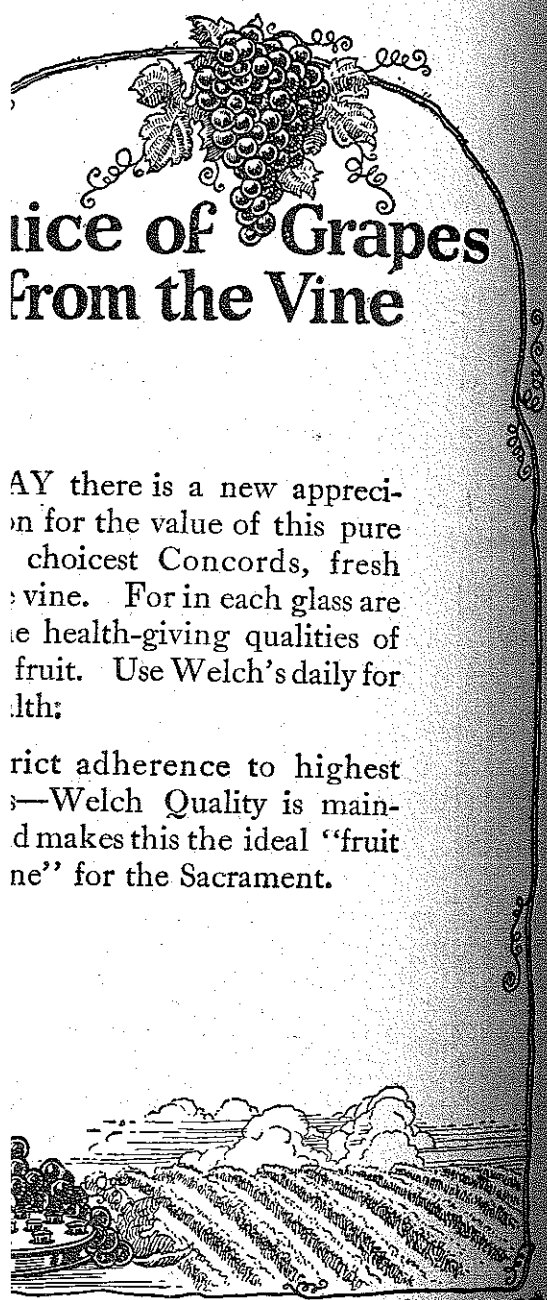


OKW  
7/22/30



# Juice of Grapes from the Vine

ALREADY there is a new appreciation for the value of this purest and choicest Concord, fresh from the vine. For in each glass are the health-giving qualities of the fruit. Use Welch's daily for health:

Strict adherence to highest quality—Welch Quality is maintained makes this the ideal "fruit juice" for the Sacrament.

Welch Fruit Juice Company, Westfield, N.Y.

ONE HUNDRED AND FORTY-SIXTH  
SESSION

## MINUTES

OF THE

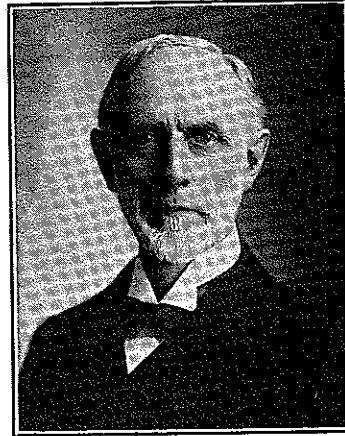
# BALTIMORE ANNUAL CONFERENCE

METHODIST EPISCOPAL CHURCH

OFFICIAL JOURNAL

1930

## JOEL BROWN



The seventy-ninth session of the Baltimore Annual Conference of the Methodist Episcopal Church opened on March 4, 1863, in Georgetown, D. C. Bishop Matthew Simpson presided.

It was a time of grievous trouble in Church and State. The Country had been in the throes of a bloody civil war for nearly two years and was destined to continue the fearful strife for two years longer. The war was preceded by a long period of anti-slavery agitation. One cannot read the journal of our first Bishop, Francis Asbury, without noting how that great soul was stirred to its very depths by the condition of the "poor Africans" as he called them; how eager he was to carry the message of salvation to them and, not only to ameliorate their condition, but to free them from slavery.

This spirit seemed to pervade the Methodist Episcopal Church throughout the entire connection. Every General Conference for

seventy-six years, from 1784, had asked the question, "What shall be done for the extirpation of the evil of Slavery?" Many rules and regulations had been made from time to time to keep the traveling ministry free from this evil and to secure the manumission of all slaves owned by members of our Church.

