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MINUTES

OF THE

ONE HUNDRED AND NINTH SESSION

OF THE

PHILADELPHIA ANNUAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

CONVENED IN

UNION M. E. CHURCH,

PHILADELPHIA, PENNA.,

MARCH 11, 1896.

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to bed as well as he had been for some time, and on
rise, "the weary wheels of life stood still," and the
the Sabbath in the vast Temple of God, and join in the
spirits where the infirmities of age are unknown.
married, his second wife being the widow of Rev. Lari
ence. She preceded him to the heavenly world more
s survive him, Josephine and Annie Carlile, both us
g a good hope of reunion with the departed in the fu

V. S. M. COOPER.

Philadelphia Conference is unprecedented. Nine
charge from the ranks—

by slowly rolling years ;
by sickness in a day,"—

trial and suffering, to the rest and reward of eternal
Rev. Solomon M. Cooper.

September 30, 1818. Fifty-two years ago his itinerant
January 15, 1896, at the seaside home of his daughter,
ark, N. J.

e in the Conference extended to twenty-eight years.
appointments: 1844, Salisbury, Md.; 1845, Princess
7, Laurel, Del.; March 9, 1848, he was married to Miss
; and during the sixteen years ensuing, we find his
charges: Snow Hill, Denton, Church Hill and Sud
a Circuit, Del.; Kent and North East, Md.; Strasburg,
mme, Md.

siding Elder of Snow Hill District, but in less than
Removing to the city of Philadelphia, after a period
City Missions and remained in this active and use
several Sunday-schools and preaching places, which
and important churches. One of these, it may be
and zeal, was in the locality now occupied by the
urch, in which the annual Conference is being enter
ce is to be presented and read.

s of mind of an unusual order. He was a deep and
and an expert in any argumentative arena. He
he discussions of the Preacher's meeting, when able
mt. He is also remembered as a very interesting
s and in revival work, and faithful as a pastor. Rev
ist doctrine and polity, and self-possession was one
er.

red life were marked by intense suffering. His faith
A slow and relentless disease—cancer—developed
onth in its deadly course, until at last, much as he
it became impossible for him to endure the singing

Through years of depression and pain he felt the need of human sympathy, always
appreciating the visits of his ministerial brethren, to whom he freely communicated his
firm faith in God, and hope of final victory in Christ Jesus. It was a signal blessing to
him, as his beloved companion had preceded him to the everlasting home above, that in
all the days of his bitter trial, he found solace and loving attention in the home of his son-
in-law, who, with a loving daughter and other devoted ones, ministered to his wants
until the mortal affliction was ended.

Three of his Conference fellow-members, residing near the place where he patiently
awaited his change, occasionally called to cheer him amid the gathering shadows; and
each of them—Revs. S. H. C. Smith, Dr. J. H. Alday and A. Wallace participating in
appropriate funeral services at Asbury Park. The remains were then conveyed to Phila-
delphia, where further memorial services at the Arch Street M. E. Church were largely
attended by ministers and people of the city, under the direction of Rev. Dr. S. W.
Thomas.

His departure removed from our midst one of the conspicuous figures that did much
to determine the character and work of our Church in the territory named during the
middle of this century. The fathers are passing over, but the fruits of their toil shall
live and flourish forever.

The interment took place in the Ministers' section of Mount Moriah Cemetery.

REV. GEORGE CUMMINS.

The Rev. George Cummins was born in Portadown, county Armagh, Ireland, March
17, 1834. He was born into the Kingdom of God in the year 1850, at Blackwoodtown,
New Jersey, and was licensed to preach the Gospel of Christ by the Quarterly Confer-
ence of Mount Salem Methodist Episcopal Church, near Wilmington, Del., in 1853; the
Rev. William Mullin being the pastor. He was admitted on trial in the Philadelphia
Annual Conference, at the session of 1857, and continued a faithful laborer in his Lord's
vineyard until his lamented death, which occurred September 24, 1895.

