them, to give him any desired political rights. The people of the North were of opinion that the former master had lost all influence over the negro. He knew better, and predicted that so soon as the southern states were restored to their normal relations in the Government, and the excitements caused by the war had subsided, the negro would lose the remembrance of the burning wrongs he had suffered through any cheap kindness the white man might confer, and instead of voting with those by whom he received the blessing of liberty, he would vote with his former oppressors, thereby placing them in power in all the southern states.

Mr. Bachtel did not live to see his prediction fulfilled; yet the grass had not grown upon his grave until the danger he foresaw in 1865

burst upon the country, making it necessary for senators and congressmen to stump the South in order to save the negro vote to the Union party. The toadyism of the politicians of the South showed to what extent they were willing to go to control the freedmen's vote; and the facts, so far as known, lead us to the conclusion that, away from the large cities of the South, the Republican party can not depend upon the earnest support of the negro. Mr. Bachtel said it would be so, and men laughed at his "fears." He was anxious to vote for the report of the committee without the amendment, and felt sore that he could not do so.

He inferred, from the action of those favoring the amendment, that they intended to make him vote affirmatively, or else place him in a false position before the church, and so expressed himself to his colleague. At his request the writer prepared a paper embracing his objections. On the following day, after the roll was called and the journal approved, under a question of privilege, the paper was read, and the request made that it be spread upon the journal, and published with the pro-

ceedings. This provoked a spirited discussion, during which Mr. Bachtel said: "I am honestly opposed to the amendment, but in favor of the report of the committee, and wish to vote for it. I do not think any less of my brethren who differ with me. I can love and pray for them, and hope they will do the same for me." Said one of the bishops: "That man has a true Christian spirit." The conference, for some reason, reconsidered the report of the committee, divided the question, and then enabled Mr. Bachtel to vote for the original report. He however, thought best to vote against the amendment.

He now expressed himself as being satisfied, as the conference had set him right before the church. He did not seek this because he courted popularity, but because he did not wish to be charged with that of which he was not guilty. He had fought too many battles for the doctrines of the report to be opposed to them now, and it was natural for him to be dissatisfied.

The conference adjourned on the 22d of May, and on the following morning we took a train for Chicago. We had a fine view of the

country, which is certainly grand in its seeming boundlessness. Mr. Bachtel had concluded at one time to go to the West to live. He said that he was too old to labor on the large fields among the hills of West Virginia. For this none could blame him, although every member of his conference felt unwilling to spare him.

On his return from General Conference he resumed his labors on his circuit, with more than his usual industry. The writer attended his second quarterly meeting, which was held at Sugar Grove. A very large audience attended all the time, and a number professed religion, and joined the church.

CHAPTER XIII.

Church trial—a new mode—happy issue—Mr. B.'s opinion and influence—raising money for the printing establishment—success—premiums—great revivals—building churches—mistakes had been made—a good report—his last—the music question—action of Conference—elected presiding elder—double work—dedication at Hartford City—Mr. B.'s dream—is sick—answer to secret prayer—hears his last sermon—reaches home—thinks he is sick unto death—makes a will—gets worse—says his work is done—is resigned—reason totters—talks about death—thankful for kindnesses of friends—sits at the table—death approaches—his advice to his family—sees beautiful fields—he crosses over the river—his age—his funeral services, as per request—his character—intellectual endowments—preaching—economy—action of the Parkersburg Conference—request of Bishop Glossbrenner—resolutions.

A serious difficulty had grown up on the Jackson Circuit, threatening the life of the church. A day had been appointed for an adjustment of the matter. The writer, as presiding elder, took Mr. Bachtel with him to act as counsel for one of the parties. He was chosen by the defendant, Brother Stutler being chosen by the plaintiff, and the class-leader acting as the prosecutor.

A large crowd had assembled, expecting, as before, to be permitted to hear all that was said and see all that was done. However, a plan had been agreed upon, and was executed, much to the chagrin of the scandal-lovers present. All were turned out except the committee, the parties with their attorneys, and the prosecutor. The testimony was all written, and read to the witnesses, so that there could be no mistake. This was a novel mode of trying an offense before the church. Persons called in as witnesses trembled as though they expected to meet a horrid specter in the court-room. The charges were not sustained.

A written agreement was drawn up and all parties concerned required to sign it, which they did. While they were putting their names to the paper, Mr. Bachtel asked the writer to sing a spiritual song commencing, "We'll join the Christian band and home to glory go," &c. While singing it, the presence and power of God came down upon the people. Some praised God aloud, while others wept. Those who had been in sharp antagonism during the trial, were brought together under the divine influence, and everything indicated that the difficulty had

really been dispatched. Said Mr. Bachtel, as we were leaving: "I don't think that you will hear anything more about this matter. Your mode of trial don't suit these people, and they will keep out of difficulty in the future." These people greatly venerated Mr. Bachtel, and his presence did much to subdue the angry feelings of the parties. So far as known, the difficulty has never been revived, and, it is thought, never will be in the future.

Mr. Bachtel's first work on his return from General Conference, was to set about raising his share of the publication fund. Sixty dollars was the amount required of his charge. To aid the work generally, the agents of the establishment offered premiums to those ministers who should first raise the amount assessed to their fields of labor. With his usual energy, he went to work and soon had seventy-five dollars, drawing the first premium awarded, which was an elegant copy of "Watson's Institutes." This he greatly appreciated.

A number of powerful revivals occurred at different points on the circuit. At New Haven fifty persons were added to the church; and the meeting at West Columbia resulted in

nearly sixty accessions. Several persons were converted in the pulpit—rather an unusual occurrence. The preliminary work of two new houses of worship was perfected. One of these houses was to be built in Hartford City. At this point we had some excellent members; but they had only a school-house in which to worship. Years before, a church had been erected, but at a cost so extravagant as to make it impossible to pay for it. The house was sold, and sadness filled the hearts of our people. Under the careful management of Mr. Bachtel, a new house was commenced and carried far towards completion.

At New Haven, one mile above, we had a good society, but had to worship in a school-house. Other denominations preached in this house, and frequently made their appointments conflict with Mr. Bachtel's, causing much unpleasantness. In view of this, he determined to build a house at this place, and during the year the work commenced. He also had heavy repairs made for the church at West Columbia, and built a small chapel at "Sand Hill."

The ninth session of the Parkersburg Annual Conference convened at Otterbein Chapel,

Jackson County, West Virginia, March 15th, 1866. Mr. Bachtel was elected chairman. He reported his circuit as follows: Members received, two hundred and forty-two; increase, two hundred and twenty-one; salary received, four hundred and eighty dollars and eighty-four cents; paid presiding elder, thirty dollars; collected for missions, seventy-seven dollars. Total collected for all purposes, one thousand eight hundred and sixty-three dollars. This was the best report of his life, and it was his last.

He was chairman of the committees on Grievances, Devotion, and Publishing Interests. The report of the Committee on Education was very sharp on the use of instrumental music in Otterbein University, an organ being used in the stated worship of the college. The report of the committee was in favor of removing it immediately. It was not the wish of the conference that the young people of the church who might attend the university should be taught that singing, as a part of the worship, was purely mechanical and intellectual, and not in any sense devotional and spiritual, and that it was wrong to sacrifice spirituality to

mere taste. Mr. Bachtel coincided with this view most heartily, and voted for the report. He believed in preserving the simplicity of our worship.

