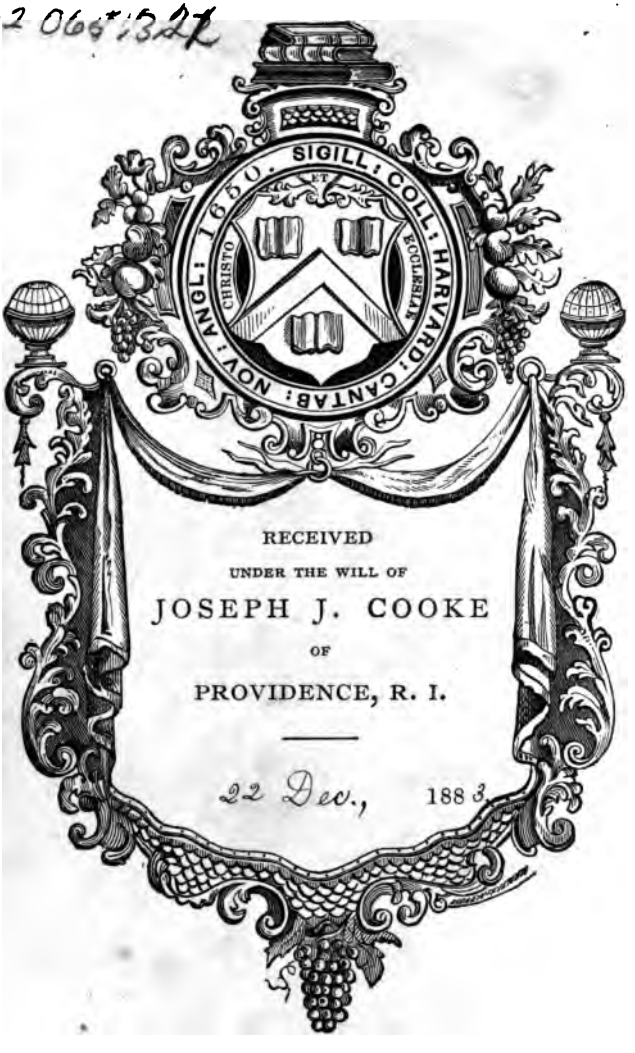

D. W. Clark

LIFE STORY

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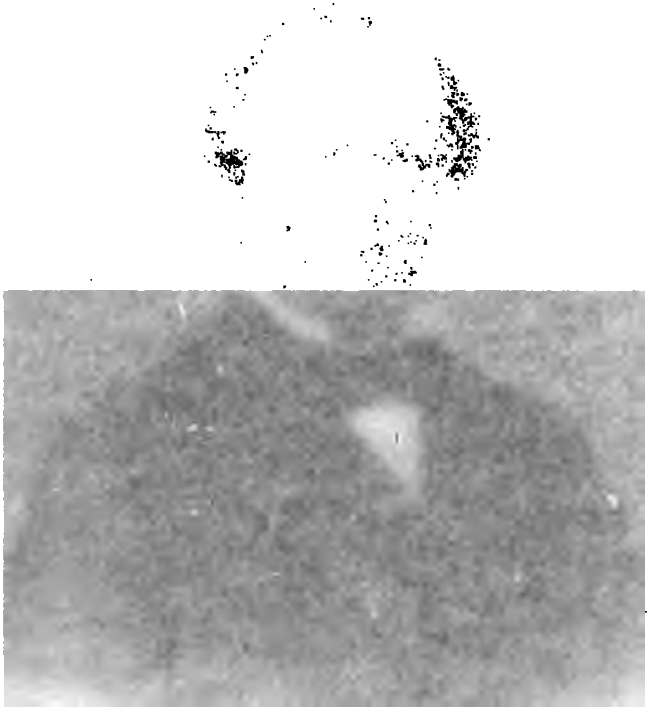

LIFE-STORY

OF

REV. DAVIS WASGATT CLARK, D.D.,

Bishop of the Methodist Episcopal Church.

COMPILED FROM ORIGINAL SOURCES.

BY

DANIEL CURRY, D.D.

NEW YORK:
NELSON & PHILLIPS.
CINCINNATI: HITCHCOCK & WALDEN.
1874.

TO

THE WIDOW AND SURVIVING CHILDREN,

OF HIM WHOSE HISTORY IS HERE NARRATED;

TO THE VENERABLE BISHOPS OF THE CHURCH, HIS COLLEAGUES,

AMONG WHOM HIS MEMORY IS ESPECIALLY CHERISHED;

TO ALL ITINERANT METHODIST MINISTERS,

WHOM HE LOVED WITH A BROTHER'S AFFECTION;

TO ALL YOUNG MEN STRUGGLING WITH DIFFICULTIES,

WHOM HE HAS ENDOWED BY HIS OWN BRIGHT EXAMPLE;

AND TO ALL AND EACH,

THE FRIENDS OF HUMANITY, THE PROMOTERS OF CHRISTIAN LEARNING, THOSE WHO CONTEND FOR THE TRUTH IN LOVE, AND ALL WHO LABOR FOR THE SALVATION OF SOULS AND THE EXTENSION OF THE REDEEMER'S KINGDOM AMONG MEN—

These Memoirs—

AT ONCE INADEQUATE AND APPRECIATIVE OF A CHARACTER OF GREAT SIMPLICITY AND RARE EXCELLENCE,

PREPARED AS A MEMENTO OF KINDEST PERSONAL RELATIONS BETWEEN HIMSELF AND HIS SUBJECT—

ARE MOST RESPECTFULLY DEDICATED BY

THE AUTHOR.

A WORD WITH THE READER.

A BOOK, like a person, ought not to assume that an apology is needed for its existence; and especially should not an author, in submitting his production to the public, condemn it in advance by telling of its defects. By doing so, prefaces sometimes place at disadvantage the work they introduce. On the other hand, both the author and his book may have need to propitiate that awful presence into which they come, often unasked, by modestly suggesting possible considerations that might, not improbably, be overlooked, and stating any facts that might be unknown, by which to disarm criticism and to secure a favorable reading. This is the purpose of this Prefatory Note, by reading which, before undertaking the severer task of compassing the whole volume, the reader will be the better prepared to appreciate what is here given, and the less unfavorably inclined in respect to some things which may appear to him as defective or imperfect.

The task of preparing this Memoir was undertaken by the writer two years ago, at the solicitation of the family of the deceased, himself being also impelled thereto by his high regard for its subject, and in view of the melancholy pleasure to be derived from the intimate communion with the memory of one so much esteemed that would be derived from the perusal of his personal memoirs and other literary remains. This compensation has been abundantly realized. The writer's acquaintance

and personal relations with the deceased date back to nearly forty years ago, from which time to his death there existed a good degree of intimacy between the two. The public career here traced has been an open one; and yet but few, it may be presumed, have kept themselves so informed respecting even that as to be able to recall at once its chief facts, while his private life, some knowledge of which is necessary to a proper estimate of the former, was necessarily known to but a few. The thorough sympathy, as to most points, which existed for so long a time between the writer and his subject, constituted no inconsiderable qualification for the work assigned to the former, which was further increased by an intimate personal acquaintance on the part of the author with many of the persons, places, and circumstances brought into notice, and used to illustrate the narrative. In view of these things, in connection with other influences tending in the same direction, the writer was induced to undertake the proposed work. How wisely this determination was reached, and how well the work has been executed, will be seen.

Among these other motives was a feeling that the publication of such a work would do good, and that it was called for by the demands of the case generally. If the remark is to be accepted as correct, that "the curiosity of the public demands the history of every man who has, by whatever means, risen to eminence," and that demand should be responded to, then this history is due to the public, and only a proper service is rendered in preparing it. All history, and especially the less general ones, as of churches or of occasional associations and movements in society, are, in the first place, chiefly biographic, and out of these more general histories are afterward drawn. It seemed, therefore, that the period of the history of the Church and the Times covered by the public life of Bishop Clark, and especially those things in which he was personally

concerned, were matters of sufficient importance to require their perpetuation in some permanent form. His surviving friends, some of them his associates and co-workers in these things, have the right to expect that his name and deeds will not be permitted to pass wholly into oblivion, which, with the decease of his contemporaries and the loss of unedited papers, would otherwise soon be the case. This book has accordingly been written to meet that demand, and to aid, if possible, in rescuing from complete loss many things now well remembered, but which would soon be hopelessly lost and forgotten.

But the writer has had to confront not a few rather formidable difficulties in the prosecution of his task. When he accepted this work he was occupied in the duties of a laborious and an engrossing office, which afforded him very little time or opportunity for any thing further. But as it was presumed that those duties would soon cease, it was commenced with the expectation that it would be carried forward and completed under more favorable circumstances, by his release from those exacting duties. That release, however, did not come, and the work has been completed after a very undesirable delay, and at a painful cost of labor performed in fragments of time and at unseasonable hours. Were it not a thankless act to ask indulgence on account of an imperfect performance, these circumstances might be pleaded in mitigation of the severity of unfavorable criticism upon the performance of the work. We are quite free to confess that more thorough researches, and also a complete revision of the matter, would have added to the value of the book; but with all that the public will feel but little interest, and therefore it must go forth as it is, with all its imperfections, to be estimated according to its proper worth.

In respect to some of the difficulties to be encountered and surmounted in the preparation of such a work, we may appro-

priate to our own case what we wrote nearly twenty years ago, in noticing the somewhat similar undertaking by Bishop Clark himself, "The Life and Times of Bishop Hedding:"

"To write the biography of a recently deceased person is always a difficult and delicate task. Time, the great arbiter and the only reliable judge of what ought to be remembered or forgotten, has not yet made his decisions. The newly gathered fruits are yet crude, nor can it be determined which will mellow into richness and which will decay in the process. It seems to be conceded that none but a friendly hand should compose such a work, and yet that very friendship may interfere with the cool and unprejudiced action of the writer. But when not only the individual in his actions and character is made the theme of disquisition, but the whole field of his relations are contemplated, and the related things in their connection with the subject of the memoir, the difficulty becomes greater in proportion to the greatness of the theme. Nearly all subjects of public interest have their partisan aspects, and upon any contemporary subject all who may be sufficiently interested to read a book relating to it may be supposed to belong to one or the other party. To discuss to the satisfaction of all parties the questions that must come under notice in such a work is quite impossible. If the writer pursues only the truth, without fear or favor, even were he infallible in his determinations, he can satisfy only those with whom he may agree. If he compromises the existing differences—the favorite method with some—he would probably offend all, and at the same time violate truth and right, for it is far from being the case that these always lie midway between extremes. Such are some of the difficulties to be encountered in such a work as this before us. How well the writer has managed them will be seen by a perusal of the volume itself."

The writer also found the materials out of which the memoir

was to be constructed—the part put into his hands—in a condition requiring much patient preparation; while other parts of it, covering large and important portions of the general subject, had to be made up from outside sources. A sketch of the parentage and early life of the subject, written by himself and coming down in broken sections, with wide intervals, to the time of his entering college, were among the papers used. Some very brief and fragmentary memoranda of later times were also found and have been drawn upon; but, for most of the whole period of the life here given, no attempt at an historical record was made by its subject. An "Itinerary" of the first episcopal visit to California and Oregon, and that only a daily annotation of personal affairs, is all of that kind of writing respecting Bishop Clark's episcopal labors that has been found among his papers. The lack of such specific matters has been made up as best it could be from a variety of sources, while much has of necessity been left quite unsupplied. His published sermons and speeches, and the accounts in the Church newspapers of public transactions in which he was concerned, and, better than all else, his letters, especially those to his family, have been fully drawn upon, and they have supplied a large amount of the most valuable information. It is believed that nothing has been put down as matter of fact that was not fully authenticated, nor any thing inserted that seemed to be calculated to place any one in a false or undesirable position.

It seemed to be necessary to not absolutely omit all notice of the unfortunate discussions in which the subject of these pages became involved with certain parties who survive him on the subject known by the term of "Christian Holiness." The matter was already a public affair, and its discussions occupied a considerable extent of space in several religious periodicals, including that of which he was then the editor. It is hoped, however, that the very brief account given in the biography,

without severe reflections on any one, may not prove unsatisfactory to any of the parties concerned. The writer is free to confess his concurrence with the views of the deceased, but he quite as freely concedes to all others the enjoyment of their own peculiar sentiments. But while giving a succinct, though very brief, account of a not inconsiderable affair, he has been careful to criminate no one in what was then said and done. Bishop Clark's reputation as a Christian and a minister became closely implicated in these points and the questions they involved, and therefore his biographer was not at liberty to pass over the whole matter in silence; nor, if he touched it at all, to say less than he has done. If the subject, as a matter of controversy, is now to be laid to rest, what is here written need not reopen it; if otherwise, to say thus much was necessary.

The writer is gratified at the opportunity here offered him for confessing his indebtedness for valuable aid in the prosecution of his work. To Rev. Dr. W. H. Ferris, of New York, the writer and his readers are greatly indebted for the matter out of which have been constructed the historical sketches of Bishop Clark's field of pastoral labor, and also for a variety of personal reminiscences. Rev. A. A. Gee, of Indiana, who was so actively and efficiently occupied with the opening of our Church's work in Middle Tennessee, and with whom Bishop Clark corresponded very freely and fully, kindly placed that correspondence at our disposal. Rev. W. C. Daily, of East Tennessee, also communicated valuable information, which enters into and greatly enriches the account of the stirring and highly important affairs connected with the reinstauration of our Church in that interesting field. Others also whom we may not mention by name have aided us in our work, and contributed not inconsiderably to whatever of value it may have, to all of whom we now tender our grateful acknowledgments.

SYLLABUS.

DAVIS W. CLARK, D.D.

BIRTH—CHILDHOOD—SCHOOL-DAYS.

IN that bleakest portion of the western borders of the Atlantic Ocean—that reaching from Cape Cod north-eastward to Grand Menan, at a point some seventy miles eastward from Portland, and more than twenty from the sea-beaten coast—is the rock, with its light-house, well known to all navigators of that region as MOUNT DESERT. Close into the shore against this point, so interesting to all sailors, is an island of the same name, separated from the mainland only by a narrow arm of the sea. This island is a portion of Hancock County, in the State of Maine, fifteen miles long and twelve wide; but so intersected by bays that its aggregate area of land is only about a hundred square miles. Its surface is uneven, being made up of steep rocky hills, with intervening valleys of small extent. Its coast-line is very irregular, with bays and inlets forming good harbors for shipping. To the eastward stretches Frenchman's Bay, a wide sheet of water studded with small islands, chiefly naked masses of rock rising out of the sea.

This island and its surroundings were discovered

and occupied by the French early in the seventeenth century; but the colony that was then planted here was soon afterward entirely broken up by Governor Argall, of Virginia. The country then remained an unoccupied wilderness for a hundred and fifty years. After that it was occupied by settlers from Massachusetts, but for the next hundred years its progress in population, wealth, and cultivation was very slow. But by degrees it became possessed of a hardy race of farmers and navigators, who carried on a successful conflict with nature, and grew into a sturdy and intelligent community. Within the last few years this rugged island and its adjacent lands have come to be a somewhat favorite resort for tourists and pleasure-seekers; probably, therefore, it may soon become celebrated among the noted places of the land. We write of it for quite another reason.

In the interior of this mountain island is a little dell, known to the people as Beech Hill Valley—only large enough for two farms. Like all other places of human habitation, it has its place of graves, and there the visitor may read upon a modest tombstone: JOHN CLARK, *died May* 2, 1857, *aged* 75 *years.* Near by another stone bears a similar memorial: SARAH CLARK, *died March* 24, 1844, *aged* 59 *years.* These two persons were the parents of Rev. DAVIS WASGATT CLARK, D.D., late one of the Bishops of the Methodist Episcopal Church. Near by the last resting-place of this venerable pair, and of others, members of their own and others' families, formerly stood a small log-house, now replaced by a larger and better dwelling, in which the future bishop was born

—February 25, 1812—and here he passed his childhood and youth. There, too, stands the little Methodist church in which the family worshiped, built after he had become a member of the little flock that gathered there.

The ancestry of the family was of an old Massachusetts stock. The paternal grandparents of our subject were of the town of Sharon in that State. His maternal grandfather—Davis Wasgatt—was born in Phillipstown, Maine, then a part of Massachusetts, February 28, 1751. He was married in early life to Rachel Richardson, with whom he lived in wedded life for sixty-seven years. He was a soldier in active service during the whole of the war of the Revolution, and participated in many of its bloodiest battles. After the war he made his residence on the island of Mount Desert, then but very sparsely populated. Here he became the chief man of his township, was town clerk, and also clerk of "the Society," (Congregational Church,) the latter, probably, the more considerable office. He was a justice of the peace for fifty years, and for a long succession of years he was chosen by his fellow-townsmen to represent them in the "General Court" of Massachusetts. Two of his sons were officers in the army during the later war with Great Britain, and still another was for a year and a half an inmate of one of the British prison-ships. The father seems to have been a man of superior intelligence and culture for his time and circumstances, and a life long exemplary Christian. As he lived near to the residence of his son-in-law, Mr. Clark, his grandson, who bore

his name, saw much of the venerable patriarch, and doubtless profited not a little by the association.

Soon after the return of peace—1815—a remarkable work of religion occurred in their sequestered island home. A Freewill Baptist preacher, who resided in some one of the more western towns along the coast, became impressed with the conviction that God had a work for him to do somewhere to the eastward. He accordingly took passage in a fishing-vessel, and was landed upon the island of Mount Desert. Here he began his mission, preaching to little companies gathered in private houses, and a remarkable religious awakening was the result. A large number of persons, including many of the hitherto most ungodly of the community, were converted. After a few months the stranger evangelist departed and was seen no more. Many of the converts became members of the Congregational Church, the only Church in the place; others, not relishing the harsh doctrines of predestination, to which they were required to assent in becoming members of that Church, maintained their Christian profession without Church-membership till twelve years later, when they formed the nucleus of the Methodist Episcopal Church in that place. The residents of the little interior mountain valley, especially the venerable Wasgatt, entered earnestly into the religious movements inaugurated by the stranger preacher. He attended his meetings in an adjacent neighborhood, and found his own heart warmed into a lively sympathy with what he saw and heard. He afterward induced some of the more gifted of

the converts to visit his own locality and to hold meetings in his own house. A great religious awakening resulted, extending over the whole parish, though the minister and some of the other Church officials stood aloof from the movement.

At that time the subject of these pages was a child of only four years, yet these things deeply and permanently impressed his mind. "Oftentimes," he states in a sketch found among his papers, "I found my heart 'strangely warmed' while the converts spoke of the love God revealed in their souls." The signs of these conversions, as remembered and related afterward, (though the name of Methodism had scarcely been heard among them at that time,) were substantially identical with those witnessed in after years. There were the same penitent humiliations of soul, the tears and groans, the agonies and confessions, that characterize the best kind of revivals at the present time. Both the parents of young Clark were drawn into the current of this gracious power, and both came at length to rejoice in the assurance of acceptance in the Beloved; and even their little boy was more than a mere spectator of the scene. A new order of things at once took place in the family. The paper before mentioned gives the best possible account of it: "The next morning, when breakfast was ready, the family gathered around the table as usual, when my mother directed us to 'wait and sit still,' and then my father craved a blessing on our food. After breakfast he read a chapter and prayed. This was the introduction of family worship, an event that has had much to do with se-

curing the divine blessing upon the whole household. After breakfast I followed my father into the field and asked him what these things meant. He then told me of the love of God in giving his Son to die for us, and talked to me so beautifully, as it seemed to me, upon experimental religion, that, though I have forgotten the words he uttered, I have never lost the impression the whole affair made upon me. It was then I first began to have some distinct notion about religion and the duty of being good, and of loving and serving God. Our mother taught us to pray, conversed with us about being good, and catechized us on Sunday evenings. As we grew older she encouraged us to read the Bible, and while quite young I read it through several times. Neither of my parents united with the (Congregational) Church, not subscribing to the doctrines then rigidly maintained in it, and required to be accepted by all its members."

This simple home-picture is full of lively and touching significance. Its indications of God's methods of carrying out his gracious purposes is also worthy of attention. Notwithstanding the ample provisions for its spiritual needs in the presence of a regularly organized orthodox Church, with its settled minister, the spirit of the community was not brought up to a point of deep earnestness in religion till it was aroused by the "irregular" ministrations of a stranger evangelist; and when he had come, though "the common people heard him gladly," most of the appointed Church leaders stood aloof from the strange and exceptional affair. No

doubt the divine Spirit acts, for the most part, through the usual agencies of the Church and ministry, but He is not shut up to these. There is also the fearful possibility that these may fail of their duties by reason of unbelief, worldliness, and lack of zeal for God's cause; and then in his infinite love, and by his sovereign right, the Holy Spirit operates by other and, to us, exceptional agencies. So it has ever been in the past career of the Church; and doubtless the same law prevails in the more circumscribed movements by which isolated and remote places have been visited with the power of grace, or single individuals converted to God. That the Spirit, by direct impressions, sends faithful men to perform definite acts for the salvation of men, there is neither lack of the direct evidence of facts, nor is there any thing strange in such facts, when it is remembered that God is ever actively and earnestly engaged in promoting the kingdom of heaven among men.

But a most impressive interest gathers about the household scene here laid open to our contemplation. There is, indeed, nothing strange or exceptional about it, and doubtless thousands of such family revolutions have occurred of which no earthly record has been made. But they are all registered on high. As when Jesus became a guest in the house of the chief publican of Jericho, and with him "salvation" came to that house; so into unnumbered families, whence he had long been excluded, has he come with his saving power, and with his incoming the entire household have become subjects of his grace, and from the newly-erected family altar has

gone forth an atmosphere of blessings to sanctify the whole. The seeds of grace which produced such rich and abundant harvests in the after life of the subject of these pages were planted and watered in the hallowed precincts of a Christian home. "From this time," continues the sketch already quoted, "through a period of ten or more years, I can directly remember strong religious impressions made upon my mind at different times. I prayed often in secret, and generally on going to bed I offered up a prayer. Sometimes I sought a place in the woods in which to pray, thinking if I could pray vocally I would be more likely to obtain the blessings I so greatly felt my need of. I was also powerfully wrought upon by the death of one or two of my youthful playmates."

The place of the family residence afforded but small opportunities for education, and its social advantages were not of a high order. The time of the public school was limited to two or three months in the year, and for even this short term, on account of the slender pay given to the teachers, they were not of an elevated grade. Most of the residents of the island were engaged in navigating the ocean, so that generally society was but partially organized, and its advantages were proportionately limited. And yet here, as elsewhere, these unrefined surroundings were not entirely without their advantages. Respecting them we find these reflections: "I am aware that I owe much of my intellectual character to the influence of the wild and hardy scenery of the place of my nativity. Books began very early to be a source of amusement to me. Accordingly, since

there was no room for selection, all works that I could lay my hand upon were devoured with the greatest avidity." Thus the child of plain New England parentage, poor, but independent and self-reliant, he grew up like thousands of other country boys, trained to labor, provided with a plain but limited school education, accustomed to see very little of society and knowing even less of the outside world, and of course not stimulated into precocious development and maturity. The period of his physical adolescence presented him a well-grown boy, lingering upon the verge of manhood as if fearful to engage in its duties and to assume its responsibilities. But even then, so he has told us, he felt the stirrings of the nascent manhood in his soul. He looked out upon the great world as revealed within the horizon of his vision, and longed for its highest enterprises. To his youthful imagination the calling of a seaman seemed to offer the widest and noblest career, and he accordingly aspired, in the ambition of a great soul, to become a sailor. It is interesting to contemplate such a youth, at the deciding point of life, almost determined to enter upon a course so unlike to that to which he at length gave himself, and which must have certainly made him something so widely different from what he became. That he would have succeeded in even that line of pursuits is more than probable, for he had in the elements of his character the almost certain conditions of success. Such a young man would have had but a short apprenticeship as a common sailor. He would have very soon commanded his own craft—whether a fishing-smack,

a coaster, or an ocean-going steamship, might have depended upon accidental circumstances; but whatever his place, he would have been the foremost of his company. The destinies of men, within their appropriate spheres, are chiefly the results of their own innate characters; their forms and degrees of growth depend largely upon their opportunities. But for an unlooked-for event that occurred at a most critical time in the mental history of our subject, not improbably he might never have escaped from the entanglements of his childhood and youth. But God had a wider field and a higher purpose for him.

The "Province of Maine" was from the beginning of the nation's independence reckoned an integral portion of the State of Massachusetts. Long before that event many adventurers from that State had settled within the "province," carrying with them, of course, their peculiar personal characteristics, and their religious and social institutions. After the return of peace the influx of settlers was largely increased, and much of the country, especially along the coast and on the navigable rivers, was occupied. But in those remote and sparsely-settled places it was difficult to sustain the social and religious institutions of more compact communities, and both schools and churches were comparatively feebly supported. The orthodoxy of Massachusetts was, of course, the dominant form of religion in the new country, though the Baptists, and especially those of the "Freewill" variety, early prevailed in those parts. A half century after the war of the Revolution, and

when Maine had become a distinct and considerably populous State, the religious provisions for the people were still very partial and inadequate, and in the absence of better religious opportunities there had occurred a wide and lamentable departure from both the faith and the morals of former times. A new and deeper religious awakening among the people had become a recognized necessity, and for this God was making provision.

In 1828 Rev. David Stimson was appointed from the Maine Conference of the Methodist Episcopal Church to Penobscot Circuit, with Rufus C. Bailey, a young recruit to the ministry, for his colleague. The mountain island lying just beyond the narrow frith had hitherto remained unvisited by the Methodist itinerants; but now it attracted the notice and awakened the missionary zeal of the young minister, who resolved to pass over thither, and, if it might be so, there to do something for the cause of his Master. He soon found his way to the sequestered inland dell, and there he preached Christ to the dwellers in that solitude. He found at once a people prepared to hear and accept his message. They who more than ten years before had received Christ under the ministrations of the stranger Freewill Baptist preacher, but had refused to unite with the Congregational Church because of the rigid dogmas of predestination to which they would have been required to subscribe on entering it, received him as a messenger from heaven. A small class was formed, which became the nucleus of a local Methodist Episcopal Church. Among its members were Sarah Clark

and her son, Davis Wasgatt Clark, then a youth of sixteen years.

These few sentences give the exterior history of certain apparently unimportant transactions and events, which, however, proved to be of the highest possible importance in their influences over the whole life and character of the youth referred to. Anterior in time, and infinitely more important than these, was the great spiritual and moral revolution of which he had become the subject. HE WAS CONVERTED, and made a partaker of the life-giving and renovating power of the Holy Spirit. The change thus wrought, though perhaps not then specially remarkable for any outward signs, became wonderfully fruitful of valuable results. It raised him to a higher plane of spiritual life; it showed him a new world with its more elevated conditions and richer opportunities, and he felt within his own soul new and more lofty, because they were spiritual and heavenly, aspirations, while the grace that dwelt within him became his perpetual inspiration. So transformed and possessed, he entered at once upon a new career, the results of which were manifested in the life and character that we are now to attempt to delineate. Referring to this epoch in his history, many years afterward he wrote: "I record this era of my life with sincerest pleasure. I had designed, from early boyhood, to follow the sea, but this gave a new direction to the whole course of my subsequent life, as well as a new bias to all my thoughts and desires.

The season immediately following this great men-

tal and spiritual transition, though highly important on account of final results, is often without remarkable outward fruits. Wesley was a learner at Herrnhut before he became an Evangelist at Kingswood. Luther was hidden for months at Wurtzburg before his voice aroused all Europe and inaugurated the Reformation. Saul of Tarsus, after his wonderful experience at Damascus, disappeared from sight for a long time ere he appeared again as a preacher of the Gospel that he had before destroyed. And even our Lord, Christ himself, after he had received the descending Spirit, retired into solitude for forty days before engaging actively in his mission to mankind. The seed that is cast into the earth must have its time to germinate, and the plant to advance to maturity, that it may perfect its fruit; and the time thus occupied in its germination and growth is most usefully employed. The mind of youth in its formative stages presents but little to awaken observation, and its growth and gains can be but imperfectly registered; and yet there are no other years of the whole life-time so crowded with the elements of the after life. So, though the only record of the history before us for the year next following the great event last recorded is, that he remained at home serving his father about the farm and the homestead, and attending, as opportunities offered, the gatherings of his fellow-converts, yet, probably, that, of all others, was the most eventful period of his whole career.

There is evidence, also, that the blameless conduct of the youth and his superior intelligence arrested the notice of the better portion of the little commu-

nity in which he lived. Late in the autumn of 1829, while yet under eighteen years of age, he was one day surprised by the receipt of a paper from the proper authorities certifying to his fitness and licensing him as a public-school teacher, and a few days later he was invited to accept the position of teacher of the public school of his native town. He accepted the proffered position with many misgivings, and discharged its duties to the satisfaction of all parties. But the return of spring made an end of his school-teaching for the season. Next we hear of him "turned fisherman for the spring." This was followed by a short term of summer school-teaching; then came a vacation, and school again at the advent of winter. During these humble engagements his early thirst for knowledge was greatly increased, and his longings for better opportunities than his island home afforded intensified. He had heard of institutions of learning at which his loftiest aspirations might be satisfied, but they seemed to be entirely beyond his reach. His father's limited means and large family shut out the thought of looking to him for the necessary pecuniary means, and no kind friend was near to extend to him the helping hand. He had only his own high purposes and strong will to rely upon, and by means of these he at length reached the elevation to which he aspired—a collegiate education.

About the end of the first quarter of the present century the subject of education began to be very favorably considered by the ministry and membership of the Methodist Episcopal Church. At the

time of the first organization of the Church academical education was recognized as an important department of its work, and a collegiate institution, under the direction of the Church's authorities, was projected and put into operation. But two disastrous fires, by which the school-buildings were twice laid in ruins, compelled a suspension of the school, and the pressure of other, and more directly spiritual, ministerial work diverted the attention of the Church from this department of its work for a whole generation. But through all this time the subject was not lost sight of by the best minds of the Church; though it should not be denied that the wonderful success that was achieved by the very partially-educated Methodist ministry, so largely surpassing that of the better educated ministers of other denominations, gave occasion for an undervaluing of education altogether. That, however, was only an incident; and if it was an error, it was both a natural and a harmless one. As soon as the Church was in a condition to engage in educational enterprises, her master-minds were prepared to lead her forward in that great work; and in this new movement New England Methodism bore a prominent part, though all other parts of the Church responded both heartily and effectively to her call.

In the history of the old Methodistic zeal for education, the name of Wilbur Fisk must ever occupy an honored place. It was he, more than any other man, that called out and set at work the agencies that resulted in the Methodist system of school education, both by his personal labors

and by his wonderful magnetic power over other minds. The advent of the Methodist periodical press was coincident with this awakened interest in the cause of education, and the first denominational weeklies then first bore into many a remote country home the news of the Church's movements, awakening strange aspirations in the hearts and minds of the youth of the Church. The impressions thus made upon many of the young people of the best families of Methodism were deep and abiding. The desire to obtain an education became almost a passion with many, some of whom, pressing over all obstacles, found their ways to the newly-founded Conference Seminaries, where they reaped incalculable advantages; and some going still further, made their way to the completion of a full course in college; of whom several are conspicuous in the Methodism of the present time.

This influence penetrated even to the remote hamlet of the mountain island where young Clark was then occupied in his humble pursuits, but with a soul that asked for something more worthy of himself. The news that there were schools patronized and controlled by his own Church, where the learning he so much desired might be obtained, greatly intensified his desires, and set his whole soul on fire for the pursuit. The apparent impracticability of the desired object seemed to be somewhat qualified, if not actually removed, when he was further informed that at the Maine Wesleyan Seminary young men were enabled to discharge a part of their necessary expenses by manual labor. The name of "Man-

ual Labor Schools" had a peculiar charm for such young men, and though not all was realized from that feature that was at first too ardently anticipated, yet great good came of it, and it is by no means certain that its early abandonment was either wise or necessary.

In the spring of 1831 young Clark, then about nineteen years of age, left his home and friends and proceeded to Readfield, the seat of the Seminary, and entered at once upon a course of academical studies. His father consented to the arrangement, though he could ill spare the services of his now well-grown and deftly active son. But he could give him only his blessing. A small sum, a part of the proceeds of his labors as a teacher, was his only pecuniary provision, and with a strong will and high hopes he went on his way rejoicing. He soon entered upon his duties, dividing his time between study and manual labor, the proceeds of the latter sufficing to pay for his board. The following summer's vacation was spent among the farmer's "harvesting." On the 25th of October the fall term closed, and he immediately returned to his home, there to resume his school teaching for the winter to replenish, by that method, his exhausted exchequer. His half-year's residence at the Seminary had taught him more than he had found in his text-books. He had looked out upon the great world and had caught a faint glimpse of the requirements and capabilities of life. "I begin," he wrote, "to revolve in my mind the idea of a collegiate education. But how shall I get it without money or friends to assist me? *What*

man has done man can do." In this last brief sentence is seen the character of the man, and the secret of his success in life is made manifest.

It is quite evident, however, that he was still unaware of the full measure of the difficulties of the work he had undertaken. Referring some years later to this point in his history, he remarked: "The question whether I should make an effort to carry my education still further than the academy had agitated my mind during the winter. A burning thirst for knowledge, a desire to operate in a wider sphere of usefulness, strongly impelled me onward. But how should I go, destitute of funds and of friends who were able to assist me, and but slightly countenanced by the ministry of the Church of which I was a member, though solicited by others to accept their favors? . . . I would not say that the neglect, the absolute discouragements that have been thrown in my way have to be encountered by all who are struggling in the midst of penury for an education, but I fear too little encouragement is given to young men who are destined for the Methodist ministry to qualify themselves for the work. And to the neglect with which indigent young men who are desirous of an education are treated, I sincerely believe may be attributed the complaint sometimes heard, that they turn out something else besides preachers." These thoughts were not merely the temporary ebullitions produced by the immediate pressure of his affairs; they were deep and permanent convictions, which remained and were effective in his later life. We shall meet them

again as we proceed, and then we may consider them more at length.

Though it may be conceded that such thoughts were both natural and honorable for one in his circumstances, it may be doubted whether the hardships he so much deprecated were not preferable to the easier path that he sighed for. There is a wonderful power in "hardness" to develop the manhood that may be latent in one. Some may, indeed, go down in the process; but probably these would not have accomplished much had they been carried by gentler treatment through their preparatory processes; while those that survive and conquer their difficulties are made better and stronger by their sufferings. It is, indeed, a very perplexing problem how the Church may best provide for herself a succession of efficient ministers. While the Methodist Episcopal Church was practically taking no thought for this interest, a goodly number of hardy and self-sacrificing, though for the most part uneducated, recruits to her ministry were received, many of whom, by diligent application, attained to a respectable scholarship, and became eminent as ministers of the Gospel. At length the Church provided schools in which young men might be educated for her ministry, but made no provisions for meeting the necessary expenses; and under that order of things a class of men were prepared for the service of the Church of marked ability, and remarkable especially for their force of character, of which class our subject was a distinguished example. It may be doubted whether the more favorable con-

ditions of later times have been more fruitful of good results in these things. The Methodist Episcopal Church has ceased to be the severe nurse to her aspiring sons that she formerly was; the care and tenderness now displayed is honorable to her, even though the comparative advantages of her new methods may be problematical. Perhaps it can never be settled beyond dispute whether eleemosynary provision for young men preparing for the ministry is an evil or a good. It is not difficult to make out a case on either side. That such helps are not a condition essential to success is demonstrated by the life-history that we are now tracing.

In April, 1832, young Clark returned to the Seminary with a settled purpose to persevere in his efforts till he should complete a full collegiate course. He saw and confessed the formidable difficulties that stood in his path, and yet, in the fear of God, and with a good share of self-reliance, he resolved to go forward. Hitherto he had given no attention to the ancient languages; he now provided himself with a Latin Grammar and Reader, and in due time presented himself before the head of the classical department, and began to work among its elements. As his case was a rather exceptional one, he was permitted to proceed somewhat out of course; and by studying for twelve or fourteen hours daily, with two or three hours of manual labor thrown in at midday, he made satisfactory progress. When admonished of danger to his health from such excessive labors, he would answer: "I am as rugged as any one yet. A great work is to be done, and great efforts are called for.

It must and shall go." After the summer vacation of five weeks he wrote: "School again commenced. During vacation I have done some work, (having turned farmer for a few days), studied some, and played some, and now with renewed zeal I return to my studies. My thirst for knowledge is unabated, but rather glows with more indomitable ardor as difficulties rise along my path. The hill of science is at all times steep and rugged, but to those who have to climb *barefoot* it is almost insurmountable. But go ahead I will, and will plant my standard on its very summit." At the end of another full term he again records his labors and successes, with a confession of thankfulness to the Divine goodness for all the benefits that he had received. Another winter was passed *at home;* spent as before, in teaching school.

At the end of the next spring and summer term (1833) he was so far advanced in his preparatory studies that it was thought he might be able to enter college; but he chose to remain at the Seminary a year longer, hoping a year later to enter a more advanced class. Late the next autumn, to help his straitened finances, he took a school at Lincolnville, which brought him into contact with a condition of morals and manners of which he had before known but little. His Note-book makes a sad showing for the new society into which he was there ushered. "Commenced school with about twenty scholars peeping at me from behind their books. I shall need some philosophy to hold out here; no social, scarcely any public meetings of any kind; the

mass of the people Universalists. If here may be seen the true tendencies of Universalism on the moral and social condition of community, I want no further testimony against it; it condemns itself. Why this disregard of the Lord's day? Why this utter contempt of all the institutions of the Gospel? I verily believe that there is very little to choose, as to its immoral and anti-religious influences, between Universalism and the rankest infidelity. Its blighting effects are felt through this whole region." At the end of twelve weeks he bade his Lincolnville friends adieu without regret, making a parting record: "May I ever be delivered from being cast into society where the star of Universalism is predominant. Had it not been for one good Methodist family, *my home*, I should have left before." The months of February and March (1834) were passed at his family home, and in April he resumed his place in the Seminary, where he remained till the close of the summer term, and then, after a brief visit to his parents, he set out for Middletown, Connecticut, there to become a student in the Wesleyan University.

The Wesleyan University, of which young Clark became an inmate, at the opening of the academical year 1834–5, was the first institution of collegiate grade established by the Methodists of the Eastern and Middle States. Its location was chosen as sufficiently central, and because of the gift by the citizens of Middletown of the grounds and buildings of what had been a military school. The college had been opened in 1831, under the presidency of Dr.

Wilbur Fisk, to whose zeal and labors the successful inauguration of the enterprise was chiefly due. Its first class, four in number, was graduated in 1833, a year before Mr. Clark entered the institution. His own graduation, which occurred only two years later, (1836,) was with the fourth class. The course of studies adopted from the first—though there was also an optional course for such as were not candidates for the regular degrees—was substantially the same with that prescribed by the best colleges in the land, and only those who completed the whole classical course could receive the regular collegiate diploma. Class standing was, however, determined chiefly by the studies actually pursued, and the examinations successfully passed; and the students were advanced in each department without respect to their standing in the others, and so it might happen that a student would at the same time be engaged in the studies of more than one class. This arrangement allowed the student who might be able to do it to bring up any part in which he might be in arrears, or even to "jump" a whole year in his course; but the utility of these arrangements has not been sufficiently apparent to induce the officers to favor their frequent use, and they have of late become almost obsolete in the practical administration of the institution. At the first a large part of the students pursued partial and optional courses, and of course failed to take their degrees. But with the progress of time the practices of the college have become more nearly conformed to the usual course of collegiate studies. More than a thousand

of its students have completed the full course and received the degree of Bachelor of Arts, of whom about one third have become ministers of the Gospel.

Mr. Clark's career in college was not marked by any specially noteworthy feature or event. He was examined at the beginning for admission to the Freshmen's class, but was allowed to recite with the class next in advance, making up whatever he was in arrears by outside labors. But his overwork soon told upon him, and he was at length prostrated by a fever, which unfitted him for labor for several weeks. But he rallied again, and renewed his efforts with his accustomed energy and assiduity, though taking very little part in any exercises beyond the prescribed routine of college duties. The examination at the close of his first year in college carried him quite through the second year's class, with a portion of the third, or junior year's studies, completed. Next year he ranked as a senior, and at its final examination, without special favor at any point in the whole course, he passed the required tests and was graduated with his class. His class standing was always creditable, but not the highest. He gave a fair share of his attention to every part of the *curriculum*, but, jaded by his overwork in preparing and covering nearly twice the ground allotted as a student's full work, he necessarily failed to do himself justice in them all. He was also compelled to forego many of the opportunities for self-culture offered to the faithful college student by reason of the too large requirements of the work he had undertaken.

The records made by himself of these two years

are few and brief, and their substance is soon given. It is a tale of almost absolutely unremitting labor, of application to severe studies, seldom interrupted from early morning till nearly midnight; of lessons learned and recited in almost unceasing succession; of lectures listened to and noted only to be pushed out of mind by the next duty pressing closely upon it. His sturdy physical frame carried him safely through the dreadful ordeal, and his acquisitive and tenacious mind responded grandly to the demands made upon it. He graduated with honors, and went forth from his *alma mater* a systematically and thoroughly educated young man. The struggle had been a severe and protracted one, but the result seemed at last to justify its cost.

SEVEN YEARS OF LIFE IN A SEMINARY.

ONLY a few weeks after his graduation at college (Sept. 4, 1836) Mr. Clark entered upon the duties of teacher in the department of mathematics of *Amenia Seminary*. An entry in his Notebook of that date indicates the state of mind in which he engaged in his new duties. "My responsibilities in my new duties I sensibly feel. Those who sustain the twofold character of teacher and minister of the Gospel have a double weight of responsibility resting upon them. To teach is pleasant; to trace the youthful mind through the successive stages of its development cannot but be pleasing and instructive." It may be noted that he speaks of the duties before him as including those of the minister of the Gospel, though at that time he had not even been licensed to preach; nor have we any evidence that up to that time he had ever attempted that form of public address. During his two years' residence at college his time and attention were so completely engrossed by his regular studies that he had no opportunity for any thing further; and yet it is quite certain that from the time of his first entering upon the work of acquiring an education he had in heart and purpose devoted his life to the ministry of the Gospel—from which high purpose he never swerved. And now that he was passing from

the subordinate position of a student to the more public one of a teacher, he evidently felt that the time had come for him to engage in what was to be the chief work of his life. The contemplation of that duty, now about to be entered upon, impressed his heart with a proper sense of the responsibilities it carried with it. Soon there were seen the fruits of these purposes and feelings, which grew upon him to his life's end.

Amenia Seminary, of which Mr. Clark now became an inmate and officer, was located in the town of Amenia, Duchess County, New York, eighty-four miles from the city by the New York and Harlem Railroad. It lies in a chiefly agricultural region, with an intelligent, enterprising, and orderly population. It was at an early date among the favored seats of Methodism, and at the time of which we write the Methodist Episcopal Church of the place was among the strongest local churches in all that part of the country. Among them were a number of men of confessedly superior character, one of whom, Mr. George Ingraham, came to be esteemed by his new friend as among the wisest and best of men, whom he loved while living, and sincerely lamented when dead. About the year 1834 the people of the town, both as citizens and Methodists, resolved to attempt the founding of a first-class Seminary in their midst, to be modeled after other already successfully-established Methodist seminaries, and to be conducted under Methodist auspices. The work was accordingly undertaken, and the school successfully inaugurated the next year. Rev. Charles

K. True, formerly of the New England Conference, was its first Principal. The seminary was for both sexes, with rooms and provisions for two hundred pupils—a complement that was soon reached and afterward surpassed. The financial basis of the corporation was a joint stock, and in that fact lay the germ of its future failure. Under the wise and unselfish administration of its original founders the Seminary prospered for a quarter of a century. Among its chief officers, which, however, were changed too often for its own best interest, were a large number of not obscure names, men whose reputations in the Church are second to no others, and nearly all of them *alumni* of the Wesleyan University. When Mr. Clark entered the institution Rev. Mr. True had just retired, giving place to Rev. Frederic Merrick, since so long and favorably known in connection with the Ohio Wesleyan University. Mr. Clark succeeded to his place after two years, and held it for five years—longer than any other either before or afterward. After him came Rev. Joseph Cummings, now President of Wesleyan University; the Rev. E. O. Haven, Gilbert Haven, and C. D. Foss—names readily recognized throughout the length and breadth of American Methodism. Few institutions of learning have been presided over by so many men of superior abilities, and under their wise and able management Amenia Seminary had a career of high prosperity. But with the lapse of time the wise and earnest men who laid its foundations, and for a series of years ordered its financial affairs, passed away, and no others of like minds

came after them to fill their places. Then the vicious element of the joint-stock system of government developed its evil tendencies, and the institution became embarrassed, and at length declined almost to extinction.

It is perhaps due to the founders of the institution and their successors in office to say that probably their reasonable expectations of substantial assistance from the authorities of the Church were never realized, and that their eventual failure may have been, at least in part, attributable to that disappointment. The New York Conference, within whose bounds the Seminary was located, though recognizing it as a Methodist institution, and commending it to the patronage of the people, and appointing official visitors to attend its anniversaries, neither took any part in its management nor contributed any thing to its funds. The whole history of the affair is instructive, though not altogether pleasing. It fully demonstrated the feasibility of maintaining a first-class seminary conducted as that was; and showed, too, that with all its favorable possibilities, such an enterprise may fail of permanent results.

About two years after his coming to Amenia (on July 25, 1838) Mr. Clark became the subject of the most important transition that can occur in a man's personal and domestic relations. On that day he was married to Miss Mary J. Redman, eldest daughter of Jesse and Frances Redman, of Trenton, New Jersey. Miss Redman had been a pupil at the Seminary during most of the time of Mr. Clark's residence there, and an acquaintance had grown up

between the preceptor and his pupil which became, at length, an intimacy tempered with mutual favor, and now ripened into matrimony. His Notebook again affords a glimpse of his views and feelings on that interesting and important occasion. He writes: "On this day I end my lonesome pilgrimage as a bachelor, and unite my fortunes and my fates with those of Miss M. J. R. . . . This has been a matter of deep reflection and solemn prayer on my part, and I doubt not on hers also. Thus far the Lord has led me on, and still he continues to bless and prosper me. I doubt not this last will prove his greatest blessing. O that we may walk in all the commandments and ordinances of the Lord blameless!" Of the value of the blessing thus conferred delicacy forbids any definite estimate. It is, however, only just, alike to the living and the dead, to say that more than his largest anticipations were realized—that his domestic life was eminently happy and prosperous, that the wife then given him both duly appreciated her high position in her new relations, and ever found her chief pleasure in doing the will of her husband, and aiding him in his professional and official duties, and in rendering their home the abode of domestic bliss. The heart of her husband safely trusted in her, and their children have risen up and called them blessed; and those who survive him, widowed and half orphaned, unite to bless the divine goodness that has ordered all their affairs.

The change in his domestic affairs, as noticed above, was followed soon after by an important one in his relation to the Seminary. Mr. Merrick, who

had been at its head for the two preceding years, resigned his place at the end of the summer term, and Mr. Clark was chosen to succeed him. "By the unanimous vote of the Trustees," he writes, "I am called to preside over this institution, and to-day I enter upon my duties. The Seminary has continued to flourish, and bids fair to attain to greater eminence. Many have been converted, and the general influence of this and other kindred seminaries on the interests of vital piety and sound learning in the Church is doubtless beneficial to a degree that has been but imperfectly appreciated. But these schools must be conducted on religious principles, and must have teachers of genuine piety, and not merely formally religious. Should this cease to be the case, these institutions will prove a curse instead of a blessing to the Church." This language indicates the spirit of mind in which he entered upon his new duties.

The whole term of Mr. Clark's connection with the Seminary was seven years, during the first two of which he filled the department of mathematics; and during the last five, while he was its Principal, he also had special charge of the department of Mental and Moral Philosophy, and English Literature. His administration of the affairs of the institution was eminently successful. The number of pupils was large, for such was its reputation that they were drawn not only from all the contiguous country, but from other States, and some from remote places. Though in name and in fact a denominational institution—though its policy was always entirely liberal

—yet its pupils gathered from the families of Christians of every name, and often from those of no religious associations. The grade of scholarship was high; a considerable portion of the male students were preparing for college; others went directly from the institution into business or to engage in professional studies; while in the female department a thorough course of both the solid and the ornamental branches of learning were pursued. Of the young men who there served their novitiate, and passed thence to more advanced studies elsewhere, are not a few whose names stand deservedly high on the register of professional and literary life. Without reflecting unfavorably on the labors of others, or depreciating their success, it may be said that those were the golden days of Amenia Seminary; and though the duties of his position were accepted by the Principal as a kind of enforced task, it is still quite evident that these were not unfaithful years of his active life. The youthful minds with which he was brought into contact were fashioned by his impress into nobler forms, and into many an opening understanding he was permitted to pour the light of truth, and to raise the spirits of those that waited upon him for instruction to higher and nobler aspirations. He also was thus brought into relations that enabled him to exercise over his pupils the most salutary religious influences. The Seminary under his administration was not only specifically a Methodist institution, but also and eminently an evangelizing power; for since its character and purposes were openly declared, there was no breach of faith

in bringing all its affairs within its specifically religious arrangements. These comprised not only the daily chapel services of the school, but also Sabbath exercises and social religious meetings. Of these the Principal was the recognized leader. Having been regularly licensed by the proper Church authorities as a preacher, he exercised his gift especially in the chapel of the Seminary; and though these services were designed especially for the inmates of the institution, yet they also attracted the attention of the townspeople, by whom they were largely attended and highly appreciated. A high state of religious interest was maintained, and extensive revivals among the pupils occurred at several times during his administration, and yet so judiciously were all these things managed that all tendencies to extravagance and fanaticism were avoided, and the youthful converts were speedily and surely confirmed in the practices and habits of the new life into which they had been so gently led.

Of Mr. Clark's life at Amenia he has left only the most meager records; we are therefore chiefly dependent upon outside sources of information for the materials of which to form a connected history of this period. The habits of hard labor and close study formed during his five years of school-going were here continued in use, though with some remission of the burdensome exactions before made upon him. For the study of mathematics, in which department he was first called to teach, he had shown a decided predilection during his undergraduate course; he therefore entered upon his new duties

with a decided zest. But not satisfied with the necessarily imperfect attainments reached through text-books and class recitations, he began to thoroughly revise his former studies in the pure mathematics, and to repeat from his own mental standpoint their problems and results. Among the fruits of this process was an original work on algebra, in a form suitable for a text-book for high-schools and colleges. It was issued from the press of the Harpers near the end of his stay at the Seminary, and met with a decidedly flattering reception by the public, and was adopted as a text-book in a considerable number of highly respectable institutions. It was his purpose to follow this with a similar work on geometry, and another on the higher mathematical analysis. But his change of occupation, and the larger demands made upon his time in his new calling, frustrated the design. A few years later the stereotype plates of the work were destroyed by the fire that laid the establishment of his publishers in ruins, and so ended the whole scheme. The matter is now interesting chiefly as illustrating his industry, and the thoroughness with which he was accustomed to deal with whatever he took in hand.

During the Summer vacation of 1839 Mr. Clark, with his young wife, made a hasty visit to the home of his childhood—to his parents, and sisters, and younger brother, whom he had not seen for three years. Of the journey thither there is an account among his papers; but not of the visit itself, nor of the return. Starting from New York at evening they were early next morning at Boston, where the

day was devoted to sight-seeing. The Common, the markets, Faneuil Hall, the State House, the Navy-Yard, and Bunker Hill were visited. "From the top of the State House," so he wrote, "we have a fine view of the city and its environs; the harbor and distant bay, whitened by the canvas of a thousand vessels. In the south, west, and north we descry beauties every-where dispersed over the rich and glowing country. Here towers the celebrated Heights of Dorchester; there rises, in sullen silence, the brow of Bunker Hill, and at its base lie its sleeping thunders. A little to the west we behold the shades of Academia, and in the far off north we can just descry the blue hills of the Merrimac." The evening found the travelers on their way by steamer for Portland. There they exchanged boats, taking one bound for Bangor, and on the evening of the next day reached "home." There the curtain falls. The privacy of that scene seems to have appeared too sacred to be laid open to other eyes. A little more than eight years before he had first gone out from that home, and beyond its watery boundary, into the great world. By each remove he had gone farther and farther away, and his returns had become less and less frequent; while the changes at the home he had left tended still more effectually to separate him from the associations of his childhood. It was well that his visit was made at that time; for there were events in the not remote future that would have rendered his visit far less pleasing. Then he came to bless the sight and to cheer the spirits of some who should see his face no more.