His ministerial appointments were as follows: 1857, Strasburg, Pa.; 1858,
Quantico, Md.; 1859-60, Accomac, Va.; being removed during 1860, and appointed
preacher-in-charge at Salisbury, Md.; 1861, Cherry Valley, Pa.; 1862-3, Bridesburg,
Phila.; 1864-5, Bethlehem; 1866, Waynesburg (now Honeybrook); 1867-8, Oak street,
Norristown; 1869-71, St. John's, Phila.; 1872-4, Salem, Phila.; 1875-6, West Chester;
1877-80, Presiding Elder of Susquehanna District; 1881-3, Mariners' Bethel, Phila.;
1884-90, Philadelphia City Missions; 1891-3, East Montgomery Avenue, Phila.; 1894,
Ebenezer, Phila.; 1895, Oxford, Pa., where he ended his earthly labors.

On April 16, 1861, he was united in marriage to Miss S. J. Parks, the Rev. Charles
Hill performing the ceremony; and for more than thirty-four years she was the faithful
and affectionate sharer of his toils and his successes, and now waits a little longer, ere
she goes to share his reward.

George Cummins was no ordinary man. His robust and manly physical frame was
the fitting embodiment of a robust and manly intellect, and a pure and noble soul. He
was a diligent student, a profound and able theologian, and an earnest and successful
laborer for Christ. As a preacher, he ranked far above mediocrity, and often rose to the
plane of eloquence, especially when addressing the multitudes on the camp ground. He
was clear in statement, logical in argument, apt in scriptural quotation, and moving in
appeal. Many were brought to Christ under his ministry.

He was deeply interested in all the aggressive and progressive work of the Church of God, especially in the war against the drink evil. His tongue was never silent when a word needed to be spoken for the cause of Total Abstinence, nor his hands idle, when work was to be done, or a vote to be cast against the deadly drink.

Brother Cummins was a man of the highest type of manliness; an humble and consistent Christian, a loyal but broad-minded Methodist, a faithful and orthodox preacher, an industrious and useful pastor, and a successful worker in the vineyard of the Lord. He was an able, useful and influential Presiding Elder; and a laborious and faithful delegate from his Conference to the General Conference of 1880, in which he served effectively on the Standing Committee on Missions, and that on Freedmen and Southern Work.

His death came as a surprise to most of his ministerial brethren, who believed that there were yet before him years of useful service to the Church, and to the people of his last charge, who expected great results from his work among them. It came too soon for the completion of the work of earth, but not too soon for the rewards of Heaven.

He died September 24, 1895. His funeral services at Oxford, September 27, were conducted by Rev. F. B. Lynch, Presiding Elder, assisted by Rev. A. P. Hutchinson, pastor of the U. P. Church of Oxford, and Rev. W. Barrows, of the Baptist Church, and by Revs. T. Kirkpatrick, W. W. Cookman, A. M. Wiggins, M. Barnhill, G. Alcorn, G. W. Maclaughlin, J. H. Royer, A. N. Millison and F. M. Brady. He was buried at Mount Moriah Cemetery on September 28, the services at the grave being conducted by Revs. F. B. Lynch, S. W. Thomas, A. M. Wiggins and R. W. Humphriss.

"He rests from his labors and his works do follow him."

JAMES HEPBURN HARGIS.

The year 1895-96 will long be remembered throughout the Philadelphia Conference as one of great mortality. Among the nine names appended to the disciplinary question: "Who have died?" there will be three who died on the field of battle, "with helmet and armor bright, and cheek unblanched with fear," filling the one position among preachers, that of pastors in the active work: one as Presiding Elder, the other two as preachers in charge. At the last Conference they were with us, received their appointments and went out, as we all believed fully equipped—physically, mentally, morally, spiritually—to labor and to wait. They were soldiers armed with the whole armor of God, and like an army intending occupation they were sowers and reapers, carrying with them seed baskets and sickles. James Hepburn Hargis, one of the three, was born at Fairmount, Md., May 2, 1847, and died at his home in Germantown, Philadelphia, August 8, 1895. His father was the Rev. James Hargis who died in 1863 in the 60th year of his age, after a ministry of twenty-six years, spent entirely on the Snow Hill District, that resulted in the salvation of hundreds who adhered to the doctrines and denominational peculiarities of his Church with unyielding tenacity, made beautiful by uncompromising piety and fervent Christian zeal. A year or two before his death, meeting socially one of his ministerial brethren, in reply to the question, "How are you this morning?" he answered, "Poor and needy, weak and wounded, sick and sore." How like the son!

The Annual Minutes of the year 1863 says of Father Hargis that, though deprived by circumstances of early educational advantages, yet his preaching proved the Gospel as preached by him to be the power of God unto salvation.