

# Index.

- 14, 17, 18. Lay Electoral Conference, 10, 12, 84.  
Leave of Absence, 13, 16.  
List of Ex-Members, 91.  
Local Deacons Elected, 11, 12.  
Local Elder Elected, 13.
- Macomb M. E. Church, 20.  
Memoirs, 73.  
Memorial Session, 15.  
Memorials to General Conference, 11, 17, 67.  
Methodist Review, 7, 10.  
Minute Editors, 17.  
Minute Publisher, 17, 18, 51.  
Missionary Sermon, 7, 18.  
Missionary Society, 4.
- Next Conference, 7, 16, 17.  
Northwestern University, 57.
- Officers of the Conference, 3.  
Official Record, 17.  
Order of the Day, 10, 11.  
Ordinations, 15, 16.  
Organization, 8.  
Our Honored Dead, 83.  
Post Offices, 18, 60.  
Presentation, 18.  
Proposition, 17, 66.  
Public Services, 21.
- Quartet, Conference, 18.
- Railroad Secretary, 7, 8.  
Reporter, 7, 8.  
Reports of Committees, 14, 17, 18, 47.  
Requests, 12, 16.  
Reserve Delegates, 15.  
Resolutions, 14, 17, 18, 70.  
Roll Call, 8, 9, 18.  
Roll and Directory, 96.  
Roll of Lay Conference, 86.
- Sacrament, 8.  
Sanctity of the Sabbath, 18, 60.  
Sessions of the Conference, 31.  
Social Settlements, 69.  
State of the Church, 18, 61.  
State of the Country, 17, 61.  
Station and Circuit List, 89.  
Statistical Secretary's Report, 16.  
Statistical Tables, 32.  
Stewards, Board of, 5, 13, 17, 47.  
Sunday Schools and Tracts, 18, 62.  
Superannuated Preachers, 13.  
Supernumerary Preachers, 13.
- Tellers, 7, 11.  
Temperance, 17, 63.  
Temperance Society, 4.  
Thanks, 16, 71.  
Third Year Class, 10, 11.  
Transfers, 11, 16.  
Treasurer's Report, 16, 51.  
Trial, Continued on, 11.  
Trial, Received on, 16.  
Triers of Appeals, 7, 18.  
Twentieth Century Commission, 7, 66.  
Twentieth Century Offering, 8, 18, 66.
- United Methodism, 71.  
Use of Tobacco, 18, 64.
- Visitors, official, 7, 56, 57, 58.
- Wesley Hospital, 18, 64.  
Woman's Foreign Missionary Society, 18, 65.  
Woman's Home Missionary Society, 18, 65.

# MINUTES

OF THE

## FORTY-FIFTH ANNUAL SESSION

OF THE

# Central Illinois Conference

OF THE

## Methodist Episcopal Church

HELD AT

Peoria, Illinois, September 19 to 24, 1900.

## OFFICIAL RECORDS

REV. D. S. McCOWN, Editor, Toulon, Ill.

REV. L. F. CULLOM, Statistical Editor, El Paso, Ill.

REV. N. T. ALLEN, Publisher, Galesburg, Ill.

FROM THE PRESS OF  
THE WAGONER PRINTING CO.  
GALESBURG, ILL.

**Examiners, Subjects and Suggestions.**

erman—Syllabi.  
 discipline; Christian Purity, Foundation of the Chris-  
 s; Sociology; Local Deacons and Elders.  
 ematic Theology; Plain Account of Christian Per-  
 hology; 1000 Questions in Methodism.  
 an's Introduction.  
 oric; Extemporaneous Oratory.  
 s.  
 gesis.  
 ry of the M. E. Church; Student's American History;  
 Literature.  
 of Wesley; Logic; Hermeneutics.  
 ish Branches; Catechism; Doctrinal Aspects of Chris-  
 ration and Delivery of a Sermon; Scripture History,  
 ersal History; Land of Israel.  
 s.  
 's History.  
 etary and Registrar.

**SUBJECTS FOR ESSAYS.**

ll to the Ministry.  
 nquest of Christianity.  
 evelopment of the Doctrine in the New Testament  
 ty, Environment and Personality in Human Destiny.  
 ible and Modern Thought.  
 other subjects accepted.  
 ohn Small before September 1st.

o. 34: 29—33. Deut. 30: 15—19.  
 out. 20: 1—4.

