

APPENDIX.

Philadelphia, October 28th, 1829; continued on trial Illinois Conference 1851, continued. Received again 1863, Manchester, 1868, Mechanicsburg; 1869, Vermont 73-4, Paris; 1875-8, Mattoon District; 1884-5, Paxton.

Winchester, Illinois, September 21st, Illinois, in 1882; received on trial Illinois

Ross county, Ohio, August 13th, 1823; 1840; received on trial Illinois Conference Charleston; 1856, Franklin; 1857, Whiteoaker; 1861-2, Concord; 1863, located Rankin; 1879-80, Catlin; 1881, St. John; 1884-5, Warrensburg.

New York city, May 8th, 1844; converted on trial Illinois Conference 1866, 1869, Tower Hill; 1870-1, Vermillion; 1876-8, Nokomis; 1879-80, Illiopolis; 1883, supernumerary; 1884, superannuated;

Clermont county, Ohio, July 16th, 1833; 1840; received on trial Illinois Conference; 1857, Concord; 1858, New Hartford; 1862-3, Decatur Circuit; 1864, Milton; 1865, readmitted St. Louis Conference Illinois Conference, Macon; 1876, Cerro Gordo; 1884, supernumerary.

at Batavia, Ohio, December 24th, 1827; 1842; received on trial Illinois Conference continued. Received again 1852, Virginia; 1854, Quincy Mission; 1855-6, Barry; 1862-3, Griggsville; 1861, Pittsfield; 1862-4, 1863, superannuated; 1869, supernumerary; 1871, Detroit; 1872, Griggsville Circuit; 1873, Quincy District; 1878-80, Jacksonville; 1884, Financial Agent Illinois West

Armstrong county, Pennsylvania, March 1854; received on trial Conference transferred to St. Louis Conference, North Springfield; 1883, Kansas City, Liberton; 1885, Illinois Conference, Mendon; 1885,

William county, Tennessee, November 9th, Kentucky, in 1855; received on trial Illinois Conference, Chesterfield; 1871-3, Camden; 1874, Liverly; 1879-80, New Hartford; 1881, New Hill; 1884-5, Camden.

JOURNAL AND RECORDS

OF THE

SIXTY-THIRD SESSION

OF THE

Illinois Annual Conference

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT

URBANA, ILLINOIS,

Commencing Sept. 16th, and Ending Sept. 21st, 1886.

EDITED BY THE SECRETARIES.

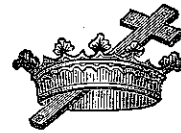
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JACKSONVILLE, ILL.
ILLINOIS COURIER STEAM PRINTING HOUSE.
1886.

50	Charleston Sunday School.....
50	Illioypolis Sunday School.....
50	Manchester Sunday School.....
50	Philio Sunday School.....
100	Kossville and Mann's Chapel, \$50 each.....
50	Kansas Sunday School.....
50	Charles City A. S.....
50	Randoo Sunday School.....
50	Tolono Sunday School.....
50	Christman Sunday School.....
50	Christman, Cherry Point Sunday School.....
50	Indiana Sunday School.....
50	Indiana Sunday School, Mt. Vernon Sunday School.....
50	Champaign Circuit, Durham Sunday School.....
50	Fisher, Shiloh Sunday School.....
50	Total.....
	\$ 1,000
	Contributed by Ladies, Laymen and Sunday Schools.....\$5,031 06
	Contributed by Ministers, in cash and Life Membership.....1,995 36
	Total Contributions for 1886.....\$7,026 42

JAMES SHAW, Agent.

50	Long, Mr. George.....
50	Bennett, Mrs. Adeline Thomas.....
50	Bennett, Mrs. Hannah D. Body.....
50	Sullivan, Mr. William Elder.....
50	Polina, Mrs. Milton Yegain.....
50	Polina, Mrs. Ann M. Vickers.....
50	Franklin, Mr. Thomas Barwell.....
50	Hopkinton, Hon. Charles A. Allen.....
50	Hopkinton, Dr. W. R. Wilson.....
50	Hopkinton, Wm. M. Tenney.....
50	Hopkinton, Edmund Kowalls.....
50	Hopkinton, Jacob Dazey.....
50	Charleston, Mr. Wm. M. Jenkins.....
50	Charleston, Mr. Wm. F. Jenkins.....
50	Manchester, John H. Stotler.....
50	Manchester, Mr. Wiley Davis.....
50	Manchester, J. A. Bellinger.....
50	Mahomet, Dr. E. C. Barthelow.....
50	Phillio, Dr. J. M. Barthelow.....
50	Phillio, O. F. Barthelow.....
50	Phillio, Mrs. F. Davis.....
50	Phillio, Mrs. Jane Dick.....
50	Phillio, Mr. Thomas Gandy.....
50	Randoo, Mrs. Catherine Gallick.....