Gradually the anti-slavery sentiment grew more and more pronounced in the northern Conferences, while in the South, where Methodism was doing a marvelously great work among both masters and slaves, an antagonistic and defensive spirit was engendered.

In 1844 came the great division, peacefully agreed upon by a plan adopted by the General Conference of that year. From this time onward, however, slavery little by little became a political question and at length a dominating issue in national politics. It divided the old Whig and Democratic parties, forced new alignments and brought into being the Republican party.

In all those controversial times the Conferences in Maryland, Virginia, Kentucky and Tennessee, the border slaveholding states, were greatly agitated and divided; but in the main the Methodists of those Conferences held fast their allegiance to the original branch of our Church. In 1860, however, our General Conference at Buffalo enacted a new chapter on slavery, which, had it been carried out, would have expelled every member of the Church who held slaves and did not manumit them. This produced intense excitement and consternation throughout the border Conferences. When therefore the Baltimore Conference met in Staunton, Virginia, on March 4, 1861, its members during an arduous twelve-day session, passed reports, preambles, resolutions and protests which in effect committed the Conference to a course of action almost sure to lead to a separate and independent organization. This was agreed to by a large majority. A minority of thirty members were permitted to put on record a protest, which while entirely agreeing with the majority as to the grievances, objected strenuously to the mode by which it was proposed to remedy those grievances. A few appear not to have voted at all.

The Conference adjourned on March 25. The ink of its Journal was hardly dry, when on the 12th day of April, 1861, the Confederates fired on the flag, Fort Sumter surrendered and the Civil War was begun.

Pursuant to adjournment the Conference met in Light Street Church, Baltimore, March 9, 1862. Two opposing Armies lay between Baltimore and the preachers stationed in Virginia, so that out of 165 members only 59 were present. Bishop Janes presided. Among those present were the golden-mouthed Thomas Sewal; the sweet spirited William Hamilton; the statesmanlike N. J. B. Morgan; Lyttleton F. Morgan, a great preacher and Tillotson A. Morgan, the revivalist; also John Bear, James A. McCauley, William B. Edwards, John Lanahan, William Krebs, S. V. Blake and B. Newton Brown. These were the leading men who in those disastrous times saved Baltimore Methodism, reorganized its broken columns and kept its people and preachers loyal to the Methodist Episcopal Church.

It w  
and high  
permissi  
County,  
cultured  
lawyer.  
offered h  
and unit  
of the m  
furnished  
ligence l  
Christ.  
ment sac  
the Met  
that sch  
his death  
"Th  
General  
successfu  
lectual a  
far as ou  
and espe  
who may  
He l  
and regu

Whi  
ville Chu  
followed  
Mt. Verr  
the Civil  
of learni  
know, br

In 1  
Being a  
often use  
disgraced

His  
Circuit w  
again ass  
Circuit.  
charge of  
felt the r

In 18  
At the sa  
1872  
vary), An  
his first S  
his fath  
Street M  
1873 and  
marriage  
of Mr. W  
wife and  
Leulah K

The  
was Past  
numerary  
1886 at E  
Chapel, V  
was again  
His last C  
shack, bu

In 19  
of the Qu

enty-ninth session of the Baltimore Conference of the Methodist Church opened on March 4, 1863, in town, D. C. Bishop Matthew resided.

time of grievous trouble in Church

The Country had been in the bloody civil war for nearly two years destined to continue the fearful two years longer. The war was by a long period of anti-slavery. One cannot read the journal of our p, Francis Asbury, without noting great soul was stirred to its very condition of the "poor Africa called them; how eager he was to message of salvation to them and, to ameliorate their condition, but from slavery.

rit seemed to pervade the Methodist Church throughout the entire . . . Every General Conference for tion, "What shall be done for the d regulations had been made from from this evil and to secure the our Church.

more and more pronounced in the Methodism was doing a marvelously antagonistic and defensive spirit was

agreed upon by a plan adopted by his time onward, however, slavery ngth a dominating issue in national parties, forced new alignments and

ences in Maryland, Virginia, Kenstates, were greatly agitated and e Conferences held fast their allegi-0, however, our General Conference rich, had it been carried out, would held slaves and did not manumit onsternation throughout the border ifference met in Staunton, Virginia, ; twelve-day session, passed reports, ect committed the Conference to a ate and independent organization. ty of thirty members were permitted agreeing with the majority as to the 7 which it was proposed to remedy d at all.