1. 12: 1—6. Isa. 65: 17—21.  
 55: 7—11.

udies are to be prepared and five sets sent to the Secretary be-  
 fore to retain a copy. The Secretary will distribute the ques-  
 . Buckley, T. W. McVety, J. E. Connor, W. E. Shaw, who will  
 within April or May, at such time and place as suits their con-  
 ditions. The examinations are to be upon the books and not upon  
 essays. The return of papers they will so request and send postage.  
 uly urged to send their Essays, Sermons, Syllabi and Exegesis  
 early as the Spring Examinations, and in every case to furnish  
 re the Session of Conference. Examiners will report at once to  
 they have or have not passed at the examination. We urge that  
 on will take advantage of the Spring Examination.  
 me address O. T. Dwinell.

**Memoirs.**

REV. RICHARD HANEY, D. D.



Rev. Richard Haney was born in Washington County, Pa., April 15th, 1812, and died in Altona, Ill., Jan. 27th, 1900, in the 88th year of his age. Lying between these two events was a life well lived. In the church of his choice and the country he loved, the time covered by his life saw most of the progress and development attained by each. When he came upon the stage of action a little fringe of population along the Atlantic coast, with a few adventurous spirits that had invaded the great west, was all there was of the Republic. Only a few thousand members and a few traveling ministers composed the Methodist Church.

The year of his birth Madison was re-elected President and war was declared between England and America. The exports from the whole United States amounted to only \$38,500,000, while the imports were nearly twice that much. The year he died the balance of trade was many millions more than the imports. For the three years preceding his death the excess of exports over imports was more than one billion, four hundred million dollars. Almost every great industry his birth preceded. The great forces and factors of society and civilization in their wide operations have had either their birth or greatest growth since his own birth. He was a part of that, was one of the builders and fashioners.

In the Methodist Church he loved so well and for whose advancement he so fervently prayed and ardently labored, the growth and progress has been no less marked. That year the eight Conferences reported 156,552 white members and 38,505 colored members, which was a gain of 10,790 members over the preceding year. The territory included all the southern states and

territories and upper and lower Canada then included in the old Genesee Conference. The year of his death, excluding the membership of the Church South and Canada, the Church had 17,000 itinerant ministers and 2,700,000 on its membership rolls, with more than twenty-six millions of money raised for all purposes, in a territory that in 1812 was a primeval forest or unbroken sweep of prairie.

If it be true that the times in which a man lives stamps itself upon and in some sense is the maker of his character, we may look for something of itinerant restlessness in the life, and one full of energy, activity and marvelous progress. His life is a sort of hyphen connecting the pioneer past with the pulsing present. He knew the past and loved it, but did not live in it. He did not wring his hands and bitterly moan at the grave of the dead past. A living present and hopeful future filled to the horizon, heart and soul and brain. He had a most blessed and inspiring sort of optimism. He did not believe that Satan had a mortgage on the church and world and was now in the act of foreclosing it. He did believe in God, and the great mission of the Church of Christ to save this world. He did believe that the hands that were pierced by the nails of hate and superstition, were, in their might and almightiness, swinging this old world nearer to righteousness and God. Out of that narrow realm of thought that belonged to earlier times there was evolved a wide vision and stalwart faith. The fact of his conversion he always looked upon as his emancipation. It broke the shell of his environment, and soul and brain came into their heritage of a glorious freedom.

He was converted when a lad, and felt the call of God to him for labor in his vineyard. The "woe" of the gospel was on his soul if he refused obedience to the heavenly vision. To him it was a call and not a career that opened up before him his work in life. Much to his surprise it was only a little while after his conversion that a license to exhort was voted him by the class of which he was a member, and was duly signed by Rev. Wm. Wheeler the preacher in charge. He shrank from accepting; but an Irish chum of his boyhood argued and shamed and loved him into accepting it and using it. Feeling the call imperative to preach and feeling his unfitness for it he determined to go to Norwalk Seminary to better fit himself for the work God had chosen him to do. To get the money to take him to school and pay his board for a short time, he had split rails at 25 cents a hundred. After reaching Norwalk he got a job of a Mr. Crabbs cutting cordwood at 25 cents a cord. At this he worked Saturdays and mornings and afternoons whenever he could get the time, to pay his tuition and board. Among his first sermons, if not his first, was one preached at Perkins Church. This he often referred to. His own absolute failure on that occasion brought him into sympathetic relations with "first efforts" that he never could have had but for that first attempt of his own. The late Bishop Harris was his classmate at Norwalk.

