

MINUTES

-OF THE-

FIFTY-SECOND SESSION

-OF THE-

Erie Annual Conference

-OF THE-

METHODIST EPISCOPAL CHURCH,

-HELD AT-

Jamestown, Chautauqua Co., N. Y.,

September 21-26, 1887.

WILLIAM X. NINDE, D. D., PRESIDING BISHOP.

FRANCIS H. BECK, SECRETARY.

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will do our best to inform ourselves concerning this subject, and to obey it. Elders are asked to call special attention to each Charge in their respective Districts, and be required of that Charge, with the undersigned and Presiding Elder are to settle their accounts according to Church law.

Report blank: Franklin, Onoville, Simpson, etc.

Amount received.	Deficiency.	No. of Charges paid in full.	No. of Charges paid in part.	Blanks.	No. of Preachers not paid in full.
00	108 00	13	19	16
00	118 00	3	25	7
00	121 00	5	17	1	9
00	62 00	18	17	3	13
00	79 00	11	16	6
00	195 00	2	23	7
00	683 00	52	117	4	58

C. W. MINER, Chairman.

Report for the year 1886:

.....	\$69,975.99
of Deceased Bishops, House	
expenses.....	62,562.17
.....	\$ 7,413.82

It is a fact that two of the Bishops have died since the last year.

S. HUNT, Treasurer.

FREEDMEN'S AID SOCIETY.

The Freedmen's Aid Society as especially organized for Christian Education to the enfranchised colored people is not only doing good to others in that section of our land but is doing as great as those of the Freedmen.

The Society has accomplished in the brief period of its existence much that is praiseworthy and blessed of God. It has raised the reputation of its work, in twenty years,

and its work have the evidences of God's blessing more manifest than in the organization in the South.

Our schools among the Freedmen have increased in number and improved in character, until we have twenty-three of them, with one hundred and thirteen teachers, and over four thousand young men and women in attendance.

Among the southern white people the work is equally marked. They have built eighteen institutions of learning, and employ seventy-five teachers; while over two thousand young men and women crowd their halls of learning.

With this summary of the work before us, showing forty-one institutions of learning, with nearly three hundred teachers, and nearly six thousand young people as students, the demands of the Freedmen's Aid Society speak with greater emphasis than ever before. Never before were there so many people in the South needing and desirous to receive the help of this Society, whose mission it is to scatter the clouds of ignorance, and cultivate the moral and spiritual nature. The work to be done is at our very door. These are our brothers and sisters; their need is our opportunity; and since the work of the Freedmen's Aid Society is to bring our people of the South up to the standard of intelligent, patriotic and pious citizens, let us work to increase the collections for this Society the coming year, on all our Charges. To this end,

Resolved, 1st. That the Erie Annual Conference deeply sympathizes with those whom we seek to aid through this Society, and that we will earnestly pray and heartily work for their speedy uplifting.

Resolved, 2d. That we regard the Freedmen's Aid Society as one of the best agencies of our Church, and that we continue to give it our cordial support.

Resolved, 3d. That we fully endorse the action of the Society, in the issue raised at Chattanooga, in deciding that there should be no distinction on account of color in admitting students to any and all of its schools.

E. K. CREED, Chairman.

MEMOIRS.

JOHN AKERS.

John Akers was born July 1, 1824, at Sulton, Yorkshire, England. At an early age he was the subject of religious impressions, and was converted when fourteen years old. He began the work of the ministry as a local preacher on the Ripon Circuit, at the age of twenty-two.

In 1850, he emigrated to America, and connected himself with the Methodist Episcopal Church, at Ravenna, O., then within the bounds of the Erie Annual Conference; and the next year he was recommended to the traveling connection.

He did such work as is common for Methodist preachers to do, but the major part of his time was spent near the shore of Lake Erie, and largely in Erie County, Pa.

Our deceased brother was a man of undoubted integrity, deep piety and great industry. He was full of labors for the Master, and in these labors systematic and exact. Modest and unassuming, he did well the work assigned him, and was, in every sense, a successful minister of the Lord Jesus.