The ink of its Journal was hardly Confederates fired on the flag, Fort in.

t in Light Street Church, Baltimore, ween Baltimore and the preachers ers only 59 were present. Bishop e golden-mouthed Thomas Sewal; manlike N. J. B. Morgan; Lyttleton Morgan, the revivalist; also John ls, John Lanahan, William Krebs, ere the leading men who in those eorganized its broken columns and odist Episcopal Church.

It was in such a time as this that Joel Brown, a young gentleman of fine courage and high breeding, presented himself at the bar of the Baltimore Conference and asked permission to enter its ranks. He was born September 1, 1839, in Queen Anne County, Maryland. His parents, Madison and Ella Fasset Brown, were refined and cultured people of the old school and devout Christians. Mr. Brown was a learned lawyer. For family reasons he declined an appointment as Federal Judge in Kansas, offered by President Buchanan. Very early in life Joel gave his heart to the Lord and united with the Centerville Methodist Episcopal Church. He made diligent use of the means of grace afforded by his Church and of the educational opportunities furnished by the County. His developing Christian character and his growing intelligence led his Pastor and Church to believe he would make a good minister of Jesus Christ. Accordingly on June 15, 1858, he was given an exhorter's license, a document sacredly preserved to this day. About the same time he became a student in the Methodist General Biblical Institute at Concord, New Hampshire. Leaving that school in 1860 he received the following commendation, retained to the day of his death in the original faded envelope, as one of his most treasured possessions.

"This certifies that Mr. Joel Brown has been a regular member of the Methodist General Institute in Concord, N. H.: that he has been a diligent and eminently, successful scholar: that his mind is of a high order fitting him for the highest intellectual acquisitions: that he has ever demeaned himself as a true gentleman, as far as our knowledge extends: that he has endeared himself to all in the institution, and especially to the teachers: that we can and do commend him in all regards to any who may inquire concerning him.

He has passed through two years of his professional course and leaves us in good and regular standing, with our best wishes, and our sincere friendship. June 14, 1860.

JOHN W. MERSILL, Chairman of the Faculty"

While at Concord, February 4, 1860, the Quarterly Conference of the Centerville Church granted him Local Preacher's license. His return from Concord was followed by a brief sojourn in Baltimore, where he joined the Charles Street (now Mt. Vernon Place) Sunday School. Later he entered the University of Virginia, but the Civil War broke out and his hopes of an educational career at this famous school of learning were blasted. What further effort he made in scholarly pursuits we do not know, but we may be sure he was not idle.

In 1863, however, he applied for admission into the Baltimore Conference. Being a southerner he was first held up, but was finally admitted on trial. He often used to say with a twinkle in his beautiful eyes, "The preachers felt themselves disgraced in receiving me."

His first appointment was as Junior Preacher on the grand old Baltimore Circuit with Christopher Parkinson as preacher in charge. To this work he was again assigned in 1864. The next two years found him the Junior on West River Circuit. In 1867, Fayette Street Church, then strong and prosperous under the charge of that devout, simple-hearted and scholarly gentleman, William B. Edwards, felt the need of an assistant pastor and Joel Brown was named for that post.

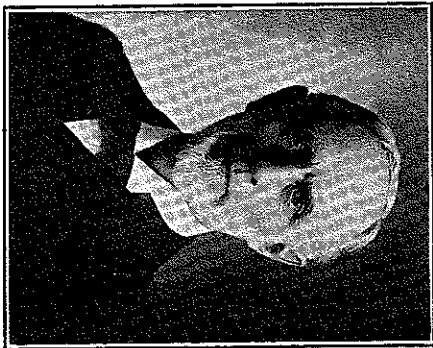
In 1868 and 1869 he was stationed at Laurel and in 1870 and 1871 at Catonsville. In 1872 his appointment was at Cross Street Mission (now Bennett Memorial). At the same Conference, N. J. B. Morgan was assigned to First Church (now Calvary), Annapolis. Dr. Morgan was stricken with his death sickness in his pulpit on his first Sunday at Annapolis and died in a few days of pneumonia at the residence of his father-in-law, Judge William H. Baldwin. Joel Brown was taken from Cross Street Mission and appointed to the vacant pulpit for the rest of the year. The years 1873 and 1874 found him at Lutherville. On February 16, 1875, he was united in marriage to Miss J. Anna Adams, a member of Fayette Street Church and daughter of Mr. William Adams. This estimable lady made him a faithful and affectionate wife and helpmeet for 55 years and survives him with their three daughters, Misses Leulah K., Anna Lee, and Charlotte Madison.

