

# MINUTES

OF THE

104<sup>TH</sup> SESSION

OF THE

## BALTIMORE ANNUAL CONFERENCE

OF THE

*Methodist Episcopal Church, South,*

HELD AT

MARTINSBURG, W. VA.

*March 14-20, 1888.*

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1888.

OF DAILY PROCEEDINGS.

gh the efficient and untiring efforts  
de, the railroad facilities have been  
ng the 104th annual session of the  
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re due, and are hereby tendered to  
e of his arduous labors, and that he  
g the coming year.

J. P. STUMP,  
J. R. VAN HORNE.

solved, That the preachers in charge  
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nts, respectively, to the Missionary  
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J. J. CARDEN,  
P. H. WHISNER.

sident to preach the annual sermon  
ce.

l of Finance—Visiting Committees

and confirmed by the Conference.

Where are preachers stationed this

the appointments. (See list.)

the Doxology—the Benediction  
ence adjourned to meet again in  
nted by the College of Bishops.

**REPORTS.**

I.

**MEMOIRS.**

**Rev. THOMAS HILDEBRAND.**

The departure of Rev. Thomas Hildebrand to the Church above, November 28, 1887, was to him "gain," though we to-day miss him, who was so long a member of this body. We have from his own pen the following simple statement of his parentage, birth and early conversion to Christ: "I was born in Adams County, Pennsylvania, March 12, 1816. My parents, James and Mary Hildebrand, were brought up under Quaker influence, but were converted and joined the Methodist Episcopal Church when in the meridian of life. Nearly all of their children became members of that Church, and three sons were itinerant ministers and members of the Baltimore Annual Conference. I was converted when about fifteen years of age, under the ministry of Rev. Henry Tarring, who was at that time assisted by Rev. Samuel Lilly, a devoted and useful local preacher. This was in Lewistown, Mifflin County, Pennsylvania, to which place my parents had removed, and where I attended Lewistown Academy for several years, the only education I received before entering the ministry. I was 'admitted on trial' into the Baltimore Conference, March, 1838—received into full connection, March, 1840, in Georgetown D. C., and ordained by Bishop Waugh—was elected to Elder's Orders 1842, but was not present to be ordained, on account of sickness—was ordained Elder in 1843, by Bishop Waugh, in Baltimore city. March, 1838, my first appointment, was as junior preacher of Licking Creek Circuit, Pennsylvania, Rev. E. E. Allen, preacher in charge, Chambersburg District, Rev. R. Cadden, Presiding Elder. This was a year of great religious prosperity, over 100 additions to the Church; 1839, appointed junior preacher to Finncastle Circuit; 1840, junior preacher to Christiansburg; 1841, preacher in charge of Clearfield Circuit, Belle Fonte District, Pennsylvania; 1842, given a superannuated relation. I did not ask it, but was unable to go to Conference, and my Presiding Elder thought it advisable, as my health was much broken—throat and lungs seriously affected. Nevertheless, I recruited and did more hard work than ever before; as I was with my brother on Salem Circuit, and labored with him in extensive revivals. More than 300 conversions on Salem that year; 1843, preacher in charge of Monroe Circuit; 1844-45, Lewisburg Circuit; 1846-47, Christiansburg Circuit; 1848-49, Lexington Circuit; 1850-51, Augusta Circuit; 1852-53, Front Royal Circuit; 1854-55, Churchville Circuit; 1856-57, South Branch Circuit; 1858-59, Moorefield Circuit; 1860-61, Rockingham Circuit; 1862-63, Bridgewater Circuit; 1864-65-66, Churchville Circuit; 1867-68, Moorefield

Circuit; 1869-70-71, Franklin Circuit; 1872-73, Crab Bottom Circuit; 1874-75, Monterey Circuit. Broke down September, 1875, with disease of the brain, and have been able to do but little since."

At the Conference of 1876 Brother Hildebrand was assigned a superannuated relation, which was continued until his death. The appointments, he served as before named, were *Circuits*, only, mostly of four weeks round—some of them large and laborious, numbering as many as twenty-eight appointments, and embracing a territory half as large as a Presiding Elder's District now. Yet he was a bold rider, and with a trusty horse, he shrank from no mountain path, or creek, or river that was fordable, or from exposures to snows and winds of winter in reaching his appointment. Thus his fidelity to his promised engagements for preaching won the confidence of the people, who never doubted that he would meet them unless impossibilities should intervene. The work of some of his earlier and largest Circuits was accompanied with hardship and privation. Yet at these he smiled, and rejoiced in the privilege, even amidst such exposure, of bearing to secluded congregations in the mountains the gospel of Christ. He was content to live, as then did most of the people he served, in rural simplicity. With surroundings not showy—to a self-seeker unattractive, he was contented and happy in the plain homes of his people, or even in the log cabin with primitive simplicity, where money was little known, yet hospitality and warmth of heart abundant, he felt himself much at home, and his provision, though plain, yet sufficient. In his own family home he practiced and inculcated the same spirit of submission to circumstances, unavoidable. Though the allowance of "provisional committee" was small—provisions often scanty—supplies promised, slow in reaching the parsonage—and the year closed with deficiency appalling—yet, conscious that his own fidelity and diligence had not been lacking to prevent it, he acquiesced in the word "be content with such things as ye have, for He hath said I will never leave thee nor forsake thee." (Heb., xiii, 5.)