He was elected presiding elder at this conference. His district was small, embracing West Columbia, Jackson, Point Pleasant, Lubeck, and Raymond City. In addition, he had charge of West Columbia Circuit.

He undertook the double work reluctantly, as he feared that he could not take care of all the interests committed to him. He completed one round of quarterly meetings and commenced the second. The writer had promised him to hold two quarterly meetings for him, and received a letter requesting that one of them be held with the Point Pleasant charge, the last Saturday in July, and that on the first Sunday in August he would dedicate the church at Hartford City. We met in the church on Saturday. Both were sick.

On Saturday night we put up with Dr. Meek, and talked nearly all night. Mr. Bachtel was not only sick in body, but greatly depressed in mind, caused in part by the fact that there was a debt of six hundred dollars upon the church.

He seemed to have a presentiment of his death. Said he: "I am not superstitious, but I had a dream last night which has made a deep impression on my mind!" On being asked what it was, he answered: "I dreamed that I died and saw my body after I was dead, and I can't say now how it is going with me"—meaning that he did not know whether he would live.

On Sunday morning a fine audience assembled, summoned by the bell to come to the solemn service of dedication. After the sermon, in a comparatively short time, the house was *free*. Mr. Bachtel gave five dollars. Said he: "As I was going home, some time ago, I was called upon to marry a couple, for which I received five dollars. I did not know what to do with it, as I had not earned it. While praying in secret, the other day, it was impressed on my mind that I should give it to this church." Perhaps there was not one of that large audience that knew why he gave it.

In the afternoon Mr. Slaughter preached an excellent sermon on Christian Warfare. Mr. Bachtel listened with marked attention and was moved to tears, something unusual for him. This was the last sermon he ever heard.

After services he rode a few miles into the country. He reached home on Tuesday, and complained of being very unwell. He said to his wife: "I am sick, and I don't think that I shall get well." She told him not to be discouraged, as he had often been sick and recovered. Said he: "That is so, but I think that Time is going to wind up with me in this illness." On the following day he remarked to his wife: "It has been impressed on my mind that I ought to make a will, and arrange my business to suit myself."

Mrs. Bachtel told him not to trouble about his property, as he had but little to dispose of, and but few to give it to. He replied: "You have been a faithful and good wife. You have borne the toils of our hard lot, and have always worked hard; and if I should die without making such provision for your comfort as I can I would do wrong." On the following day he made his will and arranged all his temporal affairs. Scarcely had he finished this work when he was thrown upon his bed, and kept there by the severity of his illness.

He told his wife that his work was done, and there was nothing for which he desired to live

except herself. He was very patient in his affliction, saying that the religion he had preached to others comforted him in his illness. At times he suffered so much as to cry out in the paroxysms of pain. Said he: "I wonder how a poor sinner would get along under such circumstances, when it requires so much grace to bear what I suffer." A neighbor called and asked him how he was. He answered: "I think my work is done, and why should I want to live? I am more than fifty years old, and if I were to live twenty years more they would be years of sorrow and affliction."

The interests of the church occupied his mind. He said at one time: "I would like to go down to my circuit again, but it seems God has ordered it otherwise." Again: "I sometimes think that God has something more for me to do." And when reason had fled, which sometimes occurred, he spent a part of the time preaching. Sometimes he conversed with the old ministers with whom he had labored and suffered. He imagined that they were with him as in days of yore. He talked about the death of Rev. J. C. Bright, saying, he hoped that he

was a good man, and if he was, he was better off.

He was deeply filled with a sense of the kindness of his family, and said he would reward them if he could. At another time he said: "I don't know what to think of it; everybody who comes in prays that I may get well. They had better cease to pray for my recovery, and pray that, if it is the will of God, I may be soon taken away, and that without suffering so much."

About three weeks before his death he informed his wife that he wished to sit with them all at the table next day at dinner. He was assisted to the table, and such articles of food placed before him as he desired. It was the last time they all gathered around the family board. *His* seat has ever since been vacant.

He suffered but little for two weeks before his death. A gradual sinking of the system marked the approach of the end. He retained the use of his faculties to the last moment, and was wonderfully supported by the grace of God. When it was evident that he could live but a very short time, Mrs. Bachtel, who had been nerving herself all through his protracted illness, gave vent to her feelings in tears. Real-

izing that very soon her heart and life would be widowed, she felt that if cries and tears would keep him he should not go. Looking up calmly to his wife, and speaking with great kindness, he said: "Child, don't cry. Just think how merciful God is in taking me first. You can do better without me than I could without you; and there will only be a few days of separation. I will watch you as you come to the better land." Continuing, he said: "I want you to bury me at Otterbein Chapel. The property belongs to the church, and I think they will respect my grave there. I want Perry and Warner to preach my funeral. Perry I have known since he was a boy, and Warner is a particular friend." He called his son to him and gave him his last counsel, saying: "I want you to be a better man. O think of what I have suffered, and what I would be now without the grace of God to support me." He said to his daughter-in-law: "I have talked to all and would like to talk to you, but am too weak. If I live until to-morrow, I have something to say to you; but this much I say to you now: live a Christian."

He now lay with his eyes closed, and con-

tinued to sink more rapidly. Opening his eyes suddenly, he said, pointing with his finger: "What a beautiful grove I see! What delightful fields! O, if I can find a resting place in some corner of that delightful place!" He requested that his feet be washed. They informed him that they had been washed that day. He answered that it made no difference, he wanted it attended to again. While his foot was being washed he said: "*This is my last hour on earth!*" Why he had this done, or what he meant by it, will never be known. Mrs. Bachtel asked him how he felt. He answered, significantly: "All is right; I shall go to heaven!"

Again he closed his eyes for a few moments and then opened them and looked around earnestly at his wife. Said she: "Do you know me?" He answered: "Certainly I do, and love you, for you have been a good and faithful companion." He placed his hand up to his head as though he did not rest well on the pillow, and Mrs. Bachtel adjusted it. He then said: "That will do,"—his last utterance. He then folded his hands across his breast and died so softly that none knew just when he

ceased to live. God gave his servant a very quiet passage "over the river,"—a fitting close to a true and faithful life.

Thus died Rev. Jacob Bachtel, October 23d, 1866, aged 54 years, 5 months, and 16 days.

On the first Sabbath in December, Mr. Perry and the writer attended the funeral services at Otterbein Chapel. Mr. Perry preached a sermon founded on I. Thessalonians iv., 13-18. The writer followed with a sketch of the life and labors of the deceased. It was a deeply solemn time. At least two hundred members of the church were present, and occupied the front seats as mourners.

The character of Mr. Bachtel forms an interesting subject of study. He was strictly honest. None who knew him would be afraid to trust him in any business transaction. *He was truthful*, hating falsehood with a perfect hatred. If he ever detected falsehood in any man he at once ceased to trust him, or have confidence in him as a Christian. He was always careful to tell the truth. He was a man of incorruptible integrity. He could not be bought, nor in any way induced to betray the right. He cared not for popularity which could only be acquired at

the expense of his convictions of right. His piety was uniform, yet often tinged with melancholy. There was but little of the emotional in it, but much, very much, of sterling principle.