There is no lack of evidence that Mr. Clark's separation from the home of his youth caused him real sorrow, and that his heart often turned to its scenes with almost passionate longings. There is, indeed, in his papers, and there was in his most familiar conversations, a marked reticence upon the subject; and yet enough is given out to make it certain that lack of filial or fraternal affection was not the reason of this. That family was especially a private one. All its affairs were truly, but not in any invidious sense, homely; and the home, though it had much to endear it to its own, possessed very little that could be of any interest to any body else. Hence, while he cherished it and its associations, he found an instinctive repugnance to opening its sacred appointments to the unsympathizing gaze of strangers. But as it was the home of the youth of one whose name and history have become the property of the Church, it may not be indelicate to look a little more closely into that family circle, as it then was.

Both his parents were then living. He had also an elder sister, whom he sometimes names with a special warmth of expression. He had, too, a brother younger than himself. His grandfather, the venerable Davis Wasgatt, still lived, a patriarch of nearly fourscore and ten, yet still retaining in some good degree his mental and bodily vigor. His own father was just advancing into the afternoon of life—a man of threescore. It may be observed, however, that he usually appears, like Joseph in the pictures of the "holy family," a lay figure in the family group. The mother, too, survived; and with all a mother's care and tenderness,

looked with almost prophetic reverence upon the child of her solicitude and prayers, toward whom she found her heart drawn out with strong maternal yearnings to follow him in spirit into the great world upon whose turbid tide she saw him already embarked. It was into this sacred seclusion that the young minister of Christ came now to look upon some of his loved ones for the last time; and to which he brought his young wife, to see for once the sight that she might not look upon again. Already the young man had drifted into a new world, and was fast becoming a stranger to the home-scenes of his youth; and very soon more fatal changes were to cast their shadows over that quiet island home.

After his elevation to the chief place in the faculty of the Seminary, Mr. Clark exchanged the department of Mathematics, in which he had served for two years, for that of Mental and Moral Philosophy and English Literature. He was thus brought to act directly upon the most advanced minds among his pupils; and his own thinking and reading were drawn into a rather new and highly congenial range. His own mental bias inclined him to deep and broad contemplations, as well as to the pleasures of literary taste, and his new position called him out into that field of study; and to that class of pursuits he gave a large share of attention during the next five years. As was his practice all through life he did more than simply compass his present round of duties; he sought also to set in order, and prepare for the benefit of others, the matured results of his labors. His great

business was to develop and elevate the minds of his pupils, and accordingly his reading and meditations were directed along that line of thought. "Mental discipline," therefore, became his study and his calling, and he sought to find out and apply the best methods to that end. In the course of his reading upon that subject he became acquainted with a little treatise that greatly pleased him, and desiring to bring its advantages to others, he examined it thoroughly with a view to its republication. Afterward he determined to recast the whole subject, and make it his own, using freely, however, any part of that work that might appear to be available. This determination resulted in the production of a little volume —an eighteenmo of 320 pages—entitled "Mental Discipline," which was published at the Methodist Book Room in 1847.

The book treats especially of the best methods for acquiring and communicating knowledge, and of the characteristics of the really educated mind; and to adapt it the better to the wants of young men having the Christian ministry in view as their life-work, there is appended to it a topical course of theological studies for private students. Its aim is practical rather than speculative; and accordingly it attempts no keen analysis of the powers of the mind, nor, indeed, such a system of mental training as might be expected from any of the great masters of philosophy. It attempts, and accomplishes with a good degree of success what it undertakes, to set forth concisely and clearly the means by which any diligent student may become better than merely learned—educated,

mentally disciplined to acquire, enjoy, and communicate knowledge. The work was favorably received by the public, the press commended it heartily, and its large sales still more clearly demonstrated both its intrinsic value and its timeliness.

But during all these years of earnest devotion to his official duties as a teacher and governor of a large collection of young persons, his mind and heart were evidently drawn toward another, and, as it seemed to him, a still more sacred calling. When he went forth from the home of his childhood and directed his energies to the acquisition of a collegiate education, the office and work of the Christian ministry stood out before him as the objective point of all his efforts. His acceptance of the office of an instructor of youth was not as of something final, but rather as a midway step toward his ulterior object; and though it is evident that he enjoyed the work in which he was engaged, he felt that it was not altogether the sacred function toward which his heart was drawn; yet not improbably it was the best possible place for him at that time, though he was not entirely at ease in his position. To preach the Gospel directly and with constant purpose—to be occupied in the high duties of a chosen minister of Christ, and of the pastor of the people—he felt to be his paramount duty; and while out of that work his soul would not be at rest. While, therefore, the young and little-known teacher was thus occupied with his books and his classes, and with the oversight of the institution, the minister and author of the future began his work as a writer for the press by pointing out certain great needs

of the Church in respect to her provisions for recruiting the ministry.

In the *Christian Advocate and Journal*, in the latter part of 1840, appeared an elaborate and somewhat extended communication, headed "Education for the Ministry," dated at Amenia Seminary, and signed D. W. Clark. The subject was not wholly a new one, though it was evidently just then passing into new conditions. To the Methodism of the generation preceding that date there had seemed to be something dangerous and especially offensive in the idea of educating a young man by way of preparing him for the office and work of the Christian ministry, and although the Church had fairly committed itself to the cause of general education, yet the almost universally prevalent notion was, that any specific education for the ministry should not be tolerated. But the subject had not been much discussed for a few years, and there seemed to be a kind of repugnance to its agitation, and yet it could not be entirely quieted. The venerable Dr. Bond was then at the head of that paper; a man who in all things inclined to the side of "old-fashioned Methodism," as cherished and defended by the fathers of the earlier years of the current century, including especially their dread of human learning as a possible substitute for the baptism of the Spirit in the work of the ministry. Yet, with characteristic wisdom, he saw in the communication of his young and little known correspondent evidences of maturity of thought and force of reasoning that seemed to entitle it to a respectful hearing. He also had the discernment to

see, and the candor to confess, that the discussion could not be, and ought not to be, suppressed. He therefore gave place to the article, but with a prefatory note, partly deprecatory and partly defensive of his action. "We willingly give place to the following communication," he wrote, "although we confess that we do not agree with the writer in opinion. It is a subject which has long been pressed upon the consideration of the Church. The ministry and the membership are deeply interested in the discussion; and such a calm and dispassionate writer as Mr. Clark will not awaken undue feeling in those who are opposed to him. He presents his case clearly and strongly, and deserves a fair hearing." So heralded, the article went forth to the Methodist public.

The precise subject discussed was the desirableness of some provision being made by the Church "for the aid of indigent young men called to the ministry;" of which proposition the writer favored the affirmative side. This matter is so intimately connected with both the then existing state of the Church in its relations to the subject discussed, and to the writer's positions and feelings respecting it, that we can best illustrate our subject by reproducing a large part of the paper. After some general and introductory remarks the writer proceeds:—

1. The question is not whether the Church shall take the intellectual as well as moral education of the young under its fostering wing—whether she shall erect seminaries and found colleges. That question is already decided. The highest judicatory of the Church has spoken on the subject, and institutions of learning have sprung into existence in every part of the land. in whose halls the rites and usages of the Church are observed,

and piety and science go hand in hand. So far the Church has already decided and acted. She has taken a stand in behalf of education, and manifested her desire that sanctified learning should adorn the spiritual gifts and graces of her children.

2. Institutions of learning are already established; but, to a certain extent, they are accessible only to the rich. The indigent young man, by dint of industry and perseverance, may, it is true, pursue an extended course of education, but it must be under the most embarrassing circumstances. A large portion, or at least many, of our pious and talented young men, who would gladly avail themselves of the advantages offered by our literary institutions in hope of attaining to a more extended sphere of usefulness, are of this class. I speak from personal observation and positive knowledge when I speak of the numbers of this class, and the embarrassments they have to contend with.

3. Many indigent young men, who are moved by the Holy Ghost to preach the Gospel, feeling the embarrassments they must labor under if, without such an education as the spirit of the age demands, they stand up to instruct the people; and, at the same time, seeing that the acquisition of such an education is to them hopeless, shrink back from doing their Master's will, and turn aside from the great work to which they are called. They bring injury, if not death, upon their own souls; and their labors, which might have been blessed by God to the conversion of thousands, are lost to the Church and to the cause of religion. But is there no responsibility lying at the door of the Church in this matter? Can she neglect to cultivate the scion of promise; and then, when it withers and droops through want of reviving showers and genial sunshine, can she shake her garments, and say, "Verily I am guiltless in this matter?" Is it not the duty of the Church, which, under God, they are called to serve, to see that such have every necessary means afforded them for becoming workmen that need not be ashamed, rightly dividing the word of truth?

4. It may be urged that such as are called to the ministry, and are not able to meet the expenses of an education, should enter upon their work with such qualifications as they have.

And it is often urged in support of this, that some of our most effective and useful ministers were illiterate men. But does this prove that the great majority of young men who are in this day called to the ministry would not be more extensively useful to the Church and the world with the advantages of a literary, if not a theological, course of study, than without such a course? Let any man who is inclined to draw such an argument from the success which attended the labors of these worthy men ask himself, what could they have done toward rearing up and giving consistence to an extensive and durable *system* of benevolent operations, had there not been men of judgment, matured and disciplined by study—aye, matured in the halls of science—men of critical Biblical and theological knowledge—men extensively read in the literature and history of the Church—had there not been such men to systematize these operations, and to guard against the incursions of error and heresy? Such men there were in the Methodist Church; and to such men is she indebted, under God, for that wise and extensive system of government and discipline which secures unity in faith and action, and gives direction and efficiency to her ever increasing energies.

5. But there are many young men, and the number is annually increasing, who feel the necessity of an education to prepare them fully and properly for their work; and who, rather than give up the work to which they have been called, determine on a vigorous effort, "single-handed and alone," to secure its advantages. Many who thus set out encounter unforeseen and unexpected difficulties, and not a few turn aside to other employments. It is not that they became "too proud" to be Methodist ministers. It was the force of circumstances that bore them down. This is the plea with which they still the uneasy conscience, and excuse themselves. They plead the necessity of their case, and that by this they are absolved. Those who are capable of entering into the feelings or appreciating he circumstances of such, will not wonder that this is often the case, even with some who otherwise might have been devoted and useful ministers. I know that but comparatively few are aware of the embarrassments and discouragements under which the indigent student must labor, unless the hand

of benevolence is opened for his encouragement and support. Such offerings, however, I can hardly look upon as charities when they are made in behalf of those whose time and talents are to be devoted to the service of the Church.

6. But suppose no outward circumstances should prevent the indigent student from completing his course of study. There are many whose exertions are crowned with success in this respect; but they almost inevitably find themselves in debt; and thus, when their education preparatory to the ministry is completed, they find themselves groaning under a burden which precludes their admission to the regular work. Under these circumstances they are driven into other employments than that of calling sinners to repentance. They may be useful; but might they not have been more useful, if untoward circumstances had not given a new direction to their energies? They may eventually get into the regular work of the ministry; but will they not be likely to come with energies and talents impaired from having so long been bent in a different direction, and from the formation of local habits and prepossessions? Thus it is that institutions of learning too often become, like Tarshish of old, a place of retreat for too many Jonahs, fleeing from the presence of the Lord; but I do believe there is a serious and weighty cause for all this, which it is in the power of the Church to remove.

The writer of that article had evidently thoroughly considered his subject, which he here presents alike ably and fairly, as it appeared from his point of observation, though some may think that his view was partial and one-sided. To us, however, it is especially valuable for the revelation that it makes respecting his mind's exercises upon the subject at that important period of his life. His convictions were probably quickened and intensified by the remembrance of the things that he had himself suffered, and from a sense of the embarrassments that perhaps still obstructed

his way to his coveted calling. But apart from all personal and accidental relations there is great cogency in the arguments used, and the whole production, by its conciseness of statement and breadth of thought, indicates the mental and literary character of the man as afterward demonstrated. The mind of the Church was then unconsciously passing into a more advanced stage of thought; and while some were quietly pressing forward the advancing column, others, of different modes of thinking, though equally true to the best interests of the Church, and perhaps not less wise, saw in the foreshadowings of change only evil omens; and though time and events have in this case, as usual, decided in favor of the advocates of change, it is not therefore certain their opponents were altogether in the wrong.

The appearance of the article in question very naturally reawakened in the Church the discussion of the subject of ministerial education, and called out strong rejoinders to its positions and arguments. Foremost among the respondents was the venerable Dr. Bowen, of the Oneida Conference; a man of no mean force of mind, and possessed of very many excellences of heart and character. But he was a man of the past. He loved Methodism, especially for those accidents which were then certainly passing away. At that time he had not ceased to hope that the flood-tide of "innovations," so fearfully setting in upon "old-fashioned Methodism," might be stemmed successfully, of which, however, he was afterward forced to despair, when he sadly retired from the unequal conflict. He, accordingly, entered the lists against this

new doctrine, and earnestly dissented from the pleas and arguments of this disturber.

Respecting the policy of the Church in endeavoring to promote sound learning in connection with religious instruction and discipline, and of founding institutions of learning for that purpose, there was no controversy. The importance and desirableness of seeking to promote an advanced standard of education in the Methodist ministry was also conceded; the only points in dispute related to the extent of the demands and the best means for meeting them. One side asked for education *for* the ministry; the other for education in the ministry—a real difference; and each proposed a practical line of action, agreeable to the design aimed at. The respondent hesitated to believe that young men truly called of God to the ministry would be "turned aside" by the embarrassments named, though some, whom the Church might well spare, might be frightened away by them. The hardships and difficulties through which young men might be compelled to seek an education, it was contended, were only valuable exercises and discipline for their after duties; and if some should fail to compass all desirable school learning, they might, nevertheless, become useful and even able ministers of the Gospel, and that it would be an evil day for the Church when an extensive course of scholastic preparation should be made a prerequisite to admission to the traveling ministry. The plan of education *in* the ministry instead of *for* it, was declared to be that of the British Wesleyan Conference, and to that Dr. Bowen gives his emphatic preference:—

"The provision made by our brethren in England for educating young men *in* the ministry," he remarks, "after the Church has recognized the evidence of their divine commission for the work, with a view of promoting their usefulness by literary and theological training, is unexceptionable and praiseworthy, whether they be indigent or otherwise. And so long as their Theological Institution continues to provide exclusively for the 'list of reserves,' which includes only those not immediately wanted for the regular or the missionary work, and receives among its pupils none but 'junior preachers,' so long it will be a blessing to the Church."

Whether that method would have proved a better one than that which has been practically, though only very partially adopted, it is scarcely worth the while now to inquire, and especially so since the two were never presented to the Church as equally available alternatives. No doubt very much might be said in favor of the British method, and possibly it may yet be adopted by the Methodist Episcopal Church. That the "Education Society" method is open to many very serious objections cannot be denied. It is accepted and used, so far as any thing is done in that direction, because it is the only practicable one for promoting preparatory ministerial education. But the arguments urged against it deserve a respectful consideration.

In a second paper, which appeared soon afterward, Mr. Clark more fully stated his views respecting the measures he had proposed, and also anticipated some of the objections which he presumed would be offered. He repeats his strong adherence to the traditional Methodist doctrine concerning the ministry, and especially of the necessity of a divine call; and by

standing to these, he thinks most of the objections urged against education for the ministry, as practiced in some other Churches, would be avoided. The more popular objection that young men would be spoiled in the process, and rendered indisposed to the hard work and small pay of Methodist itinerants, is met by calling it in question as a matter of fact—respecting all which there is room for not unimportant differences of opinion. To another objection, perhaps the most formidable one, he replies earnestly and perhaps feelingly, though some may think, not altogether conclusively:—

"I am aware that some object to aiding indigent young men, alleging as a reason that, with our present facilities, enterprising young men can acquire an education by their own exertions; and so they can. But can they do it without loading themselves with debt? And this all know will, and ought, to preclude them from admission to an Annual Conference till it is paid. Almost every one who undertakes this enterprise will find himself thus embarrassed, unless the time necessary to be spent in the course of study be very much protracted. And when I hear such objections urged, it only argues to my mind that the person objecting is imperfectly acquainted with the obstacles such students generally have to contend with."

One of the strongest possible arguments in favor of the very method to which he so earnestly objected is given in his own career as a student and a minister. Though he was himself exposed to the difficulties which, in behalf of others, he so feelingly deprecates—and though he was hindered from entering fully into the work of the ministry till he was over thirty years old—it may be doubted whether either himself or the Church was the loser by the delay. Nor should it be

disguised, that not a few of the wisest men of those Churches in which the plan of giving pecuniary aid to "pious but indigent young men preparing for the ministry" has long been practiced, have spoken strong words against it. The popular prejudice against "beneficiaries," though often unfair and exaggerated, probably has a foundation in something real, which gives to it its permanence and power. But granting all this, it may still be a question whether its benefits do not more than offset its defects.

This subject is pertinent to these pages as illustrating the state of mind of the Church at that time upon a subject in which Mr. Clark felt a very lively interest. This rather crude discussion constituted his first public appearance as a writer for the press; and though the subject was not a specially happy one for such a display, yet in handling it he demonstrated his ability, both as a writer and a debater. It also casts light upon his own mental state, and discloses the marks of the struggles and embarrassments through which he had passed so uncomplainingly that few suspected their presence till they had been overcome. It is creditable to his heart, that, while remembering what he had endured, he was solicitous that the way should be made less difficult for them that should come after him. And whatever any may think of the expediency or otherwise of his proposed methods for promoting the education of young men for the ministry of the Church of his affections, all must accord him great honor as a steadfast and lifelong promoter of education. Newspaper controversies seldom do much to promote the interests they

seek to advance, and quite as infrequently to add any thing valuable to the reputation of those engaged in them; yet in this case there is reason to believe that the cause advocated by Mr. Clark lost nothing by the discussion, and that he himself became more widely and favorably known. Among Mr. Clark's papers was found the following, in his own handwriting, without date or other memoranda to indicate its history. Its purport is obvious, and its facts and suggestions are pertinent to the questions discussed above.

Some eighteen years ago, I knew a boy from a rough, bleak, ice-bound island on the coast of Maine. His early advantages were circumscribed both by poverty and the disadvantages of the place. His aspirations were therefore of the humblest character. That sequestered island was at length visited by an itinerant minister of Christ. He came alone, unattended, unprovided for; but God had given him a call and a work. The fields were already white to the harvest, and among those converted to God, under his ministry, was this lad. The religion of Christ opened a wider range of aspiration, and stirred up new feelings in his breast. His mind now longed for intellectual nurture. But how should it be obtained? To him it was a joyful era when he heard of a seminary where labor could be exchanged for education. I see him now, as with palpitating heart and trembling speech he lays open his wishes to his father, who could ill dispense with his services. The noble response of that father was, "My son, I believe you have a higher work to perform than you can do here. If you can get an education, go, get it; beyond your time, a father's blessing is all the aid I can give you." . . . Come with me, friends, to the lowly dwelling, at the early dawn of an April morning. Mark that mother's tears; those tender farewells of loved and loving sisters; a father's wordless emotion as he takes his parting son by the hand, and then turns away to hide the falling tears. That son is about entering upon the arduous enterprise of seeking an education. Two suits of clothes and twenty-five dollars con-

stitute all his worldly stock, with which he goes forth into the world. His trust is in his God, and in himself! No stage with sounding trumpet rolls up to the door to bear him away. He plods on in his journey, all his worldly goods borne by himself; and at length he knocks for admittance at the gates of the "hall of science." It is not necessary to follow him through the toils, the self-denials, and the discouragements of succeeding years. At length the college opens its doors and sends him forth with honor, to enter upon the active business of life. Credit was the only patronage he ever asked or received; and now his first care was to repay its just demands; after that time, talents, and attainments should be devoted to the cause of Christ.

The picture we have drawn is not of the imagination, but of facts. That individual, now in the maturity of his strength, and enriched by lessons of experience, has come forth to stand before you and to cheer you in the toilsome path that leads to intellectual and moral excellence; to say to the young man burdened and embarrassed by poverty, Toil on! your path, though rugged and uneven—your way, though painful and difficult—shall yet bring you to the deep mine where you may dig up the intellectual ore; and by enriching yourself, you may widen and extend the compass of your power and the sphere of your influence for good. Has God endowed you with strong native sense? Made you robust in intellect? pure in morals? These are worth more than all the favors of wealth. They give you a solid foundation on which to build. Be patient. Bide your time, never despair. Let your duty be done, and leave the rest to God.

It was a practice early adopted and developed into a habit by Mr. Clark, to set in regular and systematic order the results of his reading and thinking. While occupied as teacher at Amenia his mind was drawn, both by his official duties in his class-room and by its own natural bent, to metaphysical and speculative studies. While he was still at that place and work,

he prepared a series of papers criticising and condemning the sensualism of the justly celebrated John Locke, which were published in the "Christian Advocate." Afterward he prepared two papers, much more thoroughly elaborated, on "Cousin's Psychology," which appeared respectively in the "Methodist Quarterly Review," for July, 1841, and April, 1842. The deeper and more spiritual philosophy of the French *savant* was decidedly preferred to that of his elder English compeer, though the reviewer was, by no means, a blind or undiscriminating follower of his new guide. But the greatest interest of these papers was in the fact that they revealed the advent, among the young men of Methodism, of a mind of no ordinary measure. The wealth of learning and the keenness of critical discrimination evinced in these articles at once secured for their author a high reputation as a student, a thinker, and a writer, and caused him to be recognized as among the rising young men of the Church. A year later, in the same periodical, appeared two essays on "Butler's Analogy," re-examining and re-stating the deep and comprehensive problems of that profound work, which has so often proved itself at once the suggester of deep thought and the required instructor in the art of deep thinking. Both the direction of his thinking and the extent of his mental industry are seen in the facts that these were chiefly the studies of an amateur, pursuing them as recreations, and apart from his professional duties. These were followed in due time by an exhaustive essay on Locke's Philosophy, subjecting that famous system to a fearless but can-

did analysis, and testing its axioms and conclusions by the data of a better and more rational system. All of these several essays were prepared while he was yet at the Seminary, and show how active was his mind during that period, and to what kind of mental training he subjected himself. The best of the fruits of these exercises were doubtless those that were gathered after many days.

The preparation of these papers gave him facility as a writer, and their publication in a work of so much character gave him confidence in his own powers and capabilities. It is not strange, therefore, that he continued to write for the press. He had especially become practically initiated into the work of reviewing; and we find him putting his most thoroughly matured thoughts as they arose in the course of his reading, into the form of critical essays. To anticipate a little the order of time—in April, 1845, appeared in the same periodical with the preceding, a paper on "Scripture and Geology," a subject then comparatively new as a theme for public discussions. Half a year later came an essay on "Fourierism," then a subject much talked of by its advocates, and discussed by its opposers with a gravity that now excites a smile. A year later came yet another, on "Phrenology and Revelation," considering the new science, if such it might be called, in the light of divine truth, and in respect to its relations to evangelical religion. All of these were, in some degree, controversial and apologetical papers, and they evince the thoroughness with which he had elaborated these questions, so closely related to the ground-truths of

religion. These later papers were written in the deep quiet of a village pastorate, their preparation occupying the intervals of more intense efforts for the exercises of the pulpit, which it is known cost him no trifling amount of labor. These years of comparative quiet were indeed among the most fruitful of his whole life-time, for it was then that he disciplined his powers for those sturdy efforts by which his high success was achieved. To a date a little later belongs a paper, in the "Methodist Quarterly Review," for April, 1849, on Stroud's "Physical Causes of the Death of Christ," a less elaborate article than some of the preceding ones, and showing also a freer and more versatile style. About the same time he prepared, by request, a Memoir of Rev. Dr. Noah Levings, for the "Review" of October of the same year. At a later date he also published a very valuable paper on the "Incarnation."

These several papers, all written within a period of ten years, indicate the unresting activity of the author's mind and the direction of his inquiries; and these were only his occasional exercises, while his regular duties at the Seminary, or his pulpit preparations and pastoral work, occupied most of his time and attention. His contributions to the "Methodist Quarterly Review," while they secured for him a valuable reputation as an able thinker and a scholarly writer, also brought credit to that publication, and aided in raising it to the high reputation it has ever since enjoyed. Though it may, perhaps, be said that he excelled chiefly in other forms of writing, and that in this he was not always unexcelled, yet there

was about these an honest robustness of thought and a manliness of utterance that pleased more than the finest rhetoric or the highest flights of poetical fancy. As studies by which his own brain and hand were trained for later and higher services they are full of interest; as monographs upon their several topics they are valuable.

In the spring of 1843, after a residence of nearly seven years at the Seminary, (five of them as its chief officer,) Mr. Clark gave notice to the trustees that he desired to be released from its duties. The announcement, though not unexpected, was received with much regret, for it was a recognized fact that to his wise and able management of its affairs was largely due the prosperity of the institution. But the reasons that impelled him to his chosen course of action were paramount. The fulfillment of a purpose formed more than twelve years before, and never for a moment lost sight of, was now at length brought within his power. This object of his steady efforts had hitherto seemed to recede from him in all his toils and labors, while still the hope of reaching it had nerved his arm and strengthened his heart in the face of all opposing difficulties. But now at last he was free to follow out his most earnestly cherished designs. His resignation was accepted by the trustees with strong expressions of regret that a connection to them at once so agreeable and so profitable must now terminate.

His administration of the affairs of the institution had been a success. This was universally confessed, and of this he could not himself be unaware. At the

closing exercises of the term, which also closed his connection with the Seminary, he delivered an address, ostensibly to the pupils, but evidently meant for a larger and more mature audience, setting forth the scope and design of the institution, and rehearsing its progress. Respecting his own connection with it, he remarked that "he had come there seven years before; had been its principal for about five years; that more than a thousand youths had enjoyed its advantages; that over eighty of these had entered upon a course of preparation for one or other of the learned professions, about thirty of whom either have already entered upon the sacred duties of the ministry or are preparing for that work." Large space is given in the address, as we have it now before us, to a defense of the notion that young men believing themselves to be called by God to the Christian ministry should seek to gain the advantages of a school education before engaging in that work. Such an argument would now sound strangely out of place, since nobody will call in question the thing contended for; but the case was somewhat otherwise then, and his recollection of his recent newspaper controversy over the subject perhaps added fervor to his expressions. Respecting the religious aspects of the Seminary, he was able to state some highly gratifying facts as to its influence in promoting personal religion among its inmates. More than two hundred had been converted during his seven years' residence among them—a statement upon which he dwelt with peculiar satisfaction. His congratulations, addressed to the trustees and patrons of the institution, and

his suggestions respecting the requirements of the enterprise in which they were engaged, were exceedingly timely and judicious; but, unhappily, his predictions of its future and perpetual prosperity have not been realized. The founders passed away, and none arose after them to fill their places; and worst of all, the Church failed to give it the support that would have perpetuated its prosperity. We give one of the concluding paragraphs:—

"One other consideration and I have done. Remember that you are forming characters for eternity. Were the light of Revelation shut out from our view —were our immortal destinies unknown to us—then might we limit our motives of action and objects of pursuit to the narrow compass of our present existence. But when we reflect that eternity only shall witness the full development of our nature and measure our duration—that the living temple of thought and emotion, of feeling and habit, which we have built and consecrated on earth, shall endure when the proud monuments that perpetuate the triumphs of empires and the glory of kings shall have crumbled back to dust—that when duration shall have passed all measurement, we shall still be learning more and more of our destiny, and that the results of our present life will be forever unfolding, . . . we cannot but be impressed with the thought that there are higher objects than merely worldly honor or gain—that there are consequences attached to present actions of infinitely higher moment than the fading riches or the perishable honors of this transient life. Strive, then, to live with this ultimate design of your being in view,"

TEN YEARS IN THE ITINERANCY.

THE New York Annual Conference of the Methodist Episcopal Church held its session for 1843 (May 17th) in the city of New York, and at its close the name of Davis W. Clark appeared among those admitted on trial. The territory occupied by the body to whose associate pastorate he was admitted, lay on both sides of the Hudson River, extending northward to Albany County, and reaching from the Connecticut River on the east to the Delaware on the west, and including all of Long Island. The membership of the Conference—traveling ministers—numbered, including those on trial, about two hundred and fifty, who served a lay membership of forty-eight thousand. The body, by virtue of its numbers and central position in the country, and especially on account of the characters and abilities of its leading men, occupied a prominent place in American Methodism. Among its leaders were Drs. Bangs, Olin, and Peck, and Messrs. P. P. Sandford, L. Clark, Rice, Richardson, Jewett, Martindale, and H. Bangs: and among its middle-aged and younger men of note were Seney, Carpenter, Holdich, Floy, Hodgson, Levings, D. Smith, Creagh, Fitch Reed, and a promising class of young men among its later recruits. Into this venerable, and somewhat formidable body, Mr. Clark came to perform his novitiate, as to his public ministry; but he was even then recognized

as something more than a novice in learning and experience, and as a preacher of the Gospel. Those who best knew him, even then, predicted that he would soon win a prominent place among his brethren.

At his first entrance he was confronted with and made aware of the presence of an element in American Methodism. For more than ten years the slavery question had agitated the country, and the Methodist Episcopal Church had felt a full share of its disturbing influence. Its attitude, as maintained and set forth by its chief assemblies and its official press, was intended to be conservative. The extension of the Connection over the whole country made a conciliatory policy a condition essential to its peace and unity. The older and historic records of the Church respecting slavery were decidedly against it, characterizing it as a "great evil," and proposing its "extirpation." But its practical policy had been for a long time one of neutrality, and the subject was left in each place to be regulated by the local public opinion; and it seemed to be the chief purpose of the leading minds of the Church—the Bishops, the official Editors, the Annual Conferences, and the leading Laymen—to hold the Church to its neutrality. But at both extremes there was a growing restiveness under these restraints. At the South the defenders of slavery were becoming exacting, and demanded recognition and full toleration for their favorite institution; and the leading men of the Church, though deprecating these exactions, were disposed to conciliate those who made them, by succumbing to their demands. At the same time, in all the North, and

especially in New England, opposition to slavery, then stigmatized as *abolitionism*, was gaining strength and causing disquiet by its outspoken denunciations of slaveholding as sinful. The New York Conference, as a great central body, was eminently conservative on this subject; and dreading the effects of agitation, it had adopted the most stringent repressive measures, going even to the extreme of suspending some of its best men from the ministry for presuming to speak against slavery, and to co-operate with other antislavery men in their efforts to promote a public sentiment against it. But all such efforts proved, of course, unavailing for their intended purpose, and the antislavery sentiment steadily increased in the Church, and refused to be suppressed. Just before the time we are here considering, these opposing forces in the Church had broken out into open conflict in New England, and a considerably numerous secession, led by Rev. Orange Scott, of the New England Conference, had taken place; and the movement, though denounced and resisted by the authorities of the Church, found no little sympathy all through the Northern States. There was, however, as yet comparative quiet in the Methodism of the New York Conference, all classes agreeing to condemn the extreme measures of Scott and his associates: but it was only the deceptive calm that precedes the coming storm.

At the close of the Conference of 1843, among the appointments announced was "Winsted, Conn., D. W. Clark." This was, with the person named, the beginning of that strange, though not always un-

welcome, and sometimes fascinating experience of a Methodist itinerant, to be sent out to an unknown place, there to minister to a Church and congregation of strangers, and to enter at once into the most intimate religious relations with a people hitherto entirely unknown. Winsted was then an isolated village of a hundred scattered dwellings far up the Housatonic Valley, in North-western Connecticut, surrounded by an agricultural population of the ancient Puritan stock, with some incipient manufactories along its water-courses. Its Methodist Episcopal Church was of respectable strength for the times, and for several years it had been a "station," or distinct pastoral charge. Respecting the agitating question of the day, its members were openly and intensely antislavery. As the secession movements of Scott and his associates were advancing, and the seceders organizing as a distinct ecclesiastical body, the members of this church were contemplating the transferring of themselves in a body into the new organization. But there were found to be difficulties in the way, and nothing had as yet been consummated. Nor had any arrangements been made for the reception and support of the minister to be sent them from the Conference. But of all these things the new appointee was in happy ignorance; the appointment was announced, and his only business was to accept it and enter upon its duties. His personal relations to the vexed question at issue were, perhaps, all things considered, the best possible for the case. He was at once an antislavery man and a firm friend to the Methodist Episcopal Church, its polity and

administration. It does not appear, however, that any consideration of these things had operated in his selection for this particular field, though, as appeared in the sequel, these things were of the utmost importance in the case.

A brief entry in the Note-book to which reference has before been made, indicates with what feelings Mr. Clark entered upon his new and sacred calling. Under date of May —, 1843, he writes: "This month I have been received as a member of the New York Conference, and intend entering fully upon the work of the ministry. Uninterrupted prosperity has attended our flourishing Seminary, and I leave it with many regrets, though I deem it to be my duty. It is a matter of great rejoicing and gratitude that many have been converted here, and quite a number have gone out into the ministry." After the session of the Conference some time was necessarily occupied in preparing to remove; but no message of Christian greeting or promised welcome came from his designated charge. At length the journey thither was made, and the itinerant, with his wife and little ones, and their scanty household goods, reached his appointed field of labor—their "new home." Of their reception we have his own account: "Toward the last of June, with my family, I reached Winsted, the place of my appointment, about noon on Saturday. My goods, which had reached the place before us, were as yet unpacked, and, indeed, we had but little furniture—not a chair, table, or cooking utensil. My wife had a young child and was pretty fully beaten out. Yet no one appeared to welcome or to help us.

Rather a cold reception, thought we. Mr. H. (not a member of the Church) gave us our dinner, and we made ourselves as comfortable as we could till Monday. Having a little cold provisions with us, and plenty of good water, we were thankful; and preparing myself as well as I could, I endeavored to preach Christ crucified to the people. We hope our future course will be more auspicious than the beginning." Another entry on the same page, but evidently made at a much later date, shows that this hope was not disappointed.

The Methodist Episcopal Church at Winsted, which now became the practical training-school of the newly-enlisted itinerant, probably presented a full average share of the conditions favorable to the development of his latent abilities. The congregation was large for a country town; the people were respectably intelligent, thoughtful, and critical. They united in a remarkable degree the stern simplicity of New England Puritanism with the peculiarities of the Methodism of early times. To the general lack of undue reverence for authority, and especially for that of the Church, so characteristic of that region of country, was added in this case no small amount of disaffection toward the government of the Methodist Episcopal Church, of which the "Conference" minister was the recognized representative; arising on the one hand from the prevailing spirit of Congregationalism among the people, and on the other from dissatisfaction with the attitude of the Church toward the slavery question. Both of these influences united to produce the strange and cruel

neglect with which their new minister was received. But, like a wise and discreet Methodist minister, he quietly accepted the discourtesy and went uncomplainingly about his duties. He was required by the established arrangements of his church to preach three times each week, and as his stock of prepared sermons was not large, the demands thus made upon him for pulpit services were especially severe. But coming fresh, and full of hope, to the work to which he had long looked forward, and being thoroughly disciplined to severe and productive mental labor, he successfully met the demands made upon him, though not without hard work. His preaching soon attracted the attention of the people and commanded their respect, both by its strong sense and its warm and thorough evangelical orthodoxy. The really religious and loyally Methodist portion of the Church found themselves drawn into sympathy with him, and heartily recognized him as their spiritual leader, and freely co-operated with him in his pastoral work. The partisan antislavery men, who had been preparing to transfer the church to the seceders, found no other objection against him than that he was connected with, and the representative among them of, an organization which they had come to regard as being in sinful complicity with slavery. He came to them as a minister of the Lord Jesus Christ, and as appointed to that particular church by the proper authorities of the Methodist Episcopal Church, with which both they and himself were, in their several relations, connected. On the subject of slavery he had his own convictions, from which he did not

propose to depart at the dictation of the Conference from which he had been sent to them, nor of the people to whom he had come; though as to the merits of the subject itself, he was probably as thoroughly opposed to slavery as any of them. His business among them was that of a minister of the Gospel, and in the fulfillment of his work, he simply asked the opportunity to perform his high duties according to his own discretion; and the people of his charge showed their good sense by sustaining him in so doing. He received a salary of three hundred and fifty dollars per year, with a modest dwelling, without rent; and with this limited income himself and family lived comfortably and respectably. The recollection of his ministrations at Winsted is still cherished by the older members of that Church, all of whom testify that no preacher left a better reputation among them.

A memorable, and perhaps somewhat prophetic event in his career was his preaching a Thanksgiving sermon in the second year of his pastorate at that place. In treating of public affairs, as is somewhat the custom on such occasions, he came at length to speak of slavery; and now that he had conquered his specifically antislavery opposers, he felt free to utter his own convictions without restraint. He accordingly dealt with the "great evil" without much tenderness, exposing its iniquity, and showing its antagonism alike to Christian morality and to the spirit of American freedom, and declaring that its existence was hostile to the success and perpetuity of both. It created no little excitement at

the time, and was especially acceptable to his abolitionist hearers, who, finding such sentiments in their own pulpit, deferred their proposed change of their church relations.

While the subject of that sermon is in hand, it may not be amiss to anticipate the regular order of events, and trace its history a little further. Three or four years later, when the preacher had been transferred to the Sullivan-street Church in New York, that same discourse, with slight modifications, was there reproduced. That was as early as the year 1848, when such preaching was rather rare in the Methodist pulpits of New York. A pretty full report of it appeared soon afterward in the "New York Tribune," from which we give a few paragraphs :—

It is, indeed, a paradox of striking contradiction, that we declare "that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, liberty, and the pursuit of happiness"—and that, notwithstanding our forefathers pledged their lives, their fortunes, and their sacred honor to secure these inalienable blessings to every citizen—yet we deprive over two and a half millions of our fellow creatures of the inalienable blessing of liberty, with which we profess to believe that their Creator has endowed them! Are they not our brethren? bone of our bone and flesh of our flesh? Hath not God made of one flesh all the nations of the earth?

But why do we hold them in bondage? They are not cattle, for the Constitution guarantees to their masters the right to vote for them, which it does not to the owners of cattle at the North. They are not brutes, for they have a name and a record upon the census of our country. They are not destitute of the characteristics of men, for they are capable of tender affection and yearning love; they are capable of moral and reli-

gious instruction. They are not branded outcasts from God, for to them the expectations of immortal life are imparted, and they have often been inspired with the joys of salvation and the hope of heaven. Why, then, again we inquire, do they wear the manacles of slavery? why do they groan beneath the burden of unrequited toil, while their groaning and sorrow comes up even to the God of heaven? By what authority and for what purpose does man dare to enslave his fellow-man?

> He finds his fellow guilty of a skin
> Not colored like his own; and having power
> To enforce the wrong, for such a worthy cause,
> Dooms and devotes him as his lawful prey.
> And worse than all, and most to be deplored,
> As human nature's broadest, foulest blot,
> Chains him, and tasks him, and exacts his sweat
> With stripes that Mercy, with a bleeding heart,
> Weeps when she sees inflicted on a beast.

The only ground on which this system can be justified is the claim that the colored race are a distinct and inferior species, and belong not to the human race. To say nothing of this theory as demonstrated by the indisputable truths of natural history and of philology, the futile plea is absolutely given up and abandoned, for the very law that consigns them to slavery recognizes them as human beings.

I will not attempt a delineation of the evils of slavery. Its deep stains of avarice, cruelty, and blood—its foul pollutions, unfeeling stripes, and bitter wailings—its utter disregard of all the tender ties of humanity—its desecration of all that is sacred in man or virtuous in woman—are evils which no imagination can conceive and no fancy paint; but their solemn register is before the Throne on high. How many, even under the broad pennant of liberty, have been torn away from their native land, the home of their fathers, the tender scenes of their youth, and condemned to perpetual servitude in a strange land! How many are smuggled into our country through the insufficiency of our laws and the cruel indifference of national and state authorities! Over how large a portion of the land may the clanking of chains be heard, and the manacles of slavery be seen! Even beneath the very Temple of Freedom, the capital of our country—where the eagle of liberty spreads his boldest, broadest

wings—even there, from morn to night, is the manacled slave compelled to groan in unpitied servitude and unrequited toil! Alas, for our hollow professions of liberty and equality! With Jefferson, "I tremble for my country when I remember that God is just!"

The extension of this enormous evil, this blighting and withering curse over territory now free—and thus to increase the number of the enslaved and to perpetuate the evil—would be to fill up the measure of our national guilt upon the subject. And for myself, I am satisfied that this is an evil that can be averted only by the establishment of free territorial governments over those provinces laid open by our recent conquests. I blush for my country when I remember how often her high prerogatives have been prostituted for the support of an institution at war with the dearest interests of humanity and the most sacred rights of man. The day when this is to cease, we trust, is drawing near. May God hasten the time when, as a nation, we shall be enabled to wash our hands of an evil not inaptly characterized by Mr. Wesley as the sum of all villanies!

At this point in our story we pause, and turn for a moment to contemplate a scene in the private and domestic life of our subject. We have before noticed his visit to his parents at their island home; our thoughts are again carried thither by the record of a sad event transpiring there, near the close of his first year in the public ministry. We give below a letter addressed to his parents, but chiefly to his mother, then supposed to be approaching the end of her earthly career.

Winsted, Conn., Dec. 14, 1843.

MY DEAR PARENTS: Clarinda's letter was received by last mail, informing us of mother's dangerous illness. My first thought was to start for home immediately; but it was almost impossible for me to leave, and then I thought, perhaps, she might even have departed before I could get there, or on the other hand might be spared through the winter, and I should

be under the necessity of leaving her while in a very low state. I concluded, therefore, to write, hoping that a good Providence may avert the blow, and permit us next summer to behold our dear mother yet in the land of the living.

My mother! my dear mother! you have been a kind mother to me, a kind mother to us all. Days of toil and nights of watching and labor have you passed to bring us, your offspring, to a healthy maturity, Our religious and moral education you have watched over with a parent's care, and your labor, I trust, will not be wholly lost. Shall this epistle find you yet in the land of the living? Are these the last words I shall ever address to my dear mother? Let me say, then, I thank you for what you have done for me. I thank you that in early childhood you told me of God and religion. I thank you that you taught me to say, "Our Father, who art in heaven." I doubt not that in eternity I shall have occasion to bless God for your early instructions, your wise counsels, and your godly example. For the success I have hitherto met with, and for the field of usefulness and honor which now spreads out before me, I am indebted not a little to my dear parents. It is befitting that I should now, with a full heart, acknowledge this. Mother! dear mother! is it the will of God that you should depart? With prayers, and tears, and commendings to God will we go with you down to the rolling stream of Jordan, and there deliver you to the kind guardianship of the angel messenger who shall waft your soul away to join the anthems of eternity. Fear not, mother, the dreary lonesomeness of the way, nor the darkness that hangs over the valley of the shadow of death. Angels—bright and glorious seraphs—shall accompany you all the way through the dark vale. The rod and the staff of the Almighty shall be your stay, and you need fear no evil. Remember that Jesus has gone before you; that alone he has descended the dark vale, and that he is risen and become the first fruits of them that slept. He that has gone before us has paved the way and provided for our security.

Jesus can make a dying-bed
  Feel soft as downy pillows are;
While on his breast I lean my head
  And breathe my life out sweetly there.

I could say much, for my heart is full, and seeks to vent itself in language as well as in tears; but I must close my letter. This, however, I cannot do without again thanking you for your kind, motherly care for me, and also asking forgiveness for my many little provocations in early, and even in later, life. I desire to commend you to God and to the word of his grace. Trust in him. Your darkness will flee away, and you will be enabled to look up with confidence, and triumph in the God of your salvation. You shall have my prayers that God may restore you to health, if consistent with his will; and if he has otherwise determined, that he may give you confidence to exclaim, O Death, where is thy sting? O Grave, where is thy victory? The parting from father and from the children will only be for a moment. Some have already gone. We all will soon gather around you in a better world. Farewell, my dear mother! Farewell! From my soul I feel it will be well with you. At some other time I will write to father more particularly.

Your affectionate son, D. W. CLARK.

JOHN AND SARAH CLARK.

The sequel of this sad and touching affair is seen in the record upon the grave-stone of that mother: "Sarah Clark, died March 24, 1844, aged 59 years."

Before taking our final leave of Winsted it may not be unacceptable to notice more at large the rise and growth of Methodism in that place. The first society in that town was founded under the ministry of Rev. Aaron Hunt, in the year 1792, and consisted for some time of only ten or twelve members. Lemuel Smith and Daniel Ostrander were among their earliest circuit preachers. In 1798, under the ministry of Ebenezer Stevens, Truman Bishop, and Elijah Sabin, preachers on Litchfield Circuit, a gracious revival occurred at Winsted, resulting in the conversion of about fifty persons, and

their uniting with the little society. After this for ten or twelve years no marked event occurred in its affairs. During the year 1815, under the labors of Samuel Cochrane, Billy Hibbard, and Isaac Dayton, a powerful revival prevailed all through that region of country. The conversions in connection with the society at Winsted amounted to about one hundred, which with former membership constituted a church of a hundred and forty members, comprising a good share of the most substantial people of the place. The next year the Litchfield Circuit was divided, and the new circuit, Burlington, included Winsted. In 1831 there was a considerable revival and increase, and two years later a new house of worship was built, and in 1834 Winsted Church was made a station, with Rev. Daniel Smith for pastor. The membership, however, had not increased in number for several years, and these numbered only one hundred and forty. After this the Church was served successively by Thomas Bainbridge, Joseph Law, Davis Stocking, and the venerable Ebenezer Washburn, who here finished his work as an effective preacher. This brings the record down to the time of Mr. Clark's appointment in 1843.

MINISTRY AT SALISBURY.

After two years of ministerial labors at Winsted —years of severe toil not unmixed with trials, yet crowned with a good measure of success—Mr. Clark, in May, 1845, repaired to the session of his Conference, held for that year in the Forsyth-street Church, New York city. He had completed

the two prescribed years of probation, and having passed the required examinations he was admitted to full membership in the Conference. He had been ordained a deacon two years before; and so, being now eligible to that degree, he was ordained an elder, and so clothed with the full power of the Gospel ministry. He was even then recognized by his brethren as a not inconsiderable man among them, and as one whose future eminence was assured from the beginning. A place had been named to him in confidence during the session to which it was supposed he would be sent, and with the prospect of which he was well pleased; but just before the final determination another arrangement seemed necessary, and he was accordingly "read out" for Salisbury.

This was not a new Methodist locality, but rather one of the original strongholds of the denomination in those parts. In the autumn of 1788, two years before Jesse Lee opened his mission to New England, under the apple-tree at Norwalk, Rev. Samuel Q. Talbot, then on the Columbia Circuit, passed over the State Line and preached in the bar-room of Capt. Johnson's tavern. The next year a class was formed near this place, made up of seven women; and for the next eighteen years the little society consisted exclusively of females. It was all this time an "appointment" of Columbia Circuit. In 1800 the circuit was divided, and the "appointment" near Salisbury was included in Dutchess Circuit, with William Thacher and Lorenzo Dow for preachers. In 1807, under the ministry of Rev. Daniel Ostrander, a great work of revival prevailed in all those parts, by which

the little society was greatly edified and enlarged. In 1816 still another division was made, and then Salisbury was included in Rhinebeck Circuit. During that year a small house of worship was built and dedicated, Rev. Nathan Bangs, the Presiding Elder of the district, officiating. In 1821 still another division of the work was made, and the eastern part of Rhinebeck Circuit was set off and called Salisbury Circuit. In 1834 the Church at Salisbury became a station, with a hundred and twenty-seven members.

In the early days of Methodism in this town, as was the case in most other places, the meetings were held in private houses in different neighborhoods; and not unfrequently barns and other outbuildings did service as places of worship. The first quarterly meeting ever held in the town was in a barn, and at the sacramental service there were but three communicants, and they had come from a distance. For nearly twenty years after its first introduction into Salisbury, Methodism made but slow progress in the town; but in 1807 a remarkable awakening occurred among the people, and many were converted—the number is reckoned as high as seven or eight hundred in that and the neighboring towns—many of whom, however, were gathered into the churches of other denominations. The little Methodist Society at Salisbury—till then composed exclusively of women—was increased to more than fifty members. Another revival is recorded as occurring in 1821, by which the society was still further edified and enlarged.

The Church at Salisbury is famous for the great number of its members that have entered the travel-

ing ministry. Ronaldo M. Evarts, Beardsley Northrop, Alanson Reed, and Wells Wolcott were all of them members of that Society before they became traveling preachers. Rev. Daniel Smith, late of the New York Conference, and his brother, Rev. Henry Smith, of the Troy Conference, were both of them members of this Church; and Bishop Janes and his brother, Rev. E. L. Janes, were reared in this town, and here received their earliest Methodist training, which has since produced such abundant and excellent results.

The appointment of Mr. Clark to be their minister was entirely acceptable to the people of his new charge, to whom he was not entirely a stranger, as that place was not very far from Amenia. His reception was, therefore, altogether a cordial one, and he entered upon his work with large expectations. But though in its external aspects the appointment seemed to be a desirable one, there were reasons for discouragements and misgivings. The Millerite excitement which swept over the land a few years before had been very considerably felt in that place; and the terrible reaction from that strange delusion and accompanying fanaticism was at that time most disastrously experienced. The spiritual condition of the Church was by no means satisfactory. There was a large body of pew-holders, regular attendants upon the Sabbath services, who were not members of the Church. To minister to such a congregation became more and more an irksome, and even painful, duty; for though his ministry was well-attended, and heard with apparent interest, yet the field seemed to

be a fallow, and the seed sown to fall by the wayside or upon stony ground. Other faithful ministers had labored in the same field with comparatively slight success, and he felt that there was little hope from his labors where such others had failed. Yet, though coming to his new field somewhat oppressed with fears, he engaged earnestly in its duties, both public and private, but for a long time with very little apparent success. As the months passed on, and no fruits appeared, his heart became more and more burdened, and he earnestly inquired whether some measures might not be employed to arouse the people to a proper attention to their religious interests. When the winter months had come, he proposed to his official members the holding of a protracted meeting, but received in return no encouragement. They assured him that the attempt, if made, would certainly fail, and that there was but one man in the whole Church that could be relied upon to aid in such a work. In these dark times he told his sorrows to his companion, who thoroughly sympathized with him in them. Of one notable conversation between them she has given an account in a private letter to a friend, from which we are permitted to make an extract: "One evening, after the children had gone to bed, and we were sitting together over the fire, his heart was more than usually stirred, when he suddenly said to me, 'If you will promise to aid me all you possibly can I will announce a protracted meeting.' This was late in February. Soon the roads 'broke up;' but for weeks the people came from a circuit of five miles around, through mud into

which the carriage-wheels sunk often to their hubs." The result was most glorious. A deep religious impression was made upon all the community, and about a hundred persons, many of them prominent members thereof, were converted. The fidelity and zeal of their faithful pastor were recognized and appreciated by those who so largely shared in the benefits of the services; and such was their gratitude that he might have said of them, as Paul said of the Galatians, that "if it were possible they would have plucked out their eyes and given them to him."

At the time that Mr. Clark entered the traveling ministry the whole Church was deeply agitated respecting the subject of slavery, and its crisis was much nearer than most persons supposed. His own relations to that subject have been already sufficiently indicated. He was decidedly opposed to the whole system in all its parts and bearings, nor was he well-pleased with the spirit and conduct of some of the chief men of the Church respecting that subject, but he did not think it necessary to break away from the Church on that account. He thought it better to labor for the needed reforms within the Church than outside of it. Before he had closed his first year at Winsted the memorable General Conference of 1844 had taken place, with all its excitements and far-reaching actions. Of all these things he was a deeply interested observer, and upon the points at issue he had his own most decided convictions. The famous "Plan of Separation," which had been adopted by the General Conference, came before the New York Conference, which met immediately after-

ward, for concurrence in a proposition to change the Restrictive Rule, so as to allow a division of the property of the Book Concern with the proposed Southern Church. The feelings of that Conference, under the leadership of most of its chief men, and especially Drs. Bangs and Olin, were in favor of conceding the point asked for. It was pleaded that the "Plan" was a "peace measure;" and, strangely enough, it was urged that it offered the only possible hope of preserving the unity of the Church. But there was even then a minority of the Conference, more respectable for their intelligence than their number, who detected the true character of the proposed measure, and recorded their votes against it. With these Mr. Clark was in full sympathy, though, because he was not yet in full membership in the Conference, he was not allowed to vote against it. Not long afterward he availed himself of the medium of the Church press to warn the conferences that had not yet voted upon it of its objectionable character. Thus, at the beginning of his conference relations he took his position in favor of certain great principles which soon after agitated the whole Church, and divided its ministers and people into two camps, and became the occasion of alienations among brethren and cruel proscriptions. But he bided his time, and remained faithful to his convictions till he saw the great body of the Church in hearty accord with them.

