

PREACHERS AND POST-OFFICES.

White Co., Ind.	Luring, H.	Thorntown, Boone Co., Ind.
Winton " "	Mahan, J. W.	" "
Porte " "	Battle Ground, Tippecanoe	" "
Boone " "	Musser, Jacob	Atherton, Vigo " "
White " "	Mellender Geo.	Monroe, White " "
Pulaski " "	Marshall, A. J.	Howard, Park " "
Shawnee Mound, Tippecanoe	Meharry, Samuel,	" "
Laporte " "	Moore Levi	Laporte, Laporte " "
M'Cord " "	M'Cord	Reece's Mills, Boone " "
Nobes, Wm. R.	Nobes, Wm. R.	Mulberry, Clinton " "
Ogborn M.	Ogborn M.	Pine Village, Winton " "
Preston C.	Preston C.	Rolling Prairie, St. Joseph " "
Quartermaster Emerson,	Quartermaster Emerson,	" "
Valparaiso, Porter	Valparaiso, Porter	" "
Reeder, Wm.	Reeder, Wm.	Blue Grass, Jasper " "
Rupe, S.	Rupe, S.	South Bend, St. Joseph " "
Russell, Wm.	Russell, Wm.	Kentland, Newton " "
Shanklin, L. C.	Shanklin, L. C.	Linden, Montgomery " "
Snodgrass, G.	Snodgrass, G.	" "
Battle Ground, Tippecanoe	Battle Ground, Tippecanoe	" "
Sale, John	Sale, John	Pine Village, Warren " "
Sebing John	Sebing John	Medaryville, Pulaski " "
Surface Samuel, Lafayette, Tippecanoe	Surface Samuel,	Lafayette, Tippecanoe " "
Smith, D.	Smith, D.	Nelson, Vigo " "
Schermerhorn, J. J.	Schermerhorn, J. J.	Newtown, Fountain " "
Tingley, Jos. Prof. Greencastle, Putnam	Tingley, Jos. Prof.	Greencastle, Putnam " "
Winnegar, David	Winnegar, David	Medaryville, Park " "
White, H.	White, H.	Lafayette, Tippecanoe " "
Welton, G. L.	Welton, G. L.	South Bend, St. Joseph " "
Whiteman, Rev.	Whiteman, Rev.	Iroquois, Iroquois " "
Yarnald, A.	Yarnald, A.	Brookston, White " "
Young, R. B.	Young, R. B.	Crown Point, Lake " "

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MINUTES

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF THE

NORTH-WEST INDIANA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

SOUTH BEND, IND., SEPTEMBER 3-8, 1879.

REV. J. C. REED, SECRETARY.

CINCINNATI:

WESTERN METHODIST BOOK CONCERN PRESS.

1879.

Laporte, Indiana, and that we believe  
al to the temperance cause.

H. N. OGDEN, *Chairman*.

ANNUAL REPORT OF THE  
COMMITTEE.

REN,—The Annual Meeting of the  
February 12th and 13th, 1879, at the  
New York City, all the members be-  
ous to our meeting the Eastern and  
meetings to receive the reports of the  
York and Cincinnati. These reports  
abled the Sections to report to this  
rd to the business and the financial  
Western Book Concerns.

nd periodicals were, during the year  
1,638,488.61, namely: At the Eastern  
its Depositories, \$912,726.92, showing  
nd at the Western Methodist Book  
\$725,761.69, showing an increase of  
increase of the sales over the previ-

: At New York, \$39,528.20; at Buf-  
urg, \$318.71: total, \$40,502.73. The  
.84, and at San Francisco, \$1,640.47;  
et profit of \$35,220.42.

re: At Cincinnati, \$21,857.92. The  
18.38; at St. Louis, \$1,132.56; and at  
.22, showing a net profit of \$16,896.70.  
ting all liabilities of the Eastern and  
cerns at the close of their financial  
wing an increase of \$52,117.12 over

and periodicals again increased over  
; to \$96,570.59, and yielded a good  
st Book Concern.

ts and liabilities, and sales of books  
to the annexed statements of the  
d Cincinnati, who have endeavored  
ties, which we can also state of the  
ces and Sections, East and West.

n the following action of the Book  
pe that every member of your Con-  
gents in collecting the outstanding  
them the grievance may be spared  
the Conference:

“Whereas, the notes and accounts are constantly increasing,  
and thereby large amounts are withheld from the Book Agents,  
with which the business could be carried on without borrowing  
money, therefore,

“FIRST, *Resolved*, That the Book Agents be instructed to con-  
tinue to carry out rigidly and forcibly the instruction given to  
them by this Committee at our annual session in February, 1877,  
whereby they shall require the payment in full of all that is due  
by any one at the sessions of the respective Conferences; and if  
any account is settled by an approved note for ninety days, and  
such note is not paid at maturity, no further credit shall be  
given to the maker of such note, nor to any one who has not  
paid his account.

“SECOND, *Resolved*, That we instruct the Book Agents to make  
strenuous efforts to collect during the current year as many of the  
old notes and accounts as possible, and that any one who will not  
settle satisfactorily be reported to his Conference without exer-  
cising further forbearance.

“THIRD, *Resolved*, That the Book Agents and the Managers of  
Depositories report to each other delinquents, so that none can get  
credit at other places when at one credit is refused on account of  
non-payment of a note or an account.”

Dear fathers and brethren, let us pray you to give the publish-  
ing interests of our Church your *undivided* attention in the future,  
as many have done heretofore, and thus promote the circulation  
of our books and periodicals, so that through them great good  
may be done in many thousand families, and Christian knowledge  
and true holiness may be spread over our beloved country and in  
foreign lands.

In conclusion, we present a summary of the accompanying Ex-  
hibits, which we commend to your attention.