The first Church served after his marriage was Woodberry, 1875-78. In 1878 he was Pastor of Centre Street Church, Cumberland, and in 1879 he took the supernumerary relation. From 1880-82 he was at Govans; 1883-85 on Hereford Circuit; 1886 at Exter Street; 1887-90, Columbia Avenue. From 1890 to 95 he served Union Chapel, Washington; from 1895-1900 Westminster; in 1900 Frederick; in 1901 he was again supernumerary. In 1902 and 1903 at Lutherville; 1904-08 Mt. Washington. His last Charge was Boundary Avenue, 1908-12. Here he found an almost hopeless shack, but left a beautiful stone Church with a manageable debt upon an enlarged lot.

In 1912 Dr. Brown asked to be retired and became a useful and honored member of the Quarterly Conference of Mt. Vernon Place Church.



## JOEL BROWN



The seventy-ninth session of the Baltimore Annual Conference of the Methodist Episcopal Church opened on March 4, 1863, in Georgetown, D. C. Bishop Matthew Simpson presided.

It was a time of grievous trouble in Church and State. The Country had been in the throes of a bloody civil war for nearly two years and was destined to continue the fearful strife for two years longer. The war was preceded by a long period of anti-slavery agitation. One cannot read the Journal of our first Bishop, Francis Asbury, without noting how that great soul was stirred to its very depths by the condition of the "poor Africans" as he called them; how eager he was to carry the message of salvation to them and, not only to ameliorate their condition, but to free them from slavery.

This spirit seemed to pervade the Methodist Episcopal Church throughout the entire connection. Every General Conference for seventy-six years, from 1784, had asked the question, "What shall be done for the extirpation of the evil of Slavery?" Many rules and regulations had been made from time to time to keep the traveling ministry free from this evil and to secure the manumission of all slaves owned by members of our Church.

Gradually the anti-slavery sentiment grew more and more pronounced in the northern Conferences, while in the South, where Methodism was doing a marvellously great work among both masters and slaves, an antagonistic and defensive spirit was engendered.

In 1844 came the great division, peacefully agreed upon by a plan adopted by the General Conference of that year. From this time onward, however, slavery little by little became a political question and at length a dominating issue in national politics. It divided the old Whig and Democratic parties, forced new alignments and brought into being the Republican party.

In all those controversial times the Conferences in Maryland, Virginia, Kentucky and Tennessee, the border slaveholding states, were greatly agitated and divided; but in the main the Methodists of those Conferences held fast their allegiance to the original branch of our Church. In 1860, however, our General Conference at Buffalo enacted a new chapter on slavery, which had it been carried out, would have expelled every member of the Church who held slaves and did not manumit them. This produced intense excitement and consternation throughout the border Conferences. When therefore the Baltimore Conference met in Staunton, Virginia, on March 4, 1861, its members during an arduous twelve-day session, passed reports, preambles, resolutions and protests which in effect committed the Conference to a course of action almost sure to lead to a separate and independent organization. This was agreed to by a large majority. A minority of thirty members were permitted to put on record a protest, which while entirely agreeing with the majority as to the grievances, objected strenuously to the mode by which it was proposed to remedy those grievances. A few appear not to have voted at all.

The Conference adjourned on March 25. The ink of its Journal was hardly dry, when on the 12th day of April, 1861, the Confederates fired on the flag. Fort Sumter surrendered and the Civil War was begun.

Pursuant to adjournment the Conference met in Light Street Church, Baltimore, March 9, 1862. Two opposing Armies lay between Baltimore and the preachers stationed in Virginia, so that out of 165 members only 59 were present. Bishop James presided. Among those present were the golden-mouthed Thomas Sewal; the sweet spirited William Hamilton; the statesmanlike N. J. B. Morgan; Lytleton F. Morgan, a great preacher and Titlison A. Morgan, the revivalist; also John Bear, James A. McCauley, William B. Edwards, John Lanahan, William Krebs, S. V. Blake and B. Newton Brown. These were the leading men who in those disastrous times saved Baltimore Methodistism, reorganized its broken columns and kept its people and preachers loyal to the Methodist Episcopal Church.

It was in such a time as this that Joel Brown, a young gentleman of fine courage and high breeding, presented himself at the bar of the Baltimore Conference and asked permission to enter its ranks. He was born September 1, 1839, in Queen Anne County, Maryland. His parents, Madison and Ella Fasset Brown, were refined and cultured people of the old school and devout Christians. Mr. Brown was a learned lawyer. For family reasons he declined an appointment as Federal Judge in Kansas, and united with the Centerville Methodist Episcopal Church. He made diligent use of the means of grace afforded by his Church and of the educational opportunities furnished by the County. His developing Christian character and his growing intelligence led his Pastor and Church to believe he would make a good minister of Jesus Christ. Accordingly on June 15, 1858, he was given an exhorter's license, a document sacredly preserved to this day. About the same time he became a student in that school in 1860 he received the following commendation, retained to the day of his death in the original faded envelope, as one of his most treasured possessions.