In the constitution of his mind the faculties of perception and reflection were nearly equally developed. He possessed a retentive memory, and a ripe judgment, and always separated the wheat from the chaff; and while the wheat was carefully garnered for future use, the chaff he had no use for whatever. It may be said of him that while he possessed no brilliancy of mind he possessed much solidity. His mind was well stored with much that was valuable in science, history, and theology. "A self-made man," left to choose unaided his textbooks, he showed a rare discrimination in his choosings. His early advantages having been very limited, he planned his own curriculum of study, and triumphed splendidly over the rigors of fortune. He showed great mental industry, and, as a result, left about five hundred skeletons of sermons, the coinage of his own intellect.

As a preacher, he followed no known model.

His sermons were sensible, practical, and tear-begetting, pregnant with thought, and the un-mixed blood of pure evangelism. The text was sure to be exhausted; every thought germane to the subject was examined. In the words of another, it may be said of him: "He did not startle with his brilliancy, nor lose one with his profoundness, but talked with such sweet, good sense on the incomparable themes of the pulpit, that he never wanted hearers, and always had his full share of admirers."

Mr. Bachtel was about five feet, eight or nine inches in height, with a slender, yet wiry frame, and an abundance of vitality and large flow of nervous energy; indeed he could no more be still than Bruin in his native forest. His eyes were blue, with considerable depth and keenness; and his forehead was rather high and bold, surmounted with heavy masses of bushy, iron-grey hair, showing no disposition to retreat, and projecting far over his eyes. As a whole, his countenance was interesting, and indicated benevolence, firmness, and economy. Though as economical as Martin Luther, who would not waste a straw because it might serve to thicken the thatch on

some poor man's cottage, yet he was not "stingy," but always ready to give to the unfortunate and needy, and for the furtherance of the gospel.

As a circuit preacher and presiding elder, he had no superior, and but few equals, in our church. As a financier he excelled, and was sure to have a good report from his circuit or district. His death has deprived the members of the Parkersburg Conference of a true friend, a pure and good man, and a wise and safe counselor. His modesty and good sense made him a favorite with all, and his conversational powers made him always welcome to the social circle. His death has left the conference, the church, and the world poorer in moral and religious worth, but has added another pure spirit to the "church of the first born" in heaven. Sometimes his sermons were exceedingly "*rough*." "Tom Paine," the devil, and his servants generally, got their due. He abhorred the vender of ardent spirits, as well as the drunkard who neglected his family and wasted all on strong drink. A friend once said to him: "Brother Bachtel, you use the word hell very often." He answered: "That word

just fits my mouth, and I love to speak just such words." In short, he had no utterances for itching ears.

The Parkersburg Conference, at its first session after the death of Mr. Bachtel, appointed a committee to prepare a suitable paper on his death. The following report was read before the conference, and adopted:

WHEREAS, In the providence of God our dear Brother and fellow-laborer, Rev. Jacob Bachtel, has been taken from labor to reward; and, whereas, he was never known to do or say anything to bring reproach upon the holy office of the ministry; therefore,

1. *Resolved*, That in the death of Brother Bachtel this conference has lost a safe counselor and an indefatigable and able minister of the New Testament.

2. That, as a conference, we feel that we have sustained a great loss, one not easily repaired; but, remembering the example of our departed brother, we will gird ourselves anew for the battle and seek to die as he died, with our faces to the foes of Christ,

3. That Bishop Glossbrenner preach a funeral sermon on the death of Brother Bachtel, before the conference, March 17th, 1867, at 10½ o'clock, and that he be requested, also, to furnish a copy for publication.

4. That, as a testimonial of our regard for the memory of the deceased, the ministers and members of this conference will place a monument, with suitable inscription, upon his grave.

5. That a committee be appointed, in the usual way, to prepare a biography of Brother Bachtel, which, with such a number of his "skeletons of sermons" as may be deemed proper, shall be published in book form.

6. That we give all the people among whom he labored the privilege of assisting to perpetuate his memory in marble.

7. That to the bereaved wife and son of Brother Bachtel we tender our warmest sympathies, praying that the family sundered by his death may be reunited in the mansion house of our heavenly Father.

8. That a copy of the above be furnished the family of Brother Batchtel, and be published in the *Religious Telescope*.

In compliance with the third resolution, Bishop Glossbrenner preached the sermon found in the next chapter.

CHAPTER XIV.

A funeral sermon, delivered at the session of the Parkersburg Annual Conference, March 17th, 1867, on the occasion of the death of Rev. J. Bachtel,

BY BISHOP GLOSSBRENNER.

TEXT—"And his disciples came, and took up the body, and buried it, and went and told Jesus."—MAT. XIV., 12.

These words we find in connection with the death of an eminent minister of the gospel; one of whom it was said, "he was a burning and shining light." John was the one who should come in the spirit and power of Elias. Like Elias, John was bold in reproofing sin; and it was on account of his boldness in reproofing Herod for his adultery that he incurred the displeasure of Herod's wife, who sought his ruin, and was successful in causing his death. Then it was that "his disciples took up the body and buried it, and went and told Jesus."

The persons here spoken of were the disciples of John, who had sat at his feet to hear him preach, and were his companions and fol-

lowers; who had received great benefit from John's preaching, and were the same as his children. What was their conduct?

First, they took up the body and buried it. Abraham, when Sarah died, purchased the cave of Machpelah, within whose consecrated walls her ashes might securely rest; thus early in the history of the world teaching us the lesson of tender regard for the bodies of our departed friends. The disciples, following this lesson, took the body of John and buried it. It is then plainly the teaching of the Bible that we pay our tribute of regard to the spot where the forms of loved ones rest, and from which, at the coming of Christ, they shall arise to eternal life.

Second, "they went and told Jesus." Him they knew to be one that their master, John, while he lived, had testified great regard for. He was the forerunner of Christ—he had preached Christ. They knew that Christ had a most tender regard for John, and had put great honor upon him. He came to John to be baptized.

It was now a sorrowful time with John's disciples. When they were bereaved of their

teacher, whose instructions to them were so kind, and the manner of whose death was so tragic, they were like a company of sorrowful, distressed, bereaved children; and what to do they knew not, unless it was to go to Jesus with their complaint.

When any are removed by death who have been eminent in the work of the ministry, such as are bereaved should go and tell Jesus.

The question is, "Was our beloved brother such a minister?" That this question may be answered satisfactorily, we will endeavor to notice:

I. WHAT WE KNOW OF HIS CHARACTER, LABORS, AND SUCCESS AS A MINISTER OF CHRIST. And while I shall give such a representation of the character of our deceased brother as facts will justify, let us carefully examine ourselves, and see how far our lives correspond with those traits of his character which are worthy of our imitation.

1st. We will notice his awakening and conversion, in other words, his Christian experience.

Having been blessed with the teachings and example of Christian parents, our brother

was, when quite young, brought to see the deep depravity of his nature, and the importance of an experimental interest in the atonement of Christ. His conviction was deep and pungent. He saw the exceeding sinfulness of sin, and was led to exclaim: "O, wretched man that I am; who shall deliver me from this body of death?"

During the time when, as a penitent, he felt the burden of sin resting upon his soul, in public and in private, at home and abroad, by night and by day, he ceased not to call upon Him who was able to deliver. He had learned that no works of righteousness of his own could save him; that reformation was not enough; that forms and ceremonies could not take away his guilt of sin. He therefore continued to seek until, by faith in Christ, he experienced the "washing of regeneration" and "renewing of the Holy Ghost." Oh! that was a joyful hour when, by faith, in Christ alone, he was justified from these things from which the law could not justify him. His conversion was clear and powerful. Venturing the interest of his deathless soul upon Him who died for us; who bore our sins in his own body on the tree; and in whose blood complete redemption would be

found, and the forgiveness of all sins, he was led to exclaim :

“ My God is reconciled,
 His pardoning voice I hear ;
 He owns me as his child,
 I shall no longer fear.
 With confidence I now draw nigh,
 And Father, Abba Father, cry.”