July 8, 1887, three months previous to his death, he recorded the following in his journal: "Fifty-one years ago to-day I obtained a clear wisdom of my acceptance with God, and now I feel His spirit witnessing with mine that I am a child of God. His spirit answers to the blood, and tells me I am born of God. Before many years have elapsed, I hope to see the King in His beauty, and the land which is now afar off. During the fifty-one years of my Christian pilgrimage, my Heavenly Master has wonderfully led me, and in every instance where I have been obedient to His call, I have been perfectly secure, and learned that the ways of wisdom are ways of pleasantness, and all her paths are paths of peace. I am fully persuaded, if I am a willing and obedient child of the Lord, I shall evidently eat the good of the land. I have filled a great many appointments, either as a local preacher or a traveling minister. I have had some precious times in trying to preach Jesus to my-fellow creatures. Happy, if with my latest breath, I may but gasp His name, preach Him to all, and cry in death, behold! behold! the Lamb."

His sickness, which terminated fatally, was of two months' duration. At times his sufferings were very great, but grace was sufficient to sustain and comfort, and his testimony to the blessedness of God's promises very emphatic. "I always believed His word; when converted, I experienced its truth. I have preached it, and had many wonderful blessings in preaching, but never knew the length and breadth, height and depth and fullness of God's promises till now, and here upon this sick-bed."

His soul grew happy in prospect of eternal life, and his sick-room became a Bethel. Our dear brother has entered into rest. May our last end be like his.

He closed his earthly life Sept. 6, 1887, and was buried in the new cemetery at Corydon, Pa.

W. P. BIGNELL.

EDWIN HULL.

Edwin Hull was born Oct. 15, 1815, in the town of Camillus, Onondago Co., N. Y., and died at his home at Phoenix, Pa., Oct. 18, 1886.

In a brief sketch of his life, Brother Hull relates that he was impressed with the need of salvation at the early age of six years, but did not fully comprehend the need of a change of heart. At about the age of ten he saw, under the preaching of the word of God, his duty more plainly, and at that time instituted the habit of prayer, and for some years enjoyed much of the witness of the Spirit in his heart. But having failed to make public profession of his faith in Christ, these early impressions were overcome by timidity and doubt, until darkness beclouded his pathway. Again, at the age of seventeen, he was awakened to a sense of duty while listening to the preaching of the Word. He united with the Church as a seeker of religion, and was happily converted a few months afterwards in a prayer-meeting.

It was but a short time after his conversion till he was impressed with his duty to preach the gospel. He at once responded to the divine call, and began to prepare himself for the work of the ministry. He received license to exhort by Rev. J. E. Chapin, May 1, 1836, and was licensed to preach, July 20, 1837, by the Youngsville Quarterly Conference, Rev. R. A. Aylworth, Presiding Elder. By the same Quarterly Conference he was recommended, and was admitted to the Erie Conference in the year 1840. The following Charges he served during his Effective relation with the Conference: 1840-1, Gerry; 1842, Wattsburg; 1843-4, Oil Creek; 1845-6, Washington; 1848-9, Clintonville; 1850, Shippensburg; 1851, Hendersonville; 1852-3, Cooperstown; 1854, Punxsutawney; 1855, Corsica; 1856, Pleasantville; 1857-8, Tionesta; 1859, Perysburg; 1860-1, Ellery; 1862, Riceville. Thereafter he sustained a Supernumerary relation, or a Superannuated. For a number of years he was agent of the American Bible Society. In this field of labor he formed an extensive acquaintance, and availed himself of the unlimited opportunities presented for sowing the words of truth, both in the public ministrations of the gospel, and in the many homes to which the business gave him access. In this capacity he

and in pointing the inquiring soul
 ibited marvelous gifts in prayer.
 st testified that he truly "talked
 prayer. He was a good man, an
 devoted minister of the Gospel.
 ssion was strong in death." Dur-
 erness, to the last day he was plan-
 large. For several days before his
 that his work was done. Amid
 ade all arrangements for the ob-
 eping family to trust in the Lord,
 to awake in Paradise.

His first wife, Hannah Jones, died
 English, of Ludlow, Pa., survives,
 le was married to Maria Jones, in
 ghter, Mrs. Mattocks, of Clarks-

arch 4, funeral services were con-
 ler, J. C. Scofield. Prayer was
 i. Shepard, and at the church, by
 , were read by C. W. Foulke, a
 G. Dodds, from the text, "He
 Benediction was pronounced by
 onds and H. H. Bair were also
 e church in Clarksville, memo-
 isting of a hymn, by the choir,
 e"; prayer, by W. F. Flick;
 Baker; singing, "One Sweetly
 s and memoir, by A. J. Mer-
 orton, O. L. Mead, S. K. Paden,
 ld; prayer, by D. W. Thomp-
 us, Blessed Sleep"; and Bene-
 The full burial service, at the
 esiding Elder.