The New York Conference for 1847 met in the Allen-street Church, New York city; and as this was the last session that was to occur previous to the meeting of the General Conference of 1848, delegates

were then chosen to represent the Conference in that body. Great changes had taken place in the minds of the members of that body since the last similar election, and especially in regard to the action of the last preceding General Conference, which was now almost universally disapproved, and also in relation to the question of slavery. The election for delegates turned largely upon those issues, and the ballots soon showed that the rank and file of the Conference had clearly broken away from their former leaders. The venerable Dr. Bangs, the recognized father of the Conference, whose voice for more than thirty years had been potent in its councils, and who had been chosen a delegate at each quadrennial election for forty years, now failed of an election. Dr. Olin, though towering above his associates like the mountain pine of the forests, shared the same fate. It was not because these eminent and venerated men had ceased to command the confidence of their brethren, or were less respected than formerly, but because the shadow of the detested "Plan of Separation" rested upon them, and under that cloud they could not command the suffrages of their brethren. Mr. Clark was then barely eligible to an election as a delegate to the General Conference, his "four full calendar years" in the traveling ministry, required by the law of the Church as a qualification for that position, expiring just at that time. Though so young a man in that Conference, the eyes of its members were turned toward him. He received a highly flattering vote for the position of delegate, though not sufficient to elect him. He was, however, chosen

one of the "Reserves," but was not called upon to serve.

At that time the New York Conference first broke away from the undisputed leadership of the few able and earnest, but rather exacting, men who from time beyond the memory of the younger half of the Conference had held unquestioned authority in its affairs. The delegation sent to the General Conference of 1848 was made up largely of new men, some of them rather young in the ministry, and nearly all of them opposed to the action of the former General Conference respecting the division of the Church, and the endowment of the outgoing portion with a portion of the general church funds.

PASTORATE AT SULLIVAN-STREET, NEW YORK. 1847–9.

Mr. Clark's appointment, given him at the close of that session, was to the Sullivan-street Church, in the city of New York. In connection with that Church we come upon a curious and not uninteresting episode in the history of New York Methodism. At the session of the Conference for 1822, Rev. William M. Stilwell, then a rising, and already a somewhat prominent, member of the body, expressed some little dissatisfaction as to certain matters of administration, but nothing serious was then apprehended as likely to grow out of it. But after the adjournment he declined to accept the appointment assigned to him, and formally sundered his connection with the Methodist Episcopal Church. He then invited other malcontents to unite with

him, and proceeded to organize another, and somewhat antagonistic, Methodist body, having most of the chief features of the parent body except the Episcopacy, which was replaced by an annually elective Presidency. This movement made no small stir among the Churches of the city and vicinity, and resulted in a relatively large secession of members, including a large number of local preachers and lay members, both men and women, but no other traveling preacher cast in his lot with them. These were banded together in a compacted organization, of which Mr. Stilwell was the recognized leader and governing power. But the movement was neither wide-spread nor deep, and most of those engaged in it were not of the class of minds best adapted to conduct a great enterprise to permanent success, and the whole affair would probably have very soon died out but for the influence of a kindred agitation that soon after began to manifest itself in Baltimore, Philadelphia, and Pittsburgh. Some years later this latter movement culminated in the secession of large numbers of members from the Church, led on by several able and influential ministers. Out of it ultimately grew the organization of the Methodist Protestant Church, and into this the little band of malcontents about New York was readily absorbed, becoming a component part of that body. For some years the growth of the new organization was considerable, and some two or three Churches of respectable proportions were gathered in New York. Of these, that best known and ablest was located on Sullivan-street, in the western part of the city, which,

from its comparative size and ability, and its central position, came to be recognized as holding a kind of metropolitan relation to the denomination for New York and vicinity.

But with the lapse of years the asperities caused by the original disputes and consequent disruptions were softened, and the necessity for a second Methodist organization became less and less apparent, and the wisest and best of the members of the new body began to feel that there were not sufficient grounds for their continued separation from the parent stock of Methodism. Measures were accordingly adopted for securing the transfer of the Church to the ecclesiastical unity of the Methodist Episcopal Church; and so well and wisely was that delicate business managed, that the transfer was made with very little friction, and without any sacrifice of Christian charity. The chief part of the members quietly removed their membership to the Methodist Episcopal Church, by which the original society was so much weakened that its finances fell in arrears, and the further maintenance of the organization became impracticable. The property was purchased, first by an individual who conveyed it to a board of trustees, to be used as a place of worship in connection with the Methodist Episcopal Church, and it was thenceforward occupied by a congregation of that denomination, made up chiefly of the same persons as had before occupied it. In the spring of 1843 Rev. Gad N. Smith was appointed the pastor of the new society, whose devoted and successful labors greatly endeared him to the people of his new charge, and more than rec-

onciled even the most reluctant to the new order of things. In 1845 Rev. Joseph Law was appointed to the charge, during whose two years of labor among the people the Church continued to prosper, and to become a power for good in its vicinity and in the denomination. In 1847 Mr. Clark became its pastor. Though not a rich one, the Church comprised a good share of ability, both financially and socially; and its religious state compared not unfavorably with that of the average of the Churches of the city—which, as now remembered, seems not to have been especially favorable. Its number of members amounted to about three hundred, which number was not very much changed during the succeeding two years. But there was a manifest and very considerable growth in the healthful moral tone of the body; and such was the increase of both the requirements of the congregation and its financial ability, that only a few years later it erected the elegant and commodious church edifice on Fourth-street, near Washington Square, now second to few others in the city, whether as respects its spirituality, its financial ability, or its activity and liberality. It has also been visited by extensive and powerful revivals, and now deservedly holds a high place among its sister Churches of New York. The two years of Mr. Clark's pastorate in the Sullivan-street Church were not marked by any especially noteworthy event; and though there were other things of note in his history transpiring about this time, they may now be passed over, and remitted for consideration to a later period in our narrative.

PASTORATE AT VESTRY-STREET, NEW YORK.

At the close of the Conference session for 1849 Mr. Clark received his appointment to Vestry-street Church, in New York city. That Church had been founded, and the house of worship erected, about fifteen years before, under influences then just beginning to show themselves in New York Methodism. Till that time all the churches of the denomination had been held and managed by a single Board of Trustees, thus securing to this department of the Church's work a consolidated unity. But the Vestry-street Church originated in the voluntary action of a number of Methodist laymen, who organized a religious society according to the statutes of the State of New York, and proceeded to erect for themselves a house of worship on the western side of the city, in Vestry-street, near Hudson-street. This edifice, though much less elaborate in architecture and ornamentation than are many of the present Methodist churches in the city and elsewhere, was less rigidly plain than were all the older ones. But the widest departure of all from time-honored Methodist usage was the practice then first attempted in these parts, of sitting by families, and paying a stipulated amount for the possession of a pew. The invariable usage had hitherto been that "the men and women should sit apart," a regulation enforced with all the authority of disciplinary law. If there were two entrances to the churches, the men and women entered by their several doors; if but one, then they sat on opposite sides of the aisles. But there had been

some little relaxation of the law, and in some of the newer churches it had been arranged that the men and women might enter by the same door, but not be seated on the same benches. The notion of rented pews and families sitting together was thought of only as an abomination to be avoided.

The new church and its arrangements were therefore regarded with decided disfavor, as threatening to prove destructive of every thing specifically Methodistical; and, as if to to complete their systematic departure from the old paths, the managers of this anomalous organization began to meddle pretty freely with the selection and appointment of their pastors, and in several cases procured the transfer from other Conferences of certain popular preachers to fill their pulpit. This last was especially unfavorably considered by the preachers of the locality. The presiding elders found their legitimate authority interfered with; the ordinary preacher found himself thrust aside to make room for a stranger; and the Conference as a body found its ground occupied and its ranks filled up by men who came to them, not to share with them in common the work of the Conference, but to enjoy temporarily a good position and then to depart. But against all this opposition the new enterprise went forward. It was not found difficult to persuade ministers to serve as pastors for this and other Churches of kindred character that came into being soon afterward, nor did the stern, old-fashioned men who directed the affairs of the Conference stubbornly refuse to be propitiated by the social influence, and fine clothes, and more liberal

pecuniary contributions of the men of these fine churches. If there were some jealousies among other and less pretentious churches, as though special favors were shown to these autocratic ones; and if the traditional Methodism of the city shook its head doubtingly in regard to what would be the end of all this, the men of these higher caste Churches were quite secure in their positions, and not particularly concerned with the anxieties of their old-style brethren. But the intervening years had somewhat modified the jealousies and asperities, and perhaps, also, the pretentiousness, that appears at the beginning, so that the Vestry-street Church in 1849, when Mr. Clark became its pastor, was not very different from other city Churches. The changes that had brought about this approximation of character had probably been quite as largely in other Churches, moving toward its position, as in any return of that Church and congregation to the older usages of Methodism.

Until a little before the founding of the Vestry-street Church—"First Wesleyan Chapel"—the Methodism of New York city had been an organic unity as to both its secular and spiritual affairs. Its several separate congregations constituted a single circuit, both pastorally and financially, and the Church property was held and managed by a single Board of Trustees. In 1832 the circuit was divided into two nearly equal parts, with five preachers to each. The work of disintegration thus begun went forward rapidly; and after a very few years each Church became a distinct pastoral charge, and about the same time the consolidated trusteeship was exchanged for

local boards in each Church. The entire property held by the general board at the time of division was estimated at a little over two hundred thousand dollars; the aggregate indebtedness was only about fifty thousand less. "Vestry-street" first appeared among the appointments for the city in 1834, with Joseph Holdich, lately transferred from the Philadelphia Conference, as preacher in charge. Its membership a year later amounted to one hundred and fifty-four; but its growth was slow, for in 1839 it reported only one hundred and fifty, and now, ten years later, only two hundred and twenty. A few years afterward the property in Vestry-street was disposed of, and the congregation removed to their new and commodious house of worship on Seventh Avenue, near Fourteenth-street, now known as the Central Methodist Episcopal Church. A year or two after the founding of this "First Wesleyan Chapel," a second one, of much the same character and relations, was organized and located on Mulberry-street, near Bleecker, which was long recognized as, in some senses, the leading Church of its denomination in the city. It has since gone up town, and is now known as St. Paul's, located on Fourth Avenue, corner of East Twenty-second-street.

The two years during which Mr. Clark served the Vestry-street Church were not marked by any thing specially noteworthy in the internal affairs of the Church and congregation. His ability as a preacher of the Gospel, and his zeal and fidelity in his work, were recognized by all. His social relations with his people were all that could be asked, and the evi-

dences still remain of valuable friendships formed during these years that long survived them. But as to immediate fruits, his labors among that people were not successful. By a faithful correction of the Church-register, made soon after his going there, the number of members was brought down to considerably less than two hundred; the report at the end of his second year showed something less than that number. This want of success pressed heavily upon his spirits, and led him to sad and earnest searchings for the hindering causes, some of which, however, were sufficiently manifest but not easily removed. And yet it is evident that his labors, even in that apparently unproductive field, were not without their fruits. His more public acts and relations during this period demand our notice.

Soon after his coming to reside in New York, Mr. Clark engaged in a literary occupation, then less in vogue than it has since come to be. The Pittsburgh *Christian Advocate* was then under the editorial conduct of Rev. William Hunter, who, to add to the value and interest of his sheet, arranged with Mr. Clark to have an occasional news-letter from the metropolis. The first of these letters was dated August 23, 1847, and they were continued, with a few brief interruptions, at intervals of three or four weeks, for nearly four years. As a newspaper correspondent he possessed capabilities and excellences of a high character. He seemed to possess the faculty of putting himself into harmony with the tone and position of the paper in whose columns he was to appear in a kind of semi-official character. He was versatile and

vivacious—more so in his letters than in almost any other of his writings. He never lost sight of the fact that he was writing for a religious and Church periodical, and he shaped his correspondence accordingly, selecting his themes and directing his discussions in view of the character of the paper for which he was writing, and of the wants of its readers. And these productions, designed only for the day, would not be without their permanent value could they appear in a more durable form. But writers of such matters—and, indeed, nearly all who speak to the public only through the periodical press—must be content to labor on unknown, and to live only in the moral and intellectual atmosphere that they may have helped to create. The fame of even the greatest journalists is vague and transitory; and often the public know very little of the men upon whose intellectual productions they are feeding: and the succeeding age will scarcely know the names of the men who have given form and consistency to their own moral and intellectual character. While in the midst of his activities, the journalist is much more nearly the impersonality that he assumes to be than he himself may suspect; and when he ceases to speak in his silent utterances, both his person and his sayings may apparently be very soon forgotten. But the thoughts uttered, and the sentiments inculcated, will have entered into and become rooted in other minds, dictating their opinions, fashioning their characters, and determining their destinies.

Mr. Clark was a pioneer in newspaper correspond-

ence, at least so far as the Methodist newspaper is concerned; but though the first of a numerous train, yet few of those that came after him have excelled him in the best qualities of that rather difficult calling. His letters are gossipy, but not trifling; vivacious, but not light; sarcastic, without acrimony; and at once sprightly, and abounding in grave reflections and suggestions. The writer's own opinions are not concealed, nor yet offensively obtruded; religious and ecclesiastical matters are animadverted upon, but neither dogmatically nor dictatorially; and the best possible terms are maintained between the writer and his readers. The office of the correspondent is a freer one than that of the recognized editor, who, at least in his corporate selfhood, is responsible for whatever is uttered in the paper. The correspondent fights from a covert—feels none of the restraints of responsibility—and by reason of his lack of personal identity may say whatever he pleases. Mr. Clark wrote more than fifty letters for the Pittsburgh *Christian Advocate*, and during the same period, or extended a little later, half as many for the *Northern Christian Advocate;* and though probably they will never be reproduced, and very little re-read, they nevertheless embodied no inconsiderable amount of valuable matter—news, criticism, and reflections.

The middle years of the nineteenth century will always be a point of special interest in American history, whether civil or ecclesiastical. The aggressive movements of the partisans of slavery were already approaching their points of culmination in both Church

and State, and though still uttered only in low mutterings, yet the voice of dissatisfaction began to be heard in opposition. The enactment of the infamous Fugitive Slave Law of 1850 sent a thrill of horror through all the North, and, more sharply than ever before, divided the people upon the whole subject of slavery. As in all former contests between the two sections, the South triumphed over the North; not only by securing the legislation demanded, but much more by forcing the North to become the agent of its own humiliation. Installed in the office of slave-catcher for the South, it was also compelled to say that the arrangement was a proper one, and altogether fit to be made. And while politicians and statesmen of high renown demanded the enforcement of the cruel and degrading statute as a matter of high political duty, not a few titled divines and high ecclesiastics were only too ready to give their benedictions to the nefarious abomination. But even in that hour of the powers of darkness there were those—a noble few—who would not bow the knee to this modern Baal, nor wholly desist from denouncing it in appropriate terms; and among these was found the subject of these pages.

At the annual Thanksgiving for 1851 the slavery question was the theme of discussion in very many pulpits, many of them denouncing its potent and flagrant iniquities, and especially execrating the new law of Congress for the more certain dragging back to hopeless bondage any that might, in any way, have escaped into the Free States; and others seeking to allay the rising public indignation against the

aggressions of the slave power, and arguing, on moral grounds, in favor of accepting and obeying the obnoxious statute, and charging both political and moral bad faith against those that opposed it. A memorable case of this last kind occurred in one of the Methodist churches in Poughkeepsie, New York, whose minister strongly maintained the righteousness of the hated law, and the solemn duty of the civil authorities, and of all good citizens, to aid in its enforcement. The discourse—a *sermon* it should not be called, for though its form and the place of its delivery might seem to entitle it to that honor, yet its substance was not in the spirit of the Gospel—was printed in full in one of the papers of that town, and that its effects might be as widespread as possible, copies of the paper that contained it were sent to many of the ministers of the surrounding country. Though the antislavery sentiment was sadly under the ban in both Church and State, yet the fire that smoldered in many hearts could not be entirely suppressed. It was felt that so gross an insult to the intelligence, and conscience, and self-respect of the people should not be allowed to pass without rebuke; and Mr. Clark united with some of his friends to prepare an antidote for its poison. It was deemed to be desirable that a searching review and refutation of the proslavery harangue of the Poughkeepsie, minister should be prepared and published for general use. Into all the arrangements for this purpose Mr. Clark entered with characteristic decision and earnestness; and though the writing was by another hand, yet he was privy to all the proceedings which

called it forth, aided in many of the details of its composition, and contributed his share to the cost of its publication. The review appeared in the Northern *Christian Advocate*, in December, 1851, and in that form was widely disseminated, especially in the parts where the discourse reviewed had gone; and probably it aided somewhat in raising the flood of emancipated and rectified public sentiment which at length rolled back the tide of proslaveryism that threatened to bear down all opposition.

A still more painfully exciting conflict, growing out of the same question, arose only a short time later, in which Mr. Clark was a more conspicuous actor, and which occasioned no little strife and bad feeling. The whole country was in a condition of painful disquiet in reference to the subject of slavery, and the relations to it and to each other of the two opposing sections of the country. Conservative politicians were alarmed, and most of those of the Free States appeared to be quite ready to concede almost every thing, not excepting right and honor, to appease the all-exacting demon of slavery. It seemed to be a recognized fact that the most formidable difficulty to be overcome was the conscientious convictions of the Christian people of the Free States that the whole system of slavery was morally wrong, and that all laws, and compacts, and constitutions by which it was protected were essentially iniquitous; and since the utterance of this thought by the ministers of religion met with a ready response in the hearts and understandings of the people, it became a matter of the very highest importance to hush the

voice of the pulpit respecting this delicate and dangerous subject. The attempt was in many cases successful, and most of the popular and well-paid ministers avoided all allusions to the subject, whether in their sermons or their pulpit prayers. But the subject could not be so suppressed; it would come up in people's thoughts, and find expression in their conversations, and often, unasked and unwelcomed, it would project itself into public discussions.

The Methodist "Preachers' Meeting," now an institution of half a century old, at one of its unofficial gatherings, about the first of February, 1851, was entertained with the reading of an essay, by one of its members, which bore somewhat upon the great question of the day, and assumed the guiltiness of the people and the nation for their treatment of the negro race. This stirred the hidden fires, and led to a somewhat heated and protracted discussion. The meeting closed without reaching any definite result, and the subject was laid over for further consideration at the next weekly meeting. At that next meeting Mr. Clark offered a brief paper, as a substitute for a more sweeping one then pending, expressing, in the form of resolves, the sense of the meeting that the provisions of the Fugitive Slave Law were contrary to the law of God and the principles of natural justice, and that it could not bind the consciences of Christians. This paper, being less severe in its language than that for which it was offered as a substitute, and much less so than much that had been uttered in the debates, was accepted as a kind of compromise, and adopted by

general consent. Here it was supposed the affair would end; but the paper having found its way into one of the city papers soon after, the whole subject was opened up anew, and upon a wider field. The morbid sensitiveness of the public mind was indicated by the reception given to this quiet utterance of an informal body of ordinary pastors of Churches, which contemplated no action, but simply expressed their personal convictions upon a public question. The political press, with one or two exceptions, greeted the published action with a perfect howl of indignant execration, and the "Preachers' Meeting," till then unheard of by the great public, all at once became widely notorious. Soon the Churches began to speak out upon the subject, and indignant threats were heard on all sides. Some of the ministers who happened not to be at the meeting, and who, therefore, had not taken any part in the offensive action, made haste to publish their cards denying having participated in it. Next came a succession of Church meetings, called to repudiate and denounce the action of the ministers. Altogether the affair led to a most humiliating display of arrogance on the one hand and base truckling on the other; but such things were not unusual at that time in respect to that subject. Further details may, for the credit of human nature, to say nothing of decency and religion, best be consigned to oblivion. It was the hour of madness, and men's actions were in many cases quite unworthy of their doers.

As the author of the peccant resolution, Mr. Clark became the target against which the arrows of the

devotees of the slave power were hurled most fiercely, though in what he had done he had only acted the part of a mediator between the extremes. The Church of which he was pastor was made up largely of persons and families with whom the name of *abolitionist*—which was usually applied with very little discrimination to any and all who refused to worship the divinity of slavery—was a synonym for every thing wicked and disreputable. Ten years before that Church had, through its officiary, sent a commission to the General Conference to denounce and oppose certain antislavery expressions which some of its members had sent to that body, and the spirit and positions of its leading men remained unchanged. Among these was the head of the company that published one of the ablest, best, and most influential daily papers of New York—a paper earnestly devoted to the interests of Mr. Webster, the exponent of his politics, the promoter of his political advancement, and especially the promulgator and advocate of his politico-religious faith about the sacredness of slavery and the Fugitive Slave Law; and beyond all these, it was earnestly committed to the furtherance of his aspirations toward the Presidency of the United States—a passion that was then consuming him. The Whig party, of which that paper was a recognized and worthy organ, and in which were placed all Mr. Webster's hopes for his own advancement, embodied a large portion of the church-going people of the country; and that party, through its leaders, had been betrayed into the support of the hated system of slavery in its most

offensive features and in its most aggressive pretensions. Its further business was to induce the intelligent and religious people upon whose support it so much depended for success to "conquer their prejudices," and to accept the new politico-moral philosophy of its leaders—of whom Mr. Webster was the oracle and the New York *Commercial Advertiser* the most potent newspaper organ. But this action of a few not specially notable Methodist preachers seemed now to threaten disaster to these cherished purposes. It was a forlorn hope upon which the politicians had ventured, and a slight miscarriage might occasion its fatal overthrow. It was therefore especially unpleasant for one situated as was the chief publisher of that paper to find the success of his cherished design endangered by the action of his own pastor. Its columns, accordingly, for weeks fairly overflowed with the severest castigations of the offending ministers, and with lessons of instruction in the high moral and religious duty of sustaining the Fugitive Slave Law. Others of the leading men of that Church were merchants and manufacturers having large Southern interests, and they too were sensitive to the slightest suspicion of sympathy with *abolitionism* or *abolitionists*. About that time was the beginning of the system of espionage that during the succeeding years pried into the private opinions, and the family and Church relations, of every man of business, and recorded them in a "black list" to be circulated in the South, that the merchants and traders of that region might know who were their friends and who their enemies—as all

who refused to bow down to their idol were esteemed, that each might be treated accordingly. Especial pains were taken to find out the Church relations of Northern merchants, the opinions, sympathies, and utterances on the subject of slavery of the ministers to whom they gave their countenance and support—as the greatest danger was apprehended from that source—and attendance upon the ministry of an *abolitionist* preacher was accounted sufficient proof of unsoundness, and marked the suspected one for proscription. Added to the odium arising from this source, there was also a feeling that the taint of *abolitionism* justly excluded a man from all claims to the ordinary courtesies of life; and to have an *abolitionist* minister coming into one's family was felt to be an intolerable grievance. The practical effects of all these things Mr. Clark was compelled to suffer during the winter and spring of 1852; but he bore all patiently, neither contending noisily nor yet swerving from his manly convictions of duty.

The New York Conference was traditionally a conservative body. Its geographically middle position in the country, and its intimate relations to all parts of the Church—the fact that it was the place where were located the great connectional institutions of Methodism—and the reputations and commanding influence of its chief men—gave it a marked character of immobility. All this had been somewhat shaken by the events of the General Conference of 1844, and the influence of that revulsion lived on, and affected the elections of delegates to the General

Conference of 1848, when, though barely eligible, Mr. Clark was chosen to a provisional position in that delegation. But now a decided reaction had occurred; the tidal wave of proslaveryism that was sweeping over the land was scarcely less political than ecclesiastical. The leaders in that body still had a tender feeling for the great "sum of all villanies," and a terrible horror for every thing like abolitionism. Probably they did not like the Fugitive Slave Law for its own sake, but they must "keep faith with the South, and fulfill the compromises of the Constitution." So they pleaded, and so pleading, they doubtless spoke quite as much from their hearts' sentiments, and more from their interests and their fears, than from the honest convictions of their understandings. Above all, they were fully disposed to rebuke the agitators, and accordingly the man who had had the temerity or the indiscretion to appear as the author of the Preachers' Meetings resolutions against the Fugitive Slave Law must now fall under the ban of the Conference. Mr. Clark failed of an election by his Conference to the General Conference of 1852—a fact ever to be remembered as among the most honorable in his history. Four years before, while yet a new man in the Conference, and very little known, he was singled out for their favor; now well known, and having earned a good reputation, he was rejected. The latter honor was greater than the former.

A few extracts from Mr. Clark's very fragmentary diary of about this period will throw some little light upon his mind and heart's history. Under

date of January 1, 1850, his first winter at that appointment, he writes :—

What shall be done for Vestry-street Church? We have living souls here—souls that are praying for a revival. Our meetings are not without the blessing of the Divine presence. But we see no breaking out of the waters—no flaming up of the fires. Lord, revive thy work! Ought we to enter upon a protracted meeting? or shall we wait for the cloud to move? It is difficult to tell which would be the wiser course. One thing, however, I may do: I may enter more heartily myself into communion with God, and look up to him to make my way clear before me. There are many in the congregation that greatly need religion—young men and middle-aged men. Some of them are attentive and apparently thoughtful. What shall arouse them? Send, O God, by whom thou wilt, but, O, send forth thy healing strength upon this people.

February 19. Have had a long conflict with myself relative to the Sabbath evening exercises. What change can be introduced to interest the people and bring them out, and to promote the general usefulness of the services? Met my class at three o'clock. At evening delivered a lecture. Had great freedom and considerable of unction.

The following sufficiently indicates its date, and the occasion of offense to which it refers. All names or personal designations are purposely suppressed :—

Mr. —— has taken umbrage at the expression of some of my opinions, and looks and acts most unpleasantly. I have waited upon him, and explained myself so as to open terms of accommodation, but with little success. I have now done all that I can. I will still endeavor to carry toward him a gentle, manly, and Christian deportment; but I cannot sacrifice principle for the favor of men. . . . The excellent wife of this gentleman proves the soundness of her judgment and the excellence of her character by abstaining from any participation.

Both the parties to these unpleasant matters have gone to that world where good people do not misunderstand each other. It is pleasant, also, to be assured that long before their departure they were perfectly in accord respecting the things that now divided them.

The following is dated February 22, 1851. Since time and its changes have mitigated the asperities of that season, it will do no harm, and may illustrate our subject, to give it:—

Went at two o'clock to Niblo's Garden to hear the notorious H. S. Foote, of Mississippi. He had been invited by the "Union Safety Committee" to deliver an oration commemorative of the Father of his country. A great outcry is now made by pseudo-patriots about preserving the Union, and all that; and those who will not bow down and worship the Fugitive Slave Law are branded as enemies to their country! I love my country, and venerate the name and character of Washington, and I regard this effort to associate that name with the cause of slavery propagandism as an insult to it. Washington denounced slavery, and made provision for the emancipation of his slaves. The selection of Foote to be the orator on such an occasion, and with such a design, was very appropriate—himself notorious for street brawls, for constant breaches of the decorum of the United States Senate—the comedian, clown, and bully, of the South, having in open Senate threatened one Senator (Hale, of New Hampshire) with lynching and death if he should ever set his foot in Mississippi, and having drawn his pistol upon another Senator, (Benton, of Missouri,) in the Senate chamber, and while that body was in session. This is the man brought here by our "cotton men" to eulogize the name of Washington; as expressed by an evening paper, a frog to chant the music of the spheres. The speech gave ample evidence of a retentive memory, for it consisted mainly of extracts from the writings of Washington

and his biographers, and scraps of Latin declaimed with the greatest *gusto.*

Three days later (February 25, 1851) he wrote: "Engaged closely upon 'Death-bed Scenes,' a proposed volume. Preached in the evening at Greene-street Methodist Episcopal Church. This day I have attained [completed] my thirty-ninth year."

About this date we also find this entry, which brings into view a notable fact in the case of its writer, to wit, that beyond almost any other man in the Methodist Episcopal Church his services were sought for in the institutions of learning under the patronage of the Church :—

Wrote two letters—one of them a reply to an invitation to become Principal of the East Maine Conference Seminary, [located at Bucksport, not very far from his native place,] to accept which did not seem to me to be in the line of duty. I have often been greatly puzzled when I have received such calls to determine what duty is. Yet I have not been inclined at all to engage again in teaching; but whether this disinclination is to be taken as any indication of duty I can hardly say.

A little while ago I replied negatively to a very kind invitation from the First Church in Portland, Maine, to become their pastor. I have also lately declined being proposed for the presidency of Lawrence University, Wisconsin. Since I entered the ministry I have had no less than a dozen calls to institutions of learning. It may be that instruction is the department in which I ought to labor, yet I cannot bring my mind to that conviction.

The troubles growing out of the disturbed state of the country, and his unsought entanglements with its conflicts, were to Mr. Clark a source not only of annoyance but also of real sorrow. Yet in them all he had the comfort of a good conscience and his own

uncompromised self-respect. It was especially grievous to him to have the sympathy and co-operation of those with whom he was called to act in his ministry withheld. But none of these things moved him. Firmly and openly, yet without defiance or bravado, he maintained the position he had taken, and with the quiet dignity that became him he went out and came in before his people, laboring for their spiritual good, and mourning over the barrenness of the field of his labors. His pulpit exercises commanded the respect of even his bitterest opposers, and "the common people heard him gladly."

A few extracts from his newspaper correspondence will help to illustrate the drift of his mind and the subjects about which he was concerned. The first—we give only one of the many forcible paragraphs found in these letters upon the subject—follows :—

Abominable as are the provisions of that bill, and standing out, as it ever must, as an evidence of our national recreancy to the principles of liberty, we are not sure that in its practical workings it will not be productive of great good. Thousands of our people would never have opened their eyes to the abominations of slavery had they not been thrust upon them by the provisions of this odious bill. They have heard of the enormities of the system only by the hearing of the ear, but the sound was vague and indefinite. But when the slave hunter appears in our midst, with the manacles clanking by his side—when he comes to tear away the husband and the father from all he holds dear, and that, too, for the only crime of loving and seeking liberty—when he commands us to stifle every generous and holy sympathy of the soul, to be unmindful of the desolation of the family circle, or of the tear of imploring innocence, and to aid him in binding the victims upon the altar of this heartless demon—it must not be thought strange that those who have

been asleep wake up—if eyes that have been shut, open—and if hearts that have been unfeeling, become sensitive and sympathizing. It must not be thought strange that this extending of one of the claws of the horrid monster, which has heretofore been to us a creature of fiction and fancy, into our midst, should stir up feelings to which we have heretofore been strangers. The fact is, the passage of this bill was just what was necessary to rouse up, give tone to, and concentrate the antislavery feeling and sentiment of the North. When the slaveholders asked the passage of that bill they overreached themselves; and to this conclusion those among them not absolutely demented on the subject must come. In the meantime, we hesitate not to say that it is the duty of all sound and true men to denounce this law, and to call for its repeal. We trust that the men from the North who sold themselves to the South in our last Congress will now be permitted, Judas-like, to take their base reward and go to their own place.

A letter in the *Northern Christian Advocate*, dated March 1, 1852, apparently the last of his "correspondence," gives a sort of photographic view of New York Methodism at that time:—

The Methodist community in this city have three special enterprises on hand, each of considerable magnitude. The first is, the purchase of the "Old Brewery," at the Five Points, to be converted into a church for the accommodation of the mission established there. This old rookery has been one of the chief seats of Satan for many years. This sink of iniquity is to be purged; this seat of Satan is to be transformed into a temple of the living God. The trustees of the mission have the refusal of it at the sum of $16,000, and its present proprietor contributes the sum of $500. Some of the noblest Methodists in the city are engaged in the work; they are sustained by many noble-hearted men in sister denominations; and we can hardly doubt but that their efforts will be successful. The mission has been successful beyond the most sanguine expectations of its friends.

As a local mission for the redemption and improvement of a most wretched quarter of the town, the Five Points Mission, which is still a living power, has proved an eminent success.

The beginnings of the institution for the care of the aged and infirm and destitute members of the Church, which stands among the most honorable of all the institutions of New York Methodism, is thus noticed:—

They are also engaged in establishing an asylum for aged and indigent members of the Church. There are many of this class in the city, and some of them, in earlier and more prosperous days, have been fast friends and useful members of the Church. The "Union Aid Society" was established some year or more since. During the past year they have carried on their operations in a rented building, and, having demonstrated the practicability and usefulness of their plan, they propose to secure a more permanent location.

The matter next referred to was one in which Mr. Clark felt a very lively interest, and in which he took a leading part; but, greatly to his chagrin and disappointment, it failed of a realization:—

A third enterprise (though perhaps not the least in its importance) is that of establishing a Methodist Collegiate School for the city of New York. This enterprise was projected and its plans matured some two years since. One cause of delay has been similar to that which troubled our brethren in Washington city, namely, the relative control to be exercised by the Conference and the stockholders; and another cause of delay was the difficulty of procuring a special charter. The charter has, however, been obtained, the board of supervisors organized, and an agent is now employed in securing subscriptions for it.

The subjects referred to in the two paragraphs given below will both of them appear again in the sequel; they are now given as the shadows cast before them by coming events:—

The "lay movement," as it is improperly called, excites far less interest in the city than was anticipated. How many Churches will be represented in the Philadelphia Convention we are unable to say; but from all the indications we have seen and heard, we think the great body of Methodist people in the city are too doubtful of the workings of the proposed changes to desire them. Dr. Bond is still here, and his celebrated "Appeal," together with other of his papers, on the polity of the Church, will soon be presented in a permanent form to the public.

The controversy on Christian Perfection has attracted very general attention, and awakened deep interest. We trust good will result. Errors of a grave character, both in relation to faith and practice, had crept into the Church upon that subject. Some of the witnesses of the doctrine, so far as their temper and spirit are concerned, shed no very attractive light upon it. We cannot subscribe to all the views of Mrs. Palmer upon the subject, but we are very far from holding her responsible for all the crude notions expressed by those who affiliate with her. We all know that expressions are often made in our experience and prayer meetings, the orthodoxy of which the pastors would be very unwilling to vouch for; still more unwilling would they be to be regarded as teaching those sentiments. We trust that all among us—upon so delicate and so important a matter of Christian faith and experience—will inquire after the old paths and walk therein. We have read many works upon the subject; but, aside from the Bible, we know of none that will lead the mind to so clear an apprehension of the subject as Mr. Wesley's Plain Account. Notwithstanding its want of method, and, perhaps, its incompleteness on some points, with such a guide in addition to the Bible, no one need be led astray.

Mr. Clark's literary associations were always true to him, and he evidently derived not a little pleasure from them. His contributions to the periodical press were uniformly acceptable to the publishers, and highly appreciated by the readers. But about this time a more formal recognition of his attainments as a man of letters came to him from a source above all others acceptable to him. He highly appreciated the institution at which he had pursued his more advanced studies and taken his regular collegiate degrees, and in return the faculty of that institution set a high estimate upon his scholarly character, and also desired that he should become one of their number; and at the annual commencement for 1851, without any intimation on his own part, or any solicitation from his friends, he was nominated and graduated by the faculty and board of trustees as a *Doctor of Divinity.* The Wesleyan University had been noted for its carefulness in the bestowment of its honors, and till then it had never conferred the doctorate upon any of its own *alumni.* The announcement of that act was received with universal satisfaction, both among the friends of the college and by the Church, because it was felt that the honor was worthily bestowed. Two years later, when the presidency of that institution had been vacated by the decease of Dr. S. Olin, the claims of Dr. Clark were urged by many of his friends for that high office; and though the recognized claims of a member of the faculty who had been often called to direct its affairs, in the absence of the president, prevented his election, yet he received a large and highly flattering vote.

At the session of the New York Conference, in May, 1851, Dr. Clark, having been stationed in New York for four consecutive years, the law of the Church—as it then was—required his removal from the city. He was at that time appointed to the pastoral charge of the Cannon-street Church, at Poughkeepsie, on the Hudson. That town, since largely increased, and incorporated as a city, is situated on the east side of that river, about half way between New York and Albany, and is the largest town between these two cities. It was also a place of very considerable Methodist strength, having enjoyed the services of many of the chief ministers of the New York Conference for more than half a century, and it had become the retreat of some of them after the toils of the itinerancy were laid aside. Freeborn Garrettson, the apostle of Methodism in this region, found his resting-place at Rhinebeck, not far off; Messrs. Richardson and Jewett, then still in the effective ranks, but evidently nearing to the close of their active ministry, had made that place their home; and Bishop Hedding had also fixed his habitation there, and from there, only a few months after Dr. Clark's appointment to that place, passed quietly from his life of labor to his great reward. The Cannon-street Church had been founded only a few years before by a colony from the original organization, located in a contiguous part of the town. It was a young society, with a commodious house of worship and full of activity and enterprise. The new minister repaired at once to his appointed work, in which he engaged with characteristic zeal and efficiency.

A glance at the introduction of Methodism into that town, and its subsequent growth, may not be unacceptable at this point. Dutchess Circuit first appeared on the Minutes of the Conference in 1788 with only ten members. It extended from the Highlands on the south to the vicinity of Albany on the north, and from the Hudson River eastward to Connecticut and Massachusetts. Four years later the circuit reported over four hundred members, but up to that time Poughkeepsie had no Methodist Society. Rev. Freeborn Garrettson visited the town, and was allowed by courtesy to preach in the Reformed Dutch Church, but no attempt to gain a permanent footing was made till 1800. About that year Bishop Asbury visited the place, and wrote of it in his journal, "This is no place for Methodism." But the work was soon after undertaken in good earnest by Rev. William Thacher, then in charge of Dutchess Circuit, who preached successively, for some weeks, in the court-house, but with only indifferent success. The first class was formed by Garrettson in 1803, made up of about a half dozen persons. The growth of the little Society was very slow, and it remained an "appointment" of Dutchess Circuit till 1823, when it became a "station," with one hundred and sixty-seven members. Rev. Robert Seney was its first stationed preacher. After this its growth was more rapid, and about ten years before the time of which we are writing the congregation and Church membership had so increased that a second place of worship seemed to be necessary, and accordingly a new Society was organized; and now, at the end of

ten years, it was a healthy body, with a membership of more than two hundred, and a large and highly intelligent congregation.

Respecting Dr. Clark's pastorate at Poughkeepsie his papers afford only a most meager account. His personal sketches do not cover this period at all, and his letters throw but little light upon it; but it is sufficiently ascertained from other sources of information that his reception there was altogether cordial, and that his ministry was highly acceptable, and especially appreciated by the more intelligent and cultivated of his hearers. His antislavery position and antecedents, which had caused him so much of painful disquietude at his former appointment, seem not to have been at all in his way; and though he came into the very pulpit from which the gospel of the Fugitive Slave Law had been fulminated only a few months before, yet he was received with his well-known antecedents without prejudice. He found also the advantage of a freer and less constrained state of society, in which he was brought into contact with a wider community than his own congregation. His abilities caused him to be generally appreciated, and his own people were glad to share in the honors bestowed upon their minister. He was heard by attentive and increasing audiences, and the number of his Church members steadily increased. The private letters addressed to himself or other members of his family, in after years, by friends who formed their acquaintance at that place, give pleasing evidence of the favor with which his services were received among that people.

In one of the brief extracts made from his diary of the former year—given a few pages back—reference is made to a proposed volume then in preparation—*Death-Bed Scenes.* That work, having occupied his spare hours for two years, was given to the public from the press of the Methodist Book Concern soon after his removal from the city. Its conception, the author tells us in its preface, originated during the prevalence of the cholera in the summer of 1849, when he was called to witness in person so many death-bed scenes. It is a large duodecimo volume of nearly six hundred pages; its matter is first naturally divided into two portions, entitled severally "The Dying Christian" and "Dying without Religion," and these are further subdivided among various classes of characters. The purpose of such a book is obvious: to show by examples the power of the Christian's faith to deliver him from the fear of death, and to enable the soul to exult in the hour of nature's extremity; and, on the contrary, to give some of the many recorded cases of confessed darkness and uncertainty, and not unfrequently of horrible forebodings where the sustaining power of the Gospel were not present. But in presenting these there is here no high coloring nor straining after effect on either side. Simple facts, gathered from authentic biographies, are presented, with only the briefest reflections, leaving the things related to make their own proper impressions. In its merely literary aspects the volume is a highly respectable one, though its purpose was simply to make salutary moral and religious impressions upon the careless, to

strengthen the faith of believers, and to demonstrate the profitableness of godliness in the hour of death. The work has been favorably accepted by the religious public.

Some estimate of the character of that work, and the spirit with which it was undertaken and prosecuted, may be made from reading a few subjoined paragraphs from the author's Introduction :—

From the earliest ages the dying expressions of men have excited peculiar attention, and been preserved with peculiar care. Even the sacred Scriptures give their sanction to that feeling which would hallow the last words of the departed. How emphatic the record of the dying expressions of Abraham, Jacob, and Joseph; of David, Elijah, and Elisha; of Simeon, Stephen, and Paul; and, above all, the dying expressions of our Lord himself! From whatever cause this desire to receive and to treasure up these dying expressions may arise—whether from the promptings of natural sympathy, from a simple desire to know the state of mind at the last moment, or from a presentiment that the dying receive a clearer revelation of truth and a supernatural insight into the future, it is scarcely necessary for us to inquire. Certain it is that the patriarchs at that season were gifted with the divine power of prophecy, and foretold the destinies of their posterity. It seems, indeed, to have been a sentiment prevalent from the earliest antiquity, that the nearer men approach to their dissolution the more spiritual do they become, and the greater insight do they have into the future. Thus the dying Socrates is represented as saying that he was desirous of prophesying to the Athenians what should afterward happen: "For," says he, "I am now arrived at that state in which men prophesy most, namely, when they are about to die." Xenophon also represents Cyrus as declaring, when at the point of death, that "The soul of man at that moment appears most divine, and then also foresees something of future events." Diodorus declares this to have been the opinion of the wise men of his own and of preceding ages. He

also says, that "Pythagoras the Samian, and others of the ancient naturalists, have demonstrated that the souls of men are immortal, and, in consequence of this opinion, that they also foreknow future events at the time they are making their separation in death. Shakspeare, in the language he ascribes to the dying Percy, gives utterance to same sentiment:—

> O I could prophesy,
> But that the earthy and cold hand of death
> Lies heavy on my tongue.

Schiller, a little before his death, with a reviving look said, "Many things are becoming to me plainer and clearer."

The idea that departing spirits, and especially the spirits of good men, receive supernatural manifestations, must often occur to those who are called to witness dying scenes, and who are accustomed to meditate thoughtfully upon them. Nor does any high improbability attach itself to this idea. The dying linger for a moment upon the confines of both worlds; and why may they not, when just leaving the one, catch some glimpses of the other?

> Leaving the old, both worlds at once they view
> Who stand upon the threshold of the new.

In death the natural and the supernatural meet. The two worlds here bound upon each other. The saints of God are divinely prepared for their exit. Heaven was opened to the vision of the dying Stephen. Angels gathered around the dying Lazarus, It was divinely revealed to Peter that he was shortly to put off the mortal tabernacle; and to Paul that he was shortly to be offered up, and that the time of his departure was at hand. And is there not a large class of facts which have a most obvious connection with this general thought, and a most distinct and impressive bearing upon the relation that exists between the present and the eternal world, and the revelations that may be made to the soul while in its transition state? Said a dying Sunday-school scholar of my flock, while in the very article of death, but with perceptive and reasoning powers still unimpaired, "The angels have come." The pious

Blumhart exclaimed, "Light breaks in! halleluia!" and expired. Dr. M'Lain said, "I can now contemplate clearly the grand scene to which I am going." Sargent, the biographer of Martin, with his countenance kindled into a holy fervor, and his eye beaming with unearthly luster, fixed his gaze as upon a definite object, and exclaimed, "That bright light!" and when asked what light, answered, "The light of the Sun of Righteousness." The Lady Elizabeth Hastings, a little before she expired, cried out, with a beaming countenance and enraptured voice, "Lord, what is that I see?" and Olympia Morata, an exile for her faith, as she sank in death exclaimed, "I distinctly behold a place filled with ineffable light!" Dr. Bateman, a distinguished physician and philosopher, died exclaiming, "What glory! the angels are waiting for me!" In the midst of delirium, Bishop Wilson was transported with a vision of angels. Not unfrequently the mind is filled with the most striking conceptions of the presence of departed friends. Most touching is the story of Carnaval, who was long known as a lunatic wandering about the streets of Paris. His reason had been unsettled by the early death of the object of his tender and most devoted affection. He could never be made to comprehend that she was dead, but spent his life in the vain search for the lost object of his love. In most affecting terms he would mourn her absence, and chide her long delay. Thus life wore away; and when its ebbing tide was almost exhausted, starting as from a long and unbroken revery, the countenance of the dying man was overspread with sudden joy, and stretching forth his arms, as if he would clasp some object before him, he uttered the name of his long-lost love, and exclaiming, "Ah, there thou art at last!" expired. The aged Hannah More, in her dying agony, stretching out her arms as though she would grasp some object, uttered the name of a much-loved deceased sister, cried, "Joy!" and then sank down into the arms of death.

Two or three years before, Dr. Clark had been occupied with another literary enterprise. He collected and arranged a volume of sermons—*A Collection of*

Original Sermons from Living Ministers of the Methodist Episcopal Church—which was published by the same house as his *Death-Bed Scenes.* The authors of these were chiefly the personal, ministerial associates and acquaintances of the compiler, and the discourses, whether as to manner or matter, are superior specimens of their kind of literature.

When Dr. Clark went to reside at Poughkeepsie, Bishop Hedding had been for some years a resident of that place. He was now deeply afflicted with disease, and quite laid aside from labor, and evidently not far from the end of his race. Before going to reside there, Dr. Clark had visited the aged and afflicted bishop, and there had been for a considerable length of time between them a growing intimacy and attachment, such as seldom occurs between persons so widely removed from each other by age. The venerable bishop formed a very high estimate of his young friend, which was returned in the form of sincere filial reverence; and now, since it had become possible, the two were often in each other's society. Respecting all this and its results, Dr. Clark remarks, in his *Life of Bishop Hedding:* "In the spring of 1851, Rev. William H. Ferris and the writer were stationed in Poughkeepsie, and for nearly a year, till the close of Bishop Hedding's life, [April 9, 1852,] were in almost constant communication with him." It was in compliance with the request of Bishop Hedding himself that Dr. Clark afterward became his biographer.

The name coupled in the foregoing extract with our subject—Rev. William H. Ferris—is that of one

of his most sincerely attached and long-time friends. The two entered the traveling ministry at the same time, and together became members of the New York Conference, where they remained till one of them was elevated to the Episcopacy. When Mr. Clark was removed from his first appointment at Winsted, Mr. Ferris became his successor. The same thing occurred two years afterward at Salisbury, and again, at a somewhat later period, at Sullivan-street, New York. They were at this time each appointed to the care of a Church at Poughkeepsie. Their regard for each other appears to have been peculiarly strong and abiding, of which further proofs will appear in the sequel of our narrative.

The case of Bishop Hedding coming now into our narrative, and Dr. Clark's relations to him, may justify a departure at this point from a strict chronological order, for the purpose of noticing the biography that was at length prepared and published, as the bishop had desired. It is unquestionably the greatest and best single production of the pen of its author, indicating to a remarkable degree clearness and force of thought, and great delicacy both of appreciation and discrimination, all exercised with unsparing labor and painstaking. That first and principal requisite for a biographer—admiration for and kindly feeling toward his subject—was not wanting in this case. The period of Methodist history measured by Bishop Hedding's personal career also, no doubt, influenced the mind of the writer, and induced him to attempt something more than a mere personal history. The work is accordingly a somewhat extended history of

American Methodism, illustrating the practical workings of that peculiar system, in its usages and its economy, for a period of half a century. Of the beginnings, or the earliest developments of those great facts in Methodism whose matured fruits are now clustering around the present generation, Bishop Hedding was more than simply a spectator. His designing mind and guiding hand were concerned in all of them, so that any adequate delineation of his own career required also the discussion of those more general topics. These subjects also, it is evident, commended themselves to the author's tastes and sympathies. In his whole nature and being he was a Methodist, and the history of his beloved and almost adored Church was to him a subject of lively and inspiring interest. To his personal regard for his honored and distinguished subject was, therefore, added the further and broader interest that he felt in the annals of his Church, whose heroic achievements were brought out in the life he had undertaken to delineate. Thus the conditions most favorable for successful biographical composition were secured, and the accomplished work corresponds to these favoring circumstances.

In his early ministry Bishop Hedding had been identified with the Methodism of New England, of which he became an accepted exponent, and in that type of the common family the biographer, from early associations, felt a special interest. The peculiarities of that type were not always acceptable elsewhere, and the conflicts that grew out of these specific differences were parts of his history. Some of the

questions thus raised, or which came up in the growth of the Church and the development of its polity, were more or less affected by the democratic spirit of the people, which was manifested in matters of Church as well as of State. Of this tendency to construe the Methodist Discipline in the interest of personal liberty Bishop Hedding was originally a recognized representative, and as such he had been elevated to the Episcopacy. It has, however, been claimed that his case formed no exception to the rule, that power and responsibility make men conservative. Demands earnest and importunate for changes, perhaps too radical in their character, and, it may be, factiously pressed, but lying in the line with the policy of the party that had made him a bishop, came up, but he was found on the adverse side. At this distance of time it is not possible to decide in respect to the motives of each actor in that painful drama; besides, men are not always aware of the character of their own motives. His history, however, does not convict Bishop Hedding of any such degree of lack of self-consistency in his action upon the questions involved in the "Radical" controversy as should expose him to any suspicion of want of good faith. It was not difficult for the biographer, though himself an extreme liberal, to justify and approve his conduct; and though that rendering of the case should be accepted as the only one possible, there still may remain a suspicion that his former zeal for a wider diffusion of governmental power in the Church somewhat abated when Elijah Hedding became a bishop.

But more painful and exciting conflicts arose when

the subject of slavery came to be agitated in the councils of the Church, and in respect to his conduct in these the actions and administration of Bishop Hedding had been much more severely criticised. He not only stood with the rulers of the Church in that controversy, which seemed to place him among the defenders of or apologists for slavery, but in withstanding his antagonists in that contest he became complicated in certain questions of Church law, involving the respective rights of the Annual Conferences and the presiding Bishops, in which probably neither party was exclusively in the right. The questions thus brought into controversy lie quite outside of the subject of slavery, and are not disposed of by the destruction of that system; they may, therefore, come up again at any time in the future action of the Church. His course in some of these cases was at least open to criticism, though the purity of his purposes cannot be questioned. The biographer goes through these matters with his accustomed fullness of details, though scarcely with his usual incisiveness of discussion. Sometimes his tone is apologetical, and at other times he approves the particular point at issue, passing silently over others, and acting well the part of a counsel dealing with a case where not all the good points are on his own side. But at all points the good name of his honored subject is ably and successfully vindicated, though some of his positions are left open to the unprejudiced estimation of his readers.

In all this the biographer's position was a difficult one. His earnest and warmest sympathies agreed

with the demands of his relations to his subject, while his instinctive leanings toward liberality in the administrative construction of law would naturally incline him to the opposite side. But it cost him no sacrifice to thoroughly approve the goodness of heart and nobleness of character evinced by his venerated subject. In times of strifes and conflicts, and in the excitements of opposing parties, the best of men may err without forfeiting their claim to general fairness and integrity of purpose. In this rather difficult part of his work the biographer managed his case with a good degree of skill, and his efforts were crowned with the unusual good fortune to be not especially unacceptable to either party.

