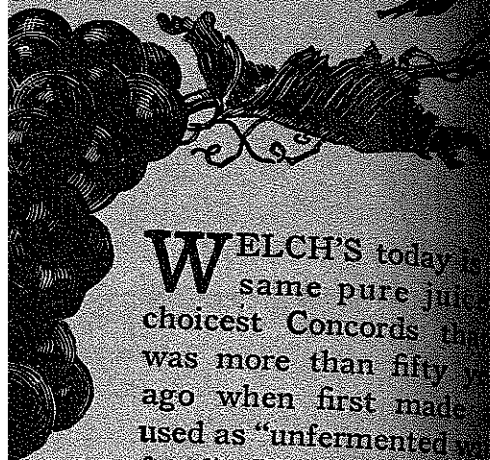


Welch's

FRUIT CONCORD
ORIGINAL DRINK



WELCH'S today is the same pure juice of the choicest Concord grapes that was more than fifty years ago when first made and used as "unfermented wine" for the Sacrament.

As it is a pure fruit juice, it is well for Church Stewards to always keep Welch's in glass containers. In this — even though it stands while before the service — the original flavor of Welch's is retained with the slightest flat or metallic taste.

Welch's is a wholesome drink at the fountain and home. Sold by grocers and druggists.

Welch's Fruit Juice Company, Westfield, Mass.



Register's Office
THE HUNDRED AND THIRTY-NINTH
SESSION

MINUTES

OF THE

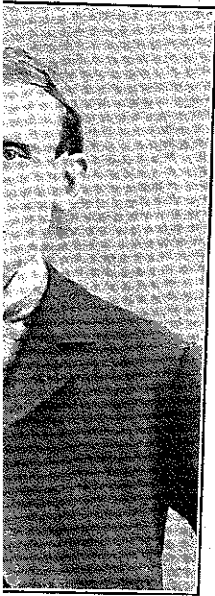
BALTIMORE ANNUAL CONFERENCE

METHODIST EPISCOPAL CHURCH

PRICE, FORTY CENTS

1923

CHARLES FREDERICK BONN



Charles Frederick Bonn was born in Baltimore, Md., January 26, 1869, his father dying when the boy was one year of age. He was educated in the public schools, with good standing, living a clean, blameless life, on account of frail health he took little part in the school-yard games, except to show himself agreeable.

He was converted under the pastorate of James McLaren and had a clear and definite experience. The quickening of his spiritual life brought with it a degree of physical health, with promise for the future. In his home church, Canton Street, he stood well, was greatly loved for his gentle character, and was ever ready to do a good turn for others.

Shortly after his conversion he felt himself surely called to preach the Gospel, going to Williamsport Dickinson Seminary to prepare for the ministry, and there he was graduated, with high standing.

He was admitted on trial in the Baltimore Conference, in March, 1900, at Washington, Bishop J. M. Walden, presiding. For a year he had

the Circuit, and that difficult work became his first appointment. He served faithfully 10 Circuits throughout the Conference, and requiring a robust man, and Charles Bonn was never able to work well, had conversions, was loved by little children, and a

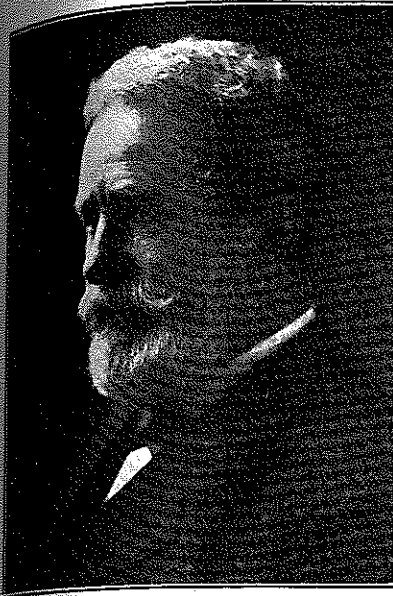
ple. were as follows: Romney (W. Va.) Circuit, 1900; Rawlins (W. Va.), 1902-1904; Shepherdstown (W. Va.), 1905-1907; Paw Paw (W. Va.), 1910-1911; Smithville, 1912-1915; Annapolis, 1918-1920; Lewistown, 1921—, where his health was so poor that he had to relinquish his charge, and await the higher call of the

