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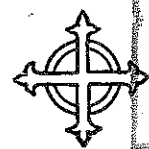
of the

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Fifty-first Session, 1919

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dy. His existence and his service
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love him,
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Mrs. S. D. Beyer, of Tyrone, and
our church at Ashland, Pa., and

Methodist church, Williamsport,
y Conference relations, and be

fore whose altar his mortality slept while his ministerial brethren paid fitting
tribute to a long and useful life. The services were in charge of District Super-
intendent Horace Lincoln Jacobs, and were participated in by M. K. Foster, B. C.
Conner, E. R. Heckman, B. H. Hart, J. S. Souser, Thomas S. Wilcox, and others.

The pallbearers were, W. J. Sheaffer, B. A. Salter, R. S. Oyler, J. V. Adams,
J. E. A. Bucke, and E. E. McKelvey.

A goodly number of his Conference brethren were present with the large number
of friends who came to say farewell to one whom they had known so well in life.

In beautiful Mound Cemetery, northwest of the city, sleeps in peaceful silence
all that is mortal of our friend and brother, and there awaits the glory of the res-
urrection morn when the dead in Christ shall rise and "we shall be like Him for we
shall see Him as He is."

We take affectionate leave of our brother. It is not forever. We shall meet
him again. Then, so let us live that it may be truly said, "They are not for God
took them" to dwell on

"That shore

Where storms are hushed; where tempests never rage.

Where angry skies and blackening seas no more

With gusty strength their roaring warfare wage.

By them its peaceful margents shall be trod,

Their home be heaven and their friend be God."

J. S. SOUSER.

JOHN W. BUCKLEY

John W. Buckley, son of Jacob and Elizabeth Buckley, was born near Mount
Union, Pa., December 11, 1832. While he was quite young the Buckley family
moved to Fort Littleton, Pa., where
his parents resided until their
death.

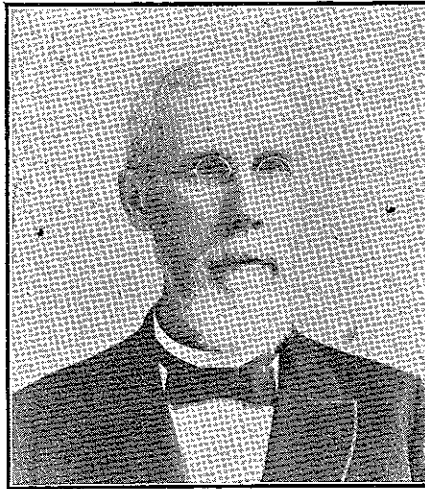
From earliest memory his fa-
ther's house was a home for Meth-
odist ministers. There being in the
neighborhood, no suitable building
in which to hold church services,
the same were frequently held in
the Buckley home. This was done
not only on account of its con-
venient location, but, also, because
of the fervent devotional spirit of
its occupants.

In the absence of the minister,
Mother or Grandmother Buckley,
conducted the religious services, in
which Rev. Buckley, then only a
boy of ten years, began to take an
active part.

Although the subject of our
sketch often told his family that
he believed that he was converted
at this time, yet, he did not pub-
licly confess Christ until September 2, 1850, at a Methodist camp meeting held
near Orbisonia, Pa. A few weeks later he was received into the church as a
probationer.

His piety was marked from the beginning, and he soon began to feel that he was
called to preach the unsearchable riches of Christ. This conviction grew upon him,
and he finally began to prepare for his life's work.

He accordingly entered the Cassville Seminary, located at Cassville, Huntingdon
County, Pa. Later he taught in this institution.



Dr. W. A. Houck and Dr. S. C. Swallow read Scripture lessons, and the sermon was preached by Dr. Ezra H. Yocum.

Dr. Yocum accompanied the family to Dunns-town, Clinton Co., the next day, where he read the service of the Church, committing the mortal remains to the earth, to await that morning when "the dead in Christ shall rise first."

He was received on trial in the East Baltimore Conference, in 1859, in session in Pine Street Church, Williamsport, Pa., and became a member of the Central Pennsylvania Conference at the time of its organization, 1869, where his membership continued until he joined the "Church of the firstborn who are enrolled in heaven."

His first appointment was to Allegheny Circuit, as junior preacher, located in the mountains of Western Maryland. It extended from a short distance beyond Hancock, Md., in the east, to Flintstone, Md., in the west, and from Chaneyville, Pa., on the north, to Oldtown, Md., on the Potomac River, on the south. The charge included sixteen appointments. Rev. Thomas H. McClure was the senior preacher.