In the *Methodist Quarterly Review* for October, 1855, appeared an elaborate review of the work, for which the writer of these pages confesses his responsibility, of which the following is one of the introductory paragraphs :—

Our first reflection on taking the book in hand was, that it is too large. So we still think, had it been only a memoir of Bishop Hedding. But when its design, as indicated by its title, is seen to be to review and discuss the character and progress of American Methodism during the former half of the present century, the objection changes sides. Such a discussion at this time must necessarily be partial and crude; and though it could not be entirely avoided, yet it was neither needful nor desirable to attempt to exhaust the subject. As to the form of the work, the author had no election; its character compelled him to follow the order of time in the distribution of his matter—a very natural, but generally a very uninteresting, method. Yet the succession of events in the history of the illustrious deceased, and the evolution of periods in the history

of the Church, permitted some degree of distribution beyond that of mere annals. Probably, in this matter, all that the case allowed has been done.

The later chapters of the "Life," giving the closing period of the active life of the good bishop, are especially rich in their illustrations of the mature graces of age, and the calmness of life's evening time. The details of the final scenes in the privileged chamber where the good man met his fate, and the closing estimate of his character, are peculiarly rich—exquisite pictures of a noble Christian man and minister in peculiarly trying conditions.

Bishop Hedding's decease occurred in the spring of 1852, but his biographers did not receive his papers till some months afterward. In the autumn following, Dr. Clark was chosen to the editorship of the *Ladies' Repository* at Cincinnati. But very little, therefore, could be done toward preparing the biography during that year. After coming into his new position, he found too much accumulated labor in his office demanding his immediate attention to allow him to do any thing else. It was, therefore, well along in the year 1853 before that work could be taken in hand, and then it could be prosecuted but slowly for a time on account of the more exacting duties of his office, which with conscientious fidelity he ever refused to defer or diminish for any other pursuit. The latter part of that year, and the whole of the year 1854, were the period during which most of the work of preparation was performed. During the former half of 1855 it was "in press," and it was given to the public during the early autumn of that

year. Of his method of proceeding with the work a very satisfactory statement is given in one of his letters to his friend and frequent correspondent, Rev. W. H. Ferris, dated Cincinnati, September 5, 1854:—

I am making good progress with the Life of Hedding. My daily task is four pages of foolscap manuscript. This is accomplished sometimes early in the morning by commencing at five o'clock; at others in the dead of the night. I have never worked harder in my life than during the last summer, notwithstanding the extreme heat. The fact is, I have become intensely interested in the work. I think the manuscript will be completed by the last of December. I have my documents arranged in order, on a long table in my study, and every thing is ready, so that when I return to my work all I have to do is to take up my pen and go ahead. I would not have believed that I could have accomplished so much work in fragments of time, and in the midst of so much labor. But perhaps I had better not boast till the work is out, for it may be condemned then.

The work was issued from the Methodist Book Concern at New York, and was most favorably received by the Church, becoming at once a part of its accepted literature. It must always remain a valuable contribution to the Church's history.

TWELVE YEARS OF EDITORSHIP.

IN the autumn of 1852, while Dr. Clark was quietly pursuing his ministerial calling at Poughkeepsie, he was solicited by those charged with the publication of the *Ladies' Repository*, a monthly magazine published at the *Western Book Concern* in Cincinnati, to become its editor, and after due deliberation, being strongly urged to do so, he accepted the appointment. The scene of our story must, accordingly, be transferred to that place, and the history and character of the work committed to his care must receive our attention.

The project of establishing a periodical of high character, under the auspices of the Methodist Episcopal Church, for the special benefit of females, originated with Mr. Samuel Williams, a prominent layman residing in Cincinnati, who memorialized the Ohio Conference on the subject at the session held in Cincinnati in September, 1839. The memorial was entertained by that body, and referred to a special committee, who brought in a favorable report, drawn up by Rev. John F. Wright, one of the Agents of the Western Book Concern, which was heartily adopted by the Conference. The matter was next presented to the General Conference which sat in Baltimore in May, 1840, and by that body it was referred to a special committee of which Rev.

L. L. Hamline was chairman. The report of this committee was highly favorable to the project, and the General Conference, as recommended, declared that it was expedient to establish such a periodical, and authorized the Book Agents at Cincinnati to commence its publication as soon as, in their opinion, and that of their proper advisers, there was good reason to believe that it would receive sufficient patronage to sustain it. At the same General Conference Dr. Charles Elliot was elected editor of the *Western Christian Advocate*, with Rev. L. L. Hamline as assistant; it being understood that the latter would be specially charged with the management of the proposed magazine should its publication be inaugurated. The plan was accordingly taken in hand and prosecuted vigorously, and with the new year came the initial number of the new magazine, entitled, "*The Ladies' Repository and Gatherings of the West*, a Monthly Periodical devoted to Literature and Religion." It was a super-royal octavo pamphlet of thirty-two pages, well printed and illustrated. Mr. Hamline continued to edit the magazine until he was chosen bishop in June, 1844. He was succeeded by Dr. E. Thomson, (afterward also chosen bishop,) who, however, resigned that post for another after a little more than two years, and Rev. B. F. Tefft was appointed his successor, to which he was returned by the General Conference of 1848, thus holding the position for nearly six years. At the General Conference of 1852 Professor William C. Larrabee was chosen to the place; but he, before fully entering upon its duties, resigned, having been

elected Superintendent of Public Instruction for the State of Indiana. The vacancy thus created was filled by the action of the Book Committee, in the appointment of the subject of these pages to a position which he occupied for almost twelve years.

The newly-chosen editor had not sought the position, nor was it without the influence of strong persuasion from some of those in whose judgment he was accustomed to confide that he at length consented to accept it. The spirit in which he entered upon his new and untried calling was worthy of the man. Writing about the first of January, 1853, to Professor Larrabee, who was still nominally in charge, he freely uttered his views and feelings respecting the changes of duties and relations to the work of the Church involved in the acceptance of his new position :—

> Nearly ten years of devotion to the pastoral work has given me a relish for its very toils and privations. It has been endeared to me by the blessedness of preaching Christ crucified to dying men, by the affection and kindness of the people among whom I have labored, and by souls won to God. No work on earth can be more delightful to him whose heart throbs in holy union with its objects and sympathies. I pity the Christian minister who could, from any consideration of mere taste, or of worldly ease or worldly profit, sever himself from entire devotion to this work. I speak freely and warmly, and that, too, in the face of all that is inviting in the post to which I am summoned.

His appreciation of the character and demands of the work which he was about to assume (itself the best evidence of his fitness for it) is clearly and forcibly expressed in the same letter :—

Few departments of labor in the Church are of more importance, more far-reaching in their consequences, though their effects may not be so immediate or so obvious, as that which furnishes a sound and healthy Christian literature to feed and nourish the public mind. This subject has arrested the attention of the Church as one of vast importance; nor has she placed too high an estimate upon it. The present is an age of reading and of thought, as well as of action. The wide-spread advantages of education, and the multiplication of books and periodicals, have stimulated and mightily increased the mental wants of the people. These wants must be supplied. The people will have, and ought to have, the means of supply. The only question now open is, whether the Church shall make an effort to supply this mental want of those whom God has committed to her care, or leave that supply to all the vicissitudes and perils of chance? whether she shall furnish that healthy aliment which will at once exercise and invigorate the intellect, develope and nourish the virtues of the heart, and also augment the strength and permanence of the religious faith, or leave these mental cravings to seek gratification in the diluted sentimentalism, the prurient imagination, and the wily skepticism with which the popular press is teeming? We would not commit, even to a sister Church, laboring in the same great cause with ourselves, the delicate and important task of furnishing their literature to our people. Much less should we be willing to commit so important a trust to men who are actuated only by the hope of gain, and with whom the only question relating to what they shall publish and send forth to the world is, Will it sell? We may not be able to walk by their side with equal steps; we may be compelled to creep while their strides are those of a giant. But the Church should labor on, unterrified by the omens of evil, sending forth her pure stream of truth, limpid, uncorrupt, wherever the dark and turbid waters of a corrupt literature spread themselves.

To the demands made upon him by the special character of the *Repository*, as a magazine designed for the family, and its peculiar wants and require-

ments, he was fully alive, and appreciating these things in their proper relations, he thus declared himself:—

The design of the *Ladies' Repository* makes it a special rather than a general magazine, and yet this specialty is full of interest, and entitles it to a place in every *home* in the land. It is also to be strictly religious, and, while it may be Methodistic in its general character and tendencies, it is not to be sectarian or sectional. Within this channel we intend to keep; and yet, though it may be a task of no little difficulty, we shall endeavor to secure a pleasing and suitable variety. The work is designed to impart solid intelligence, to beget habits of thought, to improve the taste, to refine and ennoble the heart; but more than all, to cultivate the expansive virtues of the Christian faith. To accomplish all this it must be at once attractive, lively, chaste, and instructive. . . . Strong and muscular thought must be combined with the charms of a chaste literature, and the whole must be permeated with the spirit of a pure and holy faith. Such are our views of what the *Repository* should be, and such we shall endeavor to make it.

The predecessors of Dr. Clark in the office to which he was now called were men of such characters as to justify in some degree the deprecatory tone in which he referred to them. Bishop Hamline's reputation is as wide as the Church that he so ably served, and though that reputation was not chiefly won by his work as an editor, yet the impress of his genius fashioned the character and determined the future of the periodical which, in its infancy, was committed to his care. Bishop Thomson's fame is also in all the Church as a man of cultivated literary tastes and rare abilities, and though he had charge of its affairs only comparatively a little while, he ably sustained its high character, and afterward aided, by his abundant con-

tributions, to raise it still higher. Dr. Tefft, who was its editor for more than six years, was a man of great literary ability, both as a writer and a critic of the productions of others. He engaged in his duties spiritedly, and continued to prosecute them with much enthusiasm. Under his able management the literary character of the magazine was greatly advanced, the range of its discussions enlarged, and its æsthetical and *belles-lettres* qualities made especially prominent. The brief administration of Professor Larrabee, who had before been a liberal and much-appreciated contributor, was little more than a prolongation of the policy and modes of action of his predecessor. The *Repository* had thus reached a high position, not only in the literature of the Church, but in that of the country as well; and the new editor found himself at once tasked to his utmost that it might not decline upon his hands. Still he gave no signs of shrinking or cowardly misgivings, but at every point he displayed a brave and cheerful determination to meet all the requirements of the place he had accepted. Patient and persistent industry had been the habit of his life, by which he had overcome many and formidable difficulties, and now, in the maturity of his manhood, he was not daunted by duties in which others had succeeded.

The early days of the year 1853 found the new editor domiciled at his home on the Ohio, and fairly established in his office. The March number of the magazine, the first probably that was made up under his personal direction, gave clear evidence that he had gone about his work in good earnest. Eight

pages, making forty-eight in all, were added to the monthly issue; the editorial matter was largely increased, and the contributed articles were varied and of a high order. Among the editorial notes near the end of the number may be found certain significant hints indicating that the new editor had already come to an experimental acquaintance with the interior workings of his office. In a fragment, headed "Editorial Life," he writes:—

> Our brief experience of editorial life convinces us that it is not that dreamy state of intellectual being and felicity that many imagine. The editor's labor is like that of Sisyphus—never-ending. Nor are we sure that the analogy ends here; for no sooner is the huge editorial stone rolled to the summit of the hill than he finds himself at the base again, with the same work to do over.

And then he appropriates the following, from Dr. Johnson:—

> "I know no class of men in the community from whom so much disinterested benevolence and thankless labor are expected as from editors. They are expected to feel for every one but themselves; to correct public abuses, and private ones also, without giving offense; to sustain the difficulties of others without regard to their own; to condemn the improper measures of every one, and not do one at the same time. They are expected to note every thing that is important and extraordinary in men's opinions: their notices must be calculated to please every one, and at the same time to offend none."

The routine of editorial life affords very little matter for biographical notice. Each term of preparation between successive days of publication must be only a repetition of its predecessor, with but slight and incidental variations. The ideal for each number

must be formed in the editor's mind before any thing is actually realized, and into that mold the best available material must be cast. To do this work satisfactorily and with sufficient ability an extensive acquaintance with the literature of the times, and of the past as well, with an appreciative taste, an indefatigable industry, and indomitable patience are needful. To collect the real gems of literature from the unsorted mass of original matter that finds its way to the table of a magazine editor is itself a work demanding no small share of all these qualities. As in all other departments of the fine arts, the practical processes of literary editorship are very unlike the finished work, and often the excellence of the finished article is proportioned to the amount of waste matter cut off and wholly rejected in the preparation. The process was, in this case, to be renewed every month for more than eleven years ; but here, as in all cases of its kind, no record can be made of these ever-recurring seasons of humdrum and unvarying labors. But though eminently a diligent and painstaking editor, Dr. Clark did not entirely sink the man or the minister in the officer and special functionary, and accordingly his biography, for the time of his editorship, must be largely made up of matters outside of his daily occupations.

In removing to Cincinnati Dr. Clark did not change his ecclesiastical relations, but, in compliance with a formal request from his brethren of that body, he determined to continue his connection with the New York Conference. At the session of that body for 1852 he had been appointed to preach the "Conference Sermon," which service he accordingly rendered

at the session for 1853, at Kingston. It was probably altogether the most felicitous effort of his whole public life. Its subject was, "The Cross of Christ the one Theme of the Christian Minister's Glorying;" the text, Galatians vi, 14. As it now appears in print it is a thoroughly elaborated discourse, presenting in well arranged and forcible order, and with effective illustrations, the great truths of Christianity that cluster around the doctrines of the cross of Christ, with a special application of its lessons to ministers of the Gospel. It was delivered from the manuscript; and though it occupied more than an hour in the reading, it was heard with constantly increasing interest. The next day the Conference asked for its publication, and so well was it received in that form that it experienced the almost unparalleled good fortune of passing to a second edition. In a letter to his wife he thus states his own impression of the occasion of its delivery: "By a vote of the Conference the sermon—about which I know you will have not a little solicitude—came off last evening. It was very stormy, but the house was full—the Conference all there. The cabinet adjourned. I was somewhat startled by the unexpected entrance of the bishop and presiding elders. The sermon was read in just one and a half hours. A peculiar unction attended its very beginning, and the brethren sent up very hearty *amens*. The most intense stillness prevailed, and the utmost attention was manifested throughout, and it closed amid a perfect tornado of shouts. I never read with so much ease, power, and unction before." His own estimate of the impression

made by that sermon entirely agreed with the general verdict. A correspondent of the *Western Christian Advocate* wrote respecting it: "On Thursday evening the annual sermon was preached by Rev. Dr. Clark, the able editor of the *Ladies' Repository*, to a large and attentive audience. This discourse was very profound and eloquent, and nothing could be better adapted to the occasion or to the times. It was very happily delivered, and so deep were the emotions kindled in every breast that loud and frequent bursts of praise rolled through and completely filled the temple."

Of the excellence of the discourse as a happy and forcible presentation of evangelical truth, it is its own witness; but probably its delivery was that which gave it its chief reputation. The speaker was evidently just then in his very best mood, and every man that has been used to address popular assemblies very well knows the influence of the speaker's mood over both himself and his audience. It is said that one of our bishops won his high place by a single speech, and another made his election sure by a somewhat remarkable prayer. But, though no doubt Dr. Clark was destined to rise to his high position in the Church even had no happy incident aided him, yet it is very certain that that sermon added very much to his reputation and subsequent advancement.

It may be only an act of fairness to set over against the foregoing extract from Dr. Clark's letter to his wife respecting his Conference sermon another, written a little later and in a very different vein.

His family letters are remarkable for their complete disclosure of the writer's feelings at the moment of writing:

> I sometimes think I had better devote myself to writing and give up pulpit work. In looking back over my ministry it seems to me to be barren of results, and now I am seldom satisfied with any sermon I preach. Whether this is an indication that I should *try harder*, or give up the hope of effecting much in the pulpit, I can hardly tell. It often seems to me that my sermons are badly arranged, disjointed, and not adapted to popular effect. As yet my efforts to remedy these defects are far from satisfactory. But enough of this. When a man does all that he can, and the best he can, I suppose he ought to be satisfied; and yet to be *satisfied* is to be in a dangerous condition, so far as growth is concerned. *Satisfied men* are generally "finished" men, and rarely satisfy any body besides themselves.

At the session of the New York Conference for 1855, held at Sing Sing in the month of May, came off the election of delegates to the General Conference, to be held in May, 1856, at Indianapolis. Four years before his brethren had silently but unmistakably rebuked his decided acts and utterances on the slavery question; but he had made no retractions, nor, indeed, abated aught of his opposition to that system. Now they were ready to assure him of their approval of his position and course of action, for on the first ballot taken he was chosen a delegate, with a pretty large excess of votes above the necessary majority. As before he had accepted defeat without murmuring or loss of self-respect, so now he received this evidence of the favor of his associates without exultation, though not without real

satisfaction. He now felt himself permanently identified with that body.

At the General Conference of 1856 he was an active and laborious, though not an especially conspicuous, member. He served on two principal committees, and was in both of them a diligent and laborious worker. The slavery question came before this body in a form looking to advanced action for its "extirpation" from the Church, but the minds of the leading men of the body were not yet settled in respect to the course to be pursued. A strong conservative element was developed in unexpected places, and the proposed advanced action was defeated by its failure at last to obtain a two-thirds vote as required, and afterward the leader of the defection just referred to was chosen to a position of chief influence in respect to the public opinion of the Church. Dr. Clark's position, like that of not a few of the best and most decided antislavery men of the Church, was not yet fully decided. He voted with the conservative, and for the time successful, minority, and for the once found himself among his old antagonists opposing his original and life-long associates. But it was only for the once.

The office of the editor of the *Ladies' Repository* included also the editorial oversight of all the books issued by the Western Book Concern at Cincinnati, and to this department of his work Dr. Clark devoted no inconsiderable share of labor. Like most other forms of editorial work, such labors as he there rendered make but little show, though many a publication has been thus lifted from hopeless faultiness

into acceptable fitness, and set out on a course of success. Under his hand many an original manuscript, which came to him in the condition of the original chaos, "without form and void," was pressed into shape and its confusion reduced to order, and then the whole sent forth in its beauty and strength —a praise to its author and a blessing to the world— but nobody guessed to whom the work owed its excellences.

He also extended his labors to a more thorough kind of book-editing. With his usual sleepless care for the proper instruction of the young, he undertook to prepare for the use of that class of persons a series of books at once entertaining and useful. Five volumes, constituting what was called the "Fireside Library," were thus prepared and issued from the press at Cincinnati during the year 1856, entitled severally "Traits and Anecdotes of Birds and Fishes," "Traits and Anecdotes of Animals," "Historical Sketches," "Travels and Adventures," and "True Tales for the Spare Hour." These volumes were compiled with unsparing care both as to their matter, their methods, and their adaptation to allure the most indifferent to their perusal, and to profit intellectually and morally, all who might read them. They are works quite worthy of the attention of any who desire to select wholesome reading for the fireside and home circle.

During the period of Dr. Clark's official editorship, a prominent feature of the *Ladies' Repository* was its presentation of celebrated female characters, both pictorially, in fine steel engravings, and also bio-

graphically, in well-written and closely-compacted pen-and-ink sketches of life and character. These articles were of a grade of excellence that seemed to entitle them to a more permanent setting than the columns of a magazine, and therefore he undertook the task of preparing from them a large and beautiful volume. Accordingly in 1863 appeared, from the same publishing house as the former volumes, a large imperial octavo volume, prepared in the highest style of the bookmaker's art, entitled "Celebrated Women." The book was illustrated with twenty-eight full-page steel portraits, executed in the very best style, with paper, printing, and binding to agree with the high character of the engravings and the letter-press matter. A companion volume to this was prepared and issued about the same time, entitled "Home Views," a work still more profusely illustrated, having no less than sixty-eight fine landscapes, and other "home views," all of them fine steel engravings, with appropriate descriptive reading. These two volumes have few superiors among the many books of illustrations prepared in this country, and as such they were received and appreciated.

About this time, too, he was bringing to completeness a more original work, which was given to the public the next year in the form of a duodecimo volume of nearly five hundred pages, a treatise on immortality, entitled "Man All-Immortal." Though a man of a very even temper, and not at all addicted to morbid broodings, yet it is evident that he had a peculiar, and almost poetic, tendency of mind to the

contemplation of death and the state after death. We have seen that some fifteen years before he had occupied his intervals of time among the ravages of the pestilence in preparing a volume of *Death-Bed Scenes.* The death of his children manifestly increased this inclination of his heart's meditations, and in both his writings and his conversations he showed how his mind was accustomed to linger in its contemplations about the things that lie beyond the vail of our senses. But this peculiar bent of his thoughts, which otherwise would probably have become morbid, and destructive of present enjoyment and usefulness, through the elevating and hopeful results of his faith only softened his spirit, and enabled him more effectually to overcome the world, and to look with the more steady vision to the things that are not seen by outward vision, whether of sense or reason. This enabled him to look beyond death, and to contemplate humanity—man in the aggregate of the race, and himself as of that race—as destined to live in a higher and holier state of being. His communings with death taught him more fully the power and the office-work of Him who has abolished death, and brought life and immortality to light in the Gospel.

In his preface he states that the germ of the work dated as early as the time of his residence at Amenia, when the first outline of its matter was delivered in the form of pulpit lectures to the pupils of the seminary. This germ had fructified, and reproduced its kind in his mind and heart during all these intervening years, while, he tells us, it was to him a "soul

nurture." Its primary intent is to clearly discriminate the soul and the body, and to fix clearly the idea of pure spiritual being—to show that the soul is not a function of matter, nor the result of a blind and unconscious "force," and that its essential nature strongly argues its own immortality. Coming at length more directly to the contemplation of the death of the body as properly a theme to be considered in connection with the immortality of the soul, his tone becomes deeper and his illustrations richer. In respect to the "Terribleness of Death," he remarks:—

> Death derives its terribleness not exclusively from moral causes. God has planted an instinctive love of life in every creature he has made. The counterpart of this is an instinctive dread of death, and this feeling we share with the animal creation. Nature instinctively shudders and starts back at the approach of death. This is not a feeling peculiar to our fallen state; it pertains to our humanity. In its first announcement, while yet a simple, elementary, unrealized idea, death was placed as a terror before the minds of our first parents, while yet sin had not subjected them to its dominion; and from that time forth, through all ages and among all people, death has been the symbol of terror and dread.

Over against this is set in clear and strong terms the Christian's victory over this natural fear of death, and his triumphs in the sure hope of immortality. Next, the "Intermediate State" is considered—a condition of rest to the happy dead, a peaceful waiting for the Judgment of the great day—and after that the doctrine of the Resurrection, resulting in the beatification of heaven. At this point an illustration is

introduced that evidently was drawn directly from the author's inmost heart's affections :—

> Among all the gorgeous images that mirror heaven to the view of mortals, none comes more touchingly to the heart than that of *home*. Even the blessed Redeemer, when he would present heaven in its most endearing aspects to his fainting disciples, so as to lift up their hearts with faith and joy, employs this very type: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." In all this wide earth there are few things more delightful than home.

This book is designed less as a learned treatise to answer the cavilings of skeptics than as an array of scriptural and spiritual evidences which only the spiritually-minded can appreciate, and to enable trembling and sorrowing ones to labor on in joyful hopes of everlasting blessedness. To that end it is admirably adapted, and while it remains it will stand as a memento of the steady faith of its author in the promises of the life everlasting.

RESIDENCE IN CINCINNATI.

The affairs of the private and domestic life of a public man should be only sparingly spread out in his biography, both because they are private and not public affairs, and because they usually illustrate only general and common facts and conditions of life and character, rather than the things that were peculiar to the subject in hand. A few points may, however, be glanced at, both to preserve the continuity of our narrative, and to present the character under notice from other points of observation. The domestic

relations of Dr. Clark from the time of his marriage appear to have been especially happy and prosperous. His sixth child was born just before the removal of her parents from Poughkeepsie. Of these the first four were daughters, the fifth a son, who bears his father's name complete, and the sixth a daughter; a seventh, a son, named Jesse, was born in 1854. All of these children were healthy and well formed, and were steadily developing into more and more advanced youth before the eyes of their parents. As yet the shadow of death had not fallen within their home circle, but in the autumn of 1853 came this their first great sorrow. In September of that year Dr. Clark was called to visit and spend a few days at Toledo, Ohio, and during his brief absence his little daughter, of a little more than a year old, suddenly sickened and died. By some mistake the telegraphic despatch sent to him announcing the sad event failed to reach him, and he accordingly came to his home to find it, all unexpectedly, the abode of death. This sad visitation, a not unusual event in our households, was quite new to these stricken parents, and it opened to them views of life and death before unseen, and brought them to hitherto untried experiences. In the "Editor's Table" of the *Ladies' Repository* for November of that year is found a reference to this "bereavement" in terms alike delicate and full of deep-toned sorrow. A few sentences may properly be given:—

A little child is sufficient to fill, not only the hearts of its parents, but the whole household with joy. The loss of such a one, though it may seem but a small thing to the cold world,

who will say, "It was only a child," touches the most tender chords of feeling in the parents' hearts, and causes them to throb with an anguish too great for utterance, almost too deep for sympathy. We speak from sorrowful experience. A week since we left our home; the last kiss was given to the idol of our flock—*the babe.* We returned; stood upon our threshold and rung for admission. The presentiment of evil was most distant from our heart. A moment more and we expected to be saluted with the infantile exclamation that of late had rarely failed to greet even our footsteps in the hall. A sorrowful countenance met us at the door, a confused inquiry whether we had received a telegraphic dispatch from home, was the first harbinger of sorrowful news. Yes, death had entered our dwelling. In four short days the tender flower which we had nurtured nearly thirteen months had drooped, withered, and died. The lightning had failed to convey its message, and, like a bolt from a clear sky, the heavy tidings now fell upon our heart. We went up to our chamber, gazed upon our little Anna Myra, beautiful even in death, and then wept over the first visit of the dread monster to our household. . . . In the dark grave her dust now rests in its long last slumber. The little clothes have been carefully folded, sprinkled with a mother's tears, and put away.

But we must not give further space to private griefs. Ours is not an isolated affliction. Our missive will go into thousands of families where the same afflictions have been experienced, and the same sorrows felt. . . . How rare it is to find a family not divided, part on earth and part in heaven! Where is the parent that does not find rushing back upon his soul the recollection of an angel visitant snatched prematurely away? . . . Where is there one that does not, in the lonely hour where memory loves to linger, exclaim, with heaving breast, "Can I bring him back again? I shall go to him, but he shall not return to me?"

The reader whose own experience has given him a full appreciation of these things will not fail to recognize and sympathize with these spontaneous and

ingenuous utterances of parental sorrow. And yet while they are tender, loving, full of religious faith, and even poetical, they are not especially deep-toned, nor such as indicate the breaking up of the great deeps of the soul. A further and deeper experience was even then at the door of this now newly stricken family. The very next number of the *Repository* told of another and a still more painful bereavement. Fidelia, the fourth of the family, then just past six years old, sickened almost immediately after the death of her little sister, and, after lingering for some time, died also. The stricken father tells the sad story with a sobered and chastened pathos, which, however, reveals the depth of his sorrow and the stunning effect of this last and more terrible blow:—

> Scarcely had the record of our former bereavement been made, when we were again summoned to the care of another stricken member of our flock. For twenty-eight days we watched over the sick and suffering one—alternating between hope and fear to the very last—and then our little Fidelia Merrick, aged six years and two months, the sprightliest and healthiest of our flock, passed over the flood and joined the little one that had gone before. This is to us a sad lesson of sorrowful experience. Long blessed with health in our family, we were little prepared for such a visitation, and little did we know of the anguish with which the bereaved heart of a parent may be wrung.

We have ventured thus for a moment to lift the curtain that so properly vails from public gaze the sacredness of all purely private affairs, and more especially the sorrows of stricken hearts, that individual and inviolable "bitterness" which the stricken heart ever cherishes as its own, and with which the

stranger may not intermeddle. But their doubly bereaved household was not desolated, and the sorrowing parents still found in their surviving children demands for their cares and objects for their affections—the most efficacious of all remedies for their deep and pungent parental griefs.

In becoming a resident of Cincinnati, Dr. Clark found himself in new and somewhat exceptional ecclesiastical relations. He was known and recognized as a Methodist minister, and yet he was without any local ecclesiastical connections. He belonged to no one of the Churches of that city, nor was he a member of any Annual Conference of that region. These things made his position somewhat anomalous, and imposed upon him the necessity of guiding his action with a delicate discretion. It would have been the easiest course for him to have quietly refrained from all active participation in any of the local Church affairs, confining himself to his official duties, and attending upon the Church only as a worshiper, or serving his brethren as an occasional supply in their pulpits. But such a course was not in accordance with his notions of Christian and ministerial obligations, nor consistent with his disposition to untiring activity in Church work. As a preacher he had no lack of opportunities for work in the pulpits, both of his own and of other evangelical denominations, to many of which he was often and importunately invited. His reputation as a preacher made his services desirable, particularly on special occasions, and probably scarcely any other minister in our Church ever officiated at so many dedications

and other special exercises. It was his practice to prepare himself thoroughly for these occasions, and accordingly he seldom failed to please and impress his audiences. He became at length fully recognized as the representative minister of his denomination in the city of his residence, not only among his own people, but also among the whole Christian community.

He also engaged actively in the local Church enterprises of Cincinnati Methodism. Soon after his coming there he thought he saw a prevailing want of progressiveness in the Churches, and this was especially shown in the character of the church edifices. He accordingly engaged heartily in efforts to bring about an improved state of things in this particular. It has been claimed, no doubt with justice, that the Methodism of Cincinnati is to a large degree indebted to him for some of its best conditions. He was an active promoter, both by his personal efforts and his pecuniary contributions, of the building of its two best church edifices—Trinity and St. Paul's. He also took a lively interest in the success of the Wesleyan Female College; and it was no doubt in no small degree due to him that that institution, during the years of his residence in Cincinnati, rose from comparative depression to a state of high prosperity.

He was also a principal mover in the organization of a Theological and Religious Library Association for that city, designed to place within the reach of ministers and others, at very little cost, the best religious literature of the age. The institution is among the most honorable monuments of his resi-

denee there. He was also largely concerned in, and gave his labors and influence warmly to, the Evangelical Alliance of Cincinnati, of which he was chosen the first president, and for which he drew up the "doctrinal basis," a comprehensive statement of Christian doctrines, which was equally acceptable to the different denominations of evangelical Christians represented in the body. If at any future time the various bodies of Christians of this country who are agreed in all the essentials of religion shall desire to present a platform at once broad enough to include all evangelical believers, and yet excluding no great truth of the Gospel, they might be aided in forming their formula of Christian doctrine by consulting that unpretending article.

In the stirring events that at length culminated in the war of the Rebellion, and ended in the extinction of slavery, he felt, and when occasions called for it he manifested, the liveliest interest. He was not only unswerving in his loyalty to the Government, but earnest in his advocacy of the cause of the Union. When the city was threatened with an attack from the enemy, then approaching from the South, and many of its inhabitants were fleeing for safety, he sent his family to the country, but remained himself, taking his place in the ranks of the "Home Guards," and, musket in hand, he patrolled the city till the danger of attack was past. At every point during those terrible years of conflict and suspense his influence was given, openly and emphatically, in favor of his country's cause, as well as of that greatest event of the war—the emancipation of the slaves.

"HOLINESS."

The subject of "Christian Perfection," or "Sanctification," or "Holiness," as a definite doctrine and a specific form of religious experience, is one that has been much discussed, and not a little disputed, among Methodists. Why this has been we need not attempt to declare—the fact is one of universal notoriety; and it may be further said that some of the most revered names in Methodism have been arrayed on opposite sides of the questions that have grown up around it. This is, perhaps, a necessary result of original difference of mental constitution, or of the external facts of the Christian life of different believers. That the discussions of the subject have not always been conducted in a spirit best suited to such a subject must also be granted—and lamented; and that fact, though perhaps not at all at war with the doctrine itself, must go far to prove that among those most advanced in spiritual growth there still remains a good deal of frailty and infirmity, and of intellectual, if not moral, perverseness. And as humility is a Christian grace never to be outgrown, these things may be useful to teach men their own frailties.

Though he was among the most devout and the most conciliatory of men, yet it fell to the lot of Dr. Clark to be engaged in a protracted, varied, and somewhat bitter controversy with the advocates and promoters of "holiness" as a special form of religious experience. It is certain, however, that he neither sought nor intentionally provoked this; but rather

that he came into it without design, and pursued it only as he felt himself compelled to do it—the while deprecating the necessity so laid upon him. In the *Repository* for October, 1854, he gave an editorial article headed "Christians called to be Holy." It is in the form of a skeleton sermon, or the syllabus of a projected discourse, made up of short, concise, and unamplified sentences. It gives in the first place a clear statement of the interior characteristics and aspects of the Christian life, and, in the second, points out the method for its attainment. In this part occur these sentences:—

(4.) The *reception* of this holiness is an instantaneous work, so far as regeneration is concerned and the removal of all guilt. It is received by faith, which produces its results the moment it is exercised. We cannot conceive of a sinner half pardoned.

(5.) This holiness is matured by a *gradual growth*, being strengthened by exercise. The idea that men are rendered complete in holiness by a single act of faith, in a moment, is dangerous. It must stop all efforts at progress the moment they conceive they have got the blessing. There is no point where progress should stop, and the most holy are in the best position to advance. A stream may flow purely but feebly; it may increase in volume and power.

To an unsophisticated reader this would seem to be not only a very harmless utterance, but also a warm and impulsive religious exhortation; but to others it appeared quite otherwise. The second portion of the above extract was denounced as anti-Methodistical, and the writer was held to a pretty stern responsibility for his assumed heresy. In an-

other place, in an article on "The Twofold Work of Salvation," he also defined his views in very similar terms. They are here reproduced, that his theological position respecting a subject for which he was afterward pretty severely handled may be fairly understood:—

In the second place, sin produces a positive change in the soul itself. This change is expressed in the Holy Scriptures by terms and expressions like these: "The heart is . . . desperately wicked;" "In me (that is, in my flesh) dwelleth no good thing;" "The heart of the sons of men is fully set in them to do evil;" "Their inward part is very wickedness;" "The whole head is sick, and the whole heart faint;" "Abominable and filthy is man, which drinketh iniquity like water;" "They are altogether become filthy; there is none that doeth good, no, not one." These passages express a positive state or condition of the depraved and sinful soul. Did sin only affect the legal relations of the sinner, pardon or justification only would be necessary to his salvation. But it defiles, pollutes, the soul; it perverts all its powers. Therefore, sanctification is as essential to salvation as is justification. Sanctification implies a real change. It is wrought by God in the heart of the justified sinner. It cleanses away his pollution and makes him a partaker of the Divine nature. As justification releases us from exposure to the miseries of hell, so sanctification prepares us for the felicities of heaven. Entire sanctification implies an entire cleansing of the soul from its moral defilements, and the plenary endowment of it with all the graces of the Spirit of God. This we understand to be the standard of attainment, termed in the Scriptures, and justly regarded by many, as Christian perfection—full or perfect justification, and full or perfect sanctification. We know no other definite and absolute perfection to which the Christian will ever attain, either in this life or in the life to come. The growth and enlargement of his spiritual powers will be illimitable and eternal. But this meets the essential requisitions in order to salvation; the sentence of death is

revoked; the defilement that unfits for heaven is washed away. The truth of the declaration is attested, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The publication in the *Repository*, though objected to by some at the time, did not at once awaken any serious disturbance, but subsequent events caused it to be more fully noticed. A passage in the "Life and Times of Bishop Hedding" was more seriously and intemperately responded to. In giving his account of the last days of the venerable bishop, and his religious enjoyments and exercises in view of approaching death, the biographer wrote:—

No one can doubt his deep experience of the things of God, and of the sanctifying of the blood of Jesus. But of this he studiously avoided any public profession, and even when importuned during his last sickness, by one zealously devoted to the promotion of the doctrine in its special aspects, to make a profession of entire sanctification, he kindly but firmly declined. He seemed much more inclined to make that other confession:—

I the chief of sinners am,
But Jesus died for me.

Yet in the trying hour he did not lack the confidence of faith nor the presence of the divine Comforter; and in heaven, we confidently believe, the divine plaudit, "Well done, good and faithful servant," awaited him. This unwillingness to make any profession or acknowledgment of high attainments in religion may have resulted as much from the extreme modesty of his nature, the poor estimate he always formed of himself and of his performances, and his painful consciousness of his errors and imperfections, as from his profound sense of the high responsibility attached to such professions. He may, too, have thought that the profession that he was a sinner seeking salvation through

the blood of Jesus was more fitting to his condition, and more congenial to his feelings, than any other. He evidently sought to encourage experience and practice rather than profession.

This statement was unacceptable to all who stood forth as the special advocates of making a special profession of a distinct experience to be called "the second blessing," or "holiness," which this showed that Bishop Hedding neither approved nor practiced. It was also especially offensive to the not-unknown parties referred to as having "importuned" him to make such a profession, and who had already canonized the deceased bishop as a *confessor* of that special form of religious experience.

Among the first to appear in public against this statement of the biographer was the venerable Dr. Bangs, who published an article in the *Christian Advocate and Journal*, in which the statements of the biographer are criticised as incorrect in fact and pernicious in doctrine. It was said to be preposterous and monstrous to assume that "Bishop Hedding, now on the eve of time, just entering the eternal world, full of well-grounded hopes of immortal felicity, was 'a sinner seeking salvation through the blood of Jesus.'" All this, however, was but a dispute about the meaning and use of words. That many of the holiest and ripest of believers have gone to their life's end feeling and professing to be only what is described in those deprecated words is too well known to be called in question; that the biographer used them in a sense entirely compatible with his own high estimate of the exalted character of his subject is manifest; and while there may be differ-

ences of opinion respecting the verbal propriety of such use, not a few will be found to agree with him at that point. As to the correctness of the statement in respect to the Bishop's refusal to make the desired profession there can be no doubt, and also that he felt himself annoyed by the demonstration that had been made upon him to induce him to do it. As this whole matter was pretty thoroughly canvassed before the public at that time, and because the question of the integrity of Bishop Hedding's biography and of Dr. Clark's truthfulness in the matter are involved in it, the results of the whole should be stated. Rev. W. H. Ferris was a resident of Poughkeepsie during the time of the Bishop's last illness, and a frequent visitor at his bedside, and when he saw a statement of facts of which he was prepared to attest the truthfulness called in question, he came boldly to the rescue of his friend, in a very full letter, of which a part is subjoined :—

But, my dear brother, what you have written is not only all true, but it is only a part of the truth. As you and myself were resident in Poughkeepsie at the time of the Bishop's death, and almost daily visitants at his house—sometimes writing his most private correspondence, and spending whole nights with him in his agony and triumph—we had a much better opportunity to know what he said and how he felt than occasional visitants.

That the Bishop enjoyed entire sanctification, not only during his illness, so protracted and extreme, but for long years before, I have no doubt. That he ever made a *profession* of it, either public or private, I more than doubt.

I had frequent conversations with him upon the subject during his last sickness, and he told me distinctly that he had never made any profession of entire sanctification, and did not feel it his duty to do so. This he said repeatedly and only a few

weeks before his triumphant end. More than this: an official member of my charge, who gave good evidence of enjoying that high state of grace, went to consult the Bishop about the propriety of his (the official member) making a profession of it. The Bishop advised him not to do it by *word*, but to let his life proclaim it.

As to the visit of Mrs. ——, the facts are these, as related to me, a few minutes after she left, by the Bishop: "Sister ——," said he, "has been urging me to make a profession of entire sanctification. I told her that I did not think it was my duty. She said it would have a great influence if it could go out to the world that, in my last hours, I had professed this blessing. And when she pressed it upon me, I told her that when God made it known as my duty to profess holiness I should do it, but until then I could not."

When this statement of Dr. Ferris was submitted to the widow of the deceased Bishop she (in a letter to Dr. Clark, now lying before us) fully corroborated its contents.

The questions involved in this matter in its present relations have nothing to do with the propriety or otherwise of making a profession of "sanctification;" they relate simply to the correctness of the statements respecting Bishop Hedding's views and practices in regard to his so doing: and upon this point the proofs in favor of the correctness of the biographer's account are unquestionable. Bishop Hedding may or may not have erred in these things, but of that it is not for us to decide. He, however, differed very widely in his views and practices in respect to this matter from some other good people, and it was due alike to the truth and to his memory that the case should be fairly stated, as was done by his biographer.

The controversy over this point was carried on during the year 1855, after which there was a lull in the storm, which was presently to break out still more violently.

Among Dr. Clark's private correspondence we find the following, which is given in an exposition of his views upon the question:—

> Indeed, I sometimes wonder how a person can acquire boldness to profess to have attained Christian perfection when our lapses are so frequent and our deficiencies so apparent. Yet it may possibly be the duty of some to make the profession. But such should be doubly guarded, lest the light they would desire to emit be shaded with darkness. Nothing has more staggered my faith than the high and confident professions of many, whose whole character seems mechanical, and who, tried by the best of practical fruits, are glaringly deficient. In the Christian character of genuine formation there is something attractive and winning in a high degree. No formal heraldry is necessary to vindicate the spiritual claim and position of such a one. Simple faith, hope, and charity shed a luster upon the whole character. No high-sounding profession can ever half so adorn it. It wears the stamp of goodness—the seal of heaven. How sad to mistake this spirit of religion—of Christ—and to substitute in its place that which is so unamiable in its character, and so unlike the religion of the Saviour in its effects!

In the course of the next winter a most unfortunate and unedifying controversy on the subject of "Christian Perfection," as that subject then stood before the Methodist public, sprung up in the city of New York. As most of the parties to it have gone to their reward, and with the survivors it may be hoped that any undue fervors that may then have rankled in their more youthful blood have been sobered

and subdued by the lapse of time and increased spirituality, all should be treated tenderly, and when errors are manifest they should be corrected without bitterness. That there were honest differences of opinion among the contestants ought not to be questioned, and it is equally evident that all parties had the clear right to profess and disseminate their several peculiar views. But for the harsh language used, the impugning of motives, the denunciations of persons, and, generally, the use of uncharitable and unchristian methods of controversy, there can be no justification. It is well that time has removed these things into the distance, whence we have no disposition to recall them, nor would we allude to them but from the necessity to do so in conducting our narrative. Both parties at length passed from the war of spoken words, first to the church newspapers, and finally to pamphlets, and in this form the subject came under the observation of the Editor of the *Ladies' Repository*. In an editorial notice of one of these polemical pamphlets he says, after giving a summary of its contents :—

> Much as we regret the occasion for this controversy, we think the Professor [Mattison] shows good reason why he has taken up the pen controversial. He certainly vindicates the doctrines of the Church with marked ability. We would suggest the propriety of embodying the article from the *Christian Advocate and Journal* in the next edition.

The several utterances to which we have referred seem to have been carefully treasured up by some of those against whose cherished notions they appeared to apply, and at length the accumulated mass broke over its bounds. In the *Beauty of Holiness*, a

monthly magazine published at Delaware, Ohio, in the issue for May, 1856, appeared an editorial article of six pages entitled "Review of Dr. Clark on Sanctification." Its matter was not such as a man of Dr. Clark's character and position should have cared for, and its tone and spirit were well calculated to defeat any influence against him that it might otherwise have exercised. The statement in the Life of Bishop Hedding, the defense of it in the correspondence with Dr. Bangs, and his faintly expressed favor toward the New York pamphlet, were all made to do service as texts, around which is gathered a vast amount of matter that never should have been written. But even this failed to reopen the unwelcome controversy, and so the assailant, a few months later, returned to the attack. The New Jersey Conference had by a formal vote requested Dr. Clark to undertake the preparation of a Biography of John Wesley, and it was understood that he entertained the suggestion favorably. That fact was made the occasion of a second onset. In the same magazine, for February, 1857, appeared an editorial article, which it was said had been written some time before, headed "New Biography of John Wesley," in which the proposed biographer is treated in no mincing manner, as one utterly disqualified in heart and religious character, if not in intellectual and literary qualifications, for that work. It would probably have been wisest for the assailed party to permit the attack to pass unnoticed, as he had the former; but he was evidently stung by its grossness and untruth, and so entered spiritedly upon his own defense. With the particulars

of that defense our readers would not be interested, and it is enough to say of it, that it was complete. The only point at all worthy of his attention was the charge that he was bitterly opposed to the Wesleyan doctrine of Christian Perfection—a charge not infrequently made against any who refuse to pronounce the shibboleth of a party. Of Dr. Clark's Wesleyan orthodoxy even upon the subject in question so far as that is definable, there never was any just ground for suspicion; and so clear and strong were the professions of his faith, elicited, perhaps, by this unfortunate controversy, that but for it, probably, he would have been canonized among its confessors. That his brethren who knew him, and the whole Church, were satisfied as to his soundness in all the great doctrines of the Church, is sufficiently evinced by the confidence that was reposed in him; and evidently the more complete the examination of the case the more thoroughly will he be vindicated.

This whole affair, in both its New York and Ohio departments, painfully suggests the old school-boy exclamation:—

> Dwells so much fury in celestial minds?

GENERAL CONFERENCE, 1860.

The election of delegates to the General Conference of 1860 from the New York Conference occurred only a few weeks before the assembling of the first-named body at Buffalo, on the first of May. During the few preceding years, and since the last General Conference, the whole Church had been agitated almost to convulsions over the question of slavery,

and the prospective action of the General Conference respecting it. The opposition to slavery had evidently become much stronger than it was four years before, and even the conservatives gave it up that there must be some advanced action against slavery in the Church, and it became their policy to moderate that action rather than to hinder it altogether. The controversy seemed to culminate in New York, and the two Conferences that divide the Methodism of that region were both in session at the same time, and both were nearly equally divided. The lines were so closely drawn that there could be no neutrals, nor could any man of decided conviction fail to take an open position. Dr. Clark was, of course, found on the side of the progressive antislavery men, being satisfied that the time and the condition of affairs required advanced action by the Church. Writing from the seat of the Conference, after the first day's session, he remarked: —"The session was quiet and pleasant yesterday; but I fear the elements are gathering for trouble on the slavery question. What a question that is! Everywhere present, yet seemingly insoluble! As Christian men *we must stand against it;* but in doing this we meet with embarrassment and fearful opposition, even in the Church." Four days later he wrote again:—"We have had earnest, bold, and manly debates. St. Paul's [the church in which the Conference sat] has been made to ring with noble antislavery sentiments. The result was almost a 'drawn game' so far as votes are concerned; but morally it is a glorious triumph of antislavery principles.

"I had fears as to our delegates. Great efforts

have been made all the year to insure the defeat of antislavery men. The result, however, is not so bad as it might have been." Dr. Clark was chosen by the largest vote given for any one candidate. The tables were fairly turned by the election of delegates from the two Conferences, and New York Methodism from that time took its position on the side of antislavery.

The General Conference commenced only a few days after the events here referred to. It had been looked to with a good deal of mingled hopes and fears, and when it came together a kind of feverish excitement pervaded the whole body. It was every-where felt that the crisis of the slavery question in the Church had come, and that it must be then and there met and decided. But though that was the great and overshadowing interest, there were other matters of much importance demanding the attention of the body. Dr. Clark was assigned to the Committee on Missions, (of which he was made chairman,) and to the Committee on Revisals. With these, and also with the work of a Special Committee on the Revisal of the Ritual, he found abundant occupation.

The subject of slavery was brought before the General Conference by a multitude of memorials from various Methodist bodies, and by petitions from tens of thousands of the members of the Church, asking for such action as would secure the extirpation of slavery from the Church. There were also counter memorials and petitions, though much fewer than the others. The whole subject was sent to a committee made up of one member from each delegation, to which body all papers relating to the sub-

ject were referred. That committee and its proceedings became at once the center of interest in the affairs of the Conference. After nearly three weeks the committee reported, in an able and elaborate paper prepared by the chairman, Rev. Dr. Kingsley—afterward bishop—reviewing the whole subject, and closing with resolutions in favor of such a change of the General Rule on Slavery as to entirely forbid all mercenary slaveholding by Church members, and also proposing a new chapter in the Discipline, denouncing "the holding of human beings to be used as chattels," as immoral, and to be so treated. A minority report dissented from both the arguments and the recommendations of the report of the committee. Both these papers were laid before the Conference, and upon them the issue was joined, first in debate, and afterward by the votes of the delegates.

In a letter to his wife, dated May 25th, Dr. Clark wrote:—

I write in the Conference room, and in the midst of the debate on slavery. The majority report is simply Bible and Methodistic ground. The extreme antislavery men have been toned down with difficulty to assent to it. It seems to me that the majority report is, beyond all question, RIGHT, and I therefore sustain it. The consequence I cannot foresee. The cause of Christ in the earth has triumphed over opposition and wrong only by struggles and conflicts. It is a sad, fearful crisis. My heart is sad and bleeding. But I must do right. . . . I think I shall speak, if I get a chance. I must do it kindly but firmly.

Next day he wrote again:—

The debate on slavery is calm. The excitement is waning instead of increasing. Thank the good Lord for that! The [new] rule will fail to receive a two thirds majority by some

ten or twelve probably. I shall vote for it as a matter of principle, knowing that it only embodies the true Bible and Methodistic doctrine. But I do not feel anxious for its passage. The chapter and balance of the majority report will probably be carried by a large majority. This will place the Church right in principle on the great question.

The definition of his position on the questions then directly at issue given by Dr. Clark in the above extracts, would probably serve for a large proportion of those who voted with him. There were some, but not many, of the antislavery men in that body that desired the most summary excision of all slaveholders from the Church, and were prepared to enact a law to that effect by a majority vote of the General Conference. Others doubted the constitutional right of the General Conference to do so; and especially was the expediency of so doing called in question, whether it was or was not lawful. It was felt by most that a moral victory was the thing most needed, and for that purpose a strong vote, falling only a very little short of the requisite two thirds, would accomplish the desired end. Such a vote was obtained for the new rule, for it lacked only four votes, out of an aggregate of two hundred and twelve, of the two thirds necessary to effect a change. The "new chapter," adopted by a vote of more than three fourths, was rather declaratory than mandatory, and was designed chiefly to operate indirectly, which it did and most effectually.

The action of the General Conference of the Methodist Episcopal Church at Buffalo, in May, 1860, on the relations of the Church to slavery, was decisive

and practically complete. It was the matured result of long years of labors and conflicts, of defeats and disappointments, and of persistent fidelity to great moral and ecclesiastical principles. The whole subject was beset with difficulties, but, as with all questions involving great principles, its discussion steadily carried it forward toward the right conclusions. The men of 1860 were not so much better than those of 1836 or 1840 as their actions might indicate; but the subject had been more thoroughly examined before them, and the conclusions they now reached had been pressed upon them with so much clearness and force that they could not fail to see and feel their duty in the case before them. The great point to be gained was to set the brand of immorality upon the practice of slaveholding, and with that done it was a matter of but little importance what might be the specific form of the disciplinary enactment against it. So the case was understood by those who resisted the action, and the real proslavery men in the Church voted consistently with their principles in refusing to remain in the Church after such a declaration had been made. It is due to the good name of the Methodist Episcopal Church that the fact should be known and considered that in the spring of 1860, the darkest hour of the terrible night of the rule of the slave power, that Church, speaking through her chief council—like John the Baptist before Herod—pronounced slaveholding contrary to the word of God. That utterance was mightily effective, as well as eminently timely.

It has been seen from Dr. Clark's private letter

that he was fully in sympathy with that action. He purposed to take part in the public discussion of the subject, but failed to obtain the floor in time. His speech was prepared, however, and we have before us, as we write, his notes, presenting a pretty full outline of his intended remarks. They answer to his expressed design, that they should be kind but firm. The chief argument employed by the opposition was that the legal relation of the slaveholder might be held from benevolent motives, and therefore it was neither true nor just to denounce slaveholding as necessarily sinful. To this point his speech was specially addressed; "the issue," he remarks, "is not whether slaveholding, but whether slaveholding for selfish and mercenary purposes, shall be excluded from the Church of God." This, certainly, was the issue presented in the proposed action; and in view of that state of the case he solemnly asks, "Can I pause for a moment as to the side that I must take?" To show that this is the state of the subject in hand, and that its teachings are agreeable to the word of God, to the genius of Christianity, and to the traditions of Methodism, is the design of the address. Could it have been delivered, it must have strengthened the position sustained by the majority of the Conference, though it probably would not have changed the result, which indeed came to be all that he desired. His conclusion is in this spirit, and he purposed to act accordingly:—

I am brought to the conclusion that the position of the Methodist Episcopal Church ought in some way to be clearly defined on the subject of slavery. It matters little in what way

it is done, so that it be distinct and definite. But I confess that I see no easier method than that proposed by your committee. If there was a method that would be more acceptable to the Border, involve fewer difficulties in their work, and at the same time be effective of its great design, I should be glad to recognize such a measure. But I can find none. I must, therefore, vote for the report of the committee.