Miss Oleita Bailey, of Harford County, March 22, 1903, with love and devotion ten brief years, dying August 22, 1915. Bonn was a man of high moral and spiritual character, doing his work with a manly and an unusually low voice, so that many could not hear him. Commenting on his lack of physical strength, "I do not see why God ever wanted me in the ministry," people loved him, and he dared believe the promise of the Lord a year ago, on April 12, 1922, he fell on sleep, and was buried in the presence of William W. Barnes, and J. Martin Gillum.

such a comrade, such a friend,
I would walk till journeys end,
Through summer sunshine, winter rain,
When?—Farewell, we shall meet again!

WILLIAM W. BARNES

JOHN FRANKLIN GOUCHER



Under the bronze portrait in First Church, lineal descendant of Lovely Lane Meeting House, in honor of the seventy-fifth birthday: "John Franklin Goucher—Missionary-Statesman: A Friend of Christ; Leader among Men and Brother to All Peoples; Missionary Pioneer, Church Builder, Father of Colleges." On my hesitancy two years later to promise to write his memoir, he urged, "I simply wish the sketch accurately traced. You know me probably better than any other person, for I have never opened to any one so freely as to you, in fact I have simply thought aloud in your presence. You have had more confidences than any one else, and none has ever come back to me." With a confirmatory call from the Committee on Memoirs, comes also unbidden, "Can you bind the sweet influences of Pleiades or unloose the bands of Orion?" It is a great day when we his brethren may see in his strength and beauty another John that Jesus loved and gather up some of

the sweet influences which the Spirit gave through him.

John Franklin Goucher, son of John Goucher, M.D., and Eleanor Townsend, was born at Waynesburg, Pa., June 7, 1845. His father gave him the blessing of a happy home and the advantages of education. Attending revival services in his early teens at Monongahela, with his parents and a young girl friend, the first night he was indifferent, the second under conviction, and having nothing to do with what his father might think he said to his companion, "Excuse me, Miss, I'll go to the altar." Others were there, and by the side of an old backslider was the only place for him. Praying earnestly, he said, "If you will forgive my sins, whatever you ask, I'll do with the greatest pleasure." "Will you preach the Gospel?" voiced the Holy Spirit within. "Anything you ask of me,"—and peace and joy filled his soul. The person who lived behind the Goucher garden gave the frequent salutation, "Well, John, what have you been doing for the Kingdom today?"

He graduated from Dickinson College in 1868, but not without a great wrestle with rationalism. Talking it over when unafraid for thinking, spiritual young men, he said: "I had to relay the foundations of belief. I was true to my doubts, and perfectly true to my beliefs. I saw no right to practice my doubts, but every obligation to live my beliefs." He so appropriated the words of Charles Deems that many thought they were his own: "Believe your beliefs, and doubt your doubts." He made regular the prayer meeting in the college, and began a Sunday School at the West end of Carlisle, which grew into a Church.

Entering the Baltimore Conference in 1869, he held the effective relation during his full ministry of 53 years, having given twenty-one years of remarkable pastoral service, excelling in work among young people, rejoicing in hundreds of conversions, and building fifteen churches, the first Harlem Park, Strawbridge, and notably First Church, Baltimore. He left the charge, City Station, with a magnificent edifice erected at the cost of a quarter million dollars, with three mission churches, nearly 1,200 members, with four Sunday Schools and 1,500 scholars.