His was the "spiritual mind." With a soul undaunted by any array of pride, or pretensions, of sectarian claim, set forth by others, he respected more the convictions of the Holy Ghost, wrought in his own soul, "so that in nothing was he ashamed, but with all boldness" he witnessed for Christ. Yet nothing distinguished him more than that *modesty* of spirit, which, in early life, must have been inculcated by Godly parents, and after his conversion, developed more beautifully by the grace of the divine spirit, that it impressed every beholder, and whether in his countenance, or manner—his conversation with ministerial brethren, or his discourses from the pulpit, it was a jewel to adorn him—a silent influence speaking in his praise. It could only have been his great modesty, perhaps, unduly controlling, and joined with his aversion to encountering the world's forms and ostentation, that prompted him to shy off from position and place, more prominent, and prefer to be in obscurer appointments, where less under observing eyes, or hyper-critic's tongue no one could arraign him as unfitted. While others suggested his occupancy of more prominent and responsible places, he objected because not consonant with his feelings, and "in honor preferring another," craved some lower place. In this, only, was the solution of the question so often propounded by his brethren, "why had Thomas Hildebrand never been assigned to a Station or a District of responsibility?"

Though suited in earlier life to have entered upon appointments more exacting and responsible, the appointing power of the Church rightly adjudged that sensibilities so tender, and feelings so sacred, should remain uninvaded, and that the "FOUR WEEKS CIRCUIT," long so honorable and useful in Methodism of the Baltimore Conference, would be best served and present a noble representative preacher in charge, worthy of the many colleagues, then young, some of whom have crossed the river, while others linger among the more matured of the Conference. Looking at the range of his appointments, and the territory that bounded them, it may be a

73, Crab Bottom Circuit; number, 1875, with disease of face."

and was assigned a superannuated death. The appointments, only, mostly of four weeks being as many as twenty-half as large as a Presiding and with a trusty horse, he river that was fordable, or in reaching his appointments for preaching won doubted that he would meet. The work of some of his with hardship and privation. Hege, even amidst such ex- the mountains the gospel lid most of the people he gs not showy—to a self- y in the plain homes of his e simplicity, where money of heart abundant, he felt ch plain, yet sufficient. In ited the same spirit of sub- h the allowance of "pro- en scanty—supplies prom- year closed with deficiency and diligence had not been ord "be content with such ver leave thee nor forsake

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wonder how he could continuously maintain his hold on the people. The answer is, that in every Circuit adjacent to that he then traveled, there had reached them the fragrance of his name, and the fervor of his ministrations, so that his future appointment to them was an object of desire. This, with the contented spirit that controlled him, may have been the reason that his itinerant life of so many years was limited to little more than Circuits bounded by two Presiding Elders' Districts. In his charge of a Circuit, he watched with solicitude and eager vigilance, over every interest. His pastoral visits among the sick and suffering—the destitute and lowly, were well fitted by sympathy, intensified by his own personal suffering, and by his intimate communion with God, to give him access to the hearts of those he visited. "Sincere without offense," and "seeking things that make for peace," even Circuits, before the scenes of feud and division, were moulded by his influence and example in the "unity of the spirit, in the bonds of peace."

But especially, he excelled as a PREACHER of "the glorious gospel of the blessed God." If in the one called to be a minister of the New Testament, every other talent, gift or acquirement must be considered inferior to the high endowment and facility of preaching the word, to which his Lord has specially called and empowered him—if under this view, "helps, administrations"—service and tact in finance—"governments," are all in themselves less than "the grace given to preach the unsearchable riches of Christ," then, indeed, Thomas Hildebrand excelled in the highest gift. Though he may have appeared inferior in the eyes of some, as lacking in temporal activities, because physical infirmity prevented or questionable methods were distasteful—yet with the paramount gift divine—"the demonstration of the spirit, with power"—the sway of human hearts—the conviction and conversions by the Holy Ghost, that followed—all attest that his name will ever be remembered as high in the roll of our Conference. How this gift and influence of preaching were developed in him might be a wonder to one who should fix his thought on mere literary qualification, or the alone study of books.