The action of the General Conference in this case was greater in its relations and results than even its wisest promoters perceived. The future of the slavery controversy was never more uncertain to the average observer than during the first part of the year 1860. At Washington the proslavery party was dominant, and the leading men of nearly all political faiths were more earnest in their inquiries after further concessions with which to conciliate the South, than for making further aggressions against slavery. It was while the Conference was in session at Buffalo that Mr. Lincoln was nominated for the Presidency at Chicago, and the two acts going forth together, each in its order, contributed its proper influence to the mighty revolution that followed. The Church, in this instance, was before the State in pronouncing against slavery, and by its action hastened and facilitated the decisions of the people, out of which the divine Providence wrought the overthrow and final extermination of the complicated iniquity of American slavery.

SEVEN YEARS IN THE EPISCOPACY.

THE New York Conference for 1864 met at Newburgh on the 13th of April, and among other duties elected delegates to the General Conference to be held the next month in Philadelphia. Among these was Dr. Clark, who was chosen by a very large majority, having for his colleagues, among others, such men as Foster, Crawford, Ferris, and Lindsay.

That General Conference session marks an important and interesting epoch in the history of the Church. The country was still in the gigantic throes of civil war, which had been carried on at a fearful cost of life and treasure, and with varying fortunes, for more than three years. During these years the public mind had undergone violent mutations, but all tending to strengthen and intensify the patriotism of the people, and to prepare the nation for the most thorough condemnation of slavery and the adoption of measures for its extirpation. In this course of the popular sentiment the Methodist Episcopal Church, in its ministry and membership, fully sympathized. The General Conference was itself an intensely loyal body, having among its members some who had shared an active part in both the field and the hospitals, and all had been for nearly four

years, more or less, affected by the excitement of the times.

The Conference was opened on the first day of May, with the usual forms, at the Union Church in Fourth-street. It consisted of two hundred and sixteen delegates, nearly all of whom were present at the beginning, and within a few days the roll of attendants was filled by either principals or alternates. As an assembly of able and earnest men, it would compare not unfavorably with almost any other in the country, whether ecclesiastical or civil. It was also unusually homogeneous and free from dividing issues, and the business was entered upon in good earnest, and prosecuted with extraordinary dispatch. The Episcopal address, delivered soon after the opening of the Conference, fully harmonized with the prevailing feelings of the body, and its utterances, especially those in relation to the war and slavery, were received with the most decided indications of favor. Referring to the relations of the Church to public affairs, and especially to the slavery question, the address proceeds :—

The progress of the Federal arms has thrown open to the loyal Churches of the Union large and inviting fields of Christian enterprise and labor. In the cultivation of these fields it is natural and reasonable to expect that the Methodist Episcopal Church should occupy a prominent position. She occupied these fields once. Her net-work of conferences, districts, and pastoral charges, spread over them all : all, indeed, both within and beyond the Federal lines. For nineteen years they have been in the occupancy of the Methodist Episcopal Church, South, to the wrongful exclusion of the Methodist Episcopal Church. But her days of exclusive occupancy are ended. The

wall of partition is broken down by that very power whose dreadful ministry was invoked to strengthen it. And now, the way being open, for the return of the Methodist Episcopal Church, it is but natural that she should re-enter those fields and once more realize her unchanged title as "the Methodist Episcopal Church in the United States of America." She ought never to have been excluded from any portion of the territory of the United States; she ought never to have consented, on any ground, to such exclusion. And now that the providence of God has opened her way, she should not be disobedient to her heavenly calling, but should return at the earliest practicable period.

But how? This is the great question. And while we defer for the full answer to the wisdom of the General Conference, we feel that we ought to say that she should enter those fields as she enters all fields: she should enter preaching Christ and him crucified to all classes of people, laboring with all her might to bring sinners to repentance, and to build up believers in that holiness without which no man can see the Lord, and welcoming back such ministers and members as were cut off from her communion without their voluntary act. Yet it is our solemn judgment that none should be admitted to her fellowship who are either slaveholders or are tainted with treason.

In the division of the Conference into its standing committees, Dr. Clark was assigned by his colleagues to the Committee on Revisals—to which all propositions for changing the forms or provisions of the Discipline of the Church should be referred for consideration—their recommendation to be returned to the Conference for final determination. Of this committee, consisting of one delegate from each Annual Conference—some sixty in all—including such men as Raymond, J. T. Peck, Munsell, Cunningham, Miley, Merrick, etc., Dr. Clark was chosen chairman, and

thus was imposed upon him a largely increased amount of labor and responsibility.

This was not inaptly termed the "Omnibus" Committee of the Conference, having referred to them very many, and often very perplexing, subjects for examination and decision. The wisdom and skill with which they executed their duties is evinced by the fact that nearly every one of the many items reported by them to the Conference was adopted, and became a part of the law of the Church. Respecting this body and its labors Dr. Clark wrote among his "notes:"—"I have been on many committees, but never labored with a better set of men than these. We met daily at three in the afternoon, and usually continued in session till six, and often later."

Among the matters to be considered by this committee was a revised ritual for some of the more formal public services of the Church, which subject was referred to a sub-committee, of which Dr. Clark was also chairman. At the General Conference of 1856 the subject of the revisal of the Church Ritual was agitated, and the whole matter was referred to a committee, with Dr. John M'Clintock at its head, to prepare a form for the consideration of the next General Conference. At the session for 1860 the report of that committee was received, and referred to a special committee of that body, consisting of D. W. Clark, J. Holdich, F. G. Hibbard, J. T. Mitchell, F. Hodgson, L. D. Barrows, and E. Cooke. It was found, however, that the amount of labor required to complete the work could not be given it during the session, and therefore the committee,

after reporting the progress they had made, were continued, with instructions to still prosecute their labors, and report the results to the next General Conference. Of that committee only two members, Messrs. Clark and Hibbard, were returned to the General Conference of 1864. The new sub-committee entered upon their duties with a good share of zeal; the proposed forms were scanned, sentence by sentence and word by word, and nothing accepted till fairly understood and fully approved. Entirely new forms were proposed for Receiving Members into Full Connection in the Church, for Laying the Corner-stone of a Church, and for the Dedication of Churches. The new Ritual, as reported by the committee, was adopted by the General Conference without any considerable changes, and by fair majorities, but not without serious and decided objections on the part of some of the delegates. Some were opposed to set forms for these services, preferring to leave them free for the choice and preferences of each administrator; while others objected to the theological teachings of some parts of the new Ritual, as transcending the powers of the General Conference; while still others called in question some of the requirements made of those who came to be admitted to full membership in the Church. But as a whole, the new forms were approved, and so became the law of the Church.

The Episcopacy of the Methodist Episcopal Church has ever been among its distinctive and most cherished features. Adopted originally as an expedient, and claiming for itself no long line of pre-

latical ancestors, but confessedly the creature of the presbytery of the Church, it exists and must remain subject to the power that created it. Its incumbents have been men more distinguished for extraordinary devotion and abundant labors than for the more showy but less useful qualities that usually attract admiration. If in a few cases there have been prelatical pretenses set up in favor of our Episcopacy, or urged against it by its enemies, both the incumbents of the office and the Church generally have recognized it as a convenient and effective agency, chosen, not of necessity, but from expediency, for prosecuting the great work of disseminating the Gospel and edifying the Church. Because it has proved itself such for nearly a hundred years, it is still a cherished and approved agency in the Church.

At the opening of the General Conference of 1864 there were six bishops, to wit, Morris, Janes, Simpson, Scott, Ames, and Baker—of whom the first from age and infirmity, and the last from failing health, could not be relied on for further effective service. It was expected in advance that other bishops would be elected by that body, the number proposed ranging from two to four; and at length the number three was agreed upon by the General Conference, and the twentieth day of May was designated as the time for making the election. As there were no great issues pending upon which the delegates were divided into parties, personal qualities and relations were chiefly considered in making the selections. The minds of a large part of the members of the body were naturally turned toward Dr. Clark, and

his election to the Episcopal office appeared to be assured from the first. No special efforts seem to have been made by himself, nor in his behalf by his friends, to bring about that result; but, according to all appearances, the vote given indicated the spontaneous and unbiased preferences of the members of the General Conference. An inside view of the affair is afforded, by a record made only a few days after the events detailed, by Dr. Clark himself:

"The 20th of May had been fixed for the elections. Besides the agents, editors, and secretaries, [chosen at each General Conference,] three bishops were to be elected. These were elected first, and the mode adopted seemed to me to be peculiarly fitting to the occasion. Six tellers were appointed to receive and count the ballots, two in each of the three aisles of the church. The Secretary of the Conference called the roll of delegates, and as each deposited his vote the teller responded aloud, 'Vote,' when his name was checked by the Secretary. Every one of the two hundred and sixteen delegates was present and voted. The tellers then brought the ballots to the Secretary's table, and on counting them they were found just the right number—two hundred and sixteen. Then was commenced the reading of the ballots—three names to each—the Secretaries carefully tallying the results, till the whole had been examined.

"No nominations had been made in advance, so far as is known, and no names were publicly announced in the Conference, but the balloting proceeded silently and voluntarily. There had, no doubt, been some

private canvassing—quite as much, perhaps, as there ought to have been, and in the case of one or two of the candidates I suspect the matter was overdone. Certainly some half a dozen individuals made most desperate efforts to effect an election, and boasted that they were already certain of the result. But the votes did not come in according to their expectations. As for myself, I was aware that I had been talked of for the office for eight years past; I knew also that some of the able and influential men of the Church gave me their support. But there were circumstances that made against my election. In addition to those of a personal character, the fact that I had already been honored with three terms in the editorship was, in the opinion of some, favor enough for one man. Again, a large number wanted men 'fresh from the pastorate.' This was a very taking idea; but of how little account it was as a matter of principle is apparent from the fact that the very men (I speak it with no disrespect, for they were my personal friends) put forth as representatives of the pastorate were *pastors*, not because they had never sought or occupied other positions.

"With regard to my own feelings and actions I may say, first, I regarded the office as one of the highest honor, but to many of its duties I had the utmost aversion. The responsibility of making the appointments of the preachers, involving, as it often will, personal and family disappointments, inconveniences, and suffering, and also afflicting societies by sending to them unacceptable men, and such as may possibly injure rather than benefit the work, especially made

the office repugnant to my feelings. Then, with regard to myself, my habits and tastes were of a literary and home character, and I must confess that a certain degree of selfishness disinclined me to forego a manner of life which had for me so many attractions. Having canvassed the matter in all its bearings, I had fully determined that if the office came to me it must come unsought, and as by the providence of God. That point had been reached long before; but as the time approached a feeling of uncertainty—I will not call it anxiety—occasionally came over me; I plainly saw that it was the turning-point of my life. Nor did I rise entirely above this feeling till after many prayerful struggles. I came at length to feel that I could accept the result, whatever it might be, as the will of God, and this gave me great quietness of spirit. My wife, too, in whose prayers and counsels I had great confidence, seemed to triumph in the same feelings, and her faith greatly strengthened mine. I accordingly avoided all caucusing, and observed an almost entire silence upon the subject during all the preceding time of the session of the General Conference.

"But let us return to the election. Union Church was densely crowded with a deeply interested assembly. Many kept tally as the votes were read by the tellers. My co-delegate—a true friend and brother—Rev. W. H. Ferris, sat by my side and marked the ballots as they were announced. Clark, Thomson, and Kingsley (the latter two I had voted for the first vote) took the lead from the start and kept it to the close. As the point of one hundred and nine votes

was reached by the foremost one, 'Clark is elected' passed round in audible whispers, and a suppressed cheering was heard all about the house. Just then my long-cherished friend and co-delegate, Rev. M. D'C. Crawford, reached back his hand from the seat before me, and said, half playfully and half sadly, 'Farewell.' Then rose up before me what that word implied: Separation from my Conference relations and friends; a sundering of ties that had been growing stronger for twenty-one years. Such bonds could not be broken, even by elevation to the highest office in the Church, without a pang. A moment later a second whisper went round, 'Thomson is elected,' and another suppressed cheer sounded through the house. The result of the first ballot was announced: Clark, 124; Thomson, 123; Kingsley, 100; J. T. Peck, 69; R. S. Foster, 62; S. Y. Monroe, 55; J. M. Trimble, —; and others still lower. Clark and Thomson were elected; and on a second ballot Kingsley was chosen, receiving 114 votes. Such a concentration of votes, without caucus or open nominations, was remarkable, and evinced the substantial unanimity of the General Conference in the selections made."

A passing remark may be just here thrown in respecting the peculiar feelings of the bishop elect, now taken out of his former relations and into new and widely removed ones. An intimate and confidential ministerial associate saluted him with the word "Farewell," a word that evidently both he that uttered it and he that heard it felt to be deeply though inadequately significant of the wide separation that must exist be-

tween a Methodist bishop and even his most intimately related brethren of the Methodist ministry. The bishop elect tells us of his vision of "separation from Conference relations and friends." But why such a separation? It was not that his new office would call him away from the presence of those friends any more than the one he had held for more than ten years past. It is probable that his episcopal work would bring him more frequently than before within the bounds of his old Conference, and into the near neighborhood of the friends from whom he now looked upon himself as *separated;* and yet he confesses a sense of isolation. Why? Probably Dr. Clark was as little troubled as any one ever was who bore the office with the fancy and delusion that there is any mystical character in the episcopal office. It was not in his character to be a prelatist or a mystic; and yet is it not evident that in him there was something of the popular superstition about the "separateness" of the episcopal character, justifying heartfelt leave-takings with other ministers, as if a transition was about to be made into the inner courts of the Church, where the mitered ones alone may come, and in which they must be *separated* from their brethren? On no other theory can we find an explanation of his peculiar mental exercises at that time. That in spite of this superstition, his good sense and hearty geniality of soul forbade the realization of this dreaded isolation, there are those that very well know; but it was in spite of a false idea, over which less generous natures may not always triumph.

The next stage in this interesting drama may be

best given in his own language, as written at the time:—

The ordination was set for Tuesday, May 24, (1864,) at three in the afternoon. The event was anticipated with so much interest that many remained in their seats in the church during the whole noon-day intermission, and at the appointed hour the large house was densely packed. The order of exercises for the occasion was carried out in a solemn and impressive manner. The large audience evidently sympathized with the occasion, and a deep religious feeling seemed to pervade the whole house. To me it was inexpressibly solemn. The whole matter rose up before me as in a picture. My isolation from my brethren; the breaking up of my home life; the burdens, cares, and dreadful responsibilities of the office and work; my unfitness for it; and especially my lack of that faith and spirituality of character, the former of which gives inward strength, the latter power to reach, inspire, and mold other souls. If I only had these two elements of character in due degree, I could go forth to my high duties with much greater satisfaction. The pressure upon my soul at that solemn hour was most severe, and my only refuge was in God. Whatever may be my future, he only shall be my refuge. The assurance that my course is directed by him is now inexpressibly comforting. Then, too, the work is not all dark. To tread in the footsteps of Coke, and Asbury, and Whatcoat, and M'Kendree, and George, and Emory, and Roberts, and Hedding, and Waugh, and to fill an office once filled by such men—men whose names will be held in particular remembrance in the Church of God—is an honor worthy of some sacrifice, Then, too, to be permitted to stand in the van, leading on the sacramental host in its triumphant campaign against the prince and power of darkness—O, if only I had fitness for the work!—what a glorious work!

As a suitable sequel to the foregoing, and to afford a more strictly inside view of his thoughts and feelings, a few extracts from a letter to his daughter

at home, written in the midst of these exciting affairs, are given :—

GENERAL CONFERENCE ROOM,
Philadelphia, May 25, 1864.

MY DEAR AUGUSTA: Your letter has remained unanswered, not from forgetfulness, but because of the pressure that has been upon me. Your letter to Ma came last night; I thank you for so kind a letter of congratulations. The office to which I am elected brings with it great responsibilities and arduous labors. Its duties will often press upon my brain, and heart and nerves; but I trust that God, who has called me to that office and work, will be my guide and support. . . . Ma has written about the ordination. It was a solemn and impressive service. The congregation was immense; you will see the account of it in the *Daily Advocate.*

Your affectionate father, D. W. CLARK.

The General Conference of 1864 closed its session the 27th of May, after a session of just four weeks, the shortest on record for a long period; yet the business was thoroughly performed, and the last paper on the docket acted upon. Its action was received by the Church with more than ordinary favor, and no part of it more so than the proceedings for the strengthening the Episcopacy, both as respects the number of new bishops and the persons chosen to fill the positions.

Bishop Morris, at his own request, was excused from labor further than his own judgment might dictate, so that the working force of the Episcopacy consisted of eight bishops: Janes, elected in 1844; Simpson, Scott, Baker, and Ames, in 1852; and Clark, Thomson, and Kingsley, in 1864. It is a strange providence that all this last class have been taken away, while of the older

and earlier elected all but one remains. The newly chosen bishops entered at once upon their high duties, taking such parts in the general superintendency of the Church affairs as were assigned to each by mutual consent and arrangement. Bishop Clark's first duties were in connection with the Conferences on the Pacific Coast and among the Rocky Mountains. Thither we must now follow him.

FIRST EPISCOPAL TOUR.

In the distribution of the Episcopal work made at the close of the General Conference of 1864 for the ensuing half year, to Bishop Clark was assigned the work on the Pacific Coast and in the Rocky Mountains. It was first intended that he should proceed overland by the mail stage, stopping by the way at Denver, to hold the Colorado Conference, and then, after visiting the outlying missions in Idaho, to proceed westward to California and Oregon. But facts soon after came to be known that suggested the propriety of changing somewhat the plan as at first projected. The Colorado Conference had been organized the previous year, with only some eight or ten members, and during the year, by removals and other causes, this small number had become very considerably reduced, and of those who remained a considerable number were temporarily absent. To allow the absentees time to return, and to find out a sufficient number of recruits to supply the vacancies, more time seemed to be necessary, and therefore the time of the session was deferred from July to October, and the overland journey outward was exchanged for the route by the Isthmus of Pana-

ma, leaving the overland journey to be taken on the return homeward. Accordingly, on the 28th of June Bishop Clark took leave of his family and set out for New York city, where, after transacting much important official business, he sailed for Aspinwall, on the steamer Costa Rica, July 4, 1864, where he arrived eight days later, and on the 30th of the month arrived at San Francisco. Ten days were pleasantly and profitably spent in this city and its vicinity, receiving such attentions as both his character and his office entitled him to, and rendering such services in the Churches as he found opportunities to perform. His work during those few days was highly appreciated by the Methodists of that city, and doubtless much real and enduring good was done. It has been the complaint of the Methodists of the Pacific States that their interests have suffered from lack of the presence and influence of a bishop resident among them. In view of that fact, a decided effort was made in 1864 to elect a bishop who, it should be understood, would reside there, and a candidate in that interest was pressed upon the General Conference and largely voted for, but was not elected. Eight years later the same influence was again brought to bear in the Episcopal elections, and it was thought with better success; but as yet the hopes of those far-off Churches remain unanswered, for, notwithstanding the large increase of the number of bishops in 1872, the Methodism of the "Pacific Slope" is still without its bishop.

On the 9th of July Bishop Clark took passage in the steamer Pacific for Portland, Oregon, where the

Oregon Conference was to meet, hoping to make the passage in three and a half days. But the weather was unpropitious, and the steamer was compelled to seek shelter behind Cape Blanco, Port Orford; and there they remained storm-bound from Friday evening to Monday morning, when they again put to sea, and twenty-four hours afterward were off the mouth of the Columbia River. There they were detained outside for twenty-four hours longer by a dense fog, which made it unsafe for them to attempt to enter the river. Two days more were passed before the steamer reached Portland, nearly a week behind time. The Oregon Conference was already in session at Salem, forty miles away, to reach which by stage required another day. This was accomplished, and the seat of the Conference reached on Saturday afternoon.

Methodism was planted in Oregon at an early date. In 1832 some Flathead Indians arrived at St. Louis, Missouri, having come from beyond the Rocky Mountains, sent by their people to make inquiries about the religion of the white men. The story of this remarkable event became noised abroad, and very naturally excited a good deal of interest. Dr. Wilbur Fisk, then recently inaugurated President of Wesleyan University, became greatly interested in the matter, and both through the press and in the pulpit called upon the Church to respond to this evidently providential call, by sending missionaries to those far away tribes. The Church answered to his call, and early in 1833 measures were adopted for sending out a mission. Rev. Jason Lee, from Canada, a former

pupil of Dr. Fisk at the Wilbraham Academy, offered himself for that service and was accepted. He was admitted to the New York Conference, and ordained in June of that year, and appointed to the Flathead Mission, Oregon. He was soon after joined by his kinsman, Rev. Daniel Lee, and the two began to make preparations for their then wonderful enterprise. It was at first contemplated to make the journey by sea, going round Cape Horn, but no vessel could be found going in which it was thought prudent to attempt the voyage. One was found, however, in which goods were shipped for the Columbia River. The terrible overland route was next looked to, but the season was already too far advanced to allow it to be undertaken before the next spring. But the undertaking was pressed forward vigorously, and a few days before the first of May, 1834, the two missionaries, with two lay brethren, Messrs. Shepherd and Edwards, having joined themselves to the company of Captain Wyeth, who was going overland on business, left Independence, Missouri, and plunged into the then unknown regions beyond. By the middle of July the company had reached the present site of Fort Hall, and by the first of September Fort Walla-Walla, on the Columbia. It was then found that the Flathead tribes resided at a considerable distance to the north-east, among the mountains; and, as the winter was approaching, it was thought best to make arrangements for remaining till spring still further down the river. They accordingly passed down to Vancouver, and there commenced their work among the white and half-breed servants of the

Hudson's Bay Company, and the Indians found in that vicinity.

The vessel from New York, with their goods on board, having arrived early in October, a log-house was erected and the mission fairly opened.

The reports returned by the missionaries during the next year were so encouraging, that in 1836 a reinforcement of eight missionaries, male and female, was sent forward; and the next year three more laborers joined the mission, of whom one was Rev. Daniel Leslie, who still remains, the father of the Oregon Conference. In 1837 Rev. Jason Lee returned to the States for reinforcements and supplies. His appeals awakened a great interest in the Church, and his efforts for aid were highly successful. In October, 1839, just at the time of celebrating the first centenary of Methodism, the expedition sailed from New York. It consisted of seventeen men, nineteen women, and sixteen children—fifty-two in all. A large stock of goods, the machinery for a saw-mill and a grist-mill, and a large supply of mechanics tools and agricultural implements, were in their outfit; the whole expense to the Missionary Society was about forty thousand dollars, a sum unapproached in any of its former transactions. Nearly six months was occupied in the passage. During the time of Mr. Lee's absence a great work of religious awakening occurred among the Indians at the Dalles, at which about a thousand professed conversion. After the arrival of the reinforcements the religious interests of the mission seem not to have prospered in proportion to its increased facilities, and some de-

gree of dissatisfaction with its management was felt by the Church at home. In 1846, Mr. Lee having returned home, Rev. William Roberts, of New Jersey, was appointed Superintendent, and, with Rev. J. H. Wilbor, he went forward in the fall of that year. Rev. G. Gary, of Black River Conference, also went out with instructions to close up the secular business of the mission. The General Conference of 1848 made provision for the Oregon and California Mission Conference, and four years later that body was separated into two Conferences, the annual session of one of which Bishop Clark came now to hold. It consisted of forty-seven traveling preachers; the membership of the Church within the Conference amounted to two thousand seven hundred and fifty-three, and there were thirty-six church edifices.

On his return from Oregon Bishop Clark took the land route, up the Willamette River and the Umpqua Valley to the Rouge River, over the Siskion and Trinity Mountains to the foot of Mount Shasta and the head waters of the Sacramento, passing near to the location since rendered painfully famous by the war of the Modoc Indians and the massacre of General Canby and Rev. Dr. Thomas. An Indian outbreak took place in that region only a few days after he had passed through it. On the 10th of September he dedicated a new church at Nevada City, a former one having been burned down a year before. Having visited Grass Valley in the meantime, on the 14th he took steamer for San Francisco, where he arrived the next day. On the 18th, in the morning, he dedicated the new German Methodist Church in Folsom-

street, San Francisco, and in the afternoon the new Methodist Episcopal Church in Mission-street. On the 21st the California Conference session was opened, and was continued in session for eleven days, during all which protracted term the best of order prevailed, and all parties awarded praise to the presiding officer for the ability and fairness of his administration of his difficult duties.

The session of the California Conference for 1864 was not altogether a pleasant one, as several cases of ministerial conduct and administration required to be adjudicated, but its results were generally satisfactory. At that session arrangements were made, according to the provisions of the late General Conference, for the separation of the work in Nevada into a separate Annual Conference, and accordingly the Nevada Conference was then organized, but was not to meet till a year later. The California Conference at that time consisted of one hundred traveling preachers, with about four thousand five hundred members and eighty-six churches. The only remark respecting the condition and character of the work in California found among the bishop's papers, beyond noticing its financial embarrassments, was, "The Conference manifested a firm purpose to maintain the distinctive features of Methodism, both in doctrine and ecclesiastical polity."

As he had feared would be the case, Bishop Clark found himself compelled, though most reluctantly, to abandon his purpose to return by the overland route, so as to meet the Colorado Conference at Denver on the 20th of October. When it was found, however,

that passengers from as far east as the Salt Lake Valley chose to come to San Francisco to take the steamer rather than risk the perils of an Indian massacre among the Rocky Mountains, he took the route by the Isthmus, leaving San Francisco on the third of October, and, after a pleasant passage, reached his home in Cincinnati about the first of November, having traveled by ocean steamers eleven thousand three hundred miles, two hundred and eighty by inland steamers, six hundred and fifty by stage or carriage, and nineteen hundred and thirty-six by railroad. During his absence of less than four months he preached six times on shipboard and eighteen times on land, dedicated four Churches, presided over two Conferences, and organized a third. At the end of this, his initial Episcopal journey, he writes in this cheerful strain:—

My health has been excellent throughout, and I have endured the travel well, only I must confess to some weariness of delay in the ocean voyages, and some fatigue in the overland trip. The rough staging I might have stood, but to travel by day and preach at evening—to fulfill the injunction, "Go," and "as ye go preach"—was found to be a little too much after six or eight days' trial. But God has been very merciful to me throughout. I have not failed to realize the fulfillment of the promise, "My presence shall go with you." The work in Oregon and California is making encouraging progress, even in a season of great financial embarrassment.

The annual session of the General Missionary Committee at New York, about the middle of November, made it necessary that he should return almost immediately.

At that time the semi-annual meeeting of the

bishops was held, with other things, to distribute the Spring Conferences for 1865 among the several bishops. To Bishop Clark were assigned Baltimore, Philadelphia, Vermont, Maine, and Holston Conferences; for the Fall, (beginning August 30,) Cincinnati, Detroit, and Ohio Conferences—all of which were attended and presided over by him.

The General Conference of 1864, in making provision for the proper observance of the Centenary of American Methodism in 1866, directed the bishops to associate with themselves twelve other ministers and twelve laymen, who were to constitute a committee which should have the general direction and oversight of the whole affair. Accordingly a meeting of the committee so appointed was held in the city of Cleveland in February, 1865, and then and there was marked out the plan of the great centenary observance, the carrying out of which and its results marks an era in American Methodism. The practical working of the plan was given to a central committee at New York, who for two years devoted their time and energies to the work committed to them. The details of their work were committed to their secretary, Rev. W. C. Hoyt, of the New York East Conference, to whose zeal and untiring effort the eminent success of that movement was in no small degree due. The meeting of the General Centenary Committee called Bishop Clark from his home at an earlier time than would otherwise have been necessary, and with it began his second semi-annual round of episcopal duties. From this meeting he departed for Baltimore.

The session of the Baltimore Conference for that year was especially, though somewhat painfully, interesting. Beyond almost any other portion of the Church it had been torn and distracted by the war, and a large part of its membership, both ministers and laity, had gone over to the enemy. Only a part of those who remained faithful were able to be at the Conference session, so that a body that had long stood at the head of the sisterhood of the Conferences of the Church was now reduced to an attendance of less than a hundred; but most of these stood nobly to their position, except in one memorable vote, in which the old views of proslaveryism still asserted itself. Slavery had already ceased to exist in Maryland by the action of her own State Legislature, and the General Conference had passed and sent down to the Annual Conferences a change of the General Rules, so as to wholly forbid slaveholding by members of the Church, against which a majority of the Conference recorded their votes. And as there could not be the slightest hope that their votes could avail any thing against the proposed change, their act in this case was simply an offering of honor to the memory of the great departed. The new bishop was well received at this old Conference, and his presidency duly appreciated.

Two weeks later he was at the Philadelphia Conference, which held its session in the same church in which only ten months before he had been elected and ordained bishop. That body was then among the largest—probably the very largest, numerically—in all the Connection. It was also among the ablest

in its ministry, and the most successful in its enterprises, while its central position gave it a wide influence in the affairs of the denomination. The session, which was extended to the end of the seventh day, was an agreeable and successful one. Three weeks later came the Vermont Conference, held that year at Bradford. We trace him on his way thither by one of his characteristic letters to his family :—

Bradford, Vt., April 18, 1865.

DEAR WIFE: After a travel of 1,003 miles I reached this place, through the mercy of God, in safety this afternoon. The Sabbath was spent very pleasantly, and I trust profitably, at Wilbraham. I had great freedom in preaching both in the morning and in the afternoon. Wilbraham is a most delightful rural place, and they have grand accommodations, both for the school and the boarding department. Dr. and Mrs. Cook were in excellent health. Returning from Wilbraham I reached Springfield about noon, and came up the Connecticut River to White River Junction, where I was detained from nine o'clock last night to two o'clock this afternoon, for in this upper region there is but one train in the twenty-four hours.

This is a country of hills and valleys, but Yankee thrift has made it both fertile and beautiful. The preachers are generally here, and I hope we shall have a brief and pleasant session.

The murder of President Lincoln seems to have created a profound sensation ; a fit climax to the treason of the South. But God's hand is in it. . . .

I hope the boys met with no accident on the jubilee day. What a transition from Friday to Saturday. My love to all.

Affectionately yours, D. W. CLARK.

Four days later he wrote again, this time at his seat in the Conference room :—

It is now ten o'clock Saturday morning. Our Conference business has proceeded with great harmony and expedition,

so that we have nearly completed our business. Indeed, we might adjourn this noon. My health is good; *but it is hard work.*

Still another letter will help to trace his further movements, and to understand his methods of public life:—

Great Falls, N. H., April 29, 1865.

MY DEAR WIFE: We succeeded in getting through the Vermont Conference very pleasantly indeed. The General Conference of 1860 set off two districts from the Troy Conference to the Vermont, and though the territory of these two districts lies wholly within the State of Vermont, there was violent opposition on the part of both the preachers and the people to the change. The opposition grew into bitterness, and made the sessions of the Vermont Conference very troublesome. The preachers in those two districts would neither consent to go into the other districts nor allow the preachers from other districts to come into theirs. Nor would the people in those two districts receive a preacher from the old Vermont Conference, nor have that Conference hold its sessions within their bounds. The bishops got along with this state of things as best they could. The General Conference of 1864 refused to change the two districts back to the Troy Conference. That Conference was already too large, and it required the whole State of Vermont to make one good Conference. So the General Conference did not act without good reason. But the people were just as dissatisfied as before, and I came there apprehending any amount of trouble. But I determined to quietly ignore all their antagonisms, and to know nothing of them. The result was, that we went through the Conference in perfect harmony, though the trouble seemed cropping out during the whole session. In addition to this I seized upon two or three favorable openings to send men from the old districts into the new ones, and to bring the same members back in their places. If no afterclap follows, the old controversy will be at an end.

The Conference adjourned at ten, Monday morning, and half an hour later I took the cars, and reached New York city (passing through Springfield, Hartford and New Haven) at half past

eleven in the evening of the same day. Here I found there was no place in any of the inns, as the people had flocked in to witness the pageant of the President's funeral, so I went directly to Mr. Stillwell's, where I met with a most cordial reception. The funeral pageant the next day was a most magnificent affair. The streets and houses, all along the route of the procession, were filled with a mass of human beings.

I paid a visit to the New York Conference, in session in Forty-third-street Church, and on Wednesday evening left for Boston. In East Boston, on Thursday afternoon, I preached the dedication sermon in the Meridian-street Methodist Episcopal Church. Some account of it will be found in the papers. The members of the Conference [in session at the time] seemed deeply interested, and responded right heartily for a New England congregation. Father Taylor indorsed the doctrine by his peculiar bows, and the sentiments of his "amens." When I got through he came into the pulpit and thanked me for the sermon: "The first gospel sermon preached in these parts for a long time," said he: "we have little essays around here." Some one reminded him that it was written, and that he was a great enemy to reading sermons. "But," said he, "the leaves were all on fire."

I reached here last night. My sister is in good health, and seems to be getting along well.

With love to all, affectionately yours, D. W. CLARK.

The case referred to in the first part of this letter, the boundary question between the Troy and Vermont Conferences, was one of no little interest and perplexity in its time, and in its progress and results it painfully illustrated the strangeness of conduct sometimes seen in good men, and also the lack of efficiency in some cases in our Church administration. Its issue is probably not satisfactory to any body. In the original distribution of the country into annual conferences, for obvious reasons civil geography

was disregarded, and only the great physical features of the land were taken into account. Railroads were quite unknown, and only the common country roads and the navigable waters were used for travel. Hence it was necessary to distribute the territory of the Church according to the natural features of the land, in respect to the accessibilities of the various parts of the same conference to each other. Following such natural lines Methodism had also gone out from certain centers, and branching from certain great natural thoroughfares, in its more remote portions it would claim more immediate connection with the parent stems out of which such extreme local branches had sprung. Thus, between the Methodism of New York and that of New England the Berkshire hills and the Green Mountains formed a natural boundary. As the Church increased on both sides, the State of Vermont, divided nearly equally by the Green Mountains, was formed into two distinct and dissociated ecclesiastical organizations. By subdivisions, Eastern Vermont had become a distinct annual conference; but it was found too small, in both numbers and territory, for convenient conference action. On the other side, the better half of the State was connected with the Troy Conference, a body quite too large, both territorially and numerically, for its own advantage. Hence, very naturally, the Vermont Conference, shut up in very narrow limits on the east side of the mountain range, asked to be enlarged by a union with the western part of their own State. The matter was agitated, and pretty earnestly pressed, as early as the General Conference

at Boston in 1852; but the proposition was resisted by the Troy Conference delegates, and defeated. Still the project was not abandoned, and in 1860, after a thorough discussion, first in committee, and then in the open conference, the measure prevailed.

The progress of the affair for the next four years is indicated in the above letter. But the happy issue so hopefully predicted was not altogether realized. In 1868 the subject was again before the General Conference, and a compromise, alike unnatural and unreasonable, was made. One of the ceded districts was taken from the too limited Vermont Conference, and retroceded to the already too large Troy Conference, and the other district left in its new relations. To everybody not personally complicated with the conflict the whole affair is simply inexplicable, a matter of profound wonderment.

From the 3d to the 8th of May Bishop Clark was engaged presiding over the session of the Maine Conference at Hallowell. He was thus brought back in his official work to his native State, and into the society of the ministers, some of whom had known him and his father's family when a youth. The session was brief, (only six days, counting both the day of opening and closing, and including the Sabbath,) and it passed off without any thing specially requiring attention. After its close he returned, by way of Boston and New York, to his home in Cincinnati, to prepare for his first Episcopal visit to the South.

We come now to a chapter of Methodist history of unusual interest, and one with which Bishop Clark

was intimately associated, and in which he became very deeply interested—the opening up, at the close of the war, of the work of the Methodist Episcopal Church, southward from Ohio, into Tennessee, Georgia, and Alabama. Anticipating the not distant suppression of the Rebellion, and the consequent opening of the South to its evangelizing agencies, the General Conference of 1864 empowered the bishops to organize annual conferences in the South as might seem practicable and necessary. Three lines of movement southward were resolved upon: one down the Atlantic coast, one down the Mississippi to New Orleans, and one through the central region, across Kentucky and Tennessee into upper Georgia and Alabama.

About the last of February, 1864, the session of the Kentucky Conference was held at Augusta, where four ministers from the Methodist Episcopal Church, South—Revs. W. C. Daily, R. H. Guthrie, G. H. Gowan, and M. H. B. Burket—were admitted. Of these, all but the last, who was a Chaplain in the Union Army, were assigned to "East Tennessee," and Mr. Daily was named as Presiding Elder of "Mount Sterling District," with instructions to fix definitely the charges of his associates, to form classes, circuits, stations, and districts, and to employ preachers to man the work as it might open, and as suitable men could be found; in short, to do all that should be necessary to make the work complete. The times were perilous in the extreme, as both armies were in that country, swaying forward and backward, and holding the various places by turns. On the first Sabbath of March those brave men en-

tered formally upon their work, and organized a Church of twenty-five members at Marshall, Bradley county. Cleveland Circuit was soon after regularly laid out, and Rev. Patrick M. Read, a recruit from the Southern Church, put in charge. The preachers already named, and others who joined them afterward, engaged actively in traveling through the country as they had opportunity, preaching and delivering addresses, setting forth the purposes for which they were there, and what they proposed to do. They invited all who desired to belong to the Methodist Episcopal Church as it was before the division in 1844 to come together and become so enrolled, with no other tests or conditions than those laid down in the Discipline. They were well received by the loyal portion of the people, who constituted a large majority of the whole; for such was the disfavor among them toward the Southern Church because of its manifest sympathy with the Rebellion that they would not longer remain in it, and had not another Methodism come among them they would either have set up one for themselves, or scattered into other denominations, or been lost to the Church and religion altogether. The mission of the Methodist Episcopal Church in East Tennessee, and indeed in all the South, was to a people asking for her ministrations—to sheep without a shepherd—and her ministers came not as intruders, but as invited by the people to whom they came. Many were even then still living who had been connected with the Church before the separation, and who had always been opposed to slavery, and had been carried over to the Southern Church

against their decided and earnest protest. They hailed with joy the privilege of returning to the old fold, and of course were ready to receive with open arms the men who came to receive them back again.

We again have recourse to Dr. Clark's private letters, as affording the most satisfactory view of his work, and especially so in its relation to himself. His traveling companion was the Rev. Thomas H. Pearne :—

Nashville, Tenn., May 29, 1865.

MY DEAR WIFE: We have had, on the whole, a much more pleasant time than we feared. . . . There was only one break in the railroad—at Bowling Green—and there we found conveyance, so that we got along without difficulty, and, reaching Nashville at seven in the evening, we took rooms at the St. Cloud Hotel, where we yet remain. On Saturday we had interviews with Gov. Brownlow and various other persons. But none were more notable than that with Rev. J. B. M'Ferrin, D.D., the Book Agent of the Church South. He was for two years in the rebel service, and was surrendered with Johnson's army. He had reached Nashville, and taken the amnesty oath only the day before. Our interview was protracted four hours. He seeks the consolidation of the whole Church, but wants the Church South to be received back as a whole, with her bishops and other officers in their official positions. He says the South thought they were right and made a gallant fight, but are subdued, and slavery is gone; and now they mean to submit as good citizens. We did not give him much encouragement for his plan of reconstructing the Church, but told him the General Conference had made provision to take all loyal ministers that wished to return.

Sunday was a fine day. We had a large congregation this morning; the people gave good attention, and I made my points clearly; but it was *labor* for me to preach. Brother Pearne preached this evening. At three o'clock we had a sacramental occasion of much interest. About sixty communed. At the

close some colored persons came forward. They were much affected, and the scene affected others.

I am compelled to write in great haste. I go up to open the House with prayer this morning, and shall be busy in consultations till noon. D. W. C.

Bishop Clark's work at Nashville was one of inspection rather than of immediate execution; but, as will be hereafter seen, his observations were at length made available. Nashville had been occupied by our ministers for some time before this. As the Union army moved southward and occupied the country, it was the policy of the Church to follow its progress with the preaching of the Gospel. As early as the spring of 1864 Bishop Simpson had sent Rev. W. H. Norris, of the New York East Conference, to Nashville, where one of the chief church edifices formerly owned by the Methodist Episcopal Church, South, was put into his possession by the military authorities. It was in that church that the services referred to in the foregoing letter were held. But it had been found necessary, on account of failing health, to release Mr. Norris from his charge, and only a few weeks before, Rev. A. A. Gee, of the North Indiana Conference, had taken his place, and was now ministering to a considerably large congregation in M'Kendree Chapel.

Writing to a friend at the North, about midwinter previously, he made the following estimate of the condition of affairs in that war-stricken State, which, however, events only partially justified :—

My late visit to Nashville was one of great interest. If Tennessee is saved from barbarism, we, with the divine aid, must

do it. The leaders of the Methodist Church, South, were leaders also of the secession. The ruling spirit in Tennessee will be one of intense loyalty, and also one of intense bitterness toward all who have been instrumental in bringing upon the State its terrible desolations. This spirit is rising in power; and after February 22, when the people shall have indorsed the action of the late Convention, and Tennessee shall be free, as it then will be, this spirit will be omnipotent. Governor Johnson repeated to me again and again, "Tennessee will tolerate no two sects of the same denomination, one founded on slavery and treason, and the other loyal."

He left Nashville, May 30, for the appointed meeting in East Tennessee. Another letter gives some account of his journey thither:—

Athens, Tenn., June 1, 1865.

MY DEAR WIFE: We left Nashville Monday, at two P. M., bound South. Every-where around, and all along our route, we witnessed the desolations of war. Chimney stacks were standing in open fields, with ruins of whole villages, once the homes of peace and plenty, and breastworks, forts, and rifle-pits, making one almost feel that he was in California again, where the gold-diggers had torn and vexed the earth everywhere. But this momentary illusion would soon be dispelled by the sight of the "dogs of war" frowning from the parapets. But the saddest sight of all was the *acres of soldiers' graves* that looked up appealingly toward us as we passed along. The dust of how many sons, and husbands, and fathers—martyrs for their country and for liberty—lie here, without a mark to tell who they are or how they fell.

We passed over the battle-ground of Stone River, through Murfreesborough, Stevenson, and Bridgeport, and reached Chattanooga at seven A. M., having a splendid view of Lookout Mountain and Missionary Ridge as we went in. Fortunately, we here made all our connections and went right on to Knoxville, where we stayed Tuesday night. Yesterday we returned to this place.

Since my arrival I have had scarcely a moment to myself.

It is now nearly eight o'clock and our Conference opens at nine. We have gotten along right well, and I have endured the journey better than I feared, but it is not the most comfortable and agreeable mode of life. My thoughts often go back to you all, and my prayers daily ascend to the Father of mercies for his blessings to descend upon you.

Affectionately yours, D. W. CLARK.

The gathering of ministers, chiefly late members of the Holston Conference of the Methodist Episcopal Church, South, had been called, first for Knoxville, but afterward for Athens, at which place they were appointed to meet on the first day of June, 1865. In the arrangement of the Episcopal work for that year Bishop Clark was designated to attend this meeting, when, if found practicable and apparently advisable, he was to organize an Annual Conference, agreeable to provisions made by General Conference. For a year before the appointed day the Methodists of East Tennessee had been actively engaged in preparing for the events that were now approaching their consummation. After the General Conference of 1844, with its actions looking to a division of the Church, the Holston Conference found itself, by its geographical position, forced into the Southern organization, though its affinities were still with the parent body; and the small extent to which slaveholding prevailed among them made them, at the outbreak of the rebellion, favor the cause of the Government against the rebels. The valley of East Tennessee was, during the war, alternately occupied by the forces of the two belligerents, and every man became a pronounced partisan of one or the other cause, by which the most

intimate associations of life were often rudely torn asunder. Most of the traveling preachers took sides with the rebellion, and when the armies of the Confederacy were driven from their valley they also departed. But a part of them, and many local preachers and a large proportion of the laity, were faithful to the Government, and now, thoroughly displeased with their disloyal ministers, they desired no longer to be associated with them, but with those whose sympathies were in unison with their own. These were the ministers who, with their people, now joyfully hailed the coming of the representative of the loyal Methodist Episcopal Church, to organize them into proper form as an integral portion of that body from which they had been reluctantly separated twenty years before.

The coming together for such a purpose of these war-peeled veterans and their sons in the Gospel, some of whom remembered the times when their Church "knew no North, no South," was very naturally a season of great interest. With the six ministers transferred from other Annual Conferences who were to form the nucleus of a Conference, the new body was duly organized and proceeded to business. Forty-two additional ministers were admitted, of whom thirty-two came directly from the Southern Church, six of them supernumeraries and four superannuates. There were also fifty-five local preachers, and no less than six thousand four hundred and ninety-four Church members within the bounds of the Conference.

At the opening of the session the Bishop said that

the Holston Conference was organized in 1821 with forty-one ministers and fourteen thousand nine hundren and thirty-four members; and in 1844, when the last entry of the Holston Conference was made in the Minutes of the Methodist Episcopal Church, there were seventy-three ministers and a membership of forty thousand and sixty-three. According to the Minutes of that year, the Holston Conference was to have met in this place in 1845, but before the time arrived the secession of the Southern Conferences had taken place, and now, after the lapse of twenty years, in the very place where it disappeared, we meet to reorganize it. The Bishop said he remembered with what reluctance the old Holston Conference went out of the old Methodist Episcopal Church; how tenacious the Quarterly Conferences were for adhering; and now the eyes, not only of the whole Church but of the whole country, were upon East Tennessee. Deliverance had come to the nation, and he trusted that it would also come to the Church, and that they would take their place not only under the "stars and stripes," but also under the old banner of the Methodist Episcopal Church.

After giving conclusive reasons why we should go within the territory of the Southern Church, the bishop stated that the last General Conference had made provision for the reception of ministers from the Church South on the same conditions as those on which we receive those from the British and Canada Wesleyan Conferences, with the proviso that they should give assurances of their loyalty to the United States, and of their agreement with us on the

subject of slavery. In addition to the provision for receiving ministers, the General Conference authorized the organization of conferences in the South when, in the judgment of the Bishops, they should deem it important or proper; and at a meeting of the Bishops they saw that the time had fully come to organize a conference in East Tennessee.

On the Conference Sunday a large congregation crowded the church during the service of the day. Bishop Clark preached an effective sermon in the morning, and afterward ordained eight deacons. In the afternoon, after a sermon by Rev. T. H. Pearne, he ordained six elders. The appointments were announced on Monday, extending into North Carolina and Georgia, and the organization of the first Annual Conference within the territory of the late Confederacy was an accomplished fact.

After his work in East Tennessee, Bishop Clark returned directly to his home at Cincinnati, where, however, he could remain but a short time, having to attend a meeting of the Bishops and the Missionary Secretaries at Erie, Pennsylvania, about the middle of June, which meeting became somewhat noted for its general invitation to Methodists of all names and orders to unite in the approaching centennial, with a qualified suggestion about an organic union of universal Methodism. Near the close of the month he made a hasty visit to Bloomington, Indiana, whither he had been called to preach on the occasion of the commencement of the Indiana State University, presided over by his friend, Rev. Dr. Cyrus Nutt, of the Indiana Conference. Writing from thence to Delaware,

Ohio, he inquires of President Merrick for "one or two unmarried preachers, of talents, discretion, and energy, who will do for the East Tennessee work."

A respite of nearly two months gave him a much-needed season not only for rest and the enjoyment of his home comforts, but also for arranging many necessarily neglected details of business and correspondence, of which, especially in respect to the Southern work, a great amount became necessary. His Fall Conferences—three in all—were, the Cincinnati Conference, at Troy, Ohio, August 30 to September 5; Detroit Conference, at Flint, Michigan, September 13 to 18; and Ohio, at Portsmouth, September 21 to 25. All these were duly attended, and his presidency over them was confessed on all hands to be successful and satisfactory. A trip to New York in November, to attend the annual session of the General Missionary Committee, and the semi-annual meetings of the Bishops at Philadelphia, at which the work of the Spring Conferences was distributed, brought him to the closing days of 1865—the second year of his Episcopacy.

In the distribution of the work of the Bishops for the year 1866, Bishop Clark's Conferences for the spring months were, with a single exception, to the south of the Ohio River. They were: Kentucky, February 28; West Virginia, March 21; North Indiana, April 5: and Holston, April 17. The middle Southern district, as recognized by the Bishops, extending southward from Ohio, was thus placed for the year under his Episcopal oversight, and to that field he now directed his attention. Early in Jan-

uary he set out on a tour of inspection through that region. A letter to his wife gives a highly satisfactory account of the journey and of his observations :—

Nashville, January 17, 1866.

MY DEAR: This leaves me in tolerable health. I have endeavored to be very careful, but have almost daily need to take one of those not very pleasant pills. The weather was not favorable when I was in Louisville; but the Sabbath passed off well, and I hope good was done. The congregation was much larger than I expected, and seemed quite affected at times.

I left Louisville at seven Monday morning. It was raining frightfully, and the ground covered with sleet. We reached Nashville at six and a half in the evening, having traveled a hundred and eighty miles. I retired early to rest, wearied with Sunday's labors and Monday's travel. I have good rooms at the Stacy House.

Tuesday I visited our colored school in Andrew Chapel. It is just organizing, but there were present a hundred and seventy-two scholars. To-day there are a hundred and eighty, and we shall soon have three hundred and fifty or four hundred. Such bright eyes, such earnest countenances, I have rarely seen. I talked a little to the children, and they were all attention. This school *must* do good. I trust it will prove the germ of an educational seminary of high grade, not very far off in the future. The redemption and elevation of the colored race is a work that must command the homage and sympathy of all good men, and secure the favor of God. Indeed, it seems to me that God has committed this work especially to the Church, and calls her to do it *now*. The fields are "black" for the harvest; but their very amplitude, and the greatness of the harvest, make me stagger as I look at the work to be done. But "She has done what she could" is a charming passage when our feebleness rises up in contrast with the greatness of the work before us.

To-morrow I expect to go to Murfreesborough, preach there in the evening, and come back on Friday. We are

praying for a good time on Sunday in re-opening Andrew Chapel. Then I go South again. The weather is delightful—bright, balmy, genial. Met the trustees of the "white" Church last night; we need ten thousand dollars, and for lack of that sum our cause is in peril here. To-day I have been all day in session with Brothers Gee and Holmes, and now Brother Jameson takes me out to ride at four P.M. D. W. C.

Only a few days later he is yet further South, but still deeply interested in the work at and about Nashville, as seen in another letter:—

Atlanta, Ga., January 23, 1866.

MY DEAR: I wrote you on my arrival at Nashville. My first labor was to examine into the condition of our work. Some things were quite encouraging, and others of a very different character. . . . It is a sad commentary on our poor human nature, with fallen instincts so deep and strong, that petty jealousies of prerogative and office so often rise to mar the sympathy of Christian character. . . .

Our colored school has begun grandly. It reached about two hundred last week, and I should not wonder if it reached four hundred this week. The school-room is now in excellent order, furnished with seats and all necessary appliances of a good-class district school. It has one large room, with level boards all around against the walls for writing-tables. There are also two other rooms, one for the primary department, and one for the higher classes. We shall need at least two additional teachers. It was very interesting to look upon these black and mixed specimens of humanity. Only yesterday, as it were, they were chattels—the property of another; to-day they are free—their humanity is acknowledged. Yesterday, the law made it a crime to teach them to read; to-day, the spelling-book and the pen are in their hands!

In the evening we had an informal meeting of the trustees of the white congregation. There seems to be a lack of efficiency to work out results. Brother Holmes is, however, an original and talented preacher, and if the brethren will put

their shoulders to the Church enterprise, it seems to me that ultimate success will be realized.

On Thursday Brother Gee and myself went to Murfreesborough. We tried to put matters in train for our white Church, and three individuals have subscribed five hundred dollars each. In the evening I preached to a large congregation in the Campbellite Baptist Church, and at the close ordained Philip A. Pearson an elder—he having been elected to orders by the late Tennessee Conference of the Methodist Church, South, and subsequently located, and been recognized in our Church.