He began his ministry on Baltimore Circuit as junior preacher, in charge of the Sunday School work, increasing the schools from seven to fourteen, with enrollment in three years of 2,000 scholars, and blessing that Circuit and Stone Chapel all the days of his life. At this time he believed in God and in the power of His Word, but was in doubt about the effect of his own preaching, and sought a demon-

stration from the Holy Spirit. In a settlement off the road dwelt a nondescript people, clothed with regimentals and outlandish trappings, who came to the village bartering once a week. A visit from the young preacher won a promise to attend the special services the following night, and front seats were reserved for the next fifty uncouth human beings who roamed into them. Young Goucher, moved deeply with the trial of the Gospel on these unaccustomed hearers, came into the church and told simply the story of the creation of man, his sin, and of the undying love of Jesus, and gave the Gospel appeal. Thirty came to the altar, most of whom were the visitors; conversions followed; men and women dropping on the floor like sticks of wood, lying unconscious awhile and coming to with a shout. Thus demonstrating the power of God in quick results to new souls, his caution kept record of those who held out and were of service in Church and Sunday School in the years to come.

While at Catonsville he had a sunstroke and wished to go home, but the doctor said there was no use for he would be dead in a few days. He said he did not care to be boxed up at Catonsville, so he started home, arriving critically ill. One morning his father, the physician, did not go out. He sat quiet for a half hour, and the young preacher saw the face relax, and his father smiled and said, "Well, my son, you are going to get well." Goucher, being weak, had expected to die and did not wish to recover, so he turned his face to the wall and had a long quiet cry. "Why cannot I go now? I am not fit to stay." The Spirit answered, "If you are not fit to stay, you are not ready to die." And he replied, "Lord, I am willing to stay."

The outstanding blessings of his life were, first, his ancestry; second, his conversion; third, his wife. United in marriage Christmas Eve, 1877, with Mary Cecilia Fisher, daughter of a Methodist physician, Dr. John Fisher, of Alto Pikeville, she brought to the union abundant material resources and devoted her life, with initiative and sympathy, to the interests fostered by her husband; while his reliance upon her intelligent aid made their relationship ideal, one in spirit and the love of holy things, one in the hallowed nurture of their children; having for twenty-five years a wonderful fellowship of love, and resting upon God, she went forth. Said Dr. J. M. Buckley: "Surely so perfect a complement each of the other with such responsibilities could not have had its roots in chance or causeless coincidence. What seems like romance in human relations is sometimes God making history and destiny."

One day in August, 1921, he said: "I have had six definite and distinct calls. First, to be a Christian. Second, almost immediately to be a minister. Then third, as clear and definite, to minister to young people. Fourth, for missionary work. Fifth, for Christian Education in all lands. Sixth, a clear call to work for the unification of Methodism. Definite as were these calls, sometimes one was largely involved in another, as missions and education, but each work was large and had its own characteristics and its providencies. I have had especial experiences and leadings with each that proves it was from God." With six clear calls, his several commissions ran side by side, as he did the work of many men, and a recorder is bewildered by the variety of his swift activities.

What Dr. Goucher was to Woman's College of Baltimore (Mrs. Goucher being one with him) all the world knows: present at the founding, with gifts beyond half million dollars, toilsome service as president from 1889 to 1908 (when the name changed to Goucher College), thence president-emeritus unto his heavenly departure. Doctor and Mrs. Goucher gave as a dowry-memorial of a daughter, Eleanor, lost by death, one of the first granite buildings, Goucher Hall, built in the shape of the letter E, which stands for Eleanor. In the year of the graduation of the first class (1892), in a notable volume on "Representative Women of Methodism," Dr. C. W. Buoy wrote these words: "Out of the ashes of Lovely Lane Meeting House and Cokesbury College have arisen a beautiful church and a Woman's College, and from its central hall rings out in glad welcome the old bell of our first college, calling not the boys, as a hundred years ago, but the girls to study and worship. The Woman's College of Baltimore is one of the best equipped schools in America, and was made possible by the benevolence of a noble Christian woman, whose husband, Dr. Goucher, its founder, will ever with his wife have the loving remembrance of a grateful Church." In 1902, Mrs. Goucher fell asleep in Jesus, and in 1905 memorial windows were placed in Goucher Hall to Mary Cecilia Goucher, "Exemplar and Friend," by the alumnae of 1892-1908.