His claim to such preparation *before* his entrance upon the ministry, he does not make. Nor was knowledge afterward so easily acquired in this particular form, stranger as he was to technical rules and mental discipline. Books, in their methodical reading, were at first confusive. But the colloquial discourses of his preacher in charge, of the subjects of the books read, he drank in with avidity. In this way alone, he succeeded in his preparations for Conference examinations, which he passed with approval. Though afterward, from conviction of duty, he studied books which were then more readily perceived, yet in other forms, and with a perceptive and intuitive power, unusual, which he daily followed—when traveling on his horse to his appointment—or as he sat in the houses where he stopped, amidst the conversation of the family—and especially as he listened to the preaching of the word—or in conversation on scripture themes, he was the student of the word. This was a favorite method of storing great truths for future use. Thus he became a "workman that needed not to be ashamed." His familiarity with the scriptures was apparent in his preaching. His sermons were radiant with light, because the right text, at the right time, illumined them. His daily intercourse with his people, and his observations in general on man, added more to his enlargement of thought. Added to all this, in his effectiveness as a preacher, which drew the people to him, was the earnestness of his manner—the richness of his voice—the fervency of his expression—his manifest feeling of what he preached—his vivacity—"the demonstration of the spirit with power" crowning all gifts, and the realization of "utterance given unto him," and the opening of his mouth boldly, and speaking the mystery of the gospel. It was under this endowment of the Holy Ghost, hallowing all native gifts—which had been ripened by experience, that he often riveted his congregation as with a wondrous spell, or bore them away in ecstasy, with his rapture of communion with God.

Thus will his name live on in fond remembrance as the preacher whose sermons fed the Church and fastened conviction on the erring. The cross he had to bear, when summoned to preach, under some circumstances, seemed too heavy, and his physical system almost gave way. But commencing with trust in God, strength of body revived with the mounting upward of his spirit, and some of his most powerful discourses were uttered, when in the commencement, he seemed hardly able to stand or speak.

In the great crisis of our Conference, at its session in Alexandria, March, 1866, when the time of trial came, affecting ecclesiastical relations, he evinced his fidelity to the votes he had given before, and to the promises solemnly made by the Baltimore Conference to its people, through a series of years, pledged in open Conference, to hold no ecclesiastical relation with any body which should make a new term of membership or maintain any principle adverse to that embraced in former Conference resolutions. When that trying exigency summoned him, he responded bravely in accordance with his pledge of former years. Pleas, of place of his birth—of early associations, of superior comfort and support—change of circumstances—fear of poverty and reproach, were all made to him in vain. He "went out"—not from the Baltimore Conference, itself—its traditions and principles which had descended from its fathers—but from parsonages and even church edifices—from provisional arrangement—facing want and privation, and visible compact organization, that he might maintain inviolable his recorded promise, and give his influence to perpetuate the old Baltimore Conference, unchanged in principle.

Brother Hildebrand was married January, 1841, to Miss Sarah J. Stevens, in Salem, Virginia. Of the eight children she parted with for her home above six still remain, one of whom is a minister of this Conference. In February, 1873, his second marriage was to Miss Margaret A. Newman, of Crab Bottom, who, with two children, survive him.

On the morning of November 28, 1887, "without a lingering groan," he the welcome word received from his Lord. He departed in great peace, and in the triumphs of faith.

"Servant of God, well done."

#### Rev. SAMUEL HOLLAND ENGLE.

Rev. Samuel Holland Engle, son of Rev. Joseph J. and Mary B. Engle, was born August 12, 1864, in Botetourt county, Virginia, and died at his home in Berryville, Va., June 13, 1887. Being surrounded by the sacred influences of a christian home, he received quite early in life religious impressions. In the summer of 1878 he was happily converted to God at Wesley Grove Camp Meeting. Although retiring and diffident in his disposition, he refused not to bear the cross in the discharge of his duties in the prayer and class meetings, nor was his christian life without fruit at this early stage. Older christians were both reprovved and encouraged by his example, and sinners led to see there was a reality in the religion he professed.

Later there came to him the conviction of a call to the ministry. Here he faltered. Here, too, we may add, he made what he afterward regarded as the mistake of his life. His religious activity and enjoyment waned. In 1879 he entered Randolph Macon College as a student, but owing to the failing health of his father, he was called to his home in Freedom, Md., in the spring of 1880. Soon after this he engaged in the mercantile business in Berryville, Va.

In October, 1883 he presented himself at the altar for prayer during a meeting held at Millwood, Va. Here it was, after a hard struggle, that the