A. J. MERCHANT.

Memoirs of Deceased Wives of Ministers.

MRS. JOHN ABBOTT.

Elizabeth Abbott, widow of the late Rev. John Abbott, of
 the Erie Conference, died at Geneva, Pa., October 23, 1894.
 Her maiden name was Mason, and she was born in Green-
 wood, Pa., September 4, 1814. She was converted and united
 with the Church at the age of thirteen. She was married to
 John Abbott, November 6, 1834. Active life in the ministry
 was continued by them for forty-two years. Sister Abbott
 was highly esteemed for her consistent Christian life. She
 was a devoted wife and an affectionate mother. She was
 very patient during her protracted illness, having a smile for
 every one, and thanks for every favor extended to her. She
 specially enjoyed the devotional services which were held in
 her room, and often spoke of the rest which remained for
 her beyond the river. Funeral services were conducted in
 the church, by the writer, in the presence of a large congrega-
 tion, and she was laid to rest by the side of her husband
 to await the resurrection of those who sleep in Jesus.

J. F. PERRY.

MRS. JOHN AKERS.

Charlotte Akers, widow of the late Rev. John Akers, of the
 Erie Conference, died at Corydon, Pa., December 15, 1894.
 She was born October 25, 1832, in the parish of Markington,
 Ripon Circuit, Yorkshire, England, of the family which in-
 troduced Methodism into that village. She was converted
 in October, 1849, and united with the Church. June 21,
 1867, she was married to the Rev. John Akers. A few
 months after their marriage they came to America and her
 husband resumed active work in the Erie Conference, being
 appointed to Little Valley. She proved to be a faithful and

competent helpmate of her godly husband and together they labored for the cause of Christ in the various fields to which they were sent. Mrs. Akers was the mother of three children, who were present at her death. Almost her last words were, "I am going home to die no more." After her death the following testimony, written by herself, was found among her papers: "Help me in all my ways to acknowledge Him, and He will direct my paths. I always felt a great reverence for God and His people, and longed to be a Christian from my earliest years, but did not give my heart to God till I was about eighteen years of age. I then sought and found pardon and peace in believing. It was a happy time to my soul when I could feel in truth that God was my friend and Jesus my Savior, and though I have had many bitter sorrows and trials since then, His loving kindness has still sustained me and enabled me to rejoice even in affliction, in the assurance that He would order all things right. O, that I could do more for the honor of my heavenly Father than I have, for though trying to live uprightly I have come far short of doing my whole duty in many things; but I am determined still to try to walk in the narrow way, and trust in the Lord for a home in heaven." Her funeral was held in the Church of which she was a member, and was conducted by the writer and her pastor, Rev. J. H. Ross. The tearful eyes and sorrowful faces of that large congregation spoke louder than words of the loved one who had gone. Her body was laid to rest in the cemetery at Corydon beside that of her husband, there to await the resurrection of the just.

W. O. CALHOUN.

MRS. THOMAS BENN.

Martha Ann Jones, widow of the late Rev. Thomas Benn, of Erie Conference, was born in Clarion Township, Clarion Co., Pa., October 12, 1816, and died in Strattonville, April 8, 1895. In 1837, she was united in marriage to Jacob Carney, who died December 23, 1843. In 1845, she was married to the Rev. Thomas Benn, who departed this life November 29, 1879. In 1842, she, with fourteen of her companions—all

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OF THE

Erie Annual Conference

OF

The Methodist Church

THE THIRTEENTH SESSION FOLLOWING THE
UNION OF THE METHODIST CHURCHES

ALLEGHENY COLLEGE and STONE CHURCH
MEADVILLE, PA.

JUNE 14-17, 1951



Lloyd C. Wicke

Resident Bishop

Pittsburgh Area

METHODIST CHURCH

her kind and helpful disposition. One of the highest compliments said many was that she has never been y. She was the perfect mother, and her husband was kneeling in prayer vs been for others, especially those was always seeing that the children id to rest in her family plot of the mbury.

ontaining pictures of the churches, e items and news concerning them; amily, for after all, they were her at Church services, and the people use she was so shy by nature, but he would forget herself and start ired to write a poem of her to the

er”

ter's night;
? long years of married life
ling star at night.
ve to call her Wife.

v, dress, and style;
comfort her chiefest thot.
ys brought a smile.
not have, not that she forgot.