"This certifies that Mr. Joel Brown has been a regular member of the Methodist General Institute in Concord, N. H.; that he has been a diligent and eminently successful scholar; that his mind is of a high order fitting him for the highest intellectual acquisitions; that he has ever demeaned himself as a true gentleman, as far as our knowledge extends; that he has endeared himself to all in the institution, and especially to the teachers; that we can and do commend him in all regards to any who may inquire concerning him.

He has passed through two years of his professional course and leaves us in good and regular standing, with our best wishes, and our sincere friendship. June 14, 1860. JOHN W. MERRILL, Chairman of the Faculty"

While at Concord, February 4, 1860, the Quarterly Conference of the Centerville Church granted him Local Preacher's license. His return from Concord was followed by a brief sojourn in Baltimore, where he joined the Charles Street (now Mr. Vernon Place) Sunday School. Later he entered the University of Virginia, but the Civil War broke out and his hopes of an educational career at this famous school of learning were blasted. What further effort he made in scholarly pursuits we do not know, but we may be sure he was not idle.

In 1863, however, he applied for admission into the Baltimore Conference. Being a southerner he was first held up, but was finally admitted on trial. He often used to say with a twinkle in his beautiful eyes, "The preachers felt themselves disgraced in receiving me."

His first appointment was as Junior Preacher on the grand old Baltimore Circuit with Christopher Parkinson as preacher in charge. To this work he was again assigned in 1864. The next two years found him the Junior on West River Circuit. In 1867, Fayette Street Church, then strong and prosperous under the charge of that devout, simple-hearted and scholarly gentleman, William B. Edwards, felt the need of an assistant pastor and Joel Brown was named for that post.

In 1868 and 1869 he was stationed at Laurel and in 1870 and 1871 at Catonsville. At the same Conference, N. J. B. Morgan was assigned to First Church (now Calvary), Annapolis. Dr. Morgan was stricken with his death sickness in his pulpit on his first Sunday at Annapolis and died in a few days of pneumonia at the residence of his father-in-law, Judge William H. Baldwin. Joel Brown was taken from Cross Street Mission and appointed to the vacant pulpit for the rest of the year. The years 1873 and 1874 found him at Lutherville. On February 16, 1875, he was united in marriage to Miss J. Anna Adams, a member of Fayette Street Church and daughter of Mr. William Adams. This estimable lady made him a faithful and affectionate wife and helpmeet for 55 years and survives him with their three daughters, Misses Leulah K., Anna Lee, and Charlotte Madison.

The first Church served after his marriage was Woodberry, 1875-78. In 1878 he was Pastor of Centre Street Church, Cumberland, and in 1879 he took the supernumerary relation. From 1880-82 he was at Govans; 1883-85 on Hensford Circuit; 1886 at Exter Street; 1887-90, Columbia Avenue. From 1890 to 85 he served Union Chapel, Washington; from 1895-1900 Westminster; in 1900 Frederick; in 1901 he was again supernumerary. In 1902 and 1903 at Lutherville; 1904-08 Mt. Washington. His last charge was Boundary Avenue, 1908-12. Here he found an almost hopeless shack but left a beautiful stone Church with a manageable debt upon an enlarged lot. In 1912 Dr. Brown asked to be retired and became a useful and honored member of the Quarterly Conference of Mt. Vernon Place Church.

It was in such a time as this that Joel Brown, a young gentleman of fine courage and high breeding, presented himself at the bar of the Baltimore Conference and asked permission to enter its ranks. He was born September 1, 1839, in Queen Anne County, Maryland. His parents, Madison and Ella Fasset Brown, were refined and cultured people of the old school and devout Christians. Mr. Brown was a learned lawyer. For family reasons he declined an appointment as Federal Judge in Kansas, offered by President Buchanan. Very early in life Joel gave his heart to the Lord and united with the Centerville Methodist Episcopal Church. He made diligent use of the means of grace afforded by his Church and of the educational opportunities furnished by the County. His developing Christian character and his growing intelligence led his Pastor and Church to believe he would make a good minister of Jesus Christ. Accordingly on June 15, 1858, he was given an exporter's license, a document sacredly preserved to this day. About the same time he became a student in the Methodist General Biblical Institute at Concord, New Hampshire. Leaving that school in 1860 he received the following commendation, retained to the day of his death in the original faded envelope, as one of his most treasured possessions. "This certifies that Mr. Joel Brown has been a regular member of the Methodist General Institute in Concord, N. H.: that he has been a diligent and eminently successful scholar: that his mind is of a high order fitting him for the highest intellectual acquisitions: that he has ever demeaned himself as a true gentleman, as far as our knowledge extends: that he has endeared himself to all in the institution, and especially to the teachers: that we can and do commend him in all regards to any who may inquire concerning him. He has passed through two years of his professional course and leaves us in good and regular standing, with our best wishes, and our sincere friendship. June 14, 1860. JOHN W. MERKILL, Chairman of the Faculty."