Oh, my brethren! talents, education, eloquence, all will not make us successful as ministers of the New Testament unless we are in the possession of an indwelling Christ. To an unconverted, unrenewed man God would say: “What hast thou to do to declare my statutes?”

2d. His exercises of mind with regard to the work of the ministry.

It was but a short time after our brother's conversion, that he felt impressed that he had more to do than simply to work out his own salvation. God was revealing to him that he was to become a minister of reconciliation to others. He felt that he was unworthy of so high a calling; and so low an estimate did he place upon his qualifications for this great work that, had it not been for others, who were regarding him with great interest, perhaps he

might have done as others have done who had like impressions, but who were disobedient to the heavenly calling, and whose usefulness as ministers was lost to the church and the world.

At the time of Brother Bachtel's conversion, young men who were brought into the church were particularly noticed and cared for by their older brethren. Their gifts, graces, and qualifications were not overlooked. They were noticed, encouraged, and on suitable occasions they were led to exercise their talents. Thus, while the spirit of God was impressing upon the heart of our brother that God had a work for him to do, the older brethren took him by the hand, counseled, and encouraged him, until at length he was induced to enter the ranks of God's ministers, there to labor and toil till removed by his Lord from labor to rest.

My brethren, while we acknowledge the importance of education, and while we should give our countenance and support to the institutions of learning among us, we must not forget that God can, and does, use many as ministers who have not had the advantages of a collegiate education. God does not only use

them, but he makes them pre-eminently useful in winning souls to Christ.

3d. Brother Bachtel was diligent in using the means placed within his reach for the improvement of his mind. That he gave attention to reading; that he was a scribe well instructed in the kingdom of heaven; was evinced in the sermons we heard him preach with so much profit to ourselves and others.

As a faithful servant, he diligently sought the qualifications necessary to enable him properly to perform the work to which his Master called him. So well did he improve his time in reading, meditation, and prayer, that not only did the common people hear him gladly, as they did the teachings of our divine Master, but the wise and learned were instructed, and profited by his teaching.

Brother Bachtel was a man of general reading. While the Bible was to him the great text-book, in which he found "all the words of this life," that were able to make men wise unto salvation, yet so general was his reading, that he was ready to converse intelligently on any subject that might be introduced by his brethren, or with those with whom he might be associated.

We can see, from the example of our brother, what progress can be made under the greatest disadvantages. When he entered the ministry he had an education such as could be obtained in the common schools of the country. He was placed on a field of labor extending over a large territory, and had many appointments to fill and much pastoral labor to perform. With limited means to procure books, such as every minister should have, he yet, by properly economizing his time, became one of our most acceptable and useful ministers. Is it not frequently the case that those who have the means and opportunities under-value and neglect them, while others, who desire to excel, are denied these advantages? But diligence and prayer conquer the hardest things.

A man who has an intense desire to obtain knowledge will not be idle. This desire will create the helps it does not find. It will keep open the eyes and ears, and by lively action, and habitual attention, will multiply intellectual stores. It will render every place a school, and suffer nothing to be lost. Especially, my young brethren, you who wish to render yourselves respectable and useful by the cultivation of your

minds and acquisition of knowledge, be encouraged. See what others have done, who never enjoyed the advantages of a classical education, regular tuition, and ample libraries. That which has been done may be accomplished, by assiduity and the divine blessing.

4th. As an itinerant minister, he made full proof of his ministry, and faithfully performed the work of an evangelist. No difficulties intimidated him; no privations swerved him from his purpose; no opposition from the wicked deterred him; no worldly considerations caused him to quit the field.

He entered the ranks of the itinerancy when in the vigor of youth; and with an unfaltering purpose to "fall at his post," he continued in the work, until the Master said: "It is enough; come up higher." He was satisfied that if the masses were ever reached it would be through the labors of the itinerant ministry. And it is true that if the system of the itinerancy should be given up by this church, and several of our sister denominations, many, very many, would be deprived of the labors of a living ministry.

Brother Bachtel, therefore, when he entered the Virginia Annual Conference, declared his

purpose to uphold the itinerant plan. Was he faithful to his promise made to the conference? Let his labors and privations as an itinerant, for upwards of thirty years, answer. Never was he known to refuse an appointment given him by the conference. If appointed to some far-off mission, or poor circuit, or was called to fill the office of presiding elder, it was all the same; he went cheerfully to his work, trusting in God for success. God was with him, and made him a blessing to the people. Every interest committed to him by the church was attended to; and never did he leave a field of labor in worse condition than he found it. His praise is in all the fields of labor traveled by him; and hundreds will rise up at the last day and call him blessed.

5th. His manner of preaching was plain and pointed. Whether men smiled or frowned, he fearlessly declared what he believed to be the teaching of the divine word. The intemperate, and all who were engaged in the unholy work of manufacturing or vending ardent spirits, whether professors or nonprofessors, were by him most faithfully warned. The profane, the skeptic, and the false professor, were often made

to tremble while listening to the words of warning that fell from his lips; while his whole soul appeared to be drawn out in desire for their salvation. He knew not "the fear of man that bringeth a snare." Spectators who gazed upon his lifeless body might have said what was said of John Knox: "Here lies one who never feared the face of man."

But, while in his earnestness and faithfulness he proclaimed against all the ungodliness of men, he did not forget the story of the cross. Often have we heard him in most delightful strains, with his heart filled with love for souls, and with feelings in sympathy with the large, loving, and compassionate heart of Christ, point the trembling sinner to the

"Fountain filled with blood,
Drawn from Emanuel's veins."

Yes! "he gloried in the cross of Christ." And at the altar of prayer, in the midst of those who were "weary and heavy laden," and were earnestly inquiring, "What must I do to be saved?" Brother Bachtel would be found laboring with, and praying for them.

My brethren, your work is not finished when you have delivered your message from the

sacred desk. Go to the stricken man whose soul is bound down under a load of sin. Pray with him; with him weep; instruct him; and when God, for Christ's sake, forgives his sins and appoints to him beauty for ashes, the oil of joy for mourning, and the garment of praise for heaviness, rejoice with him.

6th. To the young brethren he was a father and teacher. He took particular pains to correct their errors, to explain to them the great cardinal doctrines of Christianity, and encouraged them in their work. Since his death, I heard one of our most talented and useful ministers say, that if he had qualifications to preach with acceptability, and if he was useful in winning souls to Christ, he was in a great degree indebted to the kind teachings and faithful counsel of our dear brother.

7th. He was a man of sound and discriminating mind. In the quarterly, annual, and General Conference he was a prudent counselor. His opinions were treated with respect, even by those who differed with him. He never suffered a difference of opinion to destroy his confidence in his brethren, or lessen his esteem and Christian love for them.

8th. As a friend and brother, he was faithful and true. By him the character and reputation of his brethren were held sacred. Envy, jealousy, and spiritual ambition were not traits in his character. Yea! in all the relations of life, as husband, father, neighbor, and citizen, he exemplified that religion he so earnestly recommended to others.

