

the chief instruments in its holy triumphs. His zeal led him beyond his strength, and his health failed. He rested for a time, and resumed his toils; but soon he was painfully convinced that he could itinerate no longer; and, as was then the usage, he located, marrying and settling himself on Holston, near three miles above Strawberry Plains, Tennessee. Here he labored hard with his own hands, fearing, as he was heard to say, that he and his family would come to want, although his temporal circumstances were far from being gloomy. His wife dying within a few years, he married a pious, intelligent lady at Strawberry Plains, where he lived many years, laboring as health would allow, preaching until, by request of his travelling brethren, he reentered the travelling connection in Holston Conference. He was appointed Presiding Elder of the Knoxville District, but could undergo its toils and labors but one year. He was then stationed in Abingdon, Virginia, which station he filled one year, with great satisfaction to the people, and not without some indications of success. At the close of that year, he felt satisfied that he could be as useful to the Church, controlling his own movements, as he could be under the stationing authority of the Church. Being quite feeble in health, he returned to his homestead at the Plains, the Conference granting him a superannuated relation, which he retained to the day of his death. Some eight years after this, his second wife died. He married the third time, and settled near Abingdon, Virginia, where he closed his protracted labors. About the 1st of December, 1855, he was so feeble that he was mostly confined to his bed, being able to sit up at times only. He talked frequently about his departure, and seemed fearful of only one thing—that he might be too anxious to depart. He was fearful of grieving the Spirit, by being too anxious about that thing. He said, "The grave is a quiet resting-place, death is a pleasant sleep;" for he was weary of life's long labors. The last connected discourse he made was the following: "If I had my time to go over, I would preach differently from what I have. I would preach more about eternity: I would strive to keep eternity always before the minds of my people. What is time but a vapor? Eternity is all!" To the last, he would make broken remarks as to his peace and confidence in Jesus. Dying without pain, he breathed his last on the holy Sabbath, half-past ten o'clock, P. M., Feb. 3, 1856.

GEORGE EGIN was born May 22d, 1782, near Newtown Stuart, in Tyrone county, Ireland. When about fifteen years of age, he was awakened to a sense of his condition as a sinner in a Methodist class-meeting; and, though previously prejudiced against the Methodists, he united himself with that people. About

six months afterwards he was happily converted to God when alone on his father's farm. Soon after this period he was appointed a class-leader, and authorized to exhort. At the age of twenty-two years, he was licensed to preach. For some five or six years he preached in his native country, and then came to America. In the year 1811, he was admitted into the Western Conference on trial, at a session held at Cincinnati, Ohio. From that time to the day of his death, a period of forty-five years, Brother Ekin was in the travelling connection, and, except some five or six of the last years of his life, was effective. As a minister, Brother Ekin possessed respectable talents, and employed them to their utmost in bringing souls to Christ, building up the Church, and promoting the glory of God. It may be said in truth, "In labors he was abundant," and God's blessing was with him. As a Christian, Brother Ekin was regarded by all who knew him, and especially by those who knew him best, as being one of our best and most pious men. He was satisfied with his conversion and consecration to God, happy in communion with Heaven, firm in his attachments to the Church of his choice, unwavering in his efforts to do good, and ever "strong in faith, giving glory to God." Brother Ekin was emphatically a working man; and his views of ministerial duties and obligations were such, and his zeal for souls and his Divine Master so strong and ardent, as led him not only to preach faithfully and constantly, but also to use all the means and institutions within his compass for the accomplishment of the ends proposed by the Christian ministry. Nor did he labor in vain. God blessed his labors most signally and abundantly. It is stated that upwards of ten thousand persons were received by him on probation; about eight thousand souls made a profession of religion under his pastoral ministry; and it is thought that some fifteen thousand persons were baptized by him. He died very suddenly, of apoplexy, at the house of Dr. Hiesckell, Abingdon, Virginia, on the 2d of August, 1856, in the 75th year of his age. Thus passed away the venerable George Ekin, after having served the Church and his God for three-score years; and though he died without saying a single word to any of his brethren, and where there was no earthly friend to witness his sudden exit, his Christian and ministerial course was such for more than a half century before his death, as warrants the assurance that all was well with him at that trying hour, and that He who alone witnessed the death of Moses on the sacred mount, stood by our venerable brother, and conducted him, as he did the leader of Israel, to a home in heaven. Yes, we rest satisfied that our brother is reaping his reward with the sanctified in the kingdom of God on high.

ULRICH KEENER, sec, August 11th, 1802, in Georgia, and joined the Church, in the year 1827. Feeling that the do, he served the leader, and at the preach the gospel preacher one year, committed into the connection. He was ordained in 1827, and a 1829. He remained five years, and some fifteen or more, he preached the gospel, and then committed into the or 1846. About the other Keener was Indian Mission; preached to and kees, greatly to tion. The Indian lamented his declining abilities w nary; and his s experimental, a ther Keener was quite modest a tian, he was ste enforcing by ex importance of e a follower of C he died was p slow and insid perceptibly was grave. But the pects of recover of the nature; find our brother abundantly test to indulge no fe as he was confi also stated that ecstasie as many well. His dying would not gri brethren might and meet him August, 1856, away from earth.

JOHN MEAD, 1802, in Georgia, the religion of joined the Church day. He was 21, 1824, was 1826, and was 27, 1827. At w the travelling but it is believe twenty-five years previous annual Conference