While at Concord, February 4, 1860, the Quarterly Conference of the Centerville Church granted him Local Preacher's license. His return from Concord was followed by a brief sojourn in Baltimore, where he joined the Charles Street (now Mt. Vernon Place) Sunday School. Later he entered the University of Virginia, but the Civil War broke out and his hopes of an educational career at this famous school of learning were blasted. What further effort he made in scholarly pursuits we do not know, but we may be sure he was not idle. In 1868, however, he applied for admission into the Baltimore Conference. Being a southerner he was first held up, but was finally admitted on trial. He often used to say with a twinkle in his beautiful eyes, "The preachers felt themselves disgraced in receiving me."

His first appointment was as Junior Preacher on the grand old Baltimore Circuit with Christopher Parkinon as preacher in charge. To this work he was again assigned in 1864. The next two years found him the Junior on West River Circuit. In 1867, Fayette Street Church, then strong and prosperous under the charge of that devout, simple-hearted and scholarly gentleman, William B. Edwards, felt the need of an assistant pastor and Joel Brown was named for that post. In 1868 and 1869 he was stationed at Laurel and in 1870 and 1871 at Catonsville. In 1872 his appointment was at Cross Street Mission (now Bennett Memorial). At the same Conference, N. J. B. Morgan was assigned to First Church (now Calvary), Annapolis. Dr. Morgan was stricken with his death sickness in his pulpit on his first Sunday at Annapolis and died in a few days of pneumonia at the residence of his father-in-law, Judge William H. Baldwin. Joel Brown was taken from Cross Street Mission and appointed to the vacant pulpit for the rest of the year. The years 1873 and 1874 found him at Lutherville. On February 16, 1875, he was united in marriage to Miss J. Anna Adams, a member of Fayette Street Church and daughter of Mr. William Adams. This estimable lady made him a faithful and affectionate wife and helpmeet for 55 years and survives him with their three daughters, Misses Leulah K., Anna Lee, and Charlotte Madison.

The first Church served after his marriage was Woodberry, 1875-78. In 1878 he was Pastor of Centre Street Church, Cumberland, and in 1879 he took the supernumerary relation. From 1880-82 he was at Covans; 1883-85 on Hereford Circuit; 1886 at Exter Street; 1887-90, Columbia Avenue. From 1890 to 95 he served Union Chapel, Washington; from 1895-1900 Westminster; in 1900 Frederick; in 1901 he was again supernumerary. In 1902 and 1903 at Lutherville; 1904-08 Mt. Washington. His last charge was Boundary Avenue, 1908-12. Here he found an almost hopeless shack, but left a beautiful stone Church with a manageable debt upon an enlarged lot. In 1912 Dr. Brown asked to be retired and became a useful and honored member of the Quarterly Conference of Mt. Vernon Place Church.

of the Baltimore, the preachers, the flag, Fort I was hardly ed to remedy organization, reference to a assessed reports, on, Virginia, the border Street Mission and appointed to the vacant pulpit for the rest of the year. The years 1873 and 1874 found him at Lutherville. On February 16, 1875, he was united in marriage to Miss J. Anna Adams, a member of Fayette Street Church and daughter of Mr. William Adams. This estimable lady made him a faithful and affectionate wife and helpmeet for 55 years and survives him with their three daughters, Misses Leulah K., Anna Lee, and Charlotte Madison.

the first Church served after his marriage was Woodberry, 1875-78. In 1878 he was Pastor of Centre Street Church, Cumberland, and in 1879 he took the supernumerary relation. From 1880-82 he was at Covans; 1883-85 on Hereford Circuit; 1886 at Exter Street; 1887-90, Columbia Avenue. From 1890 to 95 he served Union Chapel, Washington; from 1895-1900 Westminster; in 1900 Frederick; in 1901 he was again supernumerary. In 1902 and 1903 at Lutherville; 1904-08 Mt. Washington. His last charge was Boundary Avenue, 1908-12. Here he found an almost hopeless shack, but left a beautiful stone Church with a manageable debt upon an enlarged lot. In 1912 Dr. Brown asked to be retired and became a useful and honored member of the Quarterly Conference of Mt. Vernon Place Church.