' wedded bliss;
y words may mean,
' is not amiss.
ig poet's dream.

loneliness grow cold.
t too; this can never be:
er weight in gold.
only to provide for such

—H. M. Stevenson, 1940

rk S. McKnight, voiced many oughts of many at her service at Tidioute, Pa.; bearing upon only in her own life but the n she marches triumphantly to hall then be seen as well. Rev. ver and read the word, assisted

also by H. L. Johnson and the writer who accompanied the family on the long drive to the graveside. It was of all days most beautiful: Certainly God was smiling upon his handmaiden, giving us a talisman of her joyous reception into His eternal keeping.

Elroy Sayers

DORA AKERS WARNER

Dora Charlotte Akers Warner was a true daughter of the parsonage. Her grandfather was a minister in England, her father and her husband were honored members of the Erie Annual Conference. She was born in a Methodist Parsonage at Wesleyville, Pa., on March 2, 1874, the daughter of the Rev. John and Charlotte Akers. Her education, like that of other parsonage children, was received in the village schools at the places where her father was appointed, and she was graduated from the High School at Warren, Pa.



She attended Allegheny College for one year and was a member of the Class of 1903. After leaving college she taught in the schools of Warren County for a few terms and then attended the Business College in Warren, Pa. After her graduation she became the book-keeper for one of the largest lumber industries in McKean County.

While on a vacation to visit a step-sister in Nebraska, she met the Rev. C. J. Warner, a member of the Missouri Conference. It was a singular meeting, for the name of the young minister was identical with the name of the town in which Miss Akers was then a resident, Corydon. When Mr. Warner came East to visit his fiance, he often remarked that he was greeted with a magnificent sign at the station emblazed with his name in large letters—Corydon. They were married on January 1, 1907 and went to reside in the parsonage at Unionville, Missouri.

The ties with Erie Conference were strong, however, and the Warners returned in a few years to take the appointment at Wattsburg, Pa. From there the parsonage homes at Slippery Rock, Cambridge Springs, Bethel Church, Oil City and Clarion knew the kindly helpfulness of this grand woman. Into those homes came three daughters, Doris, Ethel and Marion. When death called the Rev. Mr. Warner from his labors, the family continued to reside in Clarion. There Dora Akers Warner became an inspiration and a benediction to the ministers who were appointed to serve that

church. She was quiet and dignified in her religion, faithful in her attendance and a firm supporter of her pastors.

After a lingering illness, death claimed her on Sunday morning, March 18, 1951 at 9 o'clock. She had been so in the habit of going to worship at that time, that her departure seemed but for a larger service of praise.

Funeral services were held in First Methodist Church, Clarion, with the Rev. George R. D. Braun, the pastor and Dr. Frank S. McKnight, the District Superintendent in charge of the service. She was laid to rest in the cemetery at Clarion having finished her long course in faithfulness. The words of Roselle Montgomery which were used to close the service in her memory, seems a fitting tribute to her:

*"You are not dead, Life has but set you free!
Your years of life were like a lovely song,
The last sweet poignant notes of which, held long,
Passed into silence while we listened—*

*For us who knew you, dread of age is past!
You took life, tiptoe to the very last;
It never lost for you its lovely look;
You kept your interest in its thrilling book;
To you, Death came, no conqueror, in the end--
You merely smiled to greet another friend."*

Geo. R. D. Braun

MRS. LLOYD L. SWISHER

Of Adah Appleyard Swisher, widow of Dr. Lloyd L. Swisher, it could be said, in the words of George Herbert, "Here lies a woman, good without pretence, blessed with sound wisdom and with sober sense."

As the wife of a Methodist Minister and District Superintendent, she was a true help-mate and supported the work of her husband wherever he labored.

Her genuine piety and dedication was contagious and the influence of her life on others would make a glorious record.

During the years when her husband was inactive because of loss of sight she was his eyes and his constant source of encouragement.

Her interest in the Methodist Church never waned either on a local or national level, and her concern for Missions was an unflagging concern.

Toward the end of her life she became very frail and was for a considerable time unable to care for herself, but even in her weakest moments her thought of others and her concern for the church was strong.

Her acts of personal helpfulness sweetened the lives of many who because of misfortune were reduced to straitened circumstances.

Chalmers says; "*Piety is a beauty of holiness which effloresces on the countenance, the manner and the outward path.*" In terms like that, piety marked the life of Adah Appleyard Swisher.