After the close of his school at Norwalk he returned home and was recommended by the Quarterly Conference to the Ohio Annual Conference where in 1834 he was received on trial and appointed to a charge in that Conference. Owing to a severe sickness he could not go to his work and his physician thought it best for him to go West to Illinois where the preceding

Canada then included in the old Genesee  
 n, excluding the membership of the Church  
 17,000 itinerant ministers and 2,700,000 on  
 than twenty-six millions of money raised  
 in 1812 was a primeval forest or unbroken

which a man lives stamps itself upon and  
 character, we may look for something of  
 and one full of energy, activity and mar-  
 port of hyphen connecting the pioneer past  
 w the past and loved it, but did not live in  
 and bitterly moan at the grave of the dead  
 eful future filled to the horizon, heart and  
 lessed and inspiring sort of optimism. He  
 mortgage on the church and world and was  
 He did believe in God, and the great mis-  
 save this world. He did believe that the  
 ils of hate and superstition, were, in their  
 this old world nearer to righteousness and  
 of thought that belonged to earlier times  
 and stalwart faith. The fact of his conver-  
 s emancipation. It broke the shell of his  
 n came into their heritage of a glorious

, and felt the call of God to him for labor  
 the gospel was on his soul if he refused

To him it was a call and not a career that  
 in life. Much to his surprise it was only a  
 at a license to exhort was voted him by the  
 and was duly signed by Rev. Wm. Wheeler  
 nk from accepting; but an Irish chum of his  
 loved him into accepting it and using it.  
 preach and feeling his unfitness for it he  
 minary to better fit himself for the work  
 et the money to take him to school and pay  
 d split rails at 25 cents a hundred. After  
 a Mr. Crabbs cutting cordwood at 25 cents  
 rdays and mornings and afternoons when-  
 ay his tuition and board. Among his first  
 ne preached at Perkins Church. This he  
 olute failure on that occasion brought him  
 'first efforts' that he never could have had  
 own. The late Bishop Harris was his class-

ol at Norwalk he returned home and was  
 Conference to the Ohio Annual Conference  
 trial and appointed to a charge in that Con-  
 kness he could not go to his work and his  
 a to go West to Illinois where the preceding

year his father's family had moved. In the early winter of 1834 he landed  
 in Illinois, and in the spring of 1835 was employed by the elder to fill out the  
 year at Rushville, as the pastor of that church had resigned. In the fall of  
 1835 he joined the old Illinois Conference, stayed in that until the Rock River  
 River Conference was set off. He continued in that until the Rock River  
 Conference was divided when he fell into the Peoria, now Central Illinois  
 Conference. In each of these Conferences he filled the leading churches.  
 For twenty-five years he was a presiding elder. Five or six times he was  
 elected a delegate to the General Conference, served on the Missionary Com-  
 mittee and Book Concern Committee, and was elected chairman of the latter  
 committee. He was chairman of Committee on Boundaries at two General  
 Conferences. But few men were better or more widely known, especially in  
 the State of Illinois than was Richard Haney. His style of preaching made  
 him popular with the masses of the people. He was not a close logician but  
 he was a captivating preacher. As finished and fine single sentences fell  
 from his lips as ever were uttered by man. His heart was as tender as a  
 woman's; his courage was unquestioned; his wit keen; his humor sparkling;  
 his command of language wonderful; his rhetoric almost faultless; his imagin-  
 ation vivid; his spirit so kindly and loving, coupled with a physique that in  
 his best days was magnificent, a bearing that was princely and a personal  
 magnetism that charmed people, it was little wonder he was welcomed  
 warmly in log cabins and princely homes, in backwoods school houses and  
 metropolitan pulpits. Two events in his life gave him great satisfaction to  
 recall:

One was the drafting of a resolution that was presented to and passed  
 by this the Central Illinois Conference asking President Lincoln to manumit  
 the slaves in this country, and this Conference by the adoption of that  
 resolution was the first ecclesiastical body praying the president to lift the  
 burden of bondage from the shoulders of our brother in black.