In his own thorough way, John F. Goucher tested his commission to missionary work by early offering himself as a missionary, but the Board of Foreign Missions thought he could serve the general cause better by activities in and from the home

ME
sold. More than forty y
receive letters from this
Japan, China and Ind
He projected the Anglo-
25 acres of ground which
center of the religious life
west funds for the Korea
West China Union Univ
governors of that institi
system of Primary Vernac
and realizing during
in Christian eugenics, bo
high schools to college an
social contacts. These
Methodist pastors in Nor

He proposed the Int
cash and land; was activ
the World's Missionary
was at the beginning of t
of the first eight meetings
ment, and the Centenary
statesmanship brought to
Sun said editorially: "It
is a counterpart to that c
name over the entire wo
made Baltimore known i
been aware of the Monu
years he was a member
1884 to 1922, and at tim
our missions, as in Italy a
the Pacific eight times; pa
journey across Asia on a
decorated by the Emper

One may not mark a
Who,"—but who does no
of the Negro, as presiden
and projector and chief l
years he was president o
twenty-five years as pre
was the leading authorit
lections of Methodist ant
successful farmer, and p
flies—and idols.

"He loved Baltimore
with the crowning word,
Conference as delegate to
and in 1894 was fraternal
the degrees awarded and
1885, Hon. L.L.D. 1899.

As he moved among
countenance of thought
feature was a broad-brin
his wit was quick in any
In his death, says Dr. D
In him Methodism was a
ism cannot show his fell
Kingdom of God, and be
his being, he was a citizen
says Bishop McDowell,
in heaven that he has e
everywhere in the unive
walked with the great an
Christian gentleman, a
stationary." As another w
of life on every side, and

pirit. In a settlement off the road dwelt a nondescript tent and outlandish trappings, who came to the settlement. The visit from the young preacher won a promise to attend the following night, and front seats were reserved for the next day who roamed into them. Young Goucher, moved deeply by these unaccustomed hearers, came into the church the next day and made an appeal. Thirty came to the altar, most of whom were followed; men and women dropping on the floor like unconscious while and coming to with a shout. Thus demonstrating in quick results to new souls, his caution kept record of service in Church and Sunday School in the years to

he had a sunstroke and wished to go home, but the doctor would be dead in a few days. He said he did not care to go, so he started home, arriving critically ill. One morning he did not go out. He sat quiet for a half hour, and the young man, and his father smiled and said, "Well, my son, you are a little weaker, had expected to die and did not wish to go to the wall and had a long quiet cry. "Why cannot I stay." The Spirit answered, "If you are not fit to stay."

And he replied, "Lord, I am willing to stay." The first things of his life were, first, his ancestry; second, his union in marriage Christmas Eve, 1877, with Mary, a Methodist physician, Dr. John Fisher, of Alto Dale. He had abundant material resources and devoted her to the interests fostered by her husband, while her gentle aid made their relationship ideal, one in spirit and in the hallowed nurture of their children; having a full fellowship of love, and resting upon God, she went to her rest. "Surely so perfect a complement each of the other would not have had its roots in chance or causeless romance in human relations is sometimes God making

himself," he said: "I have had six definite and distinct calls. First, to be a minister. Second, almost immediately to be a minister. Third, to be a minister to young people. Fourth, for missionary work in all lands. Sixth, a clear call to work for the oppressed. Seventh, as were these calls, sometimes one was largely in education, but each work was large and had its own evidences. I have had especial experiences and leadings from God." With six clear calls, his several commissions to the work of many men, and a recorder is bewildered by the activities.

to Woman's College of Baltimore (Mrs. Goucher being present at the founding, with gifts beyond all price as president from 1889 to 1908 (when the name was changed to president-emeritus unto his heavenly departure) as a dowry-memorial of a daughter, Eleanor, lost in the fire of the buildings, Goucher Hall, built in the shape of the anchor. In the year of the graduation of the first class in "Representative Women of Methodism," Dr. C. W. Goucher, out of the ashes of Lovely Lane Meeting House and a beautiful church and a Woman's College, and from the old bell of our first college, calling not to go, but the girls to study and worship. The Woman's College, the best equipped schools in America, and was made a noble Christian woman, whose husband, Dr. Goucher, has left the loving remembrance of a grateful Church. In the sleep in Jesus, and in 1905 memorial windows were given by Cecilia Goucher, "Exemplar and Friend," by the