Here I had also to look after the blacks. The colored Methodist Church has nearly three hundred members, and a good solid man—Braxton James—for a preacher; but they are without a place of worship. They assured me if I would get them a lot they would build a church for themselves. This was really their only hope. I felt that it was a cause demanding immediate aid. We found a good lot—just the right thing—and I bought it for seven hundred and fifty dollars. The colored people were made joyful in prospect of a temple in which to worship. I trust the enterprise may succeed, and be to these poor peeled and wasted "little ones," a place of Christian nurture and of salvation.

Returning to Nashville, I sought quiet and rest at night and on Saturday, but found little. Senator Boson and the Attorney General of the State, Mr. T. Caldwell, called and stayed late in the evening. Their conversation was full of interest, but O, how tired I was! Governor Brownlow and Brothers Seyes and Holmes took dinner with us.

The subject of a charter for a colored people's college came up. Several Senators and others assured me that the Legislature would grant one. Our school here might readily expand into one, or it may grow into one in the course of years. So I undertook the work of drafting a charter, got it completed, and sent it to Governor Brownlow, and this week it will probably be before the Tennessee Legislature. I do not feel at all certain as to the result. But who can tell but that out of this movement, so small in the beginning, God may raise up an institution whose influence shall grow wider, and be perpetuated

through all coming time? I might have put my own name to it, but while such a prefix does not add to the man, it seems to me that it minifies the enterprise. I named it the Central Tennessee College for the General and Theological Education of Colored People. It is to have a board of thirteen trustees, two thirds of whom shall be forever members in good and regular standing in the Methodist Episcopal Church. Governor Brownlow heads the list of trustees, and in the board are Senators Boson and Smith, and Mr. Caldwell, the Attorney-General of the State.

On the Sabbath came the tug of war. The day was cold. The colored people go to Church in the afternoon, consequently the congregation was only respectable. But good attention was given, and good impressions, I trust, were made. In the afternoon we had a rousing meeting. A crowded house. . . . First it fell to my lot to state the relations of the Methodist Episcopal Church to the colored people—what she had done for them, and what she was proposing to do for them in the future. I dwelt also on the liberty so lately bestowed upon them—what it meant; not freedom to be idle, but freedom to work, and to reap and enjoy the fruits. Brother Seys followed in a good speech. General Fisk then made a very effective speech, and he was followed by Mr. Laurence in an excellent address. It was a perfect success. They elected General Fisk first superintendent with a perfect shout. They seemed to be overjoyed at the prospect of having the Sunday-school paper and a library of Sunday-school books. A librarian and assistant (both colored) were chosen, and I have no doubt they fully appreciated the responsibilities of their offices.

If the Christian Church and people of the North will do their duty toward the colored race, the time is not far distant when they will rise to influence, comfort, and wealth. Intellectually and morally, even now, taken in the aggregate, they are not inferior to the whites. From the whites they have nothing to expect. Having used them, bought and sold them, and grown rich upon the profits of their toil, they now drive them out to suffer and even to die.

Monday morning I left for "down South." We reached

Chattanooga about six, and spent the night at the Critchfield House. At three next morning we were aroused from our slumbers, and half an hour later the train moved out of the depot for Atlanta. Now, as we were on "Sherman's track," we met with such desolations of war as have been rarely seen in any country or in any age of the world. Desolated farms, lone chimney stacks, and whole villages reduced to heaps of ruins, attracted our attention at every stage. I felt sad as I thought of the faithful and gallant Captain Fatterall as we passed the battle field of Resaca, and of the talented and brave Clayson as we passed the Kenesaw Mountain, and gazed upon the steep slope up which the gallant heroes charged, and upon the spot, where they fell.

We reached Atlanta at evening, and I am quartered in a room with three others; but, fortunately, one is an old friend, and the other two are Christian men from New York. My light, by which I am writing, is a dim tallow candle; I know you will excuse me from re-reading. D. W. CLARK.

P. S. Morning has come, and all is well. Have had an interview with Brother [Rev. J. H.] Caldwell, and we shall see what can be done to-day. Brother Chalfant is expected this afternoon. D. W. C.

Though situated wholly within slave territory, and occupying ground also held by the Southern Methodist Church, the Kentucky Conference was not one of those formed after the war of the rebellion. A portion of the Churches along the Ohio, in that State, had refused to go off in 1845, and they were at first incorporated into the Conferences north of that river, and afterward erected into a Conference of the Methodist Episcopal Church. But little headway, however, was made until the occurrences of the changes brought about by the war. The State of Kentucky being nominally and in form a loyal State, the preachers of the Methodist Episcopal Church, South, within

its bounds, were in the same mixed and uncertain position with its general population. Their Conference for 1855 was held in Covington, in September, and at that time it became necessary to more clearly define its position respecting its relations to both the General Government and the Methodist Episcopal Church. All parties professed loyalty to the Government, and a desire for the union of the two Methodist bodies—South and North—though the minority report of the committee appointed to consider the subject, which was adopted by the Conference, evidently regarded the measure with decided distrust. It being thus shown that the majority of the Conference still leaned to the disunion side, eighteen members of the Conference, including some of its ablest ministers, asked for and were granted a location. A Quarterly Conference of the Methodist Episcopal Church in Covington was held only a few days afterward, at which these eighteen were received as local preachers, and some of them were at once employed in their former fields of labor, to organize in them societies of the Methodist Episcopal Church.

This was the condition of Methodist affairs in Kentucky during the latter part of the year 1865 and the early part of 1866. On the last day of February of that year the Kentucky Conference of the Methodist Episcopal Church assembled at Covington, Bishop Clark presiding. On the first day of the session the eighteen ministers who, six months before, had retired from the Methodist Episcopal Church, South, and passed over, as local preachers, to the Methodist Episcopal Church, presented themselves, with their

proper credentials, to the Conference, and were admitted as members in full standing, according to the provisions of the Discipline. This addition to the membership of the Conference, both from its numbers and the character of the men, greatly strengthened the body, and the cause of the Methodist Episcopal Church in the State. The increase of the membership had also been very considerable. Four ministers who had been employed in East Tennessee were transferred to the Holston Conference. Among the most notable acts of the session was the admission of a number of colored men to membership in the Conference without any conditions or disabilities imposed on account of their race. Respecting the proceedings, and the prospects of the Conference as they then appeared, a correspondent of one of the Church papers wrote :—

The present session of the Kentucky Conference has been one of deep interest and great harmony. No unkind word was spoken, nor the least friction of feeling manifested, although the elements of which the Conference is composed were never before brought together. Bishop Clark presided with dignity and affability, though he had a difficult task before him. It was no small work, from the chaotic elements to form a homogeneous whole, and yet the work was accomplished perfectly and satisfactorily. He is a model presiding officer.

When we compare the conference statistics of last year with those of the present, we find that the membership has more than doubled, and the ministers tripled. . . . It seems strange, and yet it is true, that though the disloyal element in Kentucky is on the increase, [by reason of the return of the rebel soldiers,] Southern Methodism is waning, and our Methodism is increasing. And strange to say, the Kentucky Conference is the first, west of the mountains, to admit colored preachers, and it will be seen

they form one of the districts of the Conference. They were admitted without a dissenting vote or word.

The Western Virginia Conference held its session for 1866 at Morgantown, sitting from March 21 to 26. It was a successful and harmonious session, and Bishop Clark's presidency over it gave universal satisfaction. Two weeks later came the session of the North Indiana Conference, at Peru, which was the only Spring Conference north of the Ohio River over which he presided. The session was a successful one, but without any specially notable events.

The second session of the Holston Conference was held in Greenville, beginning May 17, and ending on the 21st. Nearly a hundred traveling ministers, including visitors, attended, coming from the various and widely settled circuits and stations covering all of Eastern Tennessee, and extending into North Carolina on the east and Georgia on the south. It had been to them a year of abundant and severe labors, among many trials and much contention, but also a year of remarkable spiritual success. The social disorganization of that whole region was extreme, which the return of the rebel soldiers at the close of the war had greatly exasperated. The feud which had wasted its force in the broader arena of the nation now raged with its intensest bitterness in the towns and neighborhoods, and in the families of the citizens, and often it was found that a man's bitterest foes were those of his own household. With the soldiers of the late "Confederate" army the preachers of the Church South also returned, and these now commenced the work of restoring their wastes and

reconstructing Southern Methodism, and generally men chose one or the other of the two Methodisms, according to their political affinities. The loyalists were intensely opposed to their late ministers who had gone into the rebellion, or lent to it their countenance, and would have nothing to do with them. Those among them who had been Methodists now gladly received the ministers of the loyal reconstructed Holston Conference—most of which ministers had been their pastors before the war—and often whole Churches passed over in a body to their new ecclesiastical relations, taking with them their Church organization and property. Extensive revivals also occurred during the year, so that at this, its second session, the reconstructed Holston Conference of the Methodist Episcopal Church found itself in a most wholesome and hopeful condition.

Bishop Clark set out from Cincinnati to meet this Conference about a week in advance of its session. His route was by way of Louisville, Nashville, Chattanooga, and Knoxville, and at the last-named place he wrote one of his characteristic letters to Mrs. Clark, the use of which has so largely enriched these pages. It is as follows:—

Knoxville, Tenn., May 15, 1866.

MY DEAR: I dropped you a note from Louisville, Ky. Since then I have found very little time to write. We took the night train to Nashville, and arrived early Friday morning.

After getting breakfast at the Stacy House, our first movement was to examine the Baptist Church, which is for sale, and also two lots, either of which will furnish an excellent site for a church. The Baptist Church is situated in the heart of the

city, on a good street and in a good neighborhood, and it is a good building. I earnestly advised the trustees to buy it. If they shall do so, our long agony about a church in Nashville will be ended. It will cost from twenty-five to thirty thousand dollars, and we have an appropriation of ten thousand dollars from the Church Extension Society to begin with.

At ten o'clock we visited the colored school in Clark Chapel. Six hundred and ten scholars have been enrolled. Some who did not know a letter when I opened it in January are now able to read. Drs. Trimble and Hitchcock and myself addressed the school. The exercises were conducted by Rev. John Seys and Brother O. O. Knight, and they were very interesting. They have two excellent colored female teachers. One of them was educated at Oberlin.

At evening we departed for Chattanooga, *in state.* Governor Brownlow was of our party. The President of the Nashville and Chattanooga Railroad placed a special car at our disposal. From Chattanooga to Knoxville we were honored in the same way.

We reached Knoxville about noon on Saturday. Dr. Trimble and myself are the guests of Governor Brownlow. I find Dr. Trimble a very pleasant companion, and we are having a pleasant time.

On Sunday morning I preached to a *packed* house, and I hope good was done. A missionary collection was taken up amounting to nearly a hundred dollars. Dr. Trimble preached in the evening.

Yesterday morning we spent exploring about a new church, and trying to work up the courage of the brethren to do something. We are hoping to bring something to pass before we leave. There is also a Baptist church for sale here, but I fear the "Rebs" will not sell it to us. We shall put them to the test to-day.

In the afternoon we visited Fort Saunders, where Burnside stretched the wires that tripped the rebels over into the ditch when they assaulted the fort. It was difficult to realize that a place so quiet and peaceful as was that, on this beautiful day, had so lately been the scene of bloody conflicts and death.

Knoxville is surrounded by hills, and the tops of many of them are surmounted by fortifications.

To-morrow we go up to Greenville. Give my love to all the family. Affectionately yours, D. W. CLARK.

The gathering of the Conference was a season of great joy to its members, and of equal wonder and delight to the visitors from other Conferences, who attended in large numbers. Among these were Rev. J. H. Vincent, Sunday-school Agent; Dr. Trimble, Assistant Missionary Secretary; Dr. L. Hitchcock, Book Agent; Rev. J. F. Chalfant, Superintendent of Missions in Western Georgia and Alabama; and Rev. A. A. Gee, of Nashville. These came not only to perform their proper official duties among their newly-received brethren of the Conference, but to see the evidences of the wonderful work that had been going forward in this new field of the Church's operations, and to cheer the hearts of these brave and faithful men. Bishop Clark at once found himself among old friends, doubly endeared to him and he to them, by the recollections of the past two years. The proceedings of the session, and its accompanying exercises, were especially spirited, and full of devout and earnest thankfulness to God for his wonderful mercies. By reason of the presence of so many able ministers from abroad, and the encouraging aspect of affairs generally, the public exercises were especially excellent, and the whole impression left by the session appears to have been unusually encouraging.

The statistics of the Conference showed that the ministers had been eminently successful in their

labors. The membership (including over four thousand probationers) exceeded by two or three hundred eighteen thousand, an increase for the year of nearly twelve thousand. All other departments of the work were of a like encouraging character. Bishop Clark's sermon on Sabbath morning, and his address in the conference session to the candidates for admission into the Conference, were such as to leave deep and salutary impressions upon all that heard them. Fifty-seven preachers were appointed to fields of labor. The whole membership of the body, including probationers, was seventy-two.

Among the proceedings of the Conference was a report on "the state of the country;" for in the state of public affairs about them these brave and true men believed that it was at once their duty and their privilege to disclose their convictions and to define their positions. The report was clear and decided, but moderate in tone and without bitterness. It hailed with devout thanksgiving the return of peace, congratulated the country on the adoption of the amendments to the Constitution for the prohibition of slavery, confessed that only righteousness can exalt a nation, demanded the suppression of all wicked prejudices, and called for the uplifting of all the people to a common plane of justice and right. By this action the Conference placed itself, in common with the whole Church of which it was a part, openly and squarely upon the platform of the newly regenerated principles of the American people.

At the close of this its second session, the new Holston Conference of the Methodist Episcopal

Church stood forth a well-established fact, in a portion of the country from which that Church had been for twenty years excluded. The results that were reached proved the wisdom of the Church's policy in respect to the re-occupancy of the territory of the late "Confederacy." But while they showed the practicability of the work undertaken, and the necessity for it, the labors and sufferings and privations through which they had been reached showed the difficult nature of the work, and the need of the active sympathy of the whole Church in behalf of those engaged in it.

The interval (scarcely three months) between the return from the Holston Conference and the resumption of conference sessions for the Fall with the Central Ohio Conference at Galion, August 29, 1866, can scarcely be called a respite for Bishop Clark, so abundant and continuous were the demands made upon him by his official duties. He had become thoroughly interested in his Southern work, and seemed willing to spare no pains nor labors for its promotion. By a wise arrangement on the part of the Bishops, the middle district of the South, which was first entered by Bishop Clark, was continued under his supervision during most of its formative period, and till the missions in that whole region had been organized into annual conferences. The work in Middle Tennessee, and especially in Nashville and the region about it, received a large share of his attention. After that work had been assigned to him, early in 1865, he set about finding out suitable men to occupy the chief places, and to have the

supervision of the work. The position at Nashville having been vacated just at that time, by the failure of the health of Rev. W. H. Norris, Rev. A. A. Gee, of the North-west Indiana Conference, was persuaded to undertake the work at that place. The selection was made by Bishop Clark himself, and the results abundantly justified his choice. Mr. Gee had gone to Nashville a little before the time when Bishop Clark first visited that city, while on his way to East Tennessee, to organize the Holston Conference, near the beginning of the summer of 1865. During that year, and the winter succeeding, the work was very considerably enlarged, and Mr. Gee, having been released from his special charge at Nashville, was made a missionary superintendent, with the powers of a presiding elder, his district embracing all the occupied places in Middle and West Tennessee. Rev. J. L. Chalfant occupied a like position, with a district embracing the work in Northern Georgia and Alabama, with his central point at Atlanta. Some notion of the extent to which the work about Nashville had grown may be formed from the letters heretofore given. The statistics of the whole missionary district of Middle Tennessee for 1866 show that already there were gathered into Church organizations a body of ministers and members, with properly organized circuits and stations, sufficient to constitute a very respectable nucleus for an annual conference. This work now especially engaged the mind and heart of Bishop Clark, and during the summer of 1866 he made it the object of his special attention.

It was from an early date a settled conviction with him that the success of our work among the colored people could be effected only through the agency of schools. Of this we have already given proofs in the letters written by him from these parts. A school for colored children and youth, on a considerably extensive scale, was established immediately after the close of the war at Nashville, and we have seen that measures were taken for the incorporation of Tennessee Central College. He saw, too, that schools were needed in connection with all the missions to the colored people. How deeply he felt the necessities of this case, and how fully he comprehended its requirements, may be seen in the following extract of a letter written to Superintendent Gee, in January, 1866, respecting one of the missions, where a change of minister was contemplated :—

We must now inaugurate movements for the establishment of schools for the colored people, and to that purpose I hope you will give much time and attention. A small expense will in many places provide a sort of school-house, and that will become a preaching place. Female teachers can be had for about twenty dollars a month and their board; and male teachers for from six hundred to a thousand dollars a year, without board. . . . Our success lies very much in this direction. Let us emulate and do even more than the Freedman's Aid Commission.

Half a year later he wrote again :—

God has been with you and prospered the college enterprise wonderfully. It will not be amiss for you to write to the *Western Christian Advocate*, calling for teachers for the freedmen of your district. You will want at least eight in the Nash-

ville schools. . . . By all means let the public know how many you want. Our Freedman's Aid Society is formed, and your calling for teachers will aid in the work.

In July the Bishops held a meeting at Painesville, Ohio, for the purposes of mutual consultation, and to distribute among themselves the presidency of the conferences whose sessions were to occur during the ensuing autumn. At this time, to Bishop Clark were assigned Central Ohio Conference, to meet at Galion, Ohio, August 29; Wisconsin Conference, at Ripon, September 6; Rock River Conference, at Ottawa, September 19; and North-west German Conference, at Chicago, September 27. It was also resolved that the time had come for the organization of a mission conference, to embrace the work in Tennessee not included in Holston Conference, and that in Western Georgia and Northern Alabama. To Bishop Clark was assigned the charge of this work. Of the four regular conference sessions held chiefly during the month of September, no special account need be given, as there was nothing especially noteworthy connected with them. But the movement in the South, in view of its circumstances and prospective results, became the object of a much more lively interest. The work itself, too, was much greater, as the new body was to be constructed from materials wholly unused to operate together. Immediately after the action of the Bishops ordering the organization of the Tennessee Conference, and charging Bishop Clark with the performance of the work, he wrote to his trusted friend, Rev. A. A. Gee, at Nashville, informing him of the action taken, and asking his co-operation:—

Cincinnati, July 9, 1866.

DEAR BROTHER: The Board of Bishops have authorized me to organize our work in Tennessee into an annual conference, and I propose to do that on the eleventh of October, if Providence will permit and the brethren concerned concur. I would therefore suggest:—

1. That you fix the seat of the conference and notify me. 2. That you induce, as far as possible, all the brethren whom it may be desirable to retain to become identified with the new conference. 3. That all who shall come into the field do so with the expectation of joining the new conference. 4. That you bring forward, on recommendation, all, whether white or colored. who are suitable for the work. It is desirable to have them in the conference, where they can be used to better purpose. We shall, of course, have to admit some whose attainments would hardly win admission with our older conferences. 5. It is my purpose to connect with this conference our Southern brethren who are in the mission district of Alabama and Georgia, and some of them may be at the conference.

Very truly yours, D. W. CLARK.

It appears from the tone of the letter next to be given that some objections were felt and urged against the proposal to organize the mission work in Tennessee into an annual conference, to which the Bishop thus responds:—

Cincinnati, July 24, 1866.

Rev. A. A. GEE—DEAR BROTHER: Yours of the 21st instant has come to hand. In revising the Episcopal plan it was thought best to make the Tennessee Conference a fixture; and as you had mentioned Murfreesborough as the place I put it in, though that can be changed if necessary. Some of the reasons that led us to settle definitely the matter of the conference were these:—

1. The feeling of the Church, so far as we could gather it, was decidedly in favor of such a measure; and a feeling of disappointment would take place if it were not done. 2. It would

establish the fact that we were in the South to *stay;* the effect of which, in both the North and the South, would be good. 3. It would facilitate the election of local preachers to orders, and also the reception and advancement of traveling preachers. And, further, it would compact and organize our work more thoroughly than could be done under existing circumstances. 4. No part of our work will more need representation in the General Conference. In fact, we regard representation by delegates indispensable. It is true that a mission conference is not strictly entitled to delegates; but so pressing is the case, that we determined to allow our mission conference in the South to elect delegates, subject to the approval of the General Conference, not doubting but that body would approve, and admit the delegates at once. 5. It was also believed that it would facilitate the supply of the work; and we do not propose to make it any more difficult for brethren to return to their own Conferences when their specified work is done, or when their circumstances require their return, than if the work were in the mission form.

There were other reasons that operated upon the minds of the Bishops which need not be detailed here; but they were of one mind in the matter. I trust that even those brethren who do not expect to remain permanently in the South will remain till they see the work ripened into an annual conference. They will then leave behind them a permanent monument of their toil. . . .

As to the supply of men in a Tennessee conference I have no doubt of the matter. As soon as we get organized and know what we want, the men will be forthcoming. It may not be amiss for me to say that we shall have some volunteers from the Church South at the time of the organization of our conference, or soon after. If the Western Georgia and the Alabama districts are not also organized, [into a distinct conference,] we shall connect all the Southern men in that work with the Tennessee Conference. Truly yours, D. W. CLARK.

The opposition to the proposed measure, probably never very strong, was readily overcome, and the

measure was cheerfully accepted by both the ministers and the Churches. Accordingly, on the appointed eleventh day of October, 1866, the ministers came together at Murfreesborough, and the Tennessee Conference of the Methodist Episcopal Church came into existence. Seventeen traveling preachers in full connection were recognized at the outset as constituting the organization; there were also four probationers. The proceedings of the newly constituted body were harmonious and successful, and the outlook of the field at the close more than ever before hopeful. About forty ministers were appointed to the work, fourteen colored preachers were ordained, and a number of them admitted to the Conference.

In one of the extracts from Bishop Clark's letters to Rev. Mr. Gee, given on a former page, a reference is made to the formation of the Freedman's Aid Society of the Methodist Episcopal Church. As that event was one in which he took a very lively interest, and he was himself a prominent actor in it, a fuller notice of the affair seems necessary. A general and undenominational society of the same name and purpose had then been in operation for some time, with which the Methodist Episcopal Church had freely co-operated. Nor was there now any complaint of any lack of either fidelity or efficiency on the part of that association; but it was found necessary to have some such auxiliary agency in connection with our own work among the freedmen; and, besides this, most of the other denominations, feeling the same necessity, had withdrawn their support from the general society, and had formed

associations of their own for the same purposes. In these circumstances it was deemed advisable to organize an association under the auspices of the Methodist Episcopal Church, and auxiliary to its missionary work among the colored people of the South. Accordingly, on the seventh of August, 1866, a meeting of ministers and laymen was held in Cincinnati, to consider and act upon the subject. It was resolved by this convention that it was expedient to organize an association "for the relief and elevation of the freedmen, to operate in connection with the Missionary and Church Extension Societies of the Methodist Episcopal Church." The reasons given for the action then taken was, that the growth of the mission work in the South called loudly for schools among the freedmen, and thus made it necessary for the Church to have a specific agency for that work; that other Churches had been compelled to the same mode of action; that the Methodist Missionary Society could not adequately answer to this demand, and that the Methodist people desired some medium within their own Church through which they could contribute directly to that object. Bishop Clark was the leading spirit in all this movement, and at the organization of the society he was chosen its president. The General Conference of 1868 recognized the new institution as a legitimate agency of the Church, and commended it and its cause to the favorable regard of our people. In 1872 it was still more thoroughly organized, and placed on the same footing with the other great benevolent institutions of the Church. It has al-

ready done a great work, though its accomplished results are only the beginnings of what it is capable of doing. When its full capabilities shall be developed it may become its chief founder's best possible monument.

The fourth of July, 1867, was a day of unusual interest with the Methodists of the North-west, on account of the dedication ceremonies then had at Evanston, near Chicago, of "Heck Hall," the spacious and substantial edifice erected for the use of the Garrett Biblical Institute, under the auspices of an association of ladies, and presented as a centenary offering. About a year before, while the centenary movement was advancing steadily forward in its grand designs, the plan for the erection of this noble structure was so far advanced that its corner-stone was laid by Rev. Dr. (now Bishop) R. S. Foster, and so well had the enterprise prospered that now it was ready for dedication. In these ceremonies a chief place was given to Bishop Clark, who accordingly, after the other dedicatory services had been performed, delivered an elaborate address, of which a few paragraphs are subjoined. Having been duly presented to the assembly by the chairman, he began :—

I cannot consent to close these exercises without expressing the unbounded gratification the scenes of this day have afforded me. This great gathering of the people—of the Methodist people!—combining so much of the intelligence and piety of the Church—what does it mean? What has called you from your homes—from your broad fields, teeming with luxuriant harvests—from the marts of business, and the sound of com-

mercial enterprise? As I have looked out upon the multitudes thronging the avenues of your classic village—spreading out through this ancient grove, and now gathered into one vast assemblage, I have felt my own soul expanded and lifted up with the moral grandeur of the scene. These feelings have been deepened and my heart has been thrilled by the eloquent thoughts so happily expressed by the speakers who have preceded me.

* * * * * * *

Perhaps there is no one thing, aside from the great movements of Christianity, that is taking so deep a hold upon the public mind, and enlisting so thoroughly the thought of the experienced and the sympathy of the benevolent, as this one question of universal education—how it can be made to reach all classes and elevate all men—the rich and the poor, the white and black. Hardly had the thunders of our national cannon battered down the stronghold of the rebellion, and given effect to that immortal proclamation of freedom which went forth from the large-hearted, martyred, but immortal Lincoln, before the cry of universal humanity was heard—"Let these four million freedmen be educated!" And as our noble soldiers, having achieved their mission in the South, started on their march northward, another mighty army—their true successors—commenced their march southward! The former, with the bristling bayonet and the thundering cannon, were sent to break the seals of bondage; they were the apostles of liberty. The latter are sent to break the seals of ignorance; they are the apostles of universal education.

Nothing can more strikingly illustrate how deep is the hold universal education is taking upon the conscience and the heart of American people. A generation will not pass by before the minister of Jesus Christ who preaches in any part of our fair land—even though his mission should be among the blacks in the South—will have before him an intelligent congregation, whose mental activities have been stirred by this genius of universal education.

The equipment of the preacher, then, must be such as will place him in the van of this movement—a movement new in the history of the world—a movement affecting the deepest

interest of humanity, and involving the destiny of the race. A ministry that fails to come up to this work, and to stand abreast of the foremost in this great movement, is behind the age, belongs not to this period, and had better be dropped out altogether.

After pointing out the various forms of "unique and unequaled opposition" with which the Christianity of the times is called to contend, he continued :—

All these assaults must be met, and the Christian minister must meet them. He will encounter them every-where. The lurking poison must be uncovered and exposed. The insidious thrusts must be foiled off, and turned back upon the enemy. The hypocritical effort to dishonor Christianity in the eyes of men, and to plunge the dagger to its very heart—under the pretense of correcting its absurdities or eradicating its errors—must be made to stand out in all its naked deformity. Its libels must be repelled its protestations exposed, and made to appear no less contemptible than wicked in the eyes of all honorable men.

Such a work requires culture, and talent, and a profound mastery of the philosophies of the age. It requires men that can grapple with the great problems of modern thought: intellects that can lay bare the sophistries of men, and make strong as well as glorious the bulwarks of the Christian faith.

Further along in his address he noticed some of the great historical events that seemed to call the Church to increased activity, among which the then latest and greatest event in our own national history demanded and received especial attention :—

Our giant republic, like a lion coming up from the forest shaking the bloody drops from his mane, has come up from the carnage and the blood of the past few years brighter, stronger, mightier than ever before. There is no other nation on the face of the globe but would have gone down under such a

shock. The old temple of liberty quivered and trembled as the tempest raged around it; but as the clouds and mists pass away, there it still stands, lifting its ample dome amid the sunbeams of heaven, and proclaiming to all nations that a republican government is not only the justest, but also the stablest government in the world.

By way of justifying the new policy of the Church in respect to ministerial education, he at once vindicates the past and commends the present in this wise:—

I might have dwelt upon the altered condition of our own Church. She has the same doctrines, the same discipline, the same faith, the same essential organization. But still her work is somewhat changed. Once it was all pioneer work. Her success in that has brought before her a new order of things. The enlargement of our work, its altered condition, its higher intellectual and spiritual demands, are only the natural outgrowth of those god-like agencies employed by the Church—or, rather, which God gave to the Church in the olden time. All our effort to improve the efficient agencies of the Church, and especially the culture of her ministry, is only a befitting recognition of the efficiency, power, and success of her earlier ministry. It is a confession that they did their work so well, moved the Church so far forward, gave her under God such a grand development, that her ministry, while they retain the same faith, the same divine power of the present and indwelling Holy Ghost, must also to all these add study, the acquisition of varied knowledge, and the thorough discipline and culture of the schools, to make them equal to the work bequeathed to them by the fathers.

The founding of this institution—the Garrett Biblical Institute—will ever stand forth as one of the noble philanthropies of the world. The erection of Heck Hall is a noble and fitting adjunct to that enterprise. It will stand forever as a monument of our grand centenary just now closed. It is one of the fruits of that comprehensive and harmonious plan, that contemplated no meretricious, useless monumental display; but went directly,

in all its appliances and details, to strengthen the agencies of the Church, and give greater efficiency and success in all her plans and enterprises. It contemplated wider fields of enterprise, grander undertakings, and sublimer successes for the cause of the Redeemer in the coming time. As Methodism came up laden with the toil and weariness of the first century of her militant life, it infused into her arm a stronger nerve, sprinkled her brow with a holier baptism, and sent her forth into the second century of her history to win still grander conquests for humanity and for God.

The peroration was adapted to the occasion, especially in view of its national aspects; and if it seems to any as suited only to that day, the recollection of its date, and especially of the near past in which the country had come out of its terrible baptism of blood, will plead a sufficient apology.

At the opening of my remarks I referred to the old Fourth of July. Thank God that we have such a day in our national history! It can never by forgotten; and, so long as love of country lasts, it will be held in grateful memory. It is the nation's jubilee. It belongs to the whole country. The late triumphant and glorious vindication of our Government against treason and rebellion, which has shed glory upon the old flag, has not cast the Fourth of July into the shade, but has made it only the more glorious as the birthday of the republic.

We may forget the dates of the grand battles of the republic. We may forget the month and the day of Bunker Hill and Yorktown, of Gettysburg and Nashville, of Lookout Mountain and Mission Ridge; we may forget when Butler captured New Orleans; when Sheridan made his wonderful ride and plucked victory from the very jaws of defeat; when Grant commenced the sturdy work of fighting it out on the straight line from Washington to Richmond; when Sherman made his victorious march to the sea; and when Richmond fell and the Confederacy collapsed. All these we may forget. But the nation's birthday—the glorious old Fourth of July—is only lifted up, enshrined

and ennobled by all these grand historic achievements. It can never be forgotten. It will never cease to awaken enthusiasm so long as liberty and patriotism endure.

Fellow-citizens, I rejoice that we have such a day—broadly national—appealing to the patriotism of the whole land. It is too much to expect men to rejoice in the downfall of their own cherished hopes, however fallacious those hopes might be. But all—North, South, East, West—can celebrate the old Fourth of July—commemorative of the common birthright inheritance of the American people.

Upon our flag, then, we inscribe liberty, citizenship, suffrage, for all the inhabitants of the land; while from our pulpits we proclaim a salvation, free, full, and eternal, for all that believe on our Lord Jesus Christ!

To Bishop Clark, in a very peculiar sense, the dedication of Heck Hall, marking as it did the successful inauguration of the system of ministerial education, in pleading for which he first became known as a writer for the press, was a most grateful event. His convictions upon this subject were deep, and his feelings strong; and of course his pleasure in what he now saw was earnest and genuine.

In November, 1866, Bishop Clark was at New York, in attendance, with his colleagues, upon the annual meeting of the General Missionary Committee, by which body the whole missionary work of the Church for the ensuing calendar year was projected and organized. His own special efforts were called out in favor of the Southern work, and to his influence was largely due the liberal appropriations made to that department of the work. The Bishops also about the same time held their semi-annual meeting for mutual consultation and the distribu-

tion of the work among themselves for the ensuing year. Besides a full share of the Eastern Conferences for the spring—to wit, New York East, Troy, and East Maine—and for the early autumn, in the Middle and North-western states, North Ohio, Central German, Michigan, and Des Moines Conferences—to Bishop Clark were given the three newer Conferences of the Middle-South: Tennessee, Georgia, and Alabama, all of them to be held in October, and the last two to be organized. At that meeting the Bishops, prepared and issued an address to the Church in the interests of the education of the newly emancipated colored people of the South, and especially commending the Methodist Freedmen's Aid Society to the favor and liberality of the Church. That address, as published, bore the signature of Bishop Clark, in behalf of the whole body of the Bishops; but though it thus appeared as the expression of the whole, it was doubtless especially his, both as to its inspiration and its composition.

The winter of 1866–7, though passed by Bishop Clark chiefly at his home, was by no means a season of repose. Calls for special services pressed upon him from all sides, and his correspondence, especially with the Southern work, was voluminous, and often required much careful deliberation, and not unfrequently presenting for his decision points of no little difficulty.

Bishop Clark's tour of Conferences for the spring of 1867 began with the session of the New York East Conference, which was opened at New Haven, April 3. On account of their special relations, this

meeting was one of peculiar interest to the Bishop and to many of the older members of the Conference. With some of the members of the body Bishop Clark had been associated in conference membership, and the intimacy then formed had not been permitted to die out during the later years of partial separation. He was indeed recognized by the whole Conference as in some special sense more nearly related to themselves than were any others of their honored Episcopates, and his coming was accordingly hailed with unusual pleasure. It was quite evident, too, that in this feeling he very fully participated; and during the whole session a spirit of delight and Christian kindliness pervaded the body, and expressed itself in warm, though chastened, Christian salutations.

The Bishop's estimate of the affair is given in his usual records of such things—his home correspondence—which presents the case with sufficient emphasis. He writes :—

> The New York East Conference passed off delightfully. I never knew a better state of feeling. The business was conducted in great harmony, and the tone of religious feeling was excellent. The brethren showed me every attention and consideration I could ask, and I have every reason to believe they thought very well of my services. My old friends seemed to welcome me in my new office. Brother Woodruff asked permission to send you their complimentary resolutions, which I presume you have received.

The then editor of the *Christian Advocate*, who was a member of that body and in attendance at that session, made this note respecting the presiding

Bishop in his editorial report of the proceedings of the session :—

Bishop Clark is making his Episcopal *début* among us; and it is but true, though trite, to say that he is "winning golden opinions." With the members of the Conference of twenty years' standing he was formerly a fellow-member, and to many others of the body he was personally known. He presides with the perfection of ease and quietness of manner, maintains admirable order in the body, expedites business without hurrying it, and keeps every body in good temper. We have no better example of a model Methodist bishop—*primus inter pares.* Our Church has usually been fortunate in the selection of her superintendents; she was eminently so in the selection of D. W. Clark for that high office. But we must check the earnestness of our eulogy; and if the reader shall think we write too strongly, we can only say, by way of apology, that we were friends in our college days, and associates in our early ministry; a little later we were fellow-laborers in literary matters, and thoroughly in sympathy in the good old days of the abolition war.

During his stay in New Haven with the New York East Conference, Bishop Clark was the guest of Rev. Heman Bangs, of whom a daguerreotype sketch is given in the same article from which the last estimate is taken :—

Among the most conspicuous figures in the Conference is Rev. Heman Bangs, six feet high, erect, gray-headed, large-featured, nervous and restless, and, both as a presiding elder and a debater, participating freely in the doings of the body. He is seventy-seven years old, has been in the traveling ministry over fifty years, is a giant worker, and now so habituated to action that he seems to move on simply by the momentum of more than half a century.

Noticing the place of his temporary abode, the Bishop, in the letter already drawn upon, thus deli-

cately refers to certain personal relations of some of the parties named:—

With Dr. Nathan Bangs I could never harmonize. Differing in our views respecting the line of policy the Church ought to pursue when the Southern Conferences seceded, he seemed to regard it as a personal offense, and ever after acted accordingly. This was sometimes annoying, and may have been prejudicial to me for a time, but in the end it became quite harmless. On the other hand, his brother, "Uncle Heman," is evidently a warm, personal friend. In his family I found a most congenial home. Mrs. Bangs died some three years ago; but two highly-cultivated and excellent daughters remain with him.

Two weeks after the opening of the New York East Conference came the session of the Troy Conference at Pittsfield, Massachusetts, to which Bishop Clark now hastened. The session seems to have been an agreeable and successful one, closing on the sixth day after its opening. Of this session Bishop Clark wrote:—

The sessions of the Conference were very pleasant. They did not open until nine in the morning, and there was a Conference prayer-meeting from eight to nine, which was largely attended and did much good. Sunday was a day of labor, but I had an unusually good time in trying to preach. I think from what I heard that the preachers will carry with them far into the future the influence of that sermon. I have reason to believe that the brethren place a favorable estimate upon my services here, both in presiding and in the matters of the council. Dr. Griffin said, that in four afternoon sessions we had done more than was usually accomplished in a week. I have got along without evening sessions, both at the New York East and the Troy Conferences, excepting Monday evenings, when we had evening sessions of the council instead of afternoon.

After the Troy Conference he returned by way of New York city to Pittsburgh, to attend in that city the semi-annual meeting of the Bishops. On the second of May following he opened the session of the East Maine Conference at Wiscassett, in whose territory was his birth-place, though scarcely one of the Conference remained that knew aught of him in his youth.

After his Spring Conferences Bishop Clark returned to his home at Cincinnati, having a period of three months in prospect before the opening of his tour of Conferences for the Fall. But it was not permitted to be a season of rest. The Southern work especially made large demands upon him, and scarcely a day was permitted to pass without its demand upon his thoughts and labors. Still it was an occasion of much comfort to him that he was thus permitted to spend a season among the endearments of home, and in company with his companion and children, now growing up to maturity, and some of them already passing out from under the parental watch-care to become heads of their own families.

His first conference for the season was the North Ohio, which met at Tiffin August 27, and continued in session till September 2. A letter written at its close gives some insight of the occasion :—

Tiffin, September 2, 1867.

The North Ohio Conference adjourned soon after noon today. There was scarcely a ripple all through, except, perhaps, in the election of delegates. There was a combination to elect new men, and it succeeded, and Brother Poe was left out of the delegation. His defeat fell upon him with crushing weight,

and, in connection with his poor health, seemed to break him down entirely. I fear he will be in his grave before the year comes round. Pay attention to him if you meet him.

I preached that "dry sermon" on Sunday morning—read it! Your apprehensions about it had well-nigh prevented its ever being preached. The effects of its delivery exceeded all my expectations. What do you think—*a read sermon* holding an audience spell-bound an hour and a quarter, and calling forth responses and tears almost without number! Yesterday morning the Conference passed a resolution, with a heartiness that amounted to enthusiasm, asking its publication in pamphlet form, "to be scattered broadcast over the Western Reserve." One brother thought that instead of publishing it now I ought to preach it before every Conference in the Church. So you see how little we can judge of things, and how liable we are to mistakes.

My heart overflows with gratitude to God who has so sustained me in this hard work of conferences, and given so good a degree of success. I have sometimes doubted whether I ought ever to have been in the office of a bishop; but perhaps I am in my right place.

Only eight days after the session of the North Ohio Conference came that of the Central German Conference at Toledo. This was the largest of the four conferences into which the domestic German work was divided. It consisted of nearly a hundred ministers, who served a membership of more than nine thousand. Six days still later came that of the Michigan Conference at Lansing; and eight days after that the Des Moines Conference met at Des Moines, the capital of Iowa. Of these several sessions no special record needs to be given, as they do not appear to have been marked by any specially notable events. From all points wherever Bishop Clark was called to preside over an annual confer-

ence the same uniform testimony was given—that he excelled as a presiding officer, by reason of his perfect self-possession and mastery of his position, his readiness in the application of parliamentary law, and his urbanity and kindliness of manner toward all parties and classes of persons.

Bishop Clark's southern work for the autumn of 1867 included the Tennessee, the Georgia, and the Alabama Conferences. Of these only the first had as yet been organized; the other two had been, during the current year, missionary districts connected with the first. But as the General Conference had empowered the Bishops to organize mission conferences in the South according to their judgment of the necessities of the work, it was thought that the time had now come for the erection of the work in each of the States of Georgia and Alabama into conferences. The performance of this work was accordingly committed to Bishop Clark, who about the first of October set out from his home in Cincinnati to meet the Tennessee Conference, which was to meet three days later at Shelbyville, in that State. One of his characteristic letters very happily details his proceedings:—

Shelbyville, Tenn., Oct. 3, 1867.

MY DEAR WIFE: We—that is, Dr. J. M. Reid, Rev. J. E. Chalfant, and myself—left Cincinnati at a quarter before four o'clock on Tuesday afternoon. At Seymour, Indiana, we took a poor supper at eight in the evening. We reached Jeffersonville at eleven, and the Nashville depot, in Louisville, at a quarter after twelve, after a by no means pleasant omnibus ride of two and a half or three miles. We then took berths in the sleeping-car, which were anything but pleasant. The beds

were hard and uneven, the night freezing cold, and the car abundantly supplied with crevices for ventilation. I awoke chilled two or three times. We reached Nashville at ten o'clock the next morning. After taking breakfast we visited the Freedmen's school, under the charge of Rev. J. Braden. It is admirably organized and managed; the pupils are making fine proficiency, and a good work is being done.

We dined with Brother Rutledge, and at five o'clock started for this place, and arrived about nine in the evening. I find a pleasant home with Judge Caldwell and wife, (an excellent lady,) who are both members of our Church. During the afternoon of yesterday I became very hoarse, and by evening I could not speak above a whisper, and am still in that condition. While preaching before the Michigan Conference at Lansing I suddenly found my head becoming dizzy, my sight failing, and my thoughts escaping from me. I asked myself whether I was about to die of apoplexy in the pulpit, and remembered that one of the preachers had died during the last session of the Conference. But I answered, *No;* and with a vigorous mental effort rallied myself from the fainting state, in which I had steadied myself by taking hold of the pulpit. My brain reacted, my thoughts came back, and I went on with my discourse, so that no one observed any thing more than a momentary pause.

But no force of mental effort, no stern demand of the will, has to this hour (Thursday, 9 P.M.) unchained my voice. How it will go with me I do not know; but God's will be done. Yet I would not like to be laid aside now. It seems to me that I am just beginning to *do*. The past does not amount to much, and yet I do feel that I have worked hard; harder, perhaps, than I ought to have done, considering the pressure of care and responsibility laid upon me. But how could it be helped? Demands are made continually, and even after we work up to the utmost point of possible effort, more of blame than of praise is laid upon us. A heavy task! a thankless office! Every body demanding service; nobody satisfied with what they get.

But enough of this. We have had a good day. Dr. Reid

has been at my side, and well and efficiently acted as my mouth-piece. Our work in Middle and West Tennessee begins to assume form, and to demonstrate its solidity. We shall report about six thousand members, and station fifty-six preachers.

This letter brings into view the first dark shadow of the coming diseased condition of his whole bodily and nervous system, which from this time onward continued to grow upon him till its fatal issue came. The attack in the pulpit at the Michigan Conference is readily understood in the light of later disclosures, and what has here been shown respecting the state of his whole system, including the nerves and the brain, were but symptoms of a deeper and more unmanageable condition of the vital organs. Probably no human means could have altogether removed the morbid tendencies of his system, to which he at length succumbed; but it is only too probable that the excessive labors of his office, and especially the holding of three conferences in three successive weeks, with all his other duties superadded, greatly hastened the development of what, under more careful treatment, might have been long held in abeyance. From this time forward we shall see that he was subject to paroxysms of most excruciating nervous headaches, which continued to return at steadily diminishing intervals.

The Tennessee Mission Conference met, according to appointment, for its second session—the first since that of its organization at Shelbyville—on the third day of October, and adjourned on the seventh of the month, and the fifth of its session. The year's

labors had been eminently successful, and the preachers were full of hope. Twenty-two were received on trial, several of whom had been engaged in missionary work during the preceding yeai. Not a single death had occurred among the ministers during the past year, nor was there at the conference session a single expulsion, withdrawal, or location, and none was returned either superannuated or supernumerary. The statistics made up at the Conference showed a most encouraging gain in every department of the work. There were over six thousand members reported, of which number nearly half was an increase over that of the former year. There had been more than a thousand baptisms, and all parts of the work seemed to be in a healthy and prosperous condition. About fifty ministers were stationed, and several of the chief places were left to be supplied by transfers from other Conferences. Ten ministers were transferred to the yet unorganized Georgia Conference, and one to the Alabama Conference. The ministers went forth from the session greatly encouraged, and the Bishop felt that his labors, though rendered in great pain and bodily weakness, were eminently fruitful.

Three days after the close of the Tennessee Conference Bishop Clark was in Atlanta, prepared to organize the Georgia Mission Conference. The occasion was one of very great interest. The work in that State had been carried on during the past year as a district of the Tennessee Conference, and its success had been wonderful. More than fifty preachers met the Bishop at his coming, and the reports

from all parts of the work were of the most encouraging character. In opening the business of the session Bishop Clark said:—

It is with no ordinary pleasure that I meet you this morning. A year ago last January I met a little band in this city, and, organizing a mission district, began the work. . . . We then had no expectation of such results as have followed, and we thank God and take courage. In accordance with the power given to the Bishops at the last General Conference, I am here to organize a mission annual conference.

He then called on Rev. Mr. Chalfant to act as temporary secretary, and, calling over the names of certain ministers then present who had been transferred to the Georgia Conference in anticipation of its organization, he there convoked them in conference session.

In the district as it had before existed there were twelve or thirteen ministers, and such of these as were in full connection were now recognized as constituting the body. But it now appeared that from various sources about sixty ministers, of various relations to the traveling ministry, were in waiting to become connected with the new organization. In view of the progress of affairs during the period since his former visit, the Bishop was himself filled with surprise, and his heart moved to lively gratitude to God for his goodness.

"The small beginning of a little more than a year ago," he remarked further, "now results in a yield of not less than sixteen thousand members and sixty preachers. Truly, God has wrought wonders. I look forward to the future with unspeakable emotions. It is said of one who had climbed the Rocky

Mountains and was looking out toward the Pacific, that he bent his face toward the earth to listen for the tread of the coming millions; so I seem almost to hear the footsteps of the hosts that are coming. We shall soon see them. If we have the Spirit of our Master—the spirit of Christ; if that spirit penetrate our ministry; if we have the spirit of the fathers who first planted Methodism here, we shall not listen long for the coming of the generations."

The session that followed was one of intense interest. The preachers narrated their labors and successes, and together thanked God for his blessings upon their work. One preacher had received fifteen hundred members, most of them new converts. In their lack of churches large congregations had assembled in the open air, and powerful revivals had gone on in congregations deluged with showers of rain. Some of these revival scenes were truly wonderful, and at one of these outdoor meetings a thousand persons were at once seeking religion.

Among the thirty new preachers received at this Conference one was from the Baptist Church, and eight from the Methodist Episcopal Church, South. On Sabbath five elders were ordained, and ten white and thirteen colored deacons. During the time of the session an excellent site for a new church was purchased, and at its close every thing was full of hope The preachers went with high spirit to their appointments, determined to do a good work for Christ and for souls.

The session of the Georgia Conference closed on the twelfth of October, and on the seventeenth the Alabama Conference opened at Talladega. In it the scenes lately witnessed at Atlanta were largely re-

produced. The ministers who, having been transferred to that anticipated organization, formed the nucleus of the new body, were only four in number. But there were many more who, having been engaged in the work under the supervision of the mission district, were now waiting to be admitted to the Conference. The district had been, for the preceding year, under the superintendency of Rev. J. F. Chalfant, whose earnest and judiciously directed labors, nobly seconded by his associated ministers, had resulted in great good. No less than forty-two preachers were admitted on trial, and at the close of the Conference, instead of the four members with which it opened, there were eighteen elders, nineteen deacons, and seven unordained preachers. There were reported no less than one hundred and twenty-nine local preachers, and more than eight thousand members. The work was now distributed into seven presiding elders' districts, covering almost the entire State of Alabama, though the largest part of the membership was in the northern section.

This was the fourth Mission Conference organized by Bishop Clark in the region of the South called the "Middle District," of which he took the supervision in the Fall of 1864. His success in that work, and its wonderful prosperity under his administration of its affairs, is seen in the statistics of these several Conferences. These show an aggregate of five hundred preachers, including traveling and local, and thirty-eight thousand Church members, where, three years before there were none at all. This increase had been realized, at that date, in the four

conferences organized by Bishop Clark, and chiefly superintended by him—the Holston, the Tennessee, the Georgia, and the Alabama Conferences. Without at all detracting from the praise due to the devoted ministers whom he employed in that work, or denying their proper share of praise to his associates of the Episcopacy, it is only justice to say that this remarkable success was largely due to his wisdom and devotion to this work. The private records now in the hands of his biographer abundantly attest his zeal in this cause, and his unsparing efforts to promote it. No other part of the labors of his busy life was more fruitful in results, or more honorable to his discretion and Christian zeal, than his work in these Southern Conferences.

After a brief interval of scarcely two weeks at home, and that time largely occupied with his official correspondence, he was again in motion. The annual meeting of the General Missionary Committee, to which it pertains to direct the missionary action of the Church from year to year, called him to New York early in November. About the same time the Bishops, who were members of that body, also held their semi-annual meeting for mutual consultation, and to distribute among themselves the annual conferences whose sessions were to occur during the ensuing spring. Of the details and incidents of that journey it is not necessary to give any particular account. Four conferences were allotted him, to be held during March and April ensuing—East Baltimore, Newark, New York, and Oneida. After that time came the General Conference at Chicago.

By arrangement with his colleagues of the Episcopacy, Bishop Clark was assigned the presidency of four Conferences for the spring of 1868—East Baltimore, which met in Baltimore on the eleventh of March; Newark, at Plainfield, a week later; New York, at Harlem, on the first day of April; and Oneida, at Cazenovia, on the ninth. The General Conference was now at hand, and at each of these Conferences delegates to that body were to be chosen; but as no great questions then agitated the Church or divided its counsels, the elections were made for the most part on purely personal grounds, and they seem generally to have resulted very satisfactorily.

The East Baltimore Conference at that time included the portion of Pennsylvania now the Central Pennsylvania Conference, and a considerable part of Western Maryland, with nearly half of the city of Baltimore. It was one of the strong Conferences of the Church, with a ministry numbering nearly two hundred and fifty, many of them well known and able men, and a membership of more than forty thousand. The session extended over six days, and proved in all things both pleasant and profitable. The session of the Newark Conference came only a week later. With the members of this body Bishop Clark, on account of local and social relation, was somewhat personally acquainted. Its territory, the northern half of the State of New Jersey, with small portions of the State of New York, had been a fruitful field for Methodism, and the body was now one of the considerable ones of the general connection.

It had at this time two hundred and forty-six traveling ministers, and a membership of about forty-two thousand three hundred and twelve. The Bishop's address at the close of the session was of a high order of excellence, and greatly appreciated. Its closing paragraph now sounds almost prophetic :—

> One by one, brethren, as we march along in the great highway, we shall fall out of the ranks. These conference sessions are pleasant, cheering, delightful ; but after all what are they but mile-stones that mark our passage, mile after mile ! and how very few will tell the whole tale ! I pray that each one may go forth to the work as if he knew this was the last year of his life and labors. I shall cherish a pleasant memory, my brethren, of my meeting with you, and of the social Christian intercourse I have enjoyed with you here. My prayers will be to God for you, your persons, your ministerial success, your families, that God may be with you and bless you, and that when your work is done you may be gathered to that rest which remains for his people in heaven.

The session of the New York Conference for that year was especially notable for the reunion of that body and the New York East Conference, held during the time of the session in St. Paul's Church. Just twenty years before, the New York Conference, and that portion of its former membership which from that time constituted the New York East Conference, had met together for the last time ; and now, after so long a term of separated existence, the two bodies came together for a commemorative celebration. In anticipation of this event it had been arranged that both should hold their sessions in New York city at the same time, and that the two Bishops who had been members of the New York Conference, Janes and

Clark, should preside. Accordingly, on the third day of their sessions the two Conferences came together to exchange their Christian greetings. An impressive part of the exercise was the roll-call of the departed of those twenty years, fifty-nine of the New York Conference, and fifty-three of the New York East —including some of the most renowned names of Methodism—some of well-worn veterans, and some of young men cut off in their opening career of promise.