9th. For some years before his death he was much afflicted; so much so, that his brethren would have thought it right and proper if he had sought a superannuated relation to the conference of which he was a member. At your last conference he told us that he had concluded to take no field of labor; but when he saw the greatness of the work before you in this mission-conference, and the scarcity of laborers, he told me he would try it once more. He received his appointment, as usual, with resignation. He went to work, and continued at it until the dedication of the church at Hartford City, which occurred August 4th, 1867, at which meeting he felt that his work was about done. He went to his home, no more to leave it until he was removed to the society of the "general assembly, and church of the first-born," whose names are written in heaven.

He was confined to his room for nearly three months, during which time he was calm and resigned; conversing freely with his brethren who visited him, with regard to his approaching dissolution. For him death had no sting; the grave no terrors. He could say: "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

"Life's duty done, as sinks the day,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies!"

II. THE REASONS WHY, UNDER SUCH DISPENSATIONS OF DIVINE PROVIDENCE, WE SHOULD GO AND SPREAD OUR SORROWS BEFORE JESUS.

1st. Christ is ever ready to pity the afflicted. It is natural for persons that are bereaved of any that are dear to them, and for all that are in sorrow, to seek some one to whom they can declare their griefs. They will seek some one who they have good reason to believe will pity them and sympathize with them. Christ is such an one above all others.

"One there is above all others,
Well deserves the name of friend."

Of Him it was said of old, before his incarnation: "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old."—Isaiah LXIII., 9. When he was upon earth in his humiliation, he was the most wonderful example of pity and compassion that ever appeared on earth. How often are we told of his having compassion on one and another! When he saw the multitude he had compassion: when he saw the man possessed of devils: when he saw the bereaved mother following her only son: when he saw the two blind men. And in Mathew XIV., 14th verse, it is said: "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." His addresses to his disciples were full of compassion: "Let not your hearts be troubled," &c. His miracles were most generally performed in behalf of the afflicted. No wonder then that the disciples of John went and told Jesus. No wonder that John's disciples, when bereaved of their dear guide and teacher, with hearts filled with sorrow, came to

him for pity; or that Martha and Mary, in their bereavement, came and fell down, pouring out their tears at Jesus' feet. They spread their sorrows before him. They were assured that he would pity them; and they were not disappointed, for he was most tenderly affected and moved at their tears.

He was one that could "weep with them that weep." Yea, it was divine compassion that brought him into this sorrowful world of ours, and caused him not only to shed tears of pity, but to pour out his heart's-blood for our happiness and salvation. When were any rejected who went to him for comfort? Now that he has appeared in glory, there is the same encouragement for bereaved ones to go and spread their sorrows before him. He is still "touched with the feeling of our infirmities," and in his members feels afresh what every member feels.

Afflicted persons love to speak of their sorrows to those who have had experience in affliction, or in heavy trial, and know what sorrow is. But there is none on earth or in heaven, who ever had such experience of sorrow as Christ. Therefore, he knows how to

pity the afflicted; and especially may we be confident that he is ready to pity those who have been bereft of a faithful minister. Such a bereavement is a calamity that concerns the souls of men. Christ has specially shown compassion for souls. It was for their salvation that he assumed our nature, and suffered and died. Appointing such an order of men as gospel ministers, and sending them forth to preach the gospel, is an evidence of his compassion for the souls of men. Because of his love for us, he hath appointed ministers to watch for souls. When such ministers, who have been successful in doing good to the souls of men, are removed from us, we are bereaved indeed, and should go to Jesus with our sorrow.

2d. Christ has purchased all that persons need under such circumstances. He has purchased all that miserable man stands in need of, in all his calamities. He has secured comfort for us under every sort of affliction. Therefore he invites all that "labor and are heavy laden," to come to him for rest. This invitation may be understood to extend to those who labor under any kind of burden of sin and sorrow, and to all that are "heavy laden" with

any grief, originating from any cause whatever. Broken, bleeding, and stricken hearts, ready to sink ; for such he has purchased divine supports and cordials. He has purchased all needed comfort and help for the widow and fatherless. He has purchased a sanctified improvement and fruit of affliction for all who come unto him and spread their sorrows before him. Are we afflicted in our bodies, or in our families? Are lover and friend removed far from us, and our acquaintance into darkness? Is the faithful minister removed? let us go and tell Jesus. He can make up our losses, and make "all things work together for good."

3d. Christ is able to afford all the help that is needed in the hour of trouble. His power and wisdom are as sufficient as his purpose, and answer to his compassion. He can support the heart under the heaviest sorrow, and give light in the hour of darkness. He can penetrate the thickest cloud with the rays of "heavenly light." He can give songs in the night, and turn the shadows of death into morning. As already stated, he can make up the loss of those who are bereaved by the death of the most eminent ministers. If the great

Shepherd and Bishop of souls is but present, how much more is this than enough to satisfy the want of any under-shepherd! Go, then, to Jesus. He has not only a heart to sympathize with you, but he possesses the ability to help you. He is able, abundantly able, to fill up the breach, and able to turn all our sorrow into joy.

Permit me now, my brethren, to apply what has been said, to the sorrowful occasion which has called us together to-day: even the death of that true servant of God, who has long been so faithful in the work of the ministry among you. There are many who may well look upon themselves as nearly concerned in this dispensation of God's providence, and sharers in the bereavement, all of whom should be directed by this doctrine to go and spread their affliction before Jesus, that compassionate and all-sufficient head of the church, and saviour of the body—that merciful and faithful high-priest, who knows how to pity the afflicted.

1st. It becomes the members of this church—the United Brethren in Christ—who have been bereaved of their eminent and faithful minister, now to go and tell Jesus.

A faithful and able minister of the New Testament—one that has, for a number of years, gone in and out among you, and who was instant in season and out of season, rebuking, exhorting, and comforting with all long-suffering and patience—has been taken from you. You know how earnestly and faithfully he proclaimed to you the word of life; how, as a father, he taught you the great lessons of the gospel. You know he selected the most weighty arguments, and motives, to enforce and set home those things which concern Christian experience and practice. You need not be told with what weight the welfare of your souls seemed to lie upon his heart; how, at your firesides, he conversed with you, and instructed you in the doctrines and practices of Christianity; how, in your troubles, afflictions, and temptations, you went to him for counsel and advice, and how freely and kindly that advice was given.

You know, too, his manner of addressing heaven in his public prayers with and for you. Oh, with what humility, faith, and fervency he applied himself to God, through Christ, when he kneeled in the sacred desk, as your

mouth to God, and interceded for you; and around your family altars, how he poured out his soul to God for you and your families!

But he is gone. You will hear his voice no more. You will see his face no more in this world. Therefore, go to Jesus, the living head of the church; the great bishop and shepherd of souls. Your faithful minister is dead, but the blessed Jesus lives for evermore. He lives to provide for his church, and to guide and feed his flock. Go to that Jesus whom your father preached. Go humble yourselves before him, that you did not more fully improve the lessons he taught. Go beg of him the sanctified improvement of this bereavement. Go to him, beseeching him to make up to the church this great loss. Go to him in behalf of those who are still spared to you.