John F. Goucher tested his commission to mission as a missionary, but the Board of Foreign Missions would do better by activities in and from the home

More than forty years ago the missionary secretaries at New York began to receive letters from this young Baltimore pastor pointing out special opportunities in Japan, China and India, and offering gifts of money for property and support. He projected the Anglo-Japanese Methodist College (Aoyama Gakuin) and gave 25 acres of ground which constitute its campus. A building named for him is the center of the religious life of the institution. The Gouchers gave the initiative and first funds for the Korean Mission and towards the institution which is now the West China Union University, and Dr. Goucher was chairman of the Board of Governors of that institution from the beginning. He founded and developed a system of Primary Vernacular Schools in India, numbering 120, contributing \$100,000 and realizing during 20 years 50,000 conversions. It was a notable experiment in Christian eugenics, boys' schools paralleled with girls' schools, on up through high schools to college and seminary, with Christian homes as the result from such social contacts. These Goucher schools have been furnishing one-third of the Methodist pastors in North India—and many pastors' wives.

He proposed the International University, Chengtu, and contributed the first cash and land; was active trustee in many colleges in the Orient; did first work in the World's Missionary Conference, serving as one of the continuation committee; was at the beginning of the Young People's Missionary Movement, attending seven of the first eight meetings; was one of the strongest advocates of the Forward Movement and the Centenary, publishing books and pamphlets, and through his sagacious statesmanship brought to himself world-wide fellowship. As long ago as 1911 the *Sun* said editorially: "It is doubtful if there exists anywhere another character that is a counterpart to that of John Franklin Goucher, who has not only spread his own name over the entire world—with no intention of doing that thing—but who has made Baltimore known in many a crevice of this old globe that never would have been aware of the Monumental City had it not been for Dr. Goucher." All these years he was a member of the Board of Managers of the Missionary Society, from 1884 to 1922, and at times for the Board of Missions inspecting at his own expense our missions, as in Italy and Mexico. He crossed the Atlantic twenty-five times, and the Pacific eight times; passed through the Suez Canal three times, and twice made the journey across Asia on the Trans-Siberian railway. For eminent services he was decorated by the Emperor of Japan in 1919, and by the President of China in 1921.

One may not mark all the other doings at home—with the long range in "Who's Who"—but who does not know in the Southland his relation to the higher education of the Negro, as president of the board of trustees of Morgan College for 42 years, and projector and chief benefactor of Princess Anne Training School? For thirteen years he was president of the Maryland Bible Society. Last April he rounded out twenty-five years as president of the American Methodist Historical Society, and was the leading authority in early Methodist history, with one of the largest collections of Methodist antiquities, manuscripts and rare books in the world. He was a successful farmer, and pre-eminently a collector of rare gems, stones, flints, butterflies—and idols.

"He loved Baltimore as the old Jews loved Jerusalem," said Bishop McDowell—with the crowning word, Conference. Nine times he was elected by the Baltimore Conference as delegate to the General Conference, five times leading the delegation, and in 1894 was fraternal delegate to the Methodist Episcopal Church South. Among the degrees awarded and the honors given, were: B.A. 1868, M.A. 1872, Hon. D.D. 1885, Hon. L.L.D. 1899.

As he moved among men, John F. Goucher was a man short of stature, with countenance of thought and emotion. Dressed in quiet costume, his one constant feature was a broad-brimmed light-felt hat. A conversationalist of the first order, his wit was quick in any passage of arms. "Where he sat was the head of the table." In his death, says Dr. Downey, there is a wide gap in the front rank of world men. In him Methodism was at its best, writes the *Baltimore Sun*. American Protestantism cannot show his fellow, says the *Christian Advocate*. He built his life into the Kingdom of God, and belonged to the Church Universal. Patriotic in every fibre of his being, he was a citizen of the world. "He passed from one country to another," says Bishop McDowell, "without sense of strangeness. He had also such citizenship in heaven that he has easily passed into that land as one whose home is there and everywhere in the universe of his Father. In many lands, through many years, he walked with the great and with the lowly, always with the step and the bearing of a Christian gentleman, a Christian minister, a Christian educator, a Christian missionary." As another well said, "His rare power of imagination lifted the curtains of life on every side, and revealed alluring prospects."