MEMOIRS.

PETER AKERS.

Peter Akers was born in Campbell county, Va., September 1, 1790. His parents, John and Agnes Akers, were members of the Presbyterian church, who dedicated their children to God in infancy by baptism, and brought them up "in the nurture and admonition of the Lord." His father conducted family worship morning and evening, and on Sabbath, after leading the singing in the congregation, taught his children the Shorter Catechism. He died when Peter was thirteen, after exhorting him to lead a virtuous life. Peter commenced his education in common schools, and when 16 was called to teach a school. He afterwards studied in higher institutions in Virginia and North Carolina, pursuing a classical course. Determined to devote himself to the law, though his godly mother desired that he might become a minister, he removed to Kentucky, as offering a better field. Reaching Mount Sterling, at the solicitation of the authorities he took charge of a school under state control; but looking on this as a diversion from his life work, he remained there only six months, and then passed to Flemingsburg, where he entered the law office of Major W. P. Fleming. In 1817 he was admitted to the bar, and immediately entered into partnership with Major Fleming, and soon took rank with the most gifted young men. On March 2th, 1818, he married Miss Eliza S. Faris, of fine intelligence and excellent family, but averse to religion. In the year after, he commenced the publication of *The Star*. Upon the death of their first child his wife became solicitous for her salvation and that of her husband, and urged him to unite with the church with her. He refused, but when a second child was born and consumption fastened upon her, having fainted one day, a Christian physician was called in, and as she came to herself she asked him to pray for her. He asked her if she would pray for herself, and she said she would. Her husband thought that if he had not opposed her she would have before this been converted, and deep conviction seized him. The physician gave him Alleine's Alarm, and Baxter's Call. These only deepened his conviction. After a severe mental conflict he agreed with his wife to spend the remnant of his life in the service of God. On the night of March 21st, 1821, they had family prayer by themselves for the first time. On March 25th a sermon was preached in his house by the physician, the Rev. Dr. Houston, from I. Kings, XVIII, 21. At the close Mr. Akers and his wife joined the Methodist Episcopal Church.

On Sunday, June 24, 1821, his wife having died about a month before, in a class and prayer meeting his heart was strangely warmed, and he received the assurance of his conversion. With this came the conviction that his life-work henceforth was to be the ministry. He preached his first sermon under a permit from the preacher in charge, on Friday night, July 27th, from "Repent ye, and believe the Gospel," and at a local preachers' conference about two months afterwards, he was licensed to preach, and recommended to Kentucky Conference. Admitted on trial, he was appointed to Limestone circuit, where his labors resulted in the salvation of many souls. His second circuit was the Little Kanawha, in Western Virginia. While on this circuit he visited his mother in Virginia, whom he had not seen for several years. While there he preached, his mother being much affected. At the last meal at home, an older brother asked his mother if she would not be glad if Peter would leave the Methodists and become a Presbyterian. She replied, "I hope he has more stability than to be carried about with every wind of doctrine." During the year he started seventeen Sunday schools, and received \$37.56¼.

In 1823 he was appointed to Fleming circuit in Kentucky. He had previously felt the need of entire sanctification, had sought instruction and had read in regard to it, but without obtaining it until this year. He had been sick, and had missed some of his appointments. His presiding elder, Andrew Monroe, appointed a two-days' meeting at one of the preaching places. Mr. Akers was able to attend. The sermon of the presiding elder on Sabbath seemed exactly adapted to his wants, and during it he was enabled to lay hold on Christ as his sanctification. At the close of the sermon he attempted to announce his appointments, but could not utter a word; he sat back in his seat; the people began to weep, then they sang. He, feeling that he must rest, went to his lodging. As he cast himself on the bed, the Father, Son and Holy Ghost came to him and so filled him he felt he could not live, but he prayed that he might be spared to preach this great salvation. The presiding elder came to him and asked, "Brother Akers, has the Lord sanctified your soul?" He said, "I don't know what it is, but God is love, and I am filled with love."