Respectfully submitted,

LUCIUS C. MATLACK, }  
SANFORD HUNT, } *Committee.*  
R. A. W. BRUEHL, }

Approved, J. L. SMITH, *Chairman*.

MEMOIRS.

REV. RICHARD HARGRAVE.

THIS venerable minister closed his career of great usefulness at  
the residence of his son-in-law, near Attica, Fountain County,  
Indiana, June 23, 1879.

His last illness was attended with the most acute suffering,  
lasting for over two months. Almost all his life he had been a  
great sufferer. He said to a friend, on one occasion, “I have  
been sounding the profoundest depths of death all night long.”  
Amid all these pains he felt the consolations of religion, and

quoted the victorious hymns of our Church and the precious Bible promises.

On the morning before his death an unusual rapture of trust, hope, and joy lifted his mind above his sufferings, and in waking moments found expression in Scripture and hymns, and those terse epigrammatic expressions of victorious faith of which he had such command. The morning before his death he said to friends, "I hope to be dead when you return to-morrow evening."

He was not only conscious up to within a few minutes of death, but his mind was vigorous and clear. His exit was peaceful.

He was born, December 5, 1803, in Caswell County, North Carolina, and emigrated to Indiana with his parents at the age of fourteen. When nineteen he was converted, and joined the so-called "O'Kelly Christian Church." At the age of twenty he joined the Methodist Episcopal Church, and one year after began to preach. His first license, granted by the O'Kelly Church, was dated June, 1821. His first license from the Methodist Episcopal Church was dated in 1823.

He was married to Nancy A. Posey March 10, 1829, with whom he lived in harmony until "God took her," June 12, 1871.

They now lie side by side in the old Bethel grave-yard, east of Attica, and near where he held a camp-meeting forty-seven years ago.

As near as can be gathered from data at hand, the following is the list of his appointments:

In 1823, Patoka, by presiding elder; 1824, Salem; 1825, Honey Creek; 1826, Sangamon; 1827, 1828, superannuated; 1829, Paoli; 1830, Franklin; 1831, Carlisle; 1832, Crawfordsville; 1833, Lafayette; from 1834 to 1837, Laporte District; 1838, Laporte; 1839, Shelbyville; 1840 and 1841, Manchester; 1842, Ladoga; 1843, Crawfordsville; 1844 and 1845, Newtown; from 1846 to 1848, Indianapolis District; from 1849 to 1852, Greencastle District; 1853, Lafayette District; 1854 and 1855, Shawnee Prairie; 1856, Perrysville; 1857, Pine Village, 1858, Frankfort; 1859, Delphi District; 1860 to 1863, superannuated; 1864 and 1865, Throntown; 1866, Battle Ground; 1867, Monticello District; 1868, Battle Ground District; 1869 and 1870, Terre Haute District.

In 1871 he superannuated; but his labors were as arduous as at any time of regular work, preaching about two hundred sermons a year. Since the last Conference to the middle of March he preached a hundred and four times.

Brother Hargrave was pre-eminently careful to harmonize his life with the teachings of Scripture.

Perhaps the strongest features of his character were, first, acute fear of offending God. If he was not effective in his sermon as he desired to be he would agonize for hours with God to forgive and not forsake him, attributing his seeming failure to some known or secret sins in his heart. This shows, as another characteristic, his implicit reliance upon God for efficiency in his work. Again, he was affected by the sufferings of others. A story of

suffering would elicit from him painful sympathy. This, together with his fear and faith, produced a burning zeal to save souls. He could hardly bear the sinner to suffer for his sins, believing God would save if called upon.

As a preacher he was in many respects the peer of any. He held his place in the admiration of Indiana audiences with Strange, Armstrong, and others, and maintained this relative standing to the last. With a voice full of melody and force, a clear articulation, and phraseology so unique as to charm the ear, he uttered great doctrinal sermons, which in other hands might have been dry and stale, with the enchantment of tales of the heroic. This was not all. He drew argument and illustration from the common scenes observed by common-sense men, and thus convinced the mind. Then, so rapidly as to startle the sinner, he made him conscious of his guilt, and left the soul with a loving Savior. On many occasions numbers fell around him as if dead, and remained so in some cases for hours, coming to consciousness singing the songs of salvation.

He belonged to that class of men whose mission was to restore to the Protestant world the distinctive doctrines bearing directly upon the salvation of the whole world. In this his influence is so blended with others that it may not be measured. He was in at the charge when Socinianism and election and reprobation were driven from the pulpits of America—the one to so-called humanitarian platforms, and the others to a few theological seminaries.

His work is done, his record is completed; but his influence lives, for "he being dead, yet speaketh."

#### REV. WILLIAM H. SMITH.

WILLIAM H. SMITH was born in Washington County, in the State of Georgia, April 12, 1796, and died at his home in Greencastle, Indiana, September 28, 1878. He was baptized in his infancy by the Rev. Josiah Randall. His parents were devoted Christians. His mother died when he was two years old, but the father carefully trained him in the doctrines of Christianity. In 1803 the family moved to the State of Kentucky, and settled where Bowling Green now is. When fifteen years old he was converted and received into the Church by the Rev. Marcus Lindsey. In 1816 the family moved to White County, Illinois. March 2, 1819, he was married to Miss Eleanor Lizenby, who now, in very infirm old age, survives him.

In 1820 he was licensed to exhort by Thomas Davis. In 1822 he was licensed as a local preacher by the Quarterly Conference of Mt. Vernon Circuit, and in the Fall of the same year was admitted on trial at St. Louis, by the Missouri Conference, and appointed to Wabash Circuit, to which he was re-appointed in 1823. In 1824 the Illinois Conference was formed, which included the State of Indiana, and the Conference met at Padfield,