2d. I now speak, on this mournful occasion, to the near relatives of the deceased, who are most deeply bereaved. The doctrine we are dwelling upon directs you what to do in this dark and trying hour. You should go and tell Jesus. Spread out your afflictions before an all-sufficient Redeemer. Particularly, I would apply myself to the companion of his youth,

who was a sharer of his joys and sorrows for a number of years, and who with our beloved brother endured the privations of an itinerant life. Suffer me, respected sister, in your great affliction, to exhibit to you a compassionate Redeemer. God has now taken from you that servant of his, who was the nearest and best friend you had in this world; who was your wise and prudent counselor; your affectionate and pleasant companion; who was so great a blessing while he lived to you and yours, and, under Christ, was so much the comfort and support of your life. You see, my sister, where your resort must be. Your earthly friends can heartily feel for you, and sympathize with you in your loss, but can not make it up to you. We must all confess ourselves, at best, to be but miserable comforters. But you may go and tell Jesus, and there you may have both support and reparation. His love and presence are far beyond that of the nearest and most affectionate earthly friend. Now you are bereaved of your earthly consort—you may go to a spiritual husband and seek his compassion and company. He is the fountain of all that wisdom, and prudence, and piety;

and all that tender affection and faithful care that you enjoyed in your departed consort. In Christ is an infinite fountain of all those things, and of all good. In him you may have light your darkness, comfort in your sorrow, and fullness of joy and glory in another world, with an everlasting union with your dear departed one in the glorious presence of the same Redeemer "in whose presence there is fullness of joy, and at whose right hand there are pleasures for evermore."

This doctrine also directs the bereaved and afflicted *son*, whose heart is filled with grief, and who now mourns a dear departed father, where to go, and what to do. You will no longer have your father's wisdom to guide you; his tender love to comfort and delight you; his affectionate care to guard and assist you; his holy example set before you; and his fervent prayers with and for you. But in the blessed Redeemer—your father's Lord and Redeemer—you may have much more than all these things. Your father's virtues, that made him so great a blessing to you, were but the image of that which is in Christ. Therefore, go to him in your mourning; go and tell Jesus; tell

a compassionate Savior what has befallen you. Heretofore you have had an earthly father to go to, whose heart was full of tenderness toward you. But the heart of the Redeemer is much more tender; his wisdom and love are infinitely beyond that of any earthly parent. Go to him; by faith lay hold of him as an all-sufficient Savior. Go to him; dedicate yourself to his service. Oh, may you find in Christ all-sufficient grace, not only to give you present comfort, but to enable you to follow your father as he followed Christ.

I now address the surviving members of this conference. We may well look upon you, my brethren, as in an especial manner concerned in this awful providence, and as sharing largely in this bereavement. You have great reason to bless God for the advantages you have enjoyed in serving in the gospel of Christ so long as you have, with our deceased brother.

As a son with a father, enjoying the benefit of his instruction, counsel, and example; you will often recollect the faithful and affectionate counsel he gave you, to diligence and faithfulness in your Lord's work; how often he assured you that you should have God's divine

protection and guidance till your work on earth would be ended. And now, brethren, God has taken him from you as he took Elijah from Elisha, and as he took John the Baptist, the New Testament Elijah, from his disciples. Therefore you are now directed what to do, that is, to go and tell Jesus, as did these disciples. In this conference you have a great work devolving upon you. You have him no more, who, while he lived, was a father to you, to guide and assist you, and who was always ready to take a part of the burden upon himself. Therefore you have nowhere else to go but to your great Lord and Master, who has sent you to labor in this part of his vineyard, where your aged brother labored so long, and so faithfully, to seek strength, and wisdom, and divine influence from him, and a double portion of that spirit that dwelt in your deceased brother. Let us all go to Jesus, and seek grace of him, that we may be faithful while we live, and that he will assist us in our great work, that when we are called hence we may give up our account with joy, and not with grief, and that hereafter we may meet those who have gone before us in the faithful labors of the

gospel, and that we may shine forth with them, "as the brightness of the firmament, and as the stars, forever and ever."

And now, servant of God, farewell! We turn away from thy tomb to mingle with thy spirit, and to transcribe the excellencies of thy life into our own. We hail thee! Thy warfare is accomplished. Thy tears are all wiped away. Thou hast reached him who was the end of thy conversation—Jesus Christ, the same yesterday, to-day, and forever. We rejoice that no man took thy crown. We rejoice that thou hast left a profession unstained by error or vice; that, after thy work was done, thou wast permitted in thine own quiet home to meet the last enemy. Thy dying pillow was not perplexed by those anxious forebodings that have tried the faith of many. The wife of thy youth is following hard after thee; and the son of her womb, and the son of her vows, we trust, is resolving, at thy hallowed grave, that she shall not travel alone. And thy brethren of the Virginia and Parkersburg conferences, with a host of others, are looking after thee, saying: "Our separation is only temporary. A time of reunion is hastening on. Farewell,

farewell! We shall soon meet thee in that world where the voice of mourning will be heard no more." Which may God grant, for Christ's sake.

CHAPTER XV.

Effect of sermon—a monument ordered—raising the monument—programme—the audience—description of the monument—inscription—he sleeps—ballad and music, composed by Professor Diddle-

The sermon of Bishop Glossbrenner had an excellent effect, not only on the members of conference, but upon all who heard it.

In accordance with the fourth resolution, Messrs. Hollister and Michaelis, of Marietta, Ohio, were employed to prepare a monument at a cost of two hundred dollars. It was to be made of Italian marble, and have two inscriptions. The contract was executed by these gentlemen elegantly, and on the 25th of September, a number of preachers from each district met at the Otterbein Cemetery, where

Mr. Bachtel is buried, to place, with appropriate ceremonies, this monument upon his grave. The following programme was arranged and carried out on the occasion:

1. *Master of Ceremonies*—LEWIS BUMGARNER, Esq.
2. *Leader of the Choir*—Professor DIDDLE.
3. *Singing*—"Bethany." West Virginia Lute; page 23.
4. *Prayer*—By Dr. J. L. HENSLEY.
5. *Singing*—"Fading Flowers." Page 108, West Virginia Lute.
6. *Reading Scriptures*—By Rev. J. W. PERRY. Psalms xc., 1-12. 1st Corinthians xv., 12-26. Revelations xix., 1-13
7. *Singing*—"Evergreen Mountains." Page 109, Lute.
8. *Laying the Monument.*
9. *Singing*—"Vacant Chair." Page 73, Lute.
10. *Address*—By Rev. Z. WARNER.
11. *Singing*—"Bachtel" Ballad, composed by Professor DIDDLE.
12. *Prayer*—By Rev. J. W. PERRY.
13. *Singing*—"Beautiful Land of Rest." Page 88, Lute.
14. *Benediction*—By Rev. E. HARPER.

A large concourse of people attended these ceremonies, and evinced a deep interest in all that was done. The monument is of Italian marble, surmounting a double base of polished sandstone. The height of the whole is about ten feet. There are two inscriptions covering the sides of the marble block on which the

shaft rests; one for the family, the other for the conference. The inscriptions read as follows :

REV. JACOB BACHTEL

Died October 23d, 1866,

AGED 54 YEARS, 3 MONTHS, AND 16 DAYS.

*He was a devoted husband, a kind parent, and consistent Christian ;
his example pure and just ; his conversation chaste ;
in trials he could say*

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." "My flesh shall rest in hope."

REV. JACOB BACHTEL,

Of the Parkersburg Annual Conference. Converted, and joined the United Brethren Church, in 1832. Licensed to preach in 1833, and received into the Virginia Conference in 1834, and continued in the active ministry nearly 33 years. He was a profound thinker, a wise counselor, and good preacher. Many have been led to Jesus through his labors.

FAREWELL! WE CHERISH THY MEMORY.