From this time there was a marked change in his preaching. Wonderful revivals occurred under his ministry, and multitudes were converted. In 1826 he was appointed to Lexington. Some of his official members there insisted that he should preach shorter sermons. He timed himself for a few Sabbaths and closed his sermons just as he began to get into the spirit of them. Finding that he was doing no good, and was dwarfing his own soul, he resolved he would no more preach by the watch, but by the spirit of God, and on Sunday preached on Ezekial's vision of the dry bones. The power of God came upon the congregation; some screamed, some shouted, others fell prostrate. Many were from that service brought to Christ, and his officary gave him liberty to take his own course. The next year, 1827, he was appointed agent for Augusta College, and did good work. His subsequent appointments in Kentucky were Louisville, Danville and Harrodsburg, Louisville a second time, and in 1831 he was again agent for Augusta College. His ministry during all these years was in power.

In 1832 he removed to Illinois and was transferred to Illinois Conference. The understanding was that he should be appointed to Jacksonville. But the

Kentucky Conference coming after the Illinois, and the transfer not being effected until the session of the former conference, Bishop Soule felt that he could not legally give him an appointment in this conference. This was a great disappointment both to the people and Brother Akers, but his freedom from the care of a charge enabled him to do the work of an evangelist. His skill in exposing sophistry and his denunciation of sin in all its forms have perhaps never been equaled in this region. And yet he kept such intimate personal communion with God, and so set forth the way of salvation that hundreds were won to Christ. In 1833 and 1834 he served as president of McKendree College. In 1835 he started the Ebenezer Manual Labor School at his own residence, four miles north of the city. He also filled the newly formed station at Beardstown for a year, and in 1837 was assigned to Springfield station. In 1838 he was appointed to Quincy district and moved to Pulaski. Having learned that the church in which his first quarterly meeting was held had been built from timber taken from unsold public lands, he, in his first sermon, denounced the stealing of timber from the government as an equal sin with stealing from an individual. In 1840 he was appointed to the Springfield district, which he traveled four years. Here wonderful revivals attended his ministry.

At the conference in Winchester in 1842 he preached powerfully, and, as usual, with violent bodily exertion. Exposed after the service, he took a severe cold and was thrown into high fever. He lay sick for a long time until it was thought he was dying. A Baptist minister, who was also a physician, came in, and being asked to have prayer, read the twenty-third psalm. As he read, "Though I walk through the valley of the shadow of death, I will fear no evil," he turned to Brother Akers and said, "You are now in the valley." He could not speak but he thought, "If I am, then I fear no evil," and from that time he rapidly recovered. During the next four years he presided on Jacksonville district, and during the three following on Quincy district. It was at this time that he was engaged in preparing his work on chronology—a work indicating profound research and varied learning. In 1851 he was again assigned to Springfield district, but at the next session of conference he again consented to serve as president of McKendree College. Here he remained for five years—years of great success as president, but of great family affliction, for in the burying ground there he deposited the bodies of three daughters and a son. In 1857 he was transferred to Minnesota Conference and assigned to Red Wing. At Red Wing a great revival occurred, and at Spates's School House—a country appointment—over a hundred souls were converted under his labors.

From 1858 to 1864 he sustained a superannuated relation, during the first five years in the Minnesota, and the last two in the Illinois Conference, to which, at the request of his brethren, he had been transferred. In 1865 he removed to Jacksonville, of which he remained a resident. After serving the church again as presiding elder of Jacksonville district, he was appointed to Pleasant Plains district, but at the close of his second year on it was granted a superannuated relation, in which he remained.

Dr. Akers was thrice married. Of his first wife mention has been made. While traveling in Kentucky Conference, April 21st, 1825, at Carlisle, Ky., at the house of Dr. Leach, he was married by the Rev. Geo. C. Light to Miss

Elizabeth Reid, a loving and most efficient helpmate. She died in 1845, and on May 12th, 1846, he married Miss Anna Goheen, of Lebanon, who survives him, and who for forty years has been a loving mother to his children, and his own earthly stay and support.

Dr. Akers was a man of marked character, of large frame, of giant intellect, of extensive learning, of wonderful eloquence. He would have been a leader in any department. He stood in the church the peer of the foremost. As a preacher he was rarely equaled, never surpassed. His profound knowledge of the Scriptures, his intimate communion with God, his fidelity to his convictions, his eloquence and his humility, combined with his physical strength to make him the most powerful preacher in the west, and only equaled in the east by Dr. Stephen Olin. He magnified the Scriptures and made them honorable, so that it was not the preacher who was thought of, but the truth of God. He was remarkable for his modesty and humility. He never sought ecclesiastical preferment. His brethren chose him as their representative to eight general conferences, generally placing him at the head of the ticket.