There were few stations in those days, most of the appointment were large circuits with two preachers. The country was sparsely settled, and our people mainly were poor. Church buildings were few, and most of these were modest and inexpensive, most of the preaching places being school houses. His first Quarterly Conference voted him a salary of one hundred dollars, the usual stipend allowed a junior preacher in those days. Most of the roads travelled were mere trails of infrequent use. There were few bridges, most of the streams had to be forded.

With this slight historical background before us, do we wonder that there "were giants in those days"? No man was "attracted" to the ministry. He was "impelled" by a conscious divine call. He faced the "woe is unto me if I preach not the gospel." Only strong men could stand such testing, the only kind of men who could have made those chapters of our early Methodism, so virile and thrilling as to challenge the admiration of all posterity.

Twenty-three other young men were received into our ministry with young Polsgrove as the class of 1859. Only two of them survive at this writing, Dr. W. A. Houck, of our own Conference, and Rev. J. E. Amos, of the Baltimore Conference. And it was a matter of pardonable pride to Father Polsgrove, that he never missed a Conference roll call until he was summoned to answer the roll call up yonder. We heard him answer "present" at the roll call last year, though in feebleness extreme, and we could not help but wonder whether it might not be his last, and so it proved.

His subsequent appointments were as follows, 1860, Bellefont Circuit; 1861, Newberry; 1862, Warrior's Mark; 1863, Howard; 1864, Bedford Circuit; 1865, Bloody Run; 1866-1867, Mifflin Circuit; 1868-1870, Third Street, Williamsport; 1871, Newberry; 1872-1873, Supernumerary; 1879-1881, Catawissa; 1882-1884, Phillipsburg; 1885-1887, Milton; 1888-1890, Lincoln Street, Shamokin; 1891-1894, Lewistown; 1895-1899, Presiding Elder Juniata District; 1900, Fifth Street, Harrisburg; 1901-1902, St. Paul's, Hazleton; 1903, Supernumerary; 1904-1914, Field Agent of the American University; 1915, Retired.

From 1872 to 1878 it is noticed, he took a supernumerary relation. This was the result of a nervous breakdown. The strenuous life he lived, and the intense way he spent himself was the cause. But these were not idle days. The work that he loved led him into some pulpit on the Sabbath. His residence in Williamsport during that period brought him into close interest with the Church at Price's Chapel, as it was then called, where his zeal and leadership, on the human side, it is believed, resulted in the erection of the stately Grace church of that city.

Father Polsgrove's early life gave no promise of his entering the Christian ministry. His parents, Henry and Mary Polsgrove, were reared in the communion of another Church, where experimental religion was not taught. But later in life, through the kindness of their hearts in extending hospitality to the Methodist preachers who periodically visited and preached in their community, and where places of comfortable shelter offered them were not numerous, they became interested disciples of the strange truths preached by the people called Methodists, and

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were influenced to seek and secure the conscious blessings of pardon and peace, and afterwards united with the Methodist Episcopal Church. John was then sent to the Methodist Sunday school, where he came under those influences which shaped his whole after life.

In early childhood he came to feel the attractiveness of the Christian life, many times experiencing deep conviction, but it was not until he was sixteen years of age that he publicly surrendered to the claims of the Gospel. So deep was his conviction, and so thorough his conversion, that, as he himself said, though tempted, he never doubted his conversion.

Soon he felt the call to the Christian ministry, and showed "gifts and graces" in that direction. His parents had given him the best educational advantages afforded by the district schools of those days. But they were disappointed at his expressed leanings toward the ministry. His father was a shoe manufacturer, and had intended John for a business career, expecting him to be his successor in the successful business he had established. But God ordered otherwise. The Rev. L. H. Gardner, still surviving, an honored member of the Baltimore Conference, exercised great influence over him, and led him to decide to be "obedient to the heavenly vision." He always spoke tenderly of Brother Gardner, as his ministerial father.

In order to be better fitted for the work, he entered Dickinson Seminary, at Williamsport, under the presidency of Dr. Thomas Bowman, afterward Bishop Bowman. Here he received further academic training, and was fortunate in being a member of a class organized and taught by Dr. Bowman, in practical, historical, and Biblical theology.

He afterwards taught school at Mercersburg, Pa., but his recognized call to the