Each bishop spoke in behalf of his own Conference in the beginning of the exercises. Brief extracts of Bishop Clark's remarks may be here given :—

Twenty years ago the old New York Conference, having grown too large for convenient management as a single body, was divided, and the New York East Conference was established. Those bodies of Christian ministers, though separated in their ecclesiastical relation, have not been separated in sympathy or by the absence of brotherly love. There are still many ties, individual as well as of Church relationship, that bind them together, and these ties, instead of loosening with the lapse of years, have grown stronger and stronger, and to-day we mutually pray for each other that the prosperity of the future may be like that of the past—only still greater. To me, personally, dear brethren, this is a scene of very deep and solemn interest. Twenty-five years ago, trembling and halting, I came before the New York Conference and asked for admission. I to-day look back over the past to the record of the class of eighteen that commenced the ministry with me. Through great mercy thirteen of them are still in the effective work of the ministry. I rejoice in what God has done for us and through us.

I noticed by the lists of the departed, as called by the respective Secretaries, that of the New York Conference fifty-nine have ceased from their labors and gone to their rewards, and of the New York East Conference fifty-three, making an aggregate

of a hundred and twelve who, during these twenty years, have ceased to labor and gone to rest. O how suggestive, my brethren, to us who survive is the lesson which this record presents! How it should impress upon our hearts and minds the duty of living and laboring for God the few years that may remain to us!

If there is one danger—I speak here earnestly, thoughtfully, and advisedly—imperiling the future efficiency of the Church, it is in the decline of spirituality, the loss of the old spirit that inspired the hearts of our members, and blazed forth in the ministration of our fathers; and I say here to-day, with the deep and solemn conviction resting upon my heart, that when the Methodist Church loses this spirit she loses the chief element of her power. And is there no danger of this? I am not standing here to sound an alarm, but to awaken thought, to turn soberly and squarely in upon ourselves, and look with clear, scrutinizing eyes upon the condition and prospects of the Church. Have not some of us come almost to feel that this going to the little place of prayer, and praying loud and earnest, and having, if you please, as the world would term it, a stormy meeting, the sound of praise, the shout and the voice of thanksgiving—have we not almost come to consider it as bordering upon disorder? have we not come to look upon it very much as our sister denominations looked upon it thirty, forty, fifty years ago? and do you not recognize, brethren, in that spirit the simple but strong element of the success of Methodism in this country?

It was a source of spiritual power that took hold of the hearts of the great mass of the people; went down to the unintelligent and uncultivated, (and they in all countries and under all circumstances constitute the larger portion of the population;) went down to that class and took hold of them, warming their hearts and baptizing them with the Holy Ghost. Whenever the Methodist Church loses this spirit and tone, I don't care what else she may have—she may have her splendid edifices of worship, her college and seminaries of learning—I don't care what other appliances she may have—when the Methodist Church loses this divine, indwelling spirit she is shorn of strength. A

Church that would live, thrive, and grow must have a firm hold upon God, and a deep sympathy with the toiling, sorrowing masses of humanity. The Church that loses this may have every refinement and every elegance, and abound in wealth, but its maximum of growth and power is already attained. No longer will wild, wayward, wicked boys be converted at her altars, to grow up into merchant princes, large-hearted men, princely in their munificence as well as in their commercial enterprises. Any Church that loses this power has already reached the maximum of its growth; nay, has already passed into its decline. For it is in the order of the laws of Providence that the wealthy shall decrease, shall go down, while the poor and the struggling are to go up.

That is the history of all families and of all men; and if the Church of God would preserve her integrity, would preserve her power of expansion and growth, would maintain her hold upon the great heart of humanity, and be able to wield it and mold it anew for God and the cause of Christ, it must preserve its connection with the sympathies of this great mass. We have reason to thank God that this revival work, this regenerating power, has not yet departed from the Church. In the providence of God, brethren, my circuit of travel has been wide, and I have been called to visit various portions of our work in almost every part of our own country, and I rejoice to be able to bear testimony this morning to the revival power that exists in the Church in all parts of the land. These converts are literally gathered from the world. Over 6,500 conversions are reported for the New York Conference during the past year. May the revival work never die out in the Church! May that Church—the Church to which we have consecrated our hearts, our lives, and our all—move on, and on, and on; just and generous to all Christian bodies laboring in the cause of God and humanity, and yet aiming to achieve her own glorious mission given to her by the grace of God.

The occasion was evidently one of very deep interest to Bishop Clark. He greatly cherished his relationship to his early ministerial associates, and set

a high value on the membership he so long enjoyed in the New York Conference, which, though dissolved by his elevation into a more general relation to the Church, was evidently still cherished in his heart's affections. He now saw, more than at any other time, his companions of other days about him, and the reminiscence awakened by the sight was scarcely less sad than pleasing. Nor is it altogether improbable that, scarcely confessed to himself, there was with him a suspicion that the years of his activities would soon terminate. Almost unconsciously, therefore, he spoke as a dying man to dying men.

The New York Conference closed its session on the seventh of April, and on the morning of the ninth Bishop Clark opened the session of the Oneida Conference, at Cazenovia. This proved to be the last time that old and highly respectable body —which during the forty years of its history had made for itself a highly honorable record—should meet, under its time-honored name, or with its perpetuated identity. At the General Conference, a few weeks later, its boundaries were largely modified, and its name changed to Central New York Conference, which name it still retains, though other and wide changes have been made in its boundaries. The session was harmonious and successful; and with it closed Bishop Clark's public labors, previous to the opening of the General Conference, at Chicago, on the first day of May next ensuing. He had now been four years in the Episcopacy, during which time he had presided over thirty-three Annual Conferences, extending over the continent from Maine

to Oregon, four of which sessions had been those at which the bodies presided over were organized anew. He was now to present to the only body empowered to review his administration an account of his official labors, and of his manner of discharging the high duties with which he had been intrusted.

The General Conference for 1868 met at Chicago on the first day of May. The attendance of delegates was full, and the business proceeded with harmony and a good degree of dispatch. Immediately after its opening it was met with the question of the admission of the provisional representatives from the mission conferences, some eight or ten in number. Those conferences had been organized, under a special provision of former General Conferences, to meet possible emergencies, and to allow, if thought best by the Bishops having charge of certain mission fields, to so organize the missionaries into a body that they might exercise certain powers that in other cases belong exclusively to the annual conferences. But it was specifically stipulated in the grant that the bodies so organized should not send delegates to the General Conference. The events that followed the termination of the war of the Rebellion, and the remarkable growth of the Church in ministers and members in the Southern States, where no less than seven mission conferences had been organized, presented a strong case on the part of the claimants, notwithstanding the explicit legal prohibition of their admission to seats as delegates. The case was very fully examined and ably debated. It was clearly shown that they could not be lawfully ad-

mitted; to do which, indeed, required but little argument, so plain were the law and the facts of the case; but the sentiments of the body were in strong sympathy with these representatives of the heroic conferences so lately established upon territory hitherto inaccessible. Two of these claimants for seats were colored men, to whose disqualifications as delegates, because of their want of a legal constituency, was added the personal one, that they had not been traveling preachers for the required length of time to render them eligible. But the Conference was in no state of mind to be reasoned with on the subject. It wanted the presence, among its members, of colored men as delegates, and it was not to be balked of its purpose by one or two legal difficulties, however clearly pointed out. The petitioners were accordingly admitted to their seats by a large and enthusiastic vote, which beyond a doubt defied and overrode a clearly expressed provision of constitutional law. The end aimed at was doubtless good; but to the minds of not a few that looked upon the transaction, or have since considered it, the whole affair was a dangerous infraction of law, for which there was no justification in any existing facts or circumstances. In this debate none of the Bishops took any open part; and though Bishop Clark had, in one of his private letters, expressed himself in favor of their admission, if it were possible, yet he took no part in this action.

At a later day in the session the subject of "Lay Delegation" came prominently before the body. The question had been much discussed, and was now

brought to the notice of the Conference by a large number of petitions in favor of, and remonstrances against, the admission of laymen to seats in the General Conference. Eight years before, the general question had been submitted to a vote of the membership of the Church, and had been disapproved by a large majority; but it was claimed that there had been great changes in the minds of the people, and that the number of petitions in its favor, and other indications, showed that there was a popular demand for the proposed change. The majority of the committee of one from each Annual Conference, to which the subject was referred, was found to be in favor of the measure, and they accordingly set about preparing a plan for the accomplishing that design. But no satisfactory plan seemed to be hit upon, and the measure made but little headway. At this point, when the time of the session was fast passing away, a substitute for the committee's plan was submitted, and accepted with great unanimity. Under that Plan the subject was submitted to the votes of the people, in order to gain an expression of the mind of the Church generally, and then to the Annual Conferences for the requisite authorization to change the fundamental law of the Church, both of which were formally declared to be favorable to the change, though some doubted the correctness of the declaration; and thus the measure was carried forward, and finally consummated at the ensuing session of the General Conference. In the informal consultations that resulted in the adoption of the Plan for the temporary adjustment of the lay delegation question,

Bishop Clark, by special invitation, took part. It was understood that he was not altogether favorable to the proposed change of the fundamental law of the Church, and he most decidedly opposed bringing about such a change except by the legally-defined process for amending the constitution of the body. He therefore decidedly preferred the measure proposed to be offered as a substitute for the committee's plan, and advised that the General Conference accept it and send it to the Church, the ministry and laity, "for their godly consideration and determination." While the subject was before the Church as an open question, though he did not conceal from his friends his disfavor for the changes proposed, he felt himself in honor bound to abstain from using his official position to affect it in either direction; and when it was said to have been approved he quietly acquiesced. He did not live to see the measure consummated.

During the four years from 1864 to 1868, the Methodist Episcopal Church had had the services of nine Bishops; but of these, two (Morris and Baker) were now pretty effectually disabled by old age or disease. Of the seven others some were not in full health, and as the work was constantly enlarging it seemed reasonable to expect that additional Bishops would be elected. There had, however, arisen among some of the ruling minds of the Church, the question whether there was any special necessity for the work of the Bishops beyond that of the presidency of the annual conferences; and, if not, whether there were not already, after making

the proper allowances for probable failures through sickness or death, enough Bishops to perform that work. During the preceding year Bishop Clark had presided over ten conferences, and one or two of his colleagues had done quite as well. If, then, the number of annual conferences should be increased to seventy, the seven effective Bishops could readily do all the work. In case of the not improbable failure of some to continue to do full work, it was said by some of the Bishops themselves that for a man in full health fifteen conferences would not be an especially severe task for a year. This view of the case seemed to prevail in the committee having that matter especially in their charge, and also in the General Conference, and accordingly no additional Bishops were made by the General Conference of 1868. During the next four years, however, disease and death very greatly depleted the Episcopal body, and during the latter portion of the term devolved upon the survivors a severe burden of official duties. It became necessary, therefore, at the next General Conference, to largely increase the Episcopal force; and at the same time the policy of having the Bishops extend their personal supervision to other details of the work beyond the presidency of the conferences came into favor, and accordingly eight additional Bishops were elected, raising the effective force to twelve. As a part of the more definitely accepted policy of personal Episcopal supervision of the whole work, the same General Conference undertook, by defining their several places of residence, to determine in what specific portions of the Church each

Bishop should exercise his local and special oversight. Such a supervision was practiced by Bishop Asbury and his earlier coadjutors, while as yet the limited extent of the work permitted them to do so. But the growth of the Church, from the death of Asbury to 1872, was greater in proportion than the increase of the number of Bishops. During the same period the amount of special official labor which naturally, though not necessarily, fell into the hands of the Bishops, was greatly increased. The changes in modes of traveling and in the habits of the people, which came with the advance of civilization, also tended to remove the Bishops from all personal contact with the great body of the Church, both ministers and people, so that they had become almost entirely unknown, except by name. To remedy this evil, and to secure presence and influence for good of the Bishops in all parts of the Churches' field, their number was largely increased, and the special locations designated, still preserving, however, the unity of the Episcopacy and its general itinerant character.

At the close of the General Conference of 1868, Bishop Clark found himself committed to a second quadrennium of Episcopal labor, and one more rather than less severe than that through which he had just passed. In the distribution of the conferences, his colleagues, recognizing the efficiency of his labors in the "Middle District" of the Southern work, and his zeal in regard to it, and also the wisdom of a continuous administration by the same Bishop over the same conferences for a succession

of years, gave to his special superintendency for the ensuing year three of the Conferences of that region —the Tennessee, October 1st; the Holston, October 8th; and the Georgia, October 15th, allowing only a single week between the opening of successive sessions. Before proceeding to these he was also appointed to hold the Cincinnati and the South-eastern Indiana Conferences, lying nearest to his residence. Of the short term of partial respite with his family at home, covering altogether a period of scarcely ten weeks, and embracing most of the summer months of that year, no special account need be given. The two Conferences on the north side of the Ohio river held their sessions at their appointed times, August 26th and September 10th, and were without any thing to be specially noticed.

With the advancing weeks of the autumn, Bishop Clark again set his face to the southward, and on the first day of October opened at M'Minnville the third session of the Tennessee Conference. It was, alike to himself and to its members, a season of unusual interest. Sixty names were on the roll of the Conference, but of these only one third were in full membership. Forty-one were on trial, of one or two years' standing, and of these more than one half were colored men. The reports of the state of the work, with reminiscences of the year's experience, were very full of interest. The heroic element still predominated, but with a deeply serious and determined aspect. It had been a year of success, giving a net increase of members amounting to about three thousand, with other things in nearly the same

proportions. But this success had not been obtained without great labor, and their victories had not been easily won. The condition of the public mind was highly unfriendly to their success. There arose a feverish expectation of coming changes, amounting perhaps to a revolution, in the political affairs of the State; a lack of confidence as to the permanency of their stay in the South; the hostility of the disloyal element of society, including most of the more influential portion of the people, to every thing having the character of nationality, in which our Church was included; the poverty of nearly all the Union-loving people; the homeless and landless condition of the freedmen, our best friends and a prevailing conviction among them that they would not remain permanently in this State; and the violence to which all were exposed who openly professed attachment to the Union or to our Church, because of its northern convictions. The re-union of such a band of laborers in the good work was abundantly refreshing and reassuring, and to none of them more than to their presiding Bishop, whose heart had been brought into the liveliest sympathy with them. The session of five days was a continued feast; and at its conclusion each man went out with new courage to labor and suffer for his Master's cause.

Only a week later came the session of the Holston Conference at Chattanooga, which was in some of its features not unlike the former. There had been a net gain of members of over two thousand; twenty preachers were received on trial, and all the departments of the church work showed an encouraging

advance. But the loyal element was much more prevalent within the territory of this body than in the more western part of the State, and the difficulties of the work were proportionately less severe. Of the four sessions of this Conference, including the present and also that at which it was organized, all but one had been presided over by Bishop Clark. He had thus become very closely connected with it, and their mutual relations were very cordially recognized by both himself and the members of the Conference.

But there was but little time allowed the Bishop to enjoy the society of his good friends of the Valley, for only a week after the opening of their conference session he must be at the Georgia Conference at Atlanta. Here, too, he was recognized and received as especially their apostle. The Conference came together in fine spirits, and the reports showed that they had enjoyed a year of great prosperity. Twelve preachers were received on trial, three were ordained elders, and eight deacons; five of the latter were colored men. The increase of members was over forty-five hundred, making an aggregate membership in the Conference of about fifteen thousand. And now still another Conference remained to the tireless apostle of this district. He hastened to meet the Alabama Conference, at Murphrees' Valley, on the twenty-second of October, making his fourth since the beginning of the month. Here fifteen preachers were received on trial; the increase of members was over twenty-three hundred, and at the close the appointments were found to cover almost the entire

State. After his return the Bishop wrote to a friend:—"I had a hard journey in the South, but a prosperous one by the grace of God. Our work in the four Conferences I have just attended is consolidated, strengthened, and wonderfully enlarged. *God is with us in that work.*"

Three years had now passed since, after the close of the war, our ministers advanced into the middle region of the South, to offer to the people of that country the privileges of the Gospel. By an arrangement with his colleagues, the three States of Tennessee, Georgia, and Alabama had been, for most of this time, under the Episcopal oversight of Bishop Clark. He had organized four Annual Conferences—the Holston, in East Tennessee; the Tennessee, covering the middle and western portions of the State; the Georgia and the Alabama Conferences, each embracing the territory of the States of those names. The work had been a difficult one, and often both delicate and perplexing. Good and able men from the North had engaged in it and rendered invaluable service, and equally good and able men of those parts had identified themselves with it. The success of the labors of those three years, as presented in the statistics of the Conferences, fully justified the policy of the Church in going thither, and also showed that the fields there cultivated had proved abundantly fruitful. These four Conferences embrace within their bounds the whole of these three States. They show a ministry numbering in the aggregate a hundred and sixty-eight, and a membership of nearly fifty-two thousand.

The Sunday-schools are co-extensive with their Cchurch organizations; and though the Churches are very poor, by reason of the spoliations of war and the fact that many of their members had just been released from slavery, they show already a most encouraging exhibit of Church property. The Methodism of the "Old Mother Church" was fairly established in all this region, and on a broad and solid basis. This, too, had been done almost wholly under the Episcopal administration of Bishop Clark, and it still remains his best and most honorable monument. An official visit to New York, to meet with the General Missionary Committee and to attend the semi-annual meeting of the Bishops, closed the active duties of the year.

For the spring of 1869 Bishop Clark undertook the presidency of no less than seven Annual Conferences. He began with the Baltimore Conference, whose session in the city of Washington opened on the third of March. Two weeks later he was at the New Jersey Conference at Millville. After two weeks he opened the New Hampshire Conference at Lisbon, and next he was at the Providence Conference at Fall River, only a week later. After yet another week he was at Watertown, New York, the seat of the Black River Conference for that year. Thence he returned eastward, and on the fifth of May opened the Maine Conference at Saccarappa, and on the twentieth the East Maine at Bangor, having occupied just about three months from the time he left home to his return.

The session of the Baltimore Conference for this

year was especially interesting, as the first held since the reconstruction of that body by the late General Conference, giving to it all that part of the former East Baltimore Conference that lay in the State of Maryland—two whole Presiding Elders' Districts—and increasing the number of its ministers to nearly two hundred. The session was a pleasant one, and the Conference, by a formal vote, recognized the efficiency and courtesy of its presiding officer. The New Jersey Conference session was not marked by any event calling for special notice, and the Bishop's administration among its members, many of whom were his old friends and the acquaintances of his earlier days, seems to have been altogether satisfactory to the members of the body. Similar reports were made respecting the session of the Providence and New Hampshire Conferences. The Black River Conference, as it assembled this year, was but a fragment of what that body had formerly been; the last General Conference having cut off a large portion of its former territory, and given it to the newly-arranged Central New York Conference. Against this action the Conference, as it now appeared, very strongly objected, and measures were adopted to effect a re-adjustment, which succeeded to a large extent in 1872. But with these things the Bishop had taken no part, and of course he was not complicated with them. The session was a pleasant and successful one. A letter to his wife, written at the close of the session, discloses his personal views of the matter in dispute, which, however, he had prudently abstained from stating more publicly.

The Black River Conference closed Monday evening, after a very pleasant session. . . . It was greatly exercised on account of having been dismembered by the last General Conference—more than half of it (as it before was) having been set off to the Oneida Conference to form a large one, to be called the Central New York Conference, and leaving the old Black River Conference reduced to comparative insignificance. It so happened that nearly all the delegates (of the Black River Conference, in the General Conference of 1868) fell into the new and larger Conference, and so they favored the dismemberment of the body they represented. The Black River Conference (at its present session) entered a strong protest upon its journal to go up to the next General Conference. . . . They ought to be successful in getting back at least half of what they have lost.

The Maine Conference met at Saccarappa on the fifth of May; but on account of failures to make railroad connections, Bishop Clark did not arrive till the next day, the Conference proceeding with Rev. George Webber in the chair. The Conference proceeded smoothly with its business, and finished its work on the fifth day of the session.

Bishop Clark was now in his native State, and his next Conference, the East Maine, would bring him into pretty close proximity to his native Island; he therefore determined to use the interval of ten days in visiting that, to him, deeply interesting locality. Of this visit he wrote a very full account to his family. Our readers will be gratified in being enabled to read it for themselves:—

Mount Desert Island, Tremont, May 14, 1869.

MY DEAR: Monday night the Maine Conference closed at Saccarappa, about ten o'clock. I started immediately to make a short visit to my native place, Mount Desert. Tuesday morn-

ing we came out to Portland, and thence by railroad to Bangor, and at half past nine o'clock in the evening I was stowed away in a rough old lumber-cart of a stage loaded down with *freight* as well as passengers. I had embarked for a night's ride, and a rough one at that. But the slow hours wore away, and at four in the morning we were landed in Ellsworth. I immediately took to bed, and slept soundly for three hours. It refreshed me wonderfully. I came down at the breakfast call, and engaged a man to take me to Mount Desert, (Somerville, fifteen miles away,) and to have the buggy ready to start as soon as I should get through breakfast. We started promptly and had a delightful ride. We struck the *salt air* some mile or two before reaching the Island.

"Somerville," the "Between-the-Hills" of olden times, is something of a village—houses all painted white. Here I found one of my early companions. "Beech Hill," my childhood's home, is distant about two and a half miles. After dinner, my friend harnessed up his horse and drove me in his buggy to the hill. It is a high ridge about one mile in length from north to south, and sloping gradually down on either side to the beautiful lakes by which it is flanked. The summit of the hill commands extensive prospects north, east, and west, embracing panoramic views of lakes, bays, and friths of the ocean, with here and there a village nestled among the hills, and in the far distant north the grand view is bounded by ranges of hills, diversified here and there by mountain peaks that lifted themselves up as stately land-marks. On the south, the lofty ranges of the Mount Desert Mountains bound the view completely.

At the southern end of Beech Hill Ridge, just where it drops down forming a sort of a neck, which joins it to the mountain, is the spot where, fifty-seven years ago, I first saw the light. Formerly the main thoroughfare of travel was along the hill, and crossed the mountain at this point. Now a new route has been opened up the east side of the lake, and turned the travel away so completely that you can scarcely conceive the silence and solitude that prevail. The turf is unbroken, and the grass is growing along the road. A gate stands across what was

once the highway, to cut off still more completely my childhood's home from the world.

The *silence* was awful. I awoke to it almost momentarily, with a shudder. I could not bear to be there; and yet to visit that very spot weary miles of travel had been endured. Silence, too, best suited the occasion; for they who only could have recounted the joyous scenes of childhood and early youth, whither have they gone, and where do they dwell but in the land of silence? I went to the grave-yard. Silence was there. Four marble monuments marked the graves of my loved ones. By the side of father and mother are sleeping two lovely little sisters, which, like our own departed ones, in life's young morning passed to the life beyond. And can it be that a quarter of a century has passed since that sainted mother ceased from life's warfare and went to her rest? Upon her then only son she bestowed a boundless wealth of affection. She stimulated his thirst for knowledge, pointed out to him the better way, and did not conceal from him her exalted expectations for his future. While he, after a day of toil, would read far into the night, she would sit on the opposite side of the table and sew to keep him company. Always unselfish, always considerate, always Christ-loving, she has imprinted her memory upon the hearts of her children.

The afternoon and following forenoon, spent in this lovely spot, were busily occupied. I could not feel satisfied till I had visited all these haunts of my childhood, and spent a moment in converse with the early time at each. I did not weary till all this was done, thoroughly done. Then I found myself weary enough, but left the spot satisfied to return no more.

I ascended to the high hill, wearing the homely name of "The Nubble," and from its summit feasted upon its grand panoramic view—the same as seen from the Ridge, only enlarged and made more distinct. In the foreground was Beech Hill, with its beautifully-sloping sides bounded by the lakes whose waters lave its shores on either side. Beyond was the intermingling of forest and lake, farm and village, bay and island, and the whole bordered with distant ranges of hills. Few such views does Nature afford upon the earth. But how

still, how solitary it is! Just before me, and near the top of the hill, is the merest speck of stones; but these stones have their lesson. A hearthstone once was there. Down on the other side of the hill another heap is discernible. A stranger might not notice it, but for me it was a lesson. Here once lived the companions of my youth. Where are they now!

From this point I pass over the intervening valley and ascend to the summit of Echo Mountain. The broad ocean spans the breadth of my vision in the south, specked with sails; dotted with islands, fringed with harbors, bays, and straits. In the north the same panoramic view again opens out, only broader, grander, and more glorious than before. In its foreground, and far down beneath my feet, is my childhood's home. On the east is the precipitous mountain-side, down which we look right into the profound depths of Echo Lake. The mountain and the lake received their name from a remarkable echo, heard at a point on the highway across the lake. The most delicate notes are repeated with surprising accuracy. Some few years since a brass band took their station there, and, playing part of a tune, would suddenly stop, when the distant mountain would take up and repeat the notes. In this way they played several tunes, the mountain-side faithfully responding in perfect harmony to every note. The lake is about a mile and a half in length. It is a dreamy sheet of water. Starting from the base of the mountain, where its almost perpendicular banks shoot down to unfathomed depths, it stretches away to the north, where it is bounded by a shore of the whitest sand. What a place for summer bathing! what a place for winter skating! No "rink" in the country will compare with it. Here in former times the bright moonlight nights of the autumnal evenings were made to resound with the sharp incision of flying skates and the merry voices of the jubilant skaters. But times have changed. No silvery sheen of November can tempt the skaters now. They are gone and have no successors.

Let us approach the brink! It is a dizzy height! This projecting crag would be a frightful place from which to leap or slip. In my boyhood it was my delight to stand upon its

very edge and roll down the stones, watching their descent as they cut the air and gleamed in the sun till they plunged into the bosom of the lake below. Over this sharp edge we used to roll the huge rocks, and they would go dashing down with thunder-roar, loosening earth and rocks, and crashing trees in their pathway. I found one of the stones left there in my boyhood and rolled it down, listening to its noise like the reverberations of long ago.

Coming down from the mountain, I went down through the old beech grove where I rambled in my boyhood. There was the same old crow, or one of the family certainly, cawing among the trees; the same old winter-blackened brakes that I had kicked and trampled upon in boyhood; the same old beech-trees, from whose gnarled and twisted limbs I had gathered nuts, ofttimes at the peril of my young neck; the same rocks, whose tops gave me vantage position to grasp the pendant branches; and the same moss-covered knolls, where I had so often rested. The dream of childhood came back upon me, but I soon awoke to find myself alone.

I push forward till I reach the shore of the lake where we used to bathe, and stand upon the sand-beach. It is the same beach, the same curving shore, the same white sand; the same brown rock rises to the surface; the same ripples are breaking upon the beach; but I awake and am greeted by—solitude! With hasty steps I pass onward up the hill-side till I reach the level acres—still dotted with the same nests of rocks and swamp-holes—now tilled by other hands. The same old stream went rippling down across the field. There was the same waterfall where in days of yore the merry water-wheels made music; but the boy's mill-site was now neglected and strewn with brush. The little pond just below, made by a dam thrown across the brook, is a thing of the past. Navigation is carried on there no more. Around here not a knoll, or rock, or stump, but had its precious memory linked to the long-ago.

The old house is gone, but there is the plat on which it stood. The spot is distinctly defined by the outside stone-wall, which yet remains. Never before did I feel how irrecoverably

the past has gone from me, and to how distant a point it has already reached.

Just below is the spot where, with my own hands, I had dug up stones almost without number till soil had been made for the garden. Here as a work of pleasure the first trees had been planted, the currant and gooseberry bushes reared, the garden-beds formed with mathematical exactness, the roses of various species, and the pinks and sweet-williams, and other flowers, made to bloom. All that now remains is the outline of the garden wall, and a few wild sprouts that have sprung from the decaying roots of old apple and cherry trees. I went down a little below to look for the spring from whose gushing waters I had so often slaked my thirst in life's early morning. The rock from beneath which it flowed was there, but the spring, like the bubbling gladness of youth, was gone forever. I came back to the old well, drank once more from its waters—cast a hasty and uncertain glance around, and left the home of my childhood forever.

The only relative left upon the island was the widow of my uncle. David Wasgatt. With her the pilgrim found a welcome home. He tarried for a night. Having completed his explorations at noon of the day after his arrival, "Uncle Stephen"—a neighborhood "uncle"—took him in a crazy old wagon, drawn by the shadow of a horse, to Somerville. There he took the two-horse vehicle, called a "stage," and reached South-west Harbor, the home of his sister, about four o'clock P. M.

This is a most bleak, stormy day. I can't go out anywhere, so I have spent the day in talking with my sister and in writing this long epistle. With much love to all,

Affectionately yours, D. W. CLARK.

On the nineteenth he wrote again:—

I performed quite a feat yesterday. Deacon Clark took me to Ellsworth, twenty-two miles, reaching there at noon. Here I purposed to take the "accommodation" stage at once, but learned that it did not leave till the next day. Just then a man

came up wishing to get some one to take a horse and buggy through to Bangor. So I undertook the job and drove through—twenty-eight miles—reaching here a little after seven in the evening, having made a buggy ride of fifty miles in one day. I was pretty well tired, but slept soundly upon it. To-day I feel much refreshed, and but for a pile of letters would have a day of rest.

The East Maine Conference passed pleasantly, and then he again turned his face homeward, having been absent for about three months.

His letters written during this tour give not infrequent and very significant indication of the presence of disease preying upon the fountains of his life. Especial mentions are made of very severe headaches; and seasons of faintness and general lassitude, but in nearly all cases the complaint closes with expressions of hope of a speedy deliverance and complete restoration to health.

Bishop Clark's Conferences, five in number, for the Autumn of 1869, lay in the North-west. The Des Moines Conference session, at Indianola, was from August 26th to 30th; the North-western Indiana, at Lafayette, from September 8th to 13th; the North west German, at Milwaukee, September 16th to 18th; Upper Iowa, at Independence, September 22d to 27th; and Rock River, at Freeport, October 6th to 11th. These various conference sessions, though not without their local and temporary interests, present no points requiring special notice. They were all accounted successful occasions, and the administration of their presiding Bishop was in each case decidedly approved. It was at these ses-

sions that the question respecting the modification of the fundamental law of the Church, so as to admit laymen to the General Conference, was acted upon by the Conferences respectively. It was well known that Bishop Clark did not favor the proposed change; but with characteristic propriety and delicacy he abstained from all actions or expressions that would be likely to influence the determination of the case, justly holding that he was not at liberty to compromise his official standing, as the servant and pastor of the whole Church, with any question that might give rise to partisan divisions in the Church; and still more strongly feeling that it would be an abuse of his official position to use any influence it might give him to affect the free actions of others and to promote a partisan purpose. Whatever degree of zeal might be manifested on the subject in any of his Conferences, the chair was always impartial, impassive, and in the highest sense non-partisan. No one felt constrained by any act, word, or recognized preference of his toward either side of the pending issue. He preferred that the expression of the ministers on the subject should be entirely free and unembarrassed; and, when given in legal form, he accepted the determination of the case by the Conferences severally without any token of dissent.

His letters written during this North-western tour are less full and vivacious than those of some former periods, though they still serve the valuable purpose of showing his personal feelings and sentiments at various points. Writing from Lafayette,

in the early morning of the day on which the Conference was to open, he remarks :—

I attended church, and heard the "Conference sermon" last evening. It was a sharp, clear, ringing discourse, read with great freedom and ease. . . . This morning I woke up with one of my terrible headaches; but it gradually passed off, so that I feel quite well now. The brethren greet me very cordially, and I am hoping and praying for a good conference.

The following was written immediately upon the close of the North-west German Conference :—

Milwaukee, Wis., Sept. 18, 1869.

MY DEAR: It is Sabbath evening, and my work for the day and for the Conference is done. To-night I am resting. The business of the Conference was nearly finished at noon on Saturday, but we had a short session at four in the afternoon and closed at five. To-day Dr. Nast preached in the morning, and I ordained the deacons afterward.

There was no service in the American churches in the afternoon, but there was a large gathering of both Germans and Americans in the German Church. I had a fair share of freedom in preaching to them. Afterward I ordained five elders and then read the appointments. By that time I was very much fatigued, but I am quite well. Will leave for Iowa, by way of Chicago in the morning.

In the same letter occurs the following paragraph, which is perhaps less significant now than it would have been if published at the time it was written. It is, however, both curious and interesting, as showing how the subject appeared at that time to one who viewed it from a near point of observation. This German problem in the Methodist Episcopal Church is as yet unsolved :—

The logic of events impelled by the "German mind," as Dr. Nast calls it, will hardly allow of their remaining in the old fold, when they shall be able to provide for themselves and shall be obliged to do it. None of them, perhaps, intend secession but events will train them for it and lead them along toward it; then some sudden occasion will fire the trail, and the explosion that will follow will land the whole German ministry and membership—except here and there one—outside of the pale of the Methodist Episcopal Church. Do you ask, then, why we are bestowing upon them so much labor and giving them so much money? We expect to do them good, and to save a people for God and humanity. We hope that, though they may leave the Methodist Episcopal Church, they will not wholly lose the spirit nor abjure the work of Methodism. Whenever the Church shall fail to respond to their ever-increasing demands, they will forget all that she has done and be as bitter as though she had given them nothing. This is human nature. Do you ask, Is this renewed human nature—sanctified human nature? I must wait for a better time to answer.

The annual meeting of the General Missionary Committee made it necessary for Bishop Clark and all his colleagues to be in New York in November. The occasion was full of interest, though many of its surroundings were not altogether pleasant. The "Book Committee" were in session, and the conflict in respect to its management and the strife between the two Book Agents were assuming a painful degree of intensity. Upon the questions that arose about that vexed business he had decided convictions, in which he differed from some of his colleagues; but he made no public display of them, though he purposed to do so at a subsequent stage of the affair had not his failing health forbidden him to take part in them. A few extracts from his letters will be acceptable:—

The Bishops had a reception at St. Paul's last evening, (November 11.) I did not go—too tired, and had been too much confined during the day.

Four days later he wrote :—

Sabbath was a very good day with me. In company with Dr. Trimble I went over to Brooklyn and stayed at Brother Odell's. His is an exceedingly pleasant family, and they seemed to try to make my visit agreeable. I preached (in the Sands-street Church) my missionary sermon, "An Outlook upon the Missionary Field and Work." . . . At the close a large number of friends came and spoke with me, among them several former pupils at Amenia. . . . Mrs. J. W. Harper spoke with me and seemed much affected; said her husband greatly regretted that he could not come out to hear me, and sent a request that I would call upon him if only for a few minutes. I did so, and was shocked to find him evidently going down to the grave, of heart disease. . . . He spoke of a sermon he heard me preach on "Faith," nearly twenty-five years ago, and of the life-long good it had done him. . . . It was a pleasant-painful call. I reverted to former years, life, activity, business, wealth, elegance, pride (perhaps). Now how changed! All this business, and these elegant surroundings, now how empty and worthless!

Still another, written during the same visit to New York, is somewhat in the same vein :—

On my way down town I took Sullivan-street and passed by our old Church and parsonage. The house is just what we left it. The alley and the rear house, and also the church, are the same. I paused before the house. The memories of twenty years came back upon me sadly, solemnly, oppressively-solitary in the midst of the thronging multitude; unknown in the presence of our old home! There dear departed Fidie first drew the breath of life. How empty is this life! How uncertain is this world! How dreadful is life! How dreadful is death! The cloud wrapped itself around me, and I have not

been able to throw it off; my nerves do not seem to have the steadiness and strength of former years.

The succeeding winter was passed at home, with more than his ordinary quiet and abstinence from labor, on account of the condition of his health. It was indeed for him a season of almost unprecedented suffering, chiefly in the form of intense nervous headaches. His appearance now began to indicate the fearful progress that disease was evidently making upon him, and yet he had so much muscular strength and force of vitality that when he roused himself to activity he seemed to renew his vigor and to cast off the power of disease.

Bishop Clark's Conferences for the Spring of 1870—five in number—were chiefly in the Southwest—St. Louis, at Springfield, Mo., March 9–12; Missouri, at Macon, March 17–22; Kansas, at Topeka, March 24–28; and Nebraska, at Fremont, March 31 to April 2. Then, returning homeward, he held the North Indiana Conference at Kokoma, April 13–18.

The St. Louis Conference, with the session of which Bishop Clark began his Spring tour for 1870, was formed by the General Conference of 1868, by dividing the Missouri Conference, and forming the southern part of the State into a separate annual conference. The session for 1870 was held at Springfield, in the southwestern part of the State, at that time accessible only by carriages. Though in summer and autumn that region is one of great beauty and fertility, in March it is quite the reverse, and especially so for those who are compelled to travel over

its almost impassible highways. How the Bishop enjoyed the experience they gave him will be seen by his subjoined letter. But the session itself was a highly enjoyable one, made especially so by the encouraging reports presented from every part of the work. Revivals had been enjoyed in many places, the increase of members was large, and all departments of the work was highly successful. Bishop Clark's letters again come into use to show how he rendered the service the Church required at his hand :—

March 7, 1870.

MY DEAR : On Friday morning, at seven, I took the train at St. Louis, on the Southwest Pacific Railroad, and journeying through an uncultivated and unpromising region, reached Lebanon, Mo., at seven in the evening, one hundred and eighty-five miles. Here the night was spent in the hardest kind of a hotel. The next morning we took the stage, with the promise of reaching Springfield, fifty-five miles distant, at six the next evening. The road was terrible. The darkness of night overtook us when more than twenty miles short of our destination. Rain also set in, and the darkness was complete, except the glimmers of the driver's lantern. Finally, at three in the morning we brought up at Brother Haggerty's, in Springfield. Yesterday (Sunday) was a day of rest. This morning dawned bright and beautiful. I am now in my regular quarters, and have a prospect of a very pleasant home. The lady (Mrs. Baker) was brought up in Cincinnati, and left there for Iowa in 1852. Her husband (Judge Baker) is the attorney of the Southwest Pacific Railroad Company. They are both earnest Methodists, and the family appear home-like.

The preachers are coming in, but the Conference does not commence till Wednesday. Springfield is rather prettily situated, and is all alive with improvements. "The Yankees have come," said an old Missourian. The railroad is graded to this point, and the steam-whistle will soon wake up the old town.

Affectionately yours, D. W. CLARK.

P. S. My head has not troubled me since I left home. My cold has been aggravated somewhat, but is now getting better. D. W. C.

St. Louis, March 16, 1870.

MY DEAR: I reached this place last night, and leave this morning for Macon City, where I hope to arrive at six this evening.

The St. Louis Conference proved to be a very pleasant session. The business had advanced so far that the Conference desired to finish its work on Saturday evening, and by resolution asked me to read the appointments on Sunday evening, which I did, the Conference being adjourned Saturday evening. The brethren call it the pleasantest session they ever had. . . .

The work was pretty hard at the Conference, but the journeying and knocking about has done me good, and I am now better than when I left home. . . . D. W. C.

He next wrote from the seat of the Missouri Conference on the second day of the session :—

Macon City, Mo. March 16, 1870.

MY DEAR: We left St. Louis on Wednesday morning in a snow-storm, the third I have encountered. It was cold, but the contrast between railroad and stage traveling was very marked. We reached here at about eight in the evening, and found a bed in the hotel for the night. In the morning I was right glad to find letters from home. . . . The Conference is doing well, and we have a prospect of closing on Monday.

I am giving myself as little anxiety, and taking my labor as easily, as possible. My rough treatment has done me good, and I have been quite free from headache nearly ever since I left home. D. W. C.

March 21.

We are now nearly through the business of this Conference. Yesterday the sermon you dislike so much did me good service, and, I trust, the congregation also. The sessions have all been pleasant, and the Conference seems to be making a good impression on the town. It seems also to be a season of social and

religious enjoyment with the brethren. We shall probably close this evening, and if we do I shall start for Kansas City to-morrow, and on Wednesday go up to Topeka.

Macon City is a town of about five thousand inhabitants, having sprung up within a few years as a railroad center. It has a fine situation; but the mud is plentiful and deep, and the buildings inferior. The family with whom I am staying are right pleasant people. They are a young married couple, and both of them children of Methodist preachers. This morning is bright and beautiful, but very cold. D. W. C.

Topeka, Kansas, March 23.

We reached Kansas City at eight in the evening, and retired at one to bed, leaving my supper to be eaten with my breakfast. I was too tired to sleep, and had a restless night. Still, morning found me somewhat refreshed. We had a good breakfast, and I did it ample justice. We started for this place about nine; about three miles west of Kansas City we entered the State of Kansas, the land where the great conflict between freedom and slavery commenced. . . . We passed by Lawrence, the scene of a fiendish massacre by the "high-minded" Southern chivalry, which would have put the Sepoys of India to the blush. It is now a thriving city, the seat of the State University, and second in its trade only to Leavenworth among the cities of the State. A little further on we passed the famous Lecompton, the "Border Ruffian" capital. . . . It is now a dilapidated place. Topeka is the capital of the State, a fine growing town of six to eight thousand inhabitants.

A telegram from Cincinnati informs me of the death of Bishop Thomson. Another from Delaware asks me to be at his funeral on Tuesday. So we pass away! How sudden, sad, and unexpected this departure; I have hardly been able to realize it yet. It will throw heavy labor on the balance of us. I regret that I cannot go to Delaware. D. W. C.

St. Joseph, Mo., March 29, 1870.

God is good. Through his mercy I have been greatly sustained in the exhausting labors of the past few weeks. The

Kansas Conference closed at six last evening. The session was a very harmonious and pleasant one, and deeply religious. . . . I hope the religious quickening of this session may prove the precursor of a great and glorious work during the year. . . .

Last night I suffered considerably from headache, and I have been in only indifferent condition since. But I shall reach Fremont, Nebraska, about noon to-morrow, and then I propose to take a good rest. And to aid me through, the Conference is only a light one. D. W. C.

Fremont, Neb., April 3.

MY DEAR: It is Sunday evening. The Conference finished its work last evening, and at the close of the services this evening the appointments are to be read. . . . At the request of the Conference, my sermon this morning had reference to the death of Bishop Thomson. The audience was much affected, and I hope a good impression was made.

Monday morning.—This morning is bright and beautiful. I have just baptized a little boy, and am to marry a couple at noon. An hour later the train starts eastward, bearing me toward *home.*

Kokomo, Ind., April 14, 1870.

The North Indiana is quite a large Conference—about one hundred and fifty members. The business has progressed pleasantly and with tolerable rapidity. . . .

I am not very strong, but I husband all my strength, and hope to get through without much wear. The preachers receive me with great cordiality. D. W. C.

The North Indiana Conference was the last of the Spring Conferences assigned to Bishop Clark. At the close of its session, on the eighteenth of April, he returned to his home at Cincinnati, to enjoy for a little while the repose that he so much needed. His health was manifestly giving way under the severe pressure of his duties, and repose

seemed now an absolute necessity. He had scarcely reached his home, when he was again shocked by the news of the death of another of his colleagues of the Episcopacy. Bishop Kingsley, who was elected and ordained to the Episcopacy at the same time with Bishop Clark, had undertaken to visit all the missions of the Methodist Episcopal Church in Asia and Europe, and for that purpose, in the summer of 1869, he set out westward, and after holding the conferences on the Pacific coast, he sailed for China and passed thence to India, visiting and ordering the affairs of the missions in both these countries. Then he proceeded by the Red Sea route to the Mediterranean; and after visiting Jerusalem he passed northward to Beyrout, designing there to embark for Constantinople, and thence up the Danube to Germany and Sweden, and, taking England in his way, to arrive at home in the early autumn. But while abiding at Beyrout, and on the morning on which he was to depart, while in his room at the hotel, he suddenly fell, and expired almost instantly. Dr. Henry Bannister was with him at the time, and to him was given the sad privilege of laying the remains of the deceased Bishop in a stranger's grave. The sad news, when it reached the Church at home, still more deeply thickened the gloom that rested upon it because of the loss, in rapid succession, of an unusual number of its distinguished ministers. The surviving Bishops deeply felt this second bereavement, following so closely after the death of Bishop Thomson. To Bishop Clark especially, over whom there had hung for months the shadow of death, this

event was peculiarly impressive. The two had been associated as brother editors for eight years at Cincinnati, and they had served together in the Episcopacy for eight years; it would not be strange had the thought now arisen, that as they had been so long united in life, so, perhaps, death would not long divide them. But in all this hour of sadness neither his faith nor his heart failed him.

Nearly two months of very much needed rest, in the quiet of his home and the bosom of his family, was now enjoyed, of which no further record need now be given. Then, in order to make the most possible of his season of respite, and to prepare himself for the now enhanced labors of the Fall Conferences, and to enjoy a pleasure excursion with his family, he undertook a summer ramble to the far East. He was accompanied by his wife, his daughter Augusta, and his two sons—Davis W., who had just graduated at college, and Jesse, a lad of fifteen. A few extracts from letters sent to his married daughters will best illustrate this part of our narrative:—

Portland, Maine, July 15, 1870.

. . . We are through the mountains, and ready to take the boat to-night for Mount Desert. Your ma wrote you from Franconia, the Profile House, and gave you the tour to that point. We left there on the twelfth, and, passing *via* Bethlehem, reached the Crawford House at early evening. The next day we ascended Mount Washington by the railway. This railroad starts from a point not far from the old Fabian House, about nine miles from the Crawford, and proceeds directly up the mountain to its very summit. . . . I cannot say I felt comfortable in the ascent. The prospect would have been grand *had* it not been *terrible*. . . . Yet we went up safely, and were

landed within a few rods of the Tip-Top House. The day was grand, the prospect magnificent. We visited the different points of view, dined, and descended. Augusta, David, Jesse, and I, came down on foot to the Glen House—eight miles. The next day we felt the effects of the walk—the children less than I, for I could hardly walk.

Tell Nellie and Clark (his grandchildren) that we inquired for "Beechnut" when we were in Franconia, but he must be living in some other part of the mountains, for the people did not seem to know any thing about him.

Mount Desert July 18, 1870.

. . . We left Portland at ten on Friday evening, and had a beautiful sail over a sea as smooth as glass, and among islands and through "reaches" of ever-changing aspects. None of us had the least inclination to sea-sickness. . . . The sea-air at first seemed to make my breathing heavy, and my first night was a very uncomfortable one. But the Sabbath was a day of rest. . . . Last night I slept well, and rose this morning refreshed and vigorous. We are just fitting out a fishing and sailing party. We are all in excellent spirits.

Mount Desert, July 25, 1870.

. . . There are now forty guests at the Island House. Friday we had a grand fishing excursion. Sailed outside of Cranberry Island upon the bosom of the great Atlantic. The sea was calm, the day beautiful, and the view of Mount Desert range was grand. We caught twenty good-sized codfish, and crowned the enterprise with two halibuts. . . . About four in the afternoon a brisk south wind sprang up, and we hoisted anchor, set sail, and had a fine run into the harbor. A tired set of mortals went to bed early that night.

Mount Desert, July 28, 1870.

. . . We have just returned from an excursion to Echo Lake. At Beech Hill we visited the graves of my father and mother. . . . I am beginning to rally somewhat—have more strength, can walk more easily; but it is dreadfully mountainous here. We start for home on the eighth of August. D. W. C.

The first semi-annual meeting of the Bishops for 1870 was held at Dayton, Ohio, near the first of June. The gathering was a melancholy one, on account of the ravages made among them by disease and death. Bishops Thomson and Kingsley had died only a short time previous; Bishop Baker was effectually disabled by sickness and general decay, and no longer able to be abroad. Bishop Morris, near whose place of residence the meeting was held, though incapacitated by age and debility for active service, was able to be at the meeting and to join in its deliberations. There were therefore but five effective Bishops remaining—Bishops Janes, Scott, Simpson, Ames, and Clark. Scarcely any one of them, however, was in full health and strength. There were thirty-five Conferences to be held during the next four months, of which ten, chiefly in the North-west, were assigned to Bishop Clark. Their names and order were—Detroit, August 24; Michigan, August 31; Central Ohio, September 7; Central German, September 14; Erie, September 19; North-west German, September 22; West Wisconsin, September 28; Minnesota, October 5; Wisconsin, October 12. These ten Conferences were all to be held within eight weeks from the opening of the first to the close of the last—a work quite too severe for the ablest and most robust of men—much more so for one upon whom disease had manifestly laid its fatal hand. He returned from his health-seeking excursion to Maine only in time to proceed without delay to his arduous campaign of official duties. It would appear from the subjoined

letter that he hesitated, and almost despaired, at the outset as to undertaking to perform the designated work; but rallying himself to it, he performed the allotted task:—

Chicago, August 19, 1870.

MY DEAR: On receiving this you will readily infer that I have concluded to go on to my Conference work instead of retracing my steps to Cincinnati. I expect to leave Chicago in company with Dr. Hitchcock for Detroit, *via* Michigan Central Railroad, on Monday evening. Up to that time I shall take matters as easy as possible. The ride to Chicago was rather a rough one, and the morning found me with a troublesome headache. During yesterday I got over it, but the crowded house of Thursday evening brought it back. I had an uncomfortable night, and in the morning I felt very bad, but stirring about in the open air has relieved me. But this raises a question—a terrible question—Can I get through my Conference work? . . . It is not pain and suffering that I fear; I can work on in the face of that. But can I go through and do the work? *I stand hourly in the face of death.* It may be God's pleasure to carry me through, and it may be that he has but little further use for me. I ought to be ready for either event. I do not know that the question troubles me much, for *I have faith in God.*

One thing has annoyed me since I left home: I have a prickling sensation in my left foot and leg, and also in my hand and arm, almost constantly.

Affectionately yours, D. W. C.

The fearful truth that he was suffering from a diseased condition of the heart and vascular vessels had evidently forced itself upon his recognition, and its probable fatal termination at any moment was confessed by him—with what degree of calmness and quiet trust in the divine goodness the foregoing letter shows. But others were less ready to accept

the unwelcome conclusion. Four days later his ever faithful wife replied to it, almost rallying him for his despondency, and endeavoring to prove to him that his case was not so bad as he feared. It is as follows :—

Cincinnati, August 23, 1870.

MY DEAR: I received your note yesterday. I prayed very, very earnestly last night that you might have a comfortable journey to Detroit—that the arms of the dear Father might be underneath you. I am much troubled about the return of your headache. . . . Dr. Davis [his son-in-law] says that the great improvement in your health from the Mount Desert trip proves that you were exhausted from work, and had not any disease. He thinks the prickling is only nervous. *I do not believe that it is the plan of Providence that you should break down now.* Ten years hence you will be on the superannuated list and enjoying a pleasant old age. I do not want to believe any thing different from this. "Lo, I am with you alway." I shall repeat that promise to the Saviour every day of these weary Conferences, and I believe you will verify it in the physical strength you will find imparted, and that you will come home worn and weary, but not broken. *Do not preach. Do not try to work as hard as you used to.*

Affectionately, M. J. CLARK.

To this he replied from the seat of the Detroit Conference :—

Fentonville, August 29, 1870.

MY DEAR: Notwithstanding the Doctor's opinion that I should not preach, and your earnest exhortation enforcing it, I felt constrained to preach yesterday. God was very good to me and gave me strength for my work, so that the labors of the Conference are borne without difficulty, and the Sabbath work did not exhaust me. The brethren have with great heartiness passed a vote of thanks for the sermon, and asked a copy for publication. We are now nearly through

the Conference business, and hope to adjourn to-night about midnight.

Your letter did me a world of good. I thank you for it. Did you not pray for me *if* I did? I feel more hopeful of being able to go through all "these weary Conferences" than I did at the outset. But God knows what is best. God bless and take care of you all!

Affectionately yours, D. W. CLARK.

The conference session held at this time appears to have been a season of marked religious interest. The closing exercises were less hurried than is often the case, and Bishop Clark improved the opportunity to engage the ministers in devotional exercises, and to bring them to renewed consecration to God and his work, as the best possible preparation for the labors and trials of the coming year. He labored especially to impress their hearts and minds with the thought that their work was a peculiarly sacred one, and their calling eminently of the Holy Spirit, and that it could be successfully prosecuted only in the spirit of sacrifice and willing consecration. To this appeal the whole Conference seemed to respond with deep religious feelings, and, writes one who was present, "when, at the Bishop's suggestion, the whole Conference and congregation united in singing 'Nearer, my God, to thee,' every heart seemed to rise into the heaven of divine communion, under the inspiration of the cross, and to glow with fervent zeal for the cause of the adorable Master." The same writer adds:—"The presiding Bishop gave universal satisfaction in the discharge of his official duties; while his personal presence, his urbanity, his

unaffected kindness, his unvarying sweetness of spirit, and his patient attention to the entire business of the Conference and to all demands upon his counsel and sympathy, drew the ministers and people in circles of admiration and friendship. His sermon before the Conference was the subject of unusual commendation, and it was officially requested for publication. If there are more such men in the Church, let them be made Bishops."