Dr. Buckley said to a Baltimore friend, "Dr. Goucher knew more about men than any man I ever met." Occupied with the largest projects, he could give delighted attention to the most minute detail. "One of Christ's toiling servants," says Dr. W. V. Kelley. When the debt-burdened President of Woman's College gave most attention to missions, his plea was that he would die if it were otherwise. The change of work was his spice of life. He was never on the strain, never over-anxious. With him all good things were "in the providence of God." He trusted and entrusted without reserve joyfully. He always had a program, and it always showed progress. He had the inward feeling of a glorious end, "manifesting perfect fidelity and kind feeling, in order to bring honor to the teaching of our Savior, God, in all things." "A king recrowned!" exclaimed George Clarke Peck, and added immediately, "John F. Goucher never would have admitted it, but he was a king, every inch so. Modest, unassuming, hiding in velvet glove an iron hand; trustful of men, diplomatic in the best sense; a convinced lover of his kind; a man who 'never turned his back but marched breast forward' to friend or foe, he stepped forward like a king."

This man of exploits had the mystic spirit. He saw more in telepathy than most practical men, and tried the power of mind over others, and watched the workings of suggestion, but with both feet on the ground. No chemist ever sought tests in a laboratory more than he the transforming power of the Spirit. He found his way through all life. As a boy of fifteen, he had a pleasant and suggestive interview with President Lincoln. He had shaken hands with every President since that time, and had conversation with all but two or three. He enjoyed the hospitality of Queen Wilhelmina of Holland and conversed with her concerning the missionaries of Java. He touched all life, with the insistent call to the young, thrilling the children with gospel stories, as he "sows broadcast in the willing soil of youth." What young preacher but found him a friend, at leisure from himself, an interpreter always looking forward, pointing the double stars of Love and Duty? And a friend he was of tiger-hunters, having on his mansion-wall the gift of a famous tiger-skin, while in his study near to his foot a stool made from an elephant's foot, and the elephant had its fame.

Illness came, with many projects abroad, but he followed the Asburyan rule: "When a man cannot do what he would, he must do what he can." "Alto Dale" was now rich with memories, here was the home of his loved ones, here gathered the welcome Goucher College Seniors, here came the great religious leaders of every land, and here were planned the pilgrimages to Cokesbury, to the old Strawbridge Log Meeting House, and to Perry Hall, days of happy valiancy.

At his beloved Alto Dale, after months of feeble health, planning serenely for the journey into a far country, calmly dictating memoranda daily in the last week, four days before his "departure," he said, "I am about to take up my *seventh* commission. I am ready. It is all right." In full assurance of faith in his seventy-eighth year, he passed on to God on the morning of July 19, 1922—to a harvest time of faith sublime. Three daughters survive: Janet, now Mrs. Henry C. Miller, Miss Eleanor Goucher; and Elizabeth, now Mrs. B. Burgoyne Chapman, of China. There are two grandchildren, Henry C. Miller, Jr., and Janet Fisher Miller. Funeral services were held at Alto Dale, Pikesville, Md., July 21, and were conducted by Bishop W. F. McDowell, assisted by Bishop L. B. Wilson, Hugh Johnston and Don S. Colt. The interment was in Druid Ridge Cemetery.

FRANK G. PORTER



out in the open and two brief pastorates.

The passing of a great man was a surprise. We had taken a long journey, even-minded, high-spirited, with a breaking resting place in the friend of Dr. Goucher's ministry at Stone Mountain, the distinguished of various parts of the

Caleb M. Young and Catherine Ritt

Spirit, he came to the same church (Har

bled. He came with among them Penn

mined to make full use of the

tion were: Hedgecote, Montgomery, 190

Avenue, Baltimore, and fields of religious

powers of body, mind, and joy. He gave him

went over rough seas and big circuit to the

arms of his Christ, from house to house

to shepherd his flock with those who had

evangelistic toilers and tents. Converts