For 18 years he faithfully attended public worship. He was not only a hearer of the Word, but a doer also. He chose not to "rest from his loved employ," of teaching men the way of life, but until the outbreak of the World War he taught the young Men's Bible Class. After the war some of these young men came back and giving him the glad hand of rejoicing declared that his teaching had done more toward making them good men and helping them through the trials and horrors of the war than any other aid they had received. Thus this quiet unostentatious service, noted by few, but known by him in whose name it was given received a reward in this life. All like services shall in the life to come shine as the brightness of the firmament and as stars forever. One who may have observed the life of Dr. Brown may well believe that this episode is but a sample of his work throughout life, and that when the history of redeemed souls shall be made known, uncounted numbers from half a hundred communities of the Baltimore Conference will add luster to his crown of rejoicing.

Another beautiful incident in connection with Dr. Brown's relation to Mt. Vernon Place Church shall be told by Dr. Burgan, his District Superintendent:

"On the 90th Anniversary of Dr. Joel Brown's birthday, September 1, 1929, which happened to be Sunday, Mt. Vernon Place Church very beautifully recognized the occasion. In the absence of Dr. Olsen, who was in Europe, I occupied the pulpit as District Superintendent. At the close of the service the congregation was invited to the Blue and Grey Room, where Mr. Harry L. Price on behalf of the Church presented to Dr. Brown in a very fitting way a basket of flowers. Addresses of felicitation were made by several members of the Official Board and by myself to which Dr. Brown responded. Dr. Brown spoke of this event as one of the beautiful experiences of his life."

Dr. Brown would disclaim being classed as a great preacher. But if an intelligent comprehension of the Sacred Scriptures, if a heart warmed, and a life fashioned, by the truth as it is in Jesus, if a clear and understandable presentation and an earnest enforcement of the glad tidings of salvation, if a faithful followup of his preaching by that tender, loving and persevering pastoral visiting for which he was everywhere known, if these make great preachers our beloved brother should be counted a great preacher.

From the pen of Dr. Frank G. Porter come these felicitous sentences:

"Slow moves the hand that writes the final word concerning Dr. Joel Brown, the oldest member of the Baltimore Conference, who crossed the white line of his ninetieth birthday, September 1, 1929, the light shining more and more unto the perfect day when weary-eyed he fell on sleep, April 17, 1930. Sixty and seven years he was a faithful minister of the glorious Gospel, serving in 18 Charges, in all five Districts, manifesting perfect fidelity and kind feeling in order to bring honor to the teaching of our Savior God in all things.

He believed the Gospel that he preached and found it sufficient for him and for every man. From the day that he stepped forth into the ministry he kept his engagements and as his brethren knew always wished to do his work on time. He took his share in all the duties and activities of the Conference. He's rare judgment keeping him in high office to the end. He was President of the Board of Trustees of the Education Fund of the Baltimore Conference. Member of the Board of Directors and of the Investment Committee of the Preachers Fund Society, while only last year he resigned as treasurer of the Trustees of the Baltimore Conference, having served sixteen years. But above all this he sweetly kept intact the securities of the Faith with Jesus the lover of his soul.

He stood for all that was clean and noble and was ever a light toward which his brethren looked. They saw in him the gentleness and consideration of Jesus Christ. They knew him as a man hightoned, attractive and beloved with peace supreme, kept without break or blame till the arrival of our Lord."

The Western Maryland College honored itself by conferring upon Dr. Brown the degree of Doctor of Divinity. His brethren honored the Baltimore Conference by electing him a delegate to the General Conference of 1900 which met at Chicago.

His funeral was held at his late residence in Baltimore, on April 19. The services were conducted by his Pastor, Oscar T. Olsen, assisted by H. W. Burgan, F. R. Bayley, R. W. H. Weech and C. W. Baldwin. The writer of this altogether inadequate memoir, at the request of Dr. Brown's family read all the lines of Charles Wesley's greatest hymn:

"Jesus Lover of My Soul  
Let Me to Thy Bosom Fly."