He sleeps sweetly in his quiet home in the beautiful valley of Mill Creek. He left in the church a reputation as pure as the marble that

marks his grave, and a record of usefulness surpassed by none who have preceded him.

We leave him in his humble grave, until the power of the resurrection shall touch his scattered dust, and remold it in beauty, and invest it with the undying energies of immortal life.

The following lines and music, composed by Professor Diddle, of the Parkersburg Conference, especially for the occasion, were sung with fine effect by the choir:

1. Through perse-cutions oft severe, He labored long with toil and care; To

2. On Zion's walls, his wonted place, He boldly stood, his foes to face, Nor

Chorus.

cultivate Immanuel's ground, He fought until with victory crowned.
We laid him in the

until death forbade him stay, Did he neglect to preach and pray. We laid him in the

silent tomb, He labors now on earth no more; Housed up in his eternal home, He's

silent tomb, He labors now on earth no more; Housed up in his eternal home, He's

resting on the golden shore, And in his starlit home above,
He sings of Christ's redeeming love.

resting on the golden shore, And in his starlit home above,
He sings of Christ's redeeming love.

3. His burning zeal no languor knew,
For Christ, his cause, his tempted few;
At home, abroad, where'er his lot,
His much-lov'd theme he ne'er forgot.

CHORUS :

4. We love him still—his memory's dear,
And oft we've brushed the fallen tear;
His words of kindness, truth, and love,
Will never from our hearts remove.

CHORUS :

5. His counsels, O! can we forget—
His kindness we remember yet;
As our instructor, teacher, friend,
We looked to him, nor looked in vain.

CHORUS :

6. He fought, but now the battle's o'er,
No conflict now, no trials sore;
His body lies beneath the sod,
His soul is resting with its God.

CHORUS:

7. His bosom friend is left awhile,
And John, his only, favored child;
They're traveling swiftly to the tomb,
And we with them will soon be gone.

CHORUS:

8. O Lord! help us thy will to do,
With boldness, zeal, and meekness too;
And then, with all our sins forgiven,
Conduct us to our home in heaven.

CHORUS:

CHAPTER XVI.

Skeletons of sermons, composed and preached by Mr. Bachtel.

The following skeletons of sermons were selected from his pulpit preparation, and are given to the public as specimens of his thoughts. He nearly always preached with notes before him:

THE RANSOMED OF THE LORD.—ISAIAH, XXXV., 10.

I. We notice: *Who are the ransomed, or redeemed.*

1. All men, in a general sense, have been redeemed from the curse of the law. 2. Those referred to have been redeemed from actual sin—"made free from sin."

II. We notice next: *The nature and extent of this freedom.*

1. It is freedom from the guilt of sin. 2. From the defilement of sin. 3. From the love of sin. 4. From the practice of sin. 5. From the power of sin. 6. From some of its consequences. 7. But not all of its effects. 8. In heaven this redemption shall be complete.

III. We notice: *From what they shall return.*

1. Temptation. 2. Persecution; affliction. 3. From the world. 4. From the grave.

IV. *To what shall they come? To "Zion."*

"Zion" means: 1. Sometimes Jerusalem. 2. The church. 3. Here means heaven. Heaven is: 1. A place. 2. A state.

V. *How shall they come?*

1. With songs. 2. With everlasting joy; all hearts will be thrilling with joy.

VI. *The result of their return.*

1. They shall *obtain* joy. 2. Of victory, in spite of determined foes. 3. Gladness; why glad? Sin and death are overcome, and they are safe. 4. Sorrow and sighing have fled away, seasons of afflictions are gone, never to return.

JUSTIFICATION BY FAITH.—ROMANS V., 1.

I. We inquire: *What is Faith?*

There are two kinds: 1. Historical—referring to the life and teachings of Jesus. 2. Evangelical—referring to the doctrines of Christ. 3. What is evangelical faith? 1. Assent. 2. Desire. 3. Trust. 4. The act of faith. Two errors—all the gift of God—all the act of the creature. It is both.

II. We notice: *The result of Faith.*

1. We are justified, while sinners are condemned. (1.) By the law. (2.) By the gospel. (3.) Spirit. (4.) Heart. (5.) All this by faith in Christ. 2. We have peace with God. Sinners have not peace; but hate God, and feel that he "is angry with them." (1.) This peace is in our hearts. (2.) In life. (3.) In affliction. (4.) In death. (5.) In eternity.

III. *These blessings are through Christ.*

Christ is our appointed Redeemer; uniting in his person perfect divinity and humanity. We are justified (1.) through his merit. (2.) Through his death, which is vicarious. (3.) Resurrection—the pledge of ours. (4.) Intercessions—which are constantly made for all, but especially for the penitent and believing.

THE RANSOMED OF THE LORD.—ISAIAH XXXV., 10.

Isaiah, in this chapter, gives us a glowing description of the purity and safety of the church, and in the text he gives an account of the final salvation of the church.

I. We will notice: *The meaning of the term "ransom."*

1. To redeem a captive by paying a price. 2. In a scriptural sense to redeem from sin and its penalty. 3. There are three kinds of redemption. (1.) Common or universal—from the curse of the law.—I. Timothy II., 6; Galatians III., 13. (2.) Special redemption—from personal guilt.—Titus II., 14. (3.) Eternal Redemption of soul and body.—Revelation XIV., 34.

II. Let us inquire: *Who are the ransomed, and from what have they been redeemed?*

1. All have been redeemed from the curse of the law, or original sin. 2. Was accomplished by the death of Christ. These have been redeemed from actual sin—have been made *free* from sin, and this, 1. By the blood of Christ.—I. John I., 7; Revelation V., 9. 2. This blood imparts holiness when applied by faith. 3. The blessings thus secured should be esteemed as above price.

GREAT SALVATION.—HEBREWS II., 3.

I. *The Nature of this Salvation.* Not temporal, but spiritual.

1. It is present. (1.) From sin. (2.) The power of the devil. (3.) From fear. 2. It is future. (1.) From hell (2.) In heaven. 3. It is a great salvation. (1.) Because of its origin; heaven a great place. (2.) Because of its author.—Hebrews V., 9. (3.) Because of its price—Christ's blood. (4.) Because of its design—the salvation of man. Because of 1. His faculties. 2. Researches. 3. Inventions. 4. Discoveries. (5.) Because of its effects. (6.) Because it is free—you need not buy it. (7.) Because it is universal. (8.) Because it is perfect. (9.) Glorious. (10.) Eternal.

But it is neglected. I notice:

II. *Some reasons why it is neglected.*

1. Some neglect it through unbelief. (1.) Atheist. (2.)

Deist. (3.) Jews. 2. Some through ignorance. 3. Others through pride. 4. Fear. 5. Shame. 6. Love of the world. 7. Inconsideration. 8. Procrastination.

III. *The consequences of neglecting this salvation.*

How shall we escape, 1. The judgment of God. 2. Damnation of hell. There is a hell, and the sinner *must* go there. There is no way to escape, or get out. The sinner can not swear out, or break out; nor can he bribe the jailor. He can not destroy himself. Your friends can't pray or help you out.

CHRIST OUR LIFE.—COLOSSIANS III., 4.

I. *The character described in the text.* Christ.

Who is Christ? The son of God. He is, 1. Divine. 2. Eternal. 3. Our Redeemer. 4. Our Mediator and Saviour.

II. *How is Christ our life?*

He is the author of, 1. Our rational life. 2. Spiritual life. 3. Eternal life. 4. He died and rose from the dead to give us this life. 5. He ascended to heaven, and intercedes for us that we may have this life.