The other was the part he took in founding that great school of  
 Methodism—the Northwestern University. He called the meeting to talk  
 over plans for its beginning. He presided at the meeting to elect its first  
 board of trustees. He was a charter member of that board. He continued  
 a member of that body until his death. He watched the growth and develop-  
 ment with tender solicitude and pardonable pride.

Dr. Haney's first wife died in 1865. Dr. Haney was again married on  
 May 1st, 1877, to Mrs. Mary E. Quimby, of Monmouth, Illinois, where he  
 resided until his death.

During the war he was chaplain of the Sixth Regiment Illinois Infantry  
 until sickness that came nearly terminating in death compelled his resig-  
 nation.

Peter Cartwright was his first presiding elder in Illinois; and between  
 the two there existed the warmest friendship until the death of that stalwart  
 old hero of Methodism.

On the 25th day of January, 1900, he was a guest in the home of his old  
 friends, Mr. and Mrs. Main, of Altona, Ill. On the morning of January  
 26th he arose from his bed, partially dressed himself, and said to the young  
 man who came into the room, "I feel some pain." He assisted him in lying  
 down again and in a moment afterward the soul of the old hero was with

God, while a throb of sorrow and a sense of loss was felt in a thousand households as the story of his death was told.

Funeral services were held in Altona where he died, in Monmouth where he lived so long, and in Peoria where he was buried by the side of the wife of his youth, who had preceded him thirty-five years along the pathway that shows no returning footsteps. He died just as he wanted to die, painlessly and without a long sickness.

Take him all in all he had few equals and fewer superiors. He was a sweet-souled, tender, loving, noble, manly man. He reached the period of life when the blossoms of past ambitions were dead and the outlook toward the nearing springtime was wider and clearer. There came into his life as age came on a wondrous charm. Time had brought experience, experience wisdom, wisdom forbearance and sweetness and love. Not that he did not possess these before, but a ripeness and mellowness came into his life with the coming years that it was a real charm and pleasure to meet and greet him. His youth was beautiful and the closing life was beautiful. Between these lids of the book of life was the story of battle, strife and struggle, of conflict and conquest. Some of the pages were blurred and indistinct where trials were recorded, and some luminous where the story of victories for God and righteousness were told.

Better and brighter than most earthly lives was this epistle of his life. His personality, not the number of the years of his earthly life, was the register of his days. He carried with him the fresh wholesomeness of childhood, joined with the serene, wise peacefulness of a sweet and aromatic old age. An optimist of the old school, he believed that somehow there was the rule of righteousness in this old world and that some way all would be right in the end. He put his faith in God over against all evil and wrong that seemed triumphant now. The sharp winds sometimes clamored at his window casement, and some sad days there were when the wintry sky was leaden and cold and gray, and the day shut down with but few stars studding the wintry sky; but for him there was always the beautiful time just a little way beyond. To him the sun of to-morrow was always bright. Beyond the snows of winter there was ever the panoply of a cloudless day. The flower starred springtime lay so near the winter of his age that he was ever hearing the song of its brooks and inhaling the odor of its flowers. He died without a dollar of his own, but he died a millionaire. The moving spirit of his life was not ambition, not money-making, not a love of notoriety, but a sublime passion for self-sacrifice.

O, these grand, heroic old pioneer preachers! How their ranks are thinning. If it be true that heaven's best gifts are best won by giving all of them, then it is surely true that these men, the vanguard of the coming civilization, this noble band of pioneer preachers, this company of John the Baptists, the forerunners of a mighty republic and matchless moral force, won all, for they gave all and received all. These were the men who were in line of battle where contending forces met, and they made the future. They were no insignificant part of these forces. We honor them, these ascending Elijahs! Are the Elishas waiting to catch the garments of simple faith and loving labor and willing toil and peerless sacrifice and heroic courage these old prophets of God wore so worthily when they tabernacled here in the flesh?