orship. He was not only a hearer of  
from his loved employ, "of teaching  
the World War he taught the young  
young men came back and giving  
his teaching had done more toward  
gh the trials and horrors of the war  
this quiet unostentatious service,  
e it was given received a reward in  
ome shine as the brightness of the  
ave observed the life of Dr. Brown  
le of his work throughout life, and  
e made known, uncounted numbers  
re Conference will add luster to his

with Dr. Brown's relation to Mt.  
an, his District Superintendent:  
wn's birthday, September 1, 1929,  
Church very beautifully recognized  
was in Europe, I occupied the pulpit  
service the congregation was invited  
Price on behalf of the Church pre-  
et of flowers. Addresses of felicita-  
1 Board and by myself to which Dr.  
t as one of the beautiful experiences

a great preacher. But if an intelli-  
heart warmed, and a life fashioned,  
andable presentation and an earnest  
faithful followup of his preaching by  
siting for which he was everywhere  
d brother should be counted a great

these felicitous sentences:  
word concerning Dr. Joel Brown, the  
o crossed the white line of his nine-  
more and more unto the perfect  
930. Sixty and seven years he was a  
in 18 Charges, in all five Districts,  
order to bring honor to the teaching

d found it sufficient for him and for  
into the ministry he kept his engage-  
o do his work on time. He took his  
rence. He's rare judgment keeping  
nt of the Board of Trustees of the  
Member of the Board of Directors  
hers Fund Society, while only last  
the Baltimore Conference, having  
tly kept intact the securities of the

d was ever a light toward which his  
and consideration of Jesus Christ.  
e and beloved with peace supreme,  
our Lord."

If by conferring upon Dr. Brown the  
nored the Baltimore Conference by  
ice of 1900 which met at Chicago.  
Baltimore, on April 19. The services  
assisted by H. W. Burgan, F. R.  
The writer of this altogether inade-  
family read all the lines of Charles

ly."

"There with all souls who die in the Lord we leave our brother and we turn with the assurance of faith to our daily tasks and to pursue the upward path that leads to the heavenly reunion."

"They say he died. It seemed to me,  
That after hours of pain and strife,  
He slept one evening peacefully  
And woke to everlasting life."

CHARLES W. BALDWIN

CHARLES EDWARD SMITH



Charles Edward Smith was born in Indiana, August 6, 1883, but moved in 1884 to Western Kansas. His parents at his birth dedicated him to the Christian ministry. When twelve years of age, he joined the Church and undertook, early, the task of preparation for the ministry. He earned the money by which his education was obtained.

The three men, besides the godly home-folks, who influenced his beginnings, were Bishop Hughes, Bishop Birney and the Rev. E. E. Gunckel, who was his boyhood Pastor. These factors were his, and early aided him to make the decision for his life work: a godly home, good friends in the Church, and a rural environment. He was a son of the farm, sunrise and sunset, springtime and harvest, bird lore, and all the wonder which comes to life in first hand contact with nature were his. Only they who are steeped in its lore, are aware how much of divinity is theirs in these rural settings.

The Kansas Wesleyan Alumni Association Magazine says of his school days: "Active in student activities, he held an honored place on the Wesleyan campus, for it is here that we remember him and those of us who worked with him cherish this memory. In debate and in various campus organizations he held a high place. In the Young People's work of the Church he was ever active.

"The characteristics which marked Charles Edward Smith in college were carried with him throughout his after years. He was refined and perfectly controlled at all times. Never sparing himself, he put all his energy into whatever he undertook. His charming personality and sweet spirit, caused him to be admired by people, and friends he made wherever he went. His was a natural dignity, a dignity which made him an example among his fellow students and associates. He was literary in taste; his command of good English was noted and admired by his college friends, and his masterly preaching ability was a source of help to those to whom he administered."

In 1915 he graduated from Boston University at the head of his class, and the same year came to the Baltimore Annual Conference.

His first pastorate was at Leonardtown, where the Maryland Pilgrims of the Ark and Dove set up their colony, but where Methodism has never greatly flourished. His appointments in order thereafter were: Elderslie, Homewood, Hunts Memorial, Woodberry Avenue and Glyndon. For eight months during war time, he was senior chaplain at Camp Devans, Massachusetts.

On September 13, 1918, he was married to Miss Edna Griffin, of Milton, Massachusetts, by Professor Norman E. Richardson, of Boston University. It was a happy marriage—he a loyal husband, and she a true and helpful wife, making every parsonage a real home. During these eleven years they made for themselves many friends and proved faithful servants of Christ and his Church.

At all his appointments he had good success. At Hunts and Woodberry, his work among men was notable and the adult bible classes were large and efficient.

He was a student and kept himself abreast of the thought of the day. He ranked high among the thinking younger prophets whom God has raised up to meet this difficult age. His sermons manifested wide reading without pedantry and the hearer felt his mind as well as his heart satisfied by the preacher's word.