He is the life: 1. Of our peace. 2. Comforts. 3. Joys. 4. Prayers. 5. Worship. 6. Of our happiness in heaven.

III. *Notice his advent.*

1. He will come. Proofs. 2. This will be the end of time. 3. How? With majesty and glory. 4. For what will he come? (1.) To put an end to time. (2.) The means of grace. (3.) To raise the dead. (4.) To judge the world. (5.) To destroy the wicked. (6.) To put a final end to the sorrows of Christians. (7.) To destroy the false hopes and pleasures of sinners.

IV. *Who shall appear with him in glory?*

1. Not the infidel; not the profligate; not the dishonest; not the formalist and hypocrite; not the unconverted and backslider. 2. But the true Christian. Those who have (1.) been raised with Christ; verse 1st. (2.) Who are dead with Christ, verse 3d. (3.)

Whose lives hid with Christ in God; verse 3d. 3. What is glory; and when and where shall we appear with Christ in glory? (1.) In judgment; when the true character shall be known—every disguise will be torn off, and all will know and appreciate the people of God. (2.) In heaven. Here they “know in part, but when that which is perfect is come, they shall know as they are known.”

APPLICATION.

1. Christ *will come*. 2. Are we ready? 3. All must meet the responsibilities of that hour.

 THE LOVE OF GOD TO MAN.—JOHN III., 16.

I. We will notice: *The object of the love of God*. “The world.”

1. What world, as there are many worlds? Not the sun, moon, nor stars. Not heaven. Not hell, for fallen angels and lost spirits are there. 2. But this world. (1.) The condition of it then—guilty, dark, and wretched. (2.) Condition of it now—hopeful, for God still loves it.

II. *The evidence of this love*. “Gave his” &c.

1. Prove the divinity. By his birth; his disputes with the doctors in the Temple; his baptism; his miracles; his prophecies; his resurrection. 2. To what he gave him. To poverty—“Ye know the grace,” &c. Temptation—tempted of the devil forty days. Persecution—Pharisees said he had a devil. Pain and anguish—in the garden, &c. Death—slain on the cross. 3. For what did he give him? To be our teacher; our example; our Redeemer; to save us from perishing.

III. Notice: *The nature of his love*.

1. It is disinterested. Jesus did not add to the essential glory of Deity. 2. Unmerited. Man had no natural claim, for all relationship had been broken off by man’s disobedience. 3. It is free. Without money and price. Free as the sun shines. 4. It is universal. “Whole world.” 5. It is unparalleled. Such love was never known before. 6. It is wonderful and incomprehensible.

IV. *The design of God's love.* "That we," &c.

1. That we might not perish—might not taste the bitterness of the second death. 2. Have everlasting life. (1.) When? At the end of our probation; only spiritual life now. (2.) Where? In heaven. (3.) The nature of it—purity, knowledge, and power.

V. *How we may avail ourselves of the precious benefits of this love.* "That whosoever believeth on him," &c.

1. By faith. What kind? That which trusts God and Christ. 2. Without faith on our part, Christ's death is lost to us. (1.) In life. (2.) In death. (3.) In eternity.

Do we believe on Christ? If so, does this faith purify our hearts?

REPENTANCE PRECEDING THE JUDGMENT.—Acts

XVII., 30, 31.

I. *The nature of repentance.*

1. It implies knowledge of sin. 2. Sorrow for sin—godly sorrow. 3. Confession of sin—to God always, and to man sometimes. 4. Departure from sin—not cherish it. 5. A hatred of sin—to prevent a relapse. 6. Restitution. If you have robbed or wronged any—one must, if able, restore; if unable, express a willingness to do so. 7. Faith in the authority which requires it.

II. Let us inquire: *When we should repent.*

1. We can not repent in hell. 2. We can not repent at the judgment. It is improper there. 3. Should not wait till death. 4. Not until old age comes on. Then the brain has softened, and the habits are formed, and become congealed. 5. We should repent in youth. Then the mind is most susceptible of religious impressions. (1.) To this we are commanded. (2.) It is easier. (3.) It is better. We can avoid the crime and shame of a mispent life. (4.) Repent now. It is an accepted time.

III. *Who should repent?* "All men, everywhere."

1. Persons of all ages. 2. Of both sexes. 3. Of all classes, or mental grades. 4. Of all moral grades.

IV. *Why should we repent?*

For two reasons: 1. God commands it. What He commands is right. He has the authority. Man dare not resist. 2. Because of the judgment He has appointed. (1.) The time. (2.) Place—somewhere between earth and heaven. (3.) The judge—the man ordained.

Who are to be judged? 1. Men. 2. Devils.

The rule of judgment: Books are opened. 1. Book of conscience. 2. The law. 3. The gospel. 4. Life. 5. God's remembrance.

V. *The issue of the judgment.*

1. The people separated. The tenderest relationship will be sundered. 2. The truly pious will be rewarded. Having sowed "to the spirit, they reap life everlasting." 3. The wicked punished; driven away in their wickedness to a place of ever-expanding misery.

SINNERS STRIVING AGAINST GOD.—ISAIAH XIV., 9.

1. The Christian is a traveler; so is the sinner. 2. The Christian is a husbandman; so is the sinner. 3. The Christian is a soldier; so is the sinner.

I. Consider: *How sinners strive with, or oppose God.*

1. By denying his existence. The atheist does this. 2. By transgressing his law. 3. By opposing the gospel. 4. By opposing religious seriousness. 5. By disobeying conscience. 6. By rebelling against Providence. 7. By persecuting his people, (as did Saul of Tarsus). 8. By trying to prevent the spread of truth.

1. Many strive with God.

2. Why do men strive with their Maker?

1. The carnal mind is enemy to God.
2. Earthly pleasures intoxicate.
3. Present gratifications engross the senses. This is: 1. Shameful. 2. Ungrateful. 3. Unreasonable. 4. Wicked. 5. Dangerous. 6. Ruinous.

II. Consider: *The result of opposing God.* "Wo unto him."

1. Grief. 2. Sorrow. 3. Misery. 4. A withering curse. This curse the sinner will have to endure. (1.) In life. He suffers many physical and mental evils, which Christians do not. (2.) In death sinners die with certainty of endless suffering, torturing the heart and conscience. (4.) In eternity all is blackness. No white-winged angel of mercy will ever visit him.

CHRISTIANS HATED.—MATHEW X., 22.

I. *The persons addressed.*

Christ's disciples. They were Christians, and known. 1. By their faith in God's plan of saving souls. 2. Love for one another. Wear this as a jewel of the heart. 3. By their prayerfulness. 4. Good fruits, in which they abound.

II. *By whom are they hated?*

By: 1. Hypocrites. 2. Infidels. 3. Jews. 4. Mohammedans. 5. The devil. 6. Our relations, sometimes. 7. Hated for Christ's sake. Not for bad deeds.

III. *What they have to endure.*

1. Temptation, caused by men and Satan. 2. Persecution; misrepresentation. 3. Sometimes poverty. 4. Troubles. 5. Bereavements. 6. Affliction and death—"to the end."

IV. *The promise, "shall be saved."*

1. Saved from their distresses; from all that makes life gloomy and painful. 2. Saved in heaven; be surrounded with all its bliss, and beauty, and power. 3. Saved eternally. Nothing can disturb or destroy the security of the "saints in light."





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