He was next at Coldwater, Michigan, attending the session of the Michigan Conference, whence he wrote to his wife and family :—

Coldwater, September 1, 1870.

MY DEAR : We have commenced well in the Michigan Conference. . . . Your letter gave me great pleasure. I congratulate you on the success of —— at Piqua, and hope good will come of it. A——'s troubles trouble me not a little, but I trust God will lead her aright in the whole matter, and that in the end it will be seen that her decision is right. I am sure it will be so if the many and earnest prayers offered in her behalf are heard and answered, as I trust they will be. *I am quite well.* The cool air braces me up, and I hope, by the favor of God, to get through without serious embarrassment. I have a pleasant "home."

Yours truly, D. W. CLARK.

A week later (September 18) he was at Toledo, Ohio, with the Central Ohio Conference, where he writes :—

CONFERENCE ROOM, *Thursday.*

MY DEAR : We have entered upon our second day. The work is wearing upon me. I need cold weather to nerve me up. Yet to-day is very hot. The night was hot also. In addition to that I was regaled all night with the music of innumerable

mosquitoes. It is not wonderful that the morning finds me weak and worn. But I am trying to take matters easy and keep myself cool. . . . I have a very pleasant home again, but have failed as yet to arrange for the rides which help me so much. Affectionately yours, D. W. CLARK.

His next Conference, the Central German, whose session for that year was at Louisville, Kentucky, commenced just a week later than the Central Ohio—September seventh—but had only five days allowed for its business; for on the nineteenth the Erie Conference was to commence its session at Cleveland, Ohio, and four days after that the North-west German Conference at Chicago. All these were attended, and their labors performed, in the unprecedentedly short time allowed for them; a work that might seem almost impossible for one in full health and strength. His next, the West Wisconsin, was to open at La Crosse on the twenty-eighth. Before starting for that place he wrote again:—

Chicago, September 27, 1870.

MY DEAR: One more note I drop before I leave Chicago for the West. After our German Conference closed at noon yesterday I finished writing up my minutes, and at five o'clock had them all mailed. But last night I had a severe headache, and this morning I had hardly strength to move. But I hope to gain strength by the bracing air of the country. . . . I am thankful to God, who has kept me hitherto, and my daily prayer is, that my strength fail not till the work of this Fall be accomplished. *But it is painful to drag one's self along*, to whip one's self up to work day by day, and then at night to sink back into utter exhaustion, and then to struggle through the night in almost fruitless efforts to get sleep and rest, and finally to awake in the morning *so weary!* This is about the way I

am getting along. But enough of this. The day is bright and beautiful, the rain is over and gone. The warm, debilitating atmosphere has given place to a cool and bracing air. It will do me good. I will enjoy it—a day *without work.*

With much love, D. W. CLARK.

As intimated in the opening of the last letter above, he was then on the eve of setting out for the "West" to attend the West Wisconsin Conference at La Crosse, which met on the twenty-eighth of September and sat six days, including the Sabbath. Thence he proceeded to the Minnesota Conference, at Owatanna, October fifth to tenth; and after that to the Wisconsin Conference, at Janesville, October twelfth to seventeenth, and with that closed that unparalleled campaign of Episcopal labors: all that should be required of a bishop in good health in a whole year; and yet it was performed in scarcely two months, by one whom his physicians would have said should have remained closely at home, wholly abstaining from labor, and spending most of his time in bed. The state of the Episcopacy, so greatly weakened by the death or failing health of so many of the Bishops, seemed to make special demands upon all who could still continue in the work; and with Bishop Clark's zeal and almost indomitable purpose, it was impossible for him to cease his efforts till absolutely compelled. Whether or not these strenuous and protracted efforts either increased his sufferings or hastened the progress of his disease to its fatal issue, which probably was before that time inevitable, is quite uncertain. To the more discerning of his friends it was already suffi-

ciently evident that his work was nearly done. He returned to his home at Cincinnati near the end of October, there to enjoy a brief respite in the bosom of his family.

The period of repose allowed him was, however, of short continuance. The annual meeting of the General Missionary Committee was to be held at New York, opening on the 10th of November, and on the 4th of the same month, preceding the annual meeting, the semi-annual meeting of the Bishops was held at Baltimore, to arrange their work for the Spring Conferences. He accordingly left his home in due time, so as to make the journey somewhat leisurely. The annexed letter will in part show his progress; it was written after the meeting of the Bishops:—

Baltimore, Nov. 8, 1870.

MY DEAR: My health improves. I preached in Dr. Eddy's Church Sabbath morning from "Why seek ye the living among the dead?" I took it easy, pitched my voice low, and seemed to hold close connection with my audience. Rested tolerably well at night. Mrs. Ames doses me well, and I improve under her treatment. I am sorry you did not come with me. You would have enjoyed it, it is so home-like, and you would have made some new and valuable acquaintances. I took the work in our meetings very easily and kept quiet. I hope to come home improved.

Our meetings have been very pleasant. My colleagues have been very kind and sympathizing.

With much love, D. W. C.

He proceeded immediately to New York so as to be present at the opening of the annual meeting of the Missionary Committee on the tenth. During his

stay in that city he was the guest of Mr. Richard Stillwell, who was a relative of his family. While there he experienced a return of the violent paroxysms of the heart, mistaken for, or miscalled, *asthma*, which he had suffered occasionally for more than a year past. He thus tells of it to his own trusted friend, to whom he told all :—

MISSION ROOM, N. Y.,
Friday noon, Nov. 11, 1870.

MY DEAR: Last night I had a serious attack of asthma, or something that fits my idea of that subject. Mr. and Mrs. S. came up to my room, a physician was called, and he examined me and pronounced it a sudden attack of asthma. He procured me some medicine, and the distress gradually ceased. My rest was fair for the balance of the night, and this morning I am in better condition than I supposed possible.

You remember I spoke to you about my difficulty of breathing while in the South-west, and had hoped to see William (Dr. W. Davis, his son-in-law) about it. I have been very careful about my diet, but the heated rooms of the Book Concern are not pleasant. I have resolutely declined suppers, visits, meetings, and preaching. If God shall please to bring me through, I shall hope to see you the last of next week.

Affectionately yours, D. W. CLARK.

The next day he wrote again :—

New York, 3.40 *P. M.*, *November* 12, 1870.

MY DEAR: We are now nearly through. I fear I alarmed you too much in my last. I have since got along pretty fairly, but am wearied day by day so much that I shall not go to Philadelphia, (to meet the Board of Church Extension,) but shall accompany Bishop Morris westward on Monday or Tuesday of next week. I wish I had clearer views of what I ought to do or can do for my health's sake during the coming winter. It seems so hard for me to give up work. Will it not be better to work

on? Is it not grander to die at one's post? Would any one be benefited by lingering along in feebleness and uselessness? But I suppose all this should be left to the wise Disposer of all events. The future may brighten in the matter of my health; I trust it will. I am by no means discouraged yet. *How and where shall I find rest?* My colleagues and friends tell me that I must take rest. But the *how* and the *where* are the difficult points in the problem, which no one solves clearly and satisfactorily. You must help me in this.

Dr. Harris [now Bishop, then Missionary Secretary] invited me to spend the Sabbath with him, but I felt that it would be best to keep indoors at Mr. Stillwell's.

Enough about self. How are you all at home? You are constantly in my thoughts; morning and evening I remember you individually before the mercy-seat.

Rev. W. H. Ferris is pressing me to go to Sing Sing and spend a few days with him next week. But *home* has too strong attractions. If you had come with me the invitation would have been irresistible. Love to the children. I think I shall take Springfield (Ohio, the home of Bishop Morris) on my way home, if I keep sufficiently well.

Affectionately yours, D. W. CLARK.

This proved to be the last of the long series of letters written by Bishop Clark to his wife, from which have been derived so much valuable material out of which to construct his Memoirs; for as he remained at home during the ensuing winter, and as Mrs. Clark accompanied him in his Conference work the next Spring, he had no longer any occasion to write to her.

He was deeply interested in the proceedings of the Missionary Committee, and, as far as his strength enabled him, he entered heartily into the deliberations. His care for the Southern work inclined him

to ask for liberal appropriations for its prosecution, in which he had the sympathy and concurrence of most of that body. But the condition of the missionary treasury gave him no little anxiety. While the work was largely increasing, and the calls for aid becoming more and more pressing, there was a decline in the receipts of the Society, and already the treasury was becoming burdened with indebtedness. He, however, fully agreed with the prevailing sentiment of the Committee, that it would not do to abridge the missionary work of the Church, and in that determination the Church has practically sustained the action of its duly appointed missionary agencies. He now proceeded homeward, according to his purpose, where he arrived in due time, and then began the *rest* he had so long desired, though apparently too late to bring more than a temporary and partial relief. Perhaps that was all that could have been gained in any circumstances. It is not unpleasant to let fall the curtain and leave him to rest unobserved.

For nearly three months, from the close of November, 1870, till after the middle of February, 1871, Bishop Clark remained quietly at his house in Cincinnati, carefully cared for by his family, and almost entirely abstaining from all kinds of labor. Among these conditions his healthy muscular system and his great vitality reacted finely against the force of disease, from which he had so greatly suffered, and which it was only too evident had fastened itself upon him in such a way as not to be removed. Against the recommendation of his colleagues in

the Episcopacy, he had insisted on having his part assigned him in the work of the Spring Conferences, and accordingly six of these Conferences had been assigned to his presidency, though it was thought very improbable that he would be able to attend them. When, however, the time for commencing his tour drew near he began to nerve himself for his work, and against the entreaties of friends and the professional admonitions of his physicians he made ready to depart, but with his faithful wife for traveling companion, comforter, and nurse.

His first Conference was at Lexington, Kentucky, —a Conference of colored ministers—which met that year on the twenty-third day of February. When he reached this he was professionally warned that he could discharge its duties only at the peril of his life. The session continued for five days, and he left it feeling that he was not the worse for its labors. He came next to Louisville to attend the Kentucky Conference, and there the physician earnestly warned him—"Bishop Clark, you must stop work or die." He did not stop work, however, nor is it certain that his continued activity hastened his decease. He attended the West Virginia Conference, at Parkersburgh, from March ninth to thirteenth; and the Pittsburgh Conference, at Steubenville, O., from the fifteenth to the twentieth. During the session of the last-named Conference there were more manifest indications of the giving out of his powers, yet he was able to perform his duties, and got through his work, feebly indeed, but comparatively

comfortably. A long and somewhat toilsome journey was next required of him—to proceed to Boston and there hold the session of the New England Conference. He performed the journey with much pain, and reached his destination in a state of great prostration; and during the session he constantly showed signs of extreme exhaustion; but the force of his will remained, and that sustained him.

The great object of his heart's desire was now within his view. He had desired with earnest longings to be able to meet the New York Conference, which was to take place on the sixth of April at Peekskill, on the Hudson, and this desire was granted him. He reached the seat of the Conference, and at the appointed hour proceeded to the church and entered upon its opening exercises, giving out, with manifest emotion, the hymn beginning—

> And are we yet alive,
> And see each other's face?

Prayer was offered by a member of the body, the roll called, and the forms of the organization completed. The next business was the administration of the Lord's Supper. He consecrated the elements, and administered the sacrament to the elders. This he followed with a brief but very affecting address, in which he referred, in affectionate terms, to his original conference home and associates, and to the ravages that time was making among them, and manifestly upon himself. He then yielded the chair to Bishop Simpson, who was present, and left the church. His work was done *forever*.

It was now evident, even to himself, that he had not sufficient strength to carry him any farther, and accordingly he reluctantly consented to give up all notion of attending any further upon the Conference. His surrender to the inevitable brought on some degree of unfavorable reaction, and it was greatly feared that he would die almost immediately. But with kindest care and careful nursing in the family of S. D. Horton, Esq., and the society of loved and cherished friends, he rallied at length, and after ten days was able to be removed to the railroad station, and conveyed to his home in comparative comfort.

Among the friends and companions of his early ministry that now came round him and sympathized with his sad estate were, especially, Revs. W. H. Ferris and M. D'C. Crawford, with both of whom he had long maintained an affectionate intimacy. To the former of these he remarked, as he came to realize the hopelessness of his case, "I have had a severe struggle at this point, but I have come to give it up." Yet he could not at once withdraw his thoughts from the Conference, and would ask how it was progressing; and when informed that it was advancing in great harmony, and would be able to close at an early day, he replied, "I do not know how it will go with me, but I shall not wonder if I adjourn before you do?" But with characteristic decision he added, "It is all well;" and then, in a kind of soliloquy, repeated, "Crushed as the moth." At another time he remarked, "I have had a hard struggle to give up, but God has given me the victory somehow, I do not know how. I hoped when I

started in the ministry to accomplish much more than I have done. . . . I have esteemed it a pleasure to labor. I cannot see how any one can feel labor to be a task, or boast of what he has done." . . . But I have been a servant rather than a son; I have not always claimed my privilege."

At a time near the end of his stay at Peekskill Dr. Ferris was again in his sick-room, and in response to the usual inquiry as to his condition he said, "I have been down close to the shore and looked out upon the GREAT HEREAFTER." In answer to the inquiry how it looked, he said, "My feelings are best expressed by some lines of poetry that appeared in the *Ladies' Repository* a good many years ago." He then repeated, with a good deal of apparent feeling, the lines which have now become associated with his name. That poem, with its imagery, its vision of faith, calm yet hopeful, seemed to possess his mind and to fill his imagination during most of his later days. Its solemn, yet cheerful, but still not ecstatic, contemplation of the broad ocean of eternity, now spreading out in view, seemed best to embody his soul's exercises. He appeared to himself as just standing upon the threshold of the spirit-world.

His earnest desire, if it were possible, to return to his home to die with his family, was, contrary to the expectations of all about him, at last gratified. After ten days of lingering, and during much of that time of constant waiting for the dreaded issue, on the seventeenth of April he had so far rallied that it was resolved to make the attempt to convey

him to Cincinnati. Two ministers of the New York Conference, Dr. M. D'C. Crawford and Rev. A. K. Sanford, with Dr. Snowden, of Peekskill, who had been his attendant physician while at that place, accompanied him and his wife on their sad homeward journey, which was successfully accomplished, and without producing any extraordinary prostration. By traveling without stopping, he reached Cincinnati at six o'clock on the morning of the nineteenth, and was taken directly from the railroad depot to his own house. As he was lifted from the carriage he looked up, and recognizing the place said, with much apparent emotion, "Home again." His daughter Augusta met him at the door, and though not a little shocked at the sight of his feebleness and emaciation greeted him joyfully, and he, reciprocating her feelings, put his hand upon her head and repeated, "Dear Gussie, you find me a wreck: I have come home to die."

His children were called to his sick-room from their various residences, and from the college at Delaware, to pass the few remaining days of his continuance with them. His sick-chamber became the scene of holiest Christian joy. His faith was unshaken; the fear of death was entirely taken away; and though, at times, when terribly racked with paroxysms of pain, caused by the state of his vital organs, he would seem almost impatient to depart, and at other times, when rapt by holy fervors, he would long to be with Christ, yet he was usually calm and confident, trusting solely in the divine mercy, and never for a moment doubting that

that wonderful mercy was for him. Of these last and deeply interesting scenes the reader will be pleased to find the account rehearsed by Bishop Janes, a few weeks later, at the funeral of his junior colleague, the last of the three so strangely taken away before their seniors in years and in office :—

April 23, the first Sabbath after his return to Cincinnati, he said, "To-day is Sunday, is it not? I never again expect to go to church till I enter the Church triumphant above. . . . How time delays, and yet it hurries fast enough. The summons does not trouble me. If God would only come—and yet I don't know that I ought to ask for one pang less. It is all right—all right."

Later he repeated :—

> "When for eternal worlds we steer,
> And seas are calm and skies are clear;"

and, turning to his eldest daughter, he said, "Sing it." While she sang, he joined in with a clear voice, and added, "I am glad you have learned to love and sing our beautiful hymns. I hope you will teach them to your children."

The same day, turning to his wife, he said, "How different this scene from that thirty-two years ago in Trenton, New Jersey, when we were married and launched out together! But, thank God! we have lived and labored in his cause. If I have not accomplished all I desired, God has blessed me, and been my comforter, my helper. It is all well."

This same Sabbath evening, while his family were gathered at his bedside, he pronounced on each one his blessing: "The Lord bless you and keep you! The Lord strengthen you and build you up! Work for Him! Give your life to him! I leave you to the Church!" And to his children particularly he said, "You have a father's love and a father's prayers, and how intense they are!" One thought, yielding great consolation to those he was leaving behind, he repeated many times :—

"Our separation will not be a complete one. I feel that I shall often be with you. I cannot speak words to you, but God

in his tenderness and loving-kindness will permit me to suggest beautiful thoughts to you and lead your minds heavenward. This idea is very present with me."

When reduced very low he frequently said, "What a strange outcome of life this seems to me! And yet not stranger than it may be to all of you. God sees not as man seeth." And then he repeated many times, "The Lord is my refuge and strength; a very present help in trouble. Amen and Amen!"

On April 25 there was a decided change in the Bishop's condition, so that flattering hopes of his ultimate recovery were entertained. This favorable change continued for almost two weeks. One day his wife said to him, "Does it not seem a long way back to health and active life?" "Yes," he responded, "it would have been shorter and brighter the other way."

Most of the time his mind was perfectly clear on every point, and he conversed freely and with almost his wonted vigor. To one of the ministers who watched with him one night he repeated the greater part of one of Otway Curry's poems, "The Great Hereafter,"* always a favorite with him, telling the volume of the *Repository* in which it was to be found. During

*The poem which so haunted the imagination of Bishop Clark, and evidently served to fix his faith and raise his hopes heavenward, was contributed to the *Ladies' Repository* during the editorship of Dr. (afterward Bishop) Thomson, by Otway Curry, Esq., of Columbus, Ohio, whose memoir may be found among Bishop Thomson's works. It is this:—

'Tis sweet to think, when struggling
The goal of life to win,
That just beyond the shores of time
The better years begin.

When through the nameless ages
I cast my longing eyes,
Before me, like a boundless sea,
The GREAT HEREAFTER lies.

Along its brimming bosom
Perpetual summer smiles,
And gathers like a golden robe
Around the emerald isles.

There, in the blue, long distance,
By lulling breezes fanned,
I seem to see the flowering groves
Of the old Beulah land:

And far beyond the islands,
That gem the waves serene,
The image of the cloudless shore
Of holy heaven is seen.

Unto the GREAT HEREAFTER—
Aforetime dim and dark—
I freely now and gladly give
Of life the wand'ring bark.

And in the far-off haven,
When shadowy seas are passed,
By angel hands its quivering sails
Shall all be furl'd at last.

these weeks many beautiful expressions fell from his lips—a precious treasure to those who heard them.

At one time he said to his wife, "I don't want you to be troubled about me, but rejoice and give thanks. It will all be well. If there are indications that the end draws near, make no effort to detain me. Let me depart and be with Jesus, which is far better."

To his children he said: "God bless you, my dear girls, my dear boys! What a blessing you have been to us all your lives! how full of hope! how full of present enjoyment!"

His oldest daughter had left the bedside of her husband, just rallying from a dangerous illness, to spend a few hours with her father. This son-in-law had been for years his physician, and the separation at this time was a mutual grief. Turning to her with tearful eyes, he said, "Dear daughter, double afflictions! may you have double grace!"

Referring to a little daughter, lost at the age of six years, he said to his wife, "Do you think she realized she was dying? Dear little Fidie! how lightly she skipped across the flood! no fears! no doubts! no thoughts about eternity and its great uncertainties."

For several hours one afternoon he listened with deep interest and attention to selections from the life of Dr. Wilbur Fisk, the first president of the Wesleyan University, and his old friend and instructor.

On May 16 he awoke from a prolonged sleep, and it became evident to his relatives that some great change had taken place in him. From that time his mind wandered. While yet able to speak he talked continually on Church and Conference matters, dwelling, apparently in great trouble of mind, upon the debt of the Missionary Society, pleading in strong terms for greater liberality on the part of the Churches.

On May 17 and 18 he seemed to lose the power of speech, but rallied on the entrance of the doctor, and recognizing him said, "You see I am here yet, Doctor." When the doctor retired he asked what opinion he had expressed. Mrs. Clark replied to him, that he had said the end was drawing near, and then repeated, "Though our earthly house of this

tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Too feeble to speak, he nodded his head in token of acquiescence.

On Friday, May 19, when sight and hearing were apparently gone, he put out his hand to the members of his family gathered around him, and, the tears rolling down his cheeks, imprinted a kiss upon the lips of each one—a mute but eloquent farewell. Just at twilight he suddenly roused, and though he had not spoken more than a sentence for nearly two days he said feebly, but distinctly, "*Tireless company! tireless song.*" He paused for a moment and then added, "The song of the angels is a glorious song. It thrills my ears even now." Pausing again, he spoke with renewed strength, "I am going to join the angels' song. Glorious God! blessed Saviour! bless the Lord, O my soul! bless the Lord, O my soul!" then sank into an unconscious state, from which he never roused till the glad messenger came and ushered him into the gates of heaven—no doubt, with the "abundant entrance" he had so ardently longed for.

He lingered painfully, yet cheerfully, till the twenty-third of May, and then fell asleep.

The death of Bishop Clark, though it had been long expected, for in his case death was slow in its approaches, yet, following as it did so soon after those of Bishops Thomson and Kingsley and other distinguished names in the Church, produced a most decided and solemn impression in the Church. Seldom has it happened that so many utterances of high appreciation of the deceased and sorrow for his loss have been uttered. His funeral was indeed a pageant, but less for its outward display than for its manifestations of evidently heartfelt sorrow. His biographer ventures to place among his memoirs the spontaneous utterances of his own heart when called

to record his departure. In the New York *Christian Advocate* of June 1, 1871, appeared the following tribute to his memory by one who then felt that death had come very near to him, and that he, with many others, was deeply bereaved by the sad event :—

A strange and most afflicting mortality has been witnessed within the last two or three years among the chief men of American Methodism. In a little more than a year three of our seven Bishops—the youngest three, both in years and in their term of official services—have been stricken down. Last spring, within a few weeks of each other, Bishops Thomson and Kingsley were removed very suddenly from labor to reward; and now, a little later, Bishop Clark, chosen to this high office at the same time, by a more gradual process of decay succumbs to the destroyer. We stand awe-stricken at the occurrence of such a fatality, and seem to be brought by it into the immediate presence of death, and of that awful Being with whom are the issues of our lives. How impressively these events repreach to us the lessons of Divine wisdom respecting human frailty and the uncertainty of life. "Surely, every man at his best estate is altogether vanity." "He cometh forth like a flower, and is cut down; he fleeth as a shadow, and continueth not." If indeed this were all of life, it would go far to justify the complaint, "Thou hast made man in vain."

The public has been so fully informed of the precarious condition of Bishop Clark's health, and especially of his complete prostration while attending the New York Conference at Peekskill a few weeks since, that the announcement of his decease will cause but little surprise. He was taken to his home in Cincinnati in a state of almost absolute prostration, where he slightly revived for a few days, but only to sink again more deeply and fatally under the power of disease. He died on the 23d of May of disease of the heart, in the sixtieth year of his age, at the end of the twenty-eighth of his public ministry and the seventh of his episcopacy.

Our personal relations to the deceased, and our mutual official

relations, makes this event a matter of overwhelming sorrow and solicitude. For nearly thirty-five years we were somewhat intimate with each other, retaining and ripening our college acquaintance, which grew by degrees into a firm friendship and warm personal affection. We saw him elected to the Episcopacy, and aided in the work with decided satisfaction, for we knew our man, and were assured that he would fill the position with honor to himself and profit to the Church. We have watched him in the discharge of his high functions with interest, but without solicitude, and his record as a bishop in the Church of God more than justifies the confidence reposed in him by his friends. It is no slight mitigation of the sorrows of our bereavement that, though his life has been cut short before its full term, its record is a clean and a highly honorable one, its history a valuable contribution to the storied wealth of the Church, and to the very best kind of Christian evidences. A sincere believer in the supernatural verities of religion, and a warm though undemonstrative professor of its saving power, he has died a confessor of the power of the faith of the Gospel to save even from the fear of death.

PERSONAL CHARACTERISTICS.

IN the foregoing pages we have traced a life-story, beginning among remote and obscure conditions, and passing steadily onward to educated manhood and to the assumption of solemn responsibilities, and still borne forward to higher duties, all bravely met and faithfully discharged, till, while yet in its upward course, the progress was cut short by disease and the whole scene terminated in death. The subject of the story as to his concrete personality has, however, been kept out of view; while his actions and attainments, and his whole career, have passed before us. It seems proper, before closing the subject, to come still nearer to it, and to inquire into the personal qualities and characteristics, and the sources of the successes, of the man whose history has been considered.

In his person Davis W. Clark was somewhat above the medium size, and during the latter part of his life-time he was of a rather full physical habit. His complexion was fair, and in later life a little florid, and his hair a dark auburn. His general personal appearance was to a good degree imposing, so that a stranger would recognize him in a promiscuous assemblage as more than an ordinary man. He was quiet, well poised, and not especially quick in his movements. His voice, though not musical, but

a little inclined to drawling, was clear and of great compass, and capable, under proper excitement, of both depth and force. Until reduced by the disease that at last proved fatal his appearance was that of a man of perfect health, and his friends anticipated for him a long life of continuous activity and a green old age of quiet enjoyments.

The poise of his muscles, nerves, and brain seemed to be perfect. The active life that he led in his youth had developed his muscular system into great symmetry, and strengthened without straining his nerves or overtaxing the brain. At early manhood his psychological condition appears to have been as nearly perfect as often falls to the lot of a full-grown youth. He was entirely healthy, for nothing of real sickness seems to have been known by him during his first fifty years. That he was robust, and capable of endurance, is evinced by the amount of labor that he performed without breaking down under it. His physical strength was very considerable; his vital forces were steady rather than quick, and all about him indicated the completeness of balance that characterized him in almost every thing in his life and actions, whether physical or mental.

His intellectual qualities corresponded to those of his physical and psychological build. He was mentally a hard worker, accomplishing his successes by diligent study rather than by rapid advances. He was just the opposite of the confessed genius, for he made only a steady and measured progress in his studies, but more than compensated by persistent industry for any lack of the peculiar aptitudes

of more brilliant but erratic minds. His acquisitions, whether of learning or culture, were all elaborated—wrought out by steady and earnest blows rather than seized by sudden efforts. His mind was characterized by robust vigor, much more than by either quickness to seize its point of pursuit or fineness of touch to appreciate its more delicate properties. In his school studies, he excelled in the pure mathematics and in metaphysical investigations more than in the pursuits that required especially the æsthetical qualities. As a preacher, he inclined to clearness of doctrinal statements, and earnest argumentations where the logical faculty was especially called into exercise. Even his most forceful exhortations consisted chiefly in the presentation of reasons to induce those addressed to accept the offers of salvation.

His intellectual aptitude to apprehend truth was united with a very large measure of conscientiousness. He clearly apprehended what were the ethical aspects of every subject submitted to his decisions, and whatever his moral perceptions sanctioned as right, the authority of his conscience at once dictated should be done. His piety could not, by any normal process, have taken upon itself the sentimental type. Duty, not feeling, was his governing impulse; to do, rather than to contemplate, was his worship; and in all things to reduce to practice the principles of truth and righteousness, rather than to follow out his emotional impulses, was according to the habit of his whole moral being. This character of his heart, while it gave great clearness to his convictions of

right and duty, pretty certainly secured him from misjudgments. He saw the right too clearly to be misled by the popular opinions of his times, and was uniformly in advance of his generation in detecting the moral relations of almost every mooted question; and whatever his judgment decided to be the right, to that he was compelled to adhere by all the force of his moral intuitions. He was, therefore, at once courageous and cautious in declaring the truth, and inflexible in maintaining the right, agreeable to his honest and sincere convictions.

A proper estimate of these things will go far toward accounting for and explaining the principal controversies in which he became involved, and which, it must be observed, were not of his own seeking; but they were forced upon him, because he had ventured, in an inoffensive manner, to express his convictions respecting the subjects in question. In the remote home of his childhood, whose soil had never been cursed by the foot of the slaveholder or his victim, nor its air polluted by their breath, he had learned the lessons of freedom, and had come to recognize personal liberty as a divinely-given and inalienable right of every man. Others have, in the same circumstances, learned the same lessons and come to the same convictions, but have afterward forgotten them; but with him these were irreversible till they should be shown to be erroneous. Passing from that home, however, he found that the logical results of his convictions could not be carried out without opposition and conflict. The Church, around which clustered his affections and aspirations, held

such relations to the matters involved as called for something less than full measures of expression and action toward the institution of slavery, and the moral issues involved in slaveholding; and accordingly he observed all proper moderation, but his convictions remained unchanged. As he advanced in years and mental growth, and in public position, the antagonisms between slavery and freedom, in both Church and State, became more and more intense. On one side he saw clearly displayed *the right* as he had learned it in his youth, and which he had not been able to unlearn in all the changed conditions of his after-life; and on the other were authority and social influences, and the pleadings of a selfish ambition. But neither the venerable authority of the Church, which he regarded with a reverence only less than idolatrous, nor the softening influence of the venal virtues of a mercantile community, nor the promises of favor and future greatness, if only due deference should be rendered to the dominant spirit of the times, which forbade the assertion of the principles of universal liberty, sufficed to change his convictions, or to silence his denunciations of the flagrant wrong of violating the inalienable rights of men. The wonderful balance of convictions and impulses in his character produced at once great moderation and equally remarkable clearness and forcibleness of utterance against the intolerable demands of the slave-power in both Church and State. And what he had spoken in the sincerity of honest belief he could not afterward unsay, nor refuse to re-assert and to abide by. And when the time

came, in the intensity of the conflict, that every man must be classified and judged by his relations to the issues that gathered around this subject, though at the cost of cherished friendships and the sacrifice of position and prospects in the Church of his love, he accepted the unwelcome alternative, unable to deny his convictions, or to sophisticate his conscience upon a matter so plain, and in view of wrongs so flagrant. In respect to methods of proceeding against the great evil, when it was detected and confessed, he was among the most conservative in adopting measures for its extirpation, and the most lenient toward those from whom he felt it to be his misfortune to differ.

His position in respect to the subject of personal religious experience, as it was brought into controversy in the Church during his time, was the only one possible for him. His religious life pervaded his whole soul, and its interior movements were subjects of his conscious intellectual processes. He took into his mental view the entire subject of righteousness and sin, and the legal and moral condition of the sinner already justified by grace. To such a mind the breadth of the law's demands must always be apparent, and, as logical consequents, the impossibility to an imperfect being of fulfilling them, and the resultant necessity for the perpetually renewed ministration of the merits and grace of the atonement of Christ. His clear views of these things, as they are set forth in the Scripture, aided him in the exercise of faith in Christ as a Saviour, especially from the guilt of sin; and accordingly we find him always

rejoicing in a comfortable and comforting assurance of acceptance with God. He also had great faith in divine grace to renew and sanctify the soul, and in this, too, he rejoiced evermore. But he knew, also, his heart's infirmities, and he was slow to accept as a completely renovated soul that in which he still found so many infirmities abiding, and in respect to which he perpetually felt above all else the need of atoning and renovating grace. And the clearness of mental and spiritual vision that detected these defects in his own heart could not be altogether blind to the same, or greater, in the lives and manners of some who stood forth as the special advocates of a form of religious profession which his self-depreciation forbade him to make. It was the utterance of such doubts, always quietly and charitably made, that brought upon him reproach, and compelled him into a controversy that was peculiarly against his tastes.

Every thing in Bishop Clark's history attests the strength and constancy of his affectional nature. In this, as in every thing else, he was not demonstrative. He never overwhelmed his friends with earnest protestations of esteem, nor sought to convince them of his high regard for them. He seemed, indeed, to be unconscious of any purpose to make known to them his heart's feelings. But his friends very clearly recognized the steadiness of his friendships. The friends of his early life were the most cherished to life's end. His correspondence, which has passed under the inspection of his biographer, is a perpetual proof and memorial of his changeless

fidelity, and the steady warmth of his devotion to those who commanded his confidence and were recognized as his friends. This has been beautifully evinced in the longing desire that he felt to meet once more with his former associates of the New York Conference before he should depart; and since he must cease from active duties, that he might end his ministerial life where it had begun, and in the company of those who were his associates in those most interesting years of his whole life-time, when he first practically devoted himself to his life-work of preaching the Gospel. The hope of reaching that point seemed to sustain him during the preceding weeks of labor, and when that end was reached wearied nature could hold out no more.

But his warmest and richest affections were reserved for his immediate family. Here, too, there was no ostentation of endearment and regard for outside observations. He was accustomed, even among his friends, to speak only sparingly and in modest terms of his own family. But the many letters sent them from the various points of his travels afford the clearest and fullest evidence of the steady glow of his heart's affection for his own household. With a confidence that seems almost childlike, he laid open to his faithful and ever-sympathizing companion his hopes and fears, his successes or disappointments, while he seemed to prize his performances, whether literary or official, only as they met with her approval. In every thing, great and small, she was his counselor, and her decisions were generally conclusive of his actions.

For his children his regard was peculiarly tender, and his solicitude for their welfare remarkably intense. In his letters they were often mentioned; frequently personally, always affectionately. Their health, their deportment, their studies, their amusements, were all matters of concern and remark; while the forms of expression indicate a depth of solicitude and tenderness of affection which the words employed fail to fully indicate. It is evident, too, that this feeling on his part was fully reciprocated toward him by his family; and while the influences of the Puritanical home education restrained them from any over-free expressions of their affections, the proofs of their existence are abundant. Especially was this the case in the last sad days of his sojourn among them. Having fulfilled his desire to make his farewell visit to his early ministerial associates, his next and final wish was to return to his home to die in the bosom of his family, and that too was granted; and the story of those sad days and weeks is gladdened and made radiant by the recorded scenes of that stricken yet favored household.

Bishop Clark's religious traits of character not only agreed with his general characteristics, as already noticed, but they were so pronounced and effective as to govern and shape all the others. His childhood's education, his youthful experience, and the exercises of his early manhood, all agree together in presenting a case of steady and unwavering faith in the truths of Christianity, and of remarkable fidelity to its demands. It may not be presumed that he never experienced the frowardness of heart and the impulses

and allurements to wrong that seem to be the common lot of fallen beings, though he has left us no record of them. His early religious exercises and experiences—though not unlike those of thousands of others—are clearly marked, and their simple record is the best possible proof of their genuineness. In his quiet rural home, far removed from the temptation and evil examples of more public places, and under the watch-care of scrupulously conscientious parents, the better elements of his nature had opportunities to grow up into strength; while the simple religious faith that, with unquestioning assent, pervaded the whole community, entered into and became part of his thinkings and feelings. When, therefore, he yielded his heart and life to the demands that those things made upon him, it was a case of the most unreserved consecration, though perhaps less marked by emotional raptures than by steady and undivided purposes. And the same peculiarities ever afterward distinguished his religious life and experience. There was always manifested a depth and steadiness of piety which, because of its uniformity, seemed to be natural; and perhaps, because of its steadiness, it was seldom violently emotional, and to himself not especially remarkable. He seldom spoke of his present spiritual condition or feelings, even to his most intimate friends; and his letters to his family, though marked for their fullness and freedom, and to a good degree for their religious utterances, never intimate any religious doubts or misgivings. His faith in God, in Christ, in the truths of the religious system into which he had been brought, and in

the genuineness of his own Christian experience, seemed never for a moment to waver. His was a warm, but not specially emotional, piety; a cheerful, but not remarkably ecstatic devotion; and a wonderfully steady and sustaining belief of the truth.

His theology was, among his Christian and ministerial associates, without any thing calculated to surprise or alarm even those most careful and zealous for the truth; and yet he was especially abstinent from all controversial theological discussions. He accepted, not blindly, indeed, and yet evidently without doubtful questioning, the great fundamental doctrines of evangelical orthodoxy. But to him, his creed was not the *dicta* of either the schools or the councils, nor the utterances of accepted masters of the faith, but rather living verities taught in the word of God, and demonstrated in his own heart's experience; and those living truths so accepted and believed by him, became to him a perpetual inspiration. Whatever they commanded he was ready to obey; the privileges offered by them he was zealous to obtain and use; and the obligations implied in his relations to these things in the ministry of reconciliation, he accepted as making the highest possible claims upon him. Out of this grew the completeness of his devotion to his work as a minister of the Gospel, whether as a teacher, a pastor, an editor, or a bishop. His ambition reached no further, and in this he found ample room for the exercise of all his powers.

And yet his professions of personal religious experience stopped short of what some may think to be proper attainments of Christian believers. It is well

known that his views were not in harmony with those of some others, who earnestly insist upon a specific form of religious experience, so clearly marked in its phenomena that it may be readily identified and called by name, and to which all are alike required to come; and his dissent from those views brought him into the only theological controversy of his life-time. To the doctrine of Christian Perfection, as expounded by Wesley in his best-matured statements, and interpreted by other points in the Wesleyan theology, he yielded a most hearty assent. He contemplated a ripeness of Christian experience that, in a qualified sense, might be called "perfection," as not only an ideal toward which Christians should be always pressing, but as a state of still progressing grace that may be reached. But his deep convictions respecting the infinite majesty and all-consuming holiness of God's law, and of the exceeding sinfulness of sin as it inheres in fallen souls—his deep consciousness of his own heart's infirmities, and the severity of his judgments upon himself, and perhaps, also, the want of full confidence in the professions of those who claimed to have attained to the greatest heights in those more advanced forms of the Christian life—caused him to hesitate as to joining in their prescribed modes of religious profession. It is certain that as in his life-time he was recognized by a class as not altogether sound in respect to their specialty, so to his latest days, and while in view of the near coming of his departure, he made no sign that he had come to entertain any other views. Having all along found his highest religious inspiration and his largest hopes in

the recognition of himself as a "sinner saved by grace," he seemed content to rest in this, and to trust to that divine atonement, and the perpetual intercessions of his Advocate with the Father, for his present and also his final and eternal acceptance and glorification with God and Christ. No doubt the opinions, and consequently the specific forms of experience, among sincere and devout Christians, are largely modified by the mental habitudes and methods of thought of different persons; and accordingly it was impossible that with those possessed and exercised by Bishop Clark, his views and experience should harmonize with those of some others—his fellow-Christians.

His low estimates of his own attainments, and his deep sense of the absolute want of real merit before God in his best services, acted in his case as a constant stimulus to the most earnest and strenuous efforts to serve and glorify God. All his religious tendencies were to the active duties of the Christian life rather than to the merely quiescent and contemplative. DUTY was with him a more influential word than attainment; the active virtues counted for more than the passive and subjective states of the soul; and under that impulse he studied and wrote, and preached and labored, and denied himself and took up his cross. To do something for the Master was the passion of his life. Hence he would be his minister in holy things; and in that sacred calling he would be a worker and not a drone; for Christ's sake, and for the love of souls for whom Christ died, he sought to become an able minister of the New

Testament. He aimed specifically and of set purpose to become effective as a preacher and minister of the Gospel of Christ; and whether as a pastor, preaching the Gospel, or as an editor or writer for the press, or as a bishop superintending and directing the affairs of the Church, the end always kept in view was the same—to glorify God, to exalt Christ, and if possible to persuade men to be saved; and in all this there seemed to be, to a very large degree, a happy and profitable self-forgetfulness.

The distinctive and controlling feature of his theoretical and practical theology was, his unqualified acceptance of the doctrine that we are justified before God exclusively through the merits of Christ, accepted by faith alone; and this proved in his case eminently a wholesome doctrine, and very full of comfort. To find out the grounds for religious peace and joy, and for hopes full of immortality, he had occasion neither to look to his experiences in the past, nor to his present attainments in goodness. As at first he came with only sin and guilt to offer, and only helplessness to plead on his own part, and therefore was quite ready to receive Christ as his sole hope and confidence, so in all the subsequent stages of his Christian life he never claimed to have gotten beyond the condition of a sinner seeking for salvation, not indeed as something hitherto unknown, but to be sought till life's end, and to be found in its highest fullness only where faith shall be lost in sight, and hope be swallowed up in the glories of eternal fruition. By the exercise of this faith he had always, and in most comfortable fullness, "peace with God

through our Lord Jesus Christ." By it he obtained a good report, overcame the world, walked with God, and at the end was not ashamed, for that he knew whom he had believed, and was assured that He was able to keep that which in faith had been committed to Him. The sacred scenes of his dying chamber were the triumphant consummation of that faith.

We are aware that such characters are not always the most loudly celebrated in their own times or at their funerals. The unostentatiousness of this phase of Christian devotion successfully eludes the gaze of the superficial. Its self-abnegation is often accepted as only just—its lack of pretense as no more than proper and compelled modesty. The man passes muster as an average Christian, and at his decease "the judgment of charity" is given as the basis of a trust that his end was peace; or possibly, ignoring the chief features of his religious life, some sentimental eulogist will magnify his comparatively few utterances of sentimental religiousness, and present these as the evidences and the characteristics of his piety. Any thing of this kind in respect to Bishop Clark would, however, be doubly unjust. If estimated according to his outward professions and his self-asserted devotion, his place must be far down in the scale of religious attainment, and the attempt to thus estimate him would be to place him in a false position. And yet we may claim for him not only eminence in piety, but a style of heroic devotion second to few others. From the time that he gave his young heart to Christ he ceased to make himself the center of his purposes and pursuits. All his ob-

jects and aims were adjusted in conformity to the requirements of the new life upon which he had entered, and through all his after years he kept the same objects in view, and aimed always to order his conduct by them. His pilgrimage was not chiefly made up of conflicts with Apollyon and passages through the Valley of the Shadow of Death, alternated with glimpses of the Celestial City from the Delectable Mountains and a final waiting in Beulah: these may have been its incidents, but its chief part was of another sort. It was his to find out the Narrow Way, to bring his burdened soul to the foot of the Cross, to learn of the Heaven-appointed Interpreter, to read his Pilgrim's Roll, to struggle manfully up the Hill Difficulty and descend quietly into the Valley of Humiliation, to pass through Vanity Fair untempted by its allurements, and, whether walking gently by the River of Life, or struggling bravely against the mephitic tendencies of the sleep-provoking Enchanted Grounds, to maintain his steady, onward course to the end, content to labor and suffer for the Master till life's end, sustained always by the assurance of present grace given as needed, and "in the world to come life everlasting." And this we hold to be the highest form of Christian heroism. Such a life is "seen of angels," who with wondering gaze contemplate its patient continuance, and rejoice in its triumphant consummation.

The character and life-story here set before us may properly invite a more comprehensive and generalized view of the man than has yet been attempted. That we have traced a highly honorable and success-

ful course is manifest. An obscure country lad, without wealth or family position, or any of the outward conditions that promise greatness or distinction in life, first appears before us. We follow him, urging his way in obscurity and penury, till he stands before us an educated young man. We then see him entering upon an honorable career of professional life, meeting the requirements of his position, and steadily acquiring valuable mental stores and a good name. His well-earned reputation opens the way for further advancement, and in each advanced position he meets all its requirements, and in the highest position in the gift of those with whom his lot is cast he proves himself equal to its demands, and so magnifies rather than degrades his office. To follow out such a career, tracing results back to their causes, is at once an interesting and profitable exercise. It is always pleasing to contemplate the struggles and success of the triumphant; and, to the young especially, it may be profitable to inquire by what means such worthy results have been secured.

We have found nothing in the study of the character that we have been contemplating to remove him from the common ranks of men, as to either his opportunities or his capabilities. He was altogether something different from that exceptional form of mental character which men call *genius*. He was not only free from the objectionable eccentricities that too often damage and deform that class of characters, but also without those peculiar mental qualities that raise their possessors above the walks of

ordinary minds. His intellectual perceptions were not especially quick, nor his processes of thought rapid. He was rather deficient in the poetical element, except that deep down in his heart was an undertone of musings that delighted in the *ideal*, which is in truth, after the last analysis, the only *real*. It was not his to seize on knowledge as by inspiration, nor to compass the ranges of thought by seeming intuition. His was a sturdy rather than a fine intellect; a correct, but not specially apt, appreciation of order and beauty; and his endowments were capabilities for culture and enrichment, more than self-developing powers and greatness. His ascent, therefore, was not the upward flight of the young eagle, but the comparative slow and labored progress of plodding diligence and patient industry. From the beginning his aspirations were high, yet was he content to begin at the foot of the hill and to ascend step by step, surmounting or removing every obstacle, and patiently deferring present ease and pleasures for the future and expected recompense. To the ordinary endowments of body and mind was added, in his natural mental constitution, an indomitable will, and by grace an all-controlling conscientiousness. These acting together, both as an impelling and a directing influence, led on to certain success.

Few men have more effectually carved out their own fortunes than did Bishop Clark; favored, indeed, by Providence with valuable opportunities, yet, after these, left to succeed or fail according to his own efforts. That he succeeded therefore is all the more creditable to his memory, and his history is thus

made the more valuable, because with the same virtues others, who possess only ordinary mental endowments, may also succeed. But only with the same high aims, the same indomitable purpose and thorough conscientiousness, can such a success be achieved. Had he not in the beginning of his career become a subject of spiritual and divine influences, he would not have been equal to the career that he accomplished. The lofty aims to which his soul was thus drawn seemed, through all his after-life, a sufficient inspiration to sustain him in the severest struggles and among the most discouraging circumstances; with these in view, and acting with faith in God, he labored on diligently and in hope, and so the grand result was secured.

Bishop Clark was an able and good bishop of the Church. No other position calls more loudly for simple honesty and unselfishness of character; and seldom have those demands been more fully met than in his case. His spontaneous impulses were seldom at fault, and his matured judgments were sound and reliable. He bore his high office, not as lifting him out of the sympathies and fellow-feelings of his brethren, nor yet did he through self-distrust fail to come up to its requirements. His conference associates of former years continued still to recognize him as one of themselves after he had been called into his more extended relations; and though eminently the man for his high calling by his natural dignity, honoring his position as much as it honored him, yet in his case the man was never lost in the bishop. As he was selected for his work by the

spontaneous choice of his brethren, so the whole Church freely and heartily appreciated him as eminently qualified for the office. His whole bearing was suited to his position as *primus inter pares*—first among his brethren.

It would be presumed that a man of a character so well balanced would be an example of all the social and domestic virtues; and such in an eminent degree was the subject of these pages. The man of a well-rounded character excels in the minor morals not less conspicuously than in the more prominent and showy, and the elevation of the public functionary is sustained and secured by the excellences of the member of society, the man of business, the husband and father. Delicacy forbids us to speak definitely of his private affairs: and it must suffice to remark, that the apostolic requisite for one who should do the work of a bishop—"One that ruleth well his own house, having his children in subjection with all gravity"—has not often been more fairly responded to; nor the further one, that he should have a good report from them that are without. As a man of business he was diligent, sagacious, and eminently successful. He became comparatively wealthy without apparently laboring for it; and to whatever he turned his hand, that seemed to prosper and increase. While he lived he used his property as the Lord's steward, and dying he disposed of it as a sacred trust.

With such qualities of mind and heart, it could scarcely fail that he should be what the world calls a fortunate and successful man. The things which

merely superficial observers often attribute to blind fortuity—to luck or fortune—and which devout but short-sighted persons set down as special and discriminating dispensations of Providence, usually have their sources far back in the minds and characters of their subjects. Bishop Clark's well-poised mind; his steady force of character, without violent impulses; his decision, without partisanship; the clearness of his convictions, and the steadiness of his conscientious determinations, tempered with the spirit of toleration, and the broadest charity even for the perversely erring—made sure in advance his triumph over his antagonists, and the sympathy of even the indifferent. His cautiousness, which to his more ardent associates in the contests for reforms might seem like cowardice or policy because it never compromised the right, was also an element of strength and a means of success, while it also conciliated those who were of the opposite side. And still it may be granted, that, in many things in the external circumstances of his life-course, he was peculiarly favored. His well-balanced physical system, and his healthy and finely developed brain and nervous system, were a priceless inheritance, and an almost infallible guarantee of success in life, in proportion to the possibilities of his outward circumstances. His childhood's home, with its conditions and facilities, was peculiarly favorable to the best form of culture for that important period of his life, out of which he was led by gradations the most natural and the most wisely adapted to the normal growth of the best qualities of his mind and heart. With opportunities

either more or less easily available he might not have attained to the same eminence. His native cheerfulness—itself the result of the joint agencies of a healthy physical frame, and a heart at peace with itself and his God—were seconded and made habitual by the success that followed his diligence, and the recompenses of devotion to duty. Added to these, in the order of Providence, were the inestimable blessings of home associations of rare beauty and excellence. So favored of God in himself and in his circumstances, his career could not fail of eminent success.

The completed career of every man of positive and elevated character presents a subject worthy of serious and earnest thought. Life, in our world, is the first stage of the career of a spiritual being destined to run onward interminably among the cycles of eternity; and yet reason and the words of revelation agree in showing that the work accomplished here is to determine the character and destinies of that unbounded Hereafter. Here, then, the DIE is cast in which the whole future is to be molded. This is indeed the one great point of interest in viewing such a subject—this the one important question—What was the nature of that substructure of unchangeable character laid in this life, to be built up and completed in the great Future? This we have endeavored to answer in the foregoing pages; and the facts brought forward indicate with a comforting assurance that in this case the edifice was placed on the one good foundation, and that the building proceeded after the model given by the Divine Architect. That

in that better state it shall forever rise higher and higher, and develop in all the symmetry of heavenly excellence, seems to be made certain by the character of these correct but imperfect beginnings. That is, indeed, a well-spent life which secures results of such inestimable worth.

It is well also to contemplate a human life thus presented in its mundane completeness; for each life is a perfected whole, teaching its own appropriate lessons. To men's narrow views there often seems to be much incompleteness and want of meaning in every man's history, much of which, however, might appear quite otherwise could all things be seen in their appropriate relations. The seeming hinderance might then appear as the needed stimulus to action; the painful labors as the requisite processes of discipline; the temporary unsuccesses as the reserving of results for more ample and fruitful compensations to diligent effort; and even the untimely cutting short of life's career, may be in fact the best possible crowning of the struggling victor. The career that we have traced was eminently a successful one. Its course was steadily upward to the last, and its closing was not in darkness, nor among the gathering shades of decrepitude and old age. Forty years of active life were well occupied; nearly thirty years were given to the public ministry in positions of high trust, assigned by competent authority; and all these trusts were faithfully and honorably met. The heat and burden of life's day were cheerfully endured; and noble services, productive of rich fruits, were rendered in the fields of the great Husband-

man. And at last, while yet the sun of life's long day stood far above the western horizon, the Master said, It is enough, and the weary toiler was permitted to rest from his labors. Threescore years of virtuous life, with all its time for action devoted to good purposes, do not mark a period too brief for large opportunities to do good. The enjoyment and right use of such a life-time is a work that may well fill the ambition of the noblest souls. Such was the lot assigned by Providence to him of whom we have written; and our communion with him in spirit, as we have traced these pages, leaves no impression of sorrow as though he was cut off prematurely. Such a career could not, however, end thus abruptly. In another and higher sphere of being these excellences, upon which we have here dwelt, must beautify and increase forever in the presence of Him who alone could bestow them.

The contemplation of such a life-course is full of devout instructions, and must operate as a strong incentive to virtuous activity. It abundantly corroborates the assurance of Holy Scripture, that the ways of the good man are all ordered by the Lord. Even apparently small and trivial affairs become dignified, and raised to a high importance, when considered as parts of such a noble whole; as in a spacious and well-ordered edifice every stone fills its place, and, by contributing to the completeness of the pile, is itself raised into dignity by its relations to the symmetrical unity. Here we note the buddings and early growth that are to be perfected, and to bring forth their fruitage in another sphere of existence, but of which

the present is the initial stage, and gives the determining type. By this faith we apprehend our dead as still living, enlarging, and beautifying, and all the faithful in Christ as passing onward to the general assembly of the Church of the First-born, and all those who, like him of whom we have here written, have been faithful in their few things, soon to be abundantly compensated for all possible labors and sacrifices by the Master's approval :—" Well done, good and faithful servant."

THE END.