In searching for the cause of his grand career and success, great credit should be given, first, to his devoted Christian parents and their strict yet loving training. He is another exemplification of the adage, "Great men have great mothers." Secondly, to his deep religious experience that caused his whole being to be permeated with the life of God, and made faith in God's word his normal condition. And lastly to his constant, thorough study of God's word, until it became as it were a part of his very being, and caused it to be said of him as of Apolos, "He was an eloquent man and mighty in the Scriptures."

REV. J. C. LONG.

Rev. J. C. Long was born in Preble county, Ohio, April 21st, 1817, and died September 5th, 1886, in Urbana, Ill. When quite young his parents moved to Indiana, where he remained until he was about twenty years of age. He then came to Illinois and settled in Georgetown, Vermillion county, and established himself in the business of blacksmithing. On December 9, 1838, he was married to Mrs. P. F. Milligan, with whom he lived thirty-three years. He was converted in the twenty-fourth year of his age, at a camp meeting near Danville, August 15, 1841, and immediately joined the church on probation. His conversion was very manifest to himself, as well as to all observers. Grace wrought very signally in him, and the joy of his soul, the regularity of his life and the ability of his prayers and exhortations pointed him out as a suitable person to be licensed as an exhorter. In 1847 he was licensed to preach in a local relation to the church. He preached in said relation two years. He was received on trial in the Illinois Conference in 1849, and stationed in Urbana circuit. In 1850 and 1851 he was stationed in the Shelbyville circuit. In 1852 in Urbana circuit, the place his itinerant ministry commenced. His labors were crowned with a wonderful revival this year. Much of the fruit remains to this day, though the greater part has been garnered in the skies. In 1853 he was appointed to the Charleston circuit. In 1854 and 1855 he was sent to Homer Mission. Here he did good, faithful work, laying

the foundation of the present prosperous church in that place. In the fall of 1856, feeling the necessity of rest, he took a superannuated relation, and for the next two years resided in Homer, being engaged in the dry goods business. During the summer of 1859, however, he was appointed by the elder to fill out the year on Middletown circuit, that had been vacated by its pastor. At the conference of 1859 he was placed on the effective list and appointed to the Danville circuit. He did effective work here and was returned in 1860 to the same circuit. In 1862-63 he traveled the Vermillion circuit. In 1864 and 1866 he was on the Danville circuit. In 1867-68 he was superannuated. In 1869 his faithful wife, who had borne with him the trials and sufferings of the itinerant life, was called to rest and reward, and he was appointed to the Urbana circuit. On June 21, 1870, he was married to the lady that survives him, Miss P. A. Keeler, and at the ensuing conference was appointed to the Bloomfield circuit. In 1871 to Myersville circuit, the last he traveled. On account of failing health the conference of 1872 granted him a superannuated relation—a relation he sustained until death. He took up his residence in Urbana, where he has ever since resided, rejoicing in the prosperity of the church which his early labor did so much to establish. His last sickness was characterized by great suffering. During most of the time he was unconscious of his surroundings, but his oft repeated testimony, and above all, his Godly life, leave no doubt as to his eternal blessedness.

REV. EZRA J. CARLILE.

Rev. Ezra J. Carlile was born in Phenixville, Chester county, Pa., Sept. 4, 1847. His parents located in Morgan county, Illinois, in his early childhood. He married Miss Hattie Chrisman December 25th, 1874. She proved to be a worthy and useful helpmeet to him in his ministerial work. She died November 24, 1880, leaving a son still living. He married Miss Ella L. Mansfield October 19th, 1881, she and two sons surviving. He died at his home in Franklin, Ill., February 6, 1886. Brother Carlile was converted December 25, 1862, at the age of fifteen. From that time he felt himself called to the ministry. Preparatory to that work he received license to exhort, and entered the Illinois College at Jacksonville. Before graduation, however, he was licensed to preach in September, 1874. He served the church at Alexander as a supply during the following year. Joining the Illinois Conference in 1875, he was appointed to Waverly circuit, which charge he filled for three years. In 1878 and 1879 he was appointed to Manchester, in 1880 to Franklin, in 1881-3 to Morrisonville, in 1884 to Tolono, and in 1885 he was superannuated. In his childhood he received an injury to his foot, which took a scrofulous character and gave him long and very great suffering. While at Morrisonville the malady appeared again, complicated with a cancerous nature. Amputation of the limb became necessary, and for a time seemed to give permanent relief, but again the disease reappeared and progressed to a fatal termination. During all these long years his sufferings were great beyond description, but were always borne with fortitude, cheerfulness and resignation. In suffering and death he was more than conqueror. Bro. Carlile had an unusually sweet disposition, and made friends easily. As a preacher he was thoughtful, sensi-