



CHARLES WESLEY FLINT
President Bishop

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BISHOP CHARLES W. FLINTPresident
W. L. BECKWITHSecretary
J. A. TRADERConference Host

ness of their color or race. The colored
ard. The people understood this love.
ted." He was friendly, kind, sympa-

mand as a supply preacher among the
d permit, and it was a grief to him
was an imposing presence, physically
streets of the town had a wholesome
wanted to be mean and sinful around
conversation, and especially so in speak-

them over the years. Many came from
ioners, retired ministers and mission-
wn in India. Dr. Alphaeus Samson
ndiana, a short time before Brother
Grey's first native preacher in India.
in the future. He believed that the
ns, and ascended into heaven, would
believed in Heaven, a place prepared
as we stood looking at a beautiful
e of the picture which John saw on
d, "A friend some time ago remarked
ars to enjoy my home. I told him
g to my eternal home in Heaven."
men you take my body out to the
be gone." And so it is, that he has
hich hath foundations, whose builder
absent from the body he is present

morrhage. He improved, but after-
was finally taken to the Easton
arth to Heaven in May 1950.

Methodist Church. The Pastor was
uperintendent, Dr. Essell P. Thomas,
Several ministers of the Conference
ed with his many friends. His body
etery, close by the bank of historic
of the just at the Lord's appearing.

at beautiful land,
e soul,
n the glittering strand,
ity roll.

my visions and dreams,
can see;
intervenes,
d me."

CHARLES C. HARRIS

JOHN MASON KELSO

In academic circles the appellation of "Professor" is reserved usually for those whose scholarship, teaching ability, and personality meet with the approval of students and colleagues; for those whose characters leave indelible impressions of understanding, patience and kindness upon all who sit in their classes.

The subject of this memoir was known as Professor Kelso on the campus where he served so faithfully during the last years of his life, and no one, in this writer's experience, more thoroughly merited this term of confidence, sincerity and endearment.

Professor John Mason Kelso was born February 23, 1878, on Evergreen Farm, near Onancock, Virginia, son of Captain John and Susan Mason Kelso.

His early education was in the public schools of Onancock from whence he went to Goldey Business College, graduating in 1896. But business was not to be his life's work, and to prepare himself for that work he matriculated in the Wilmington Conference Academy, Dover, Delaware in 1897, and from that date until the time of his death, there was not a single year when he was not represented on the Dover campus in some way, either as a student, teacher, sponsor, or father of students.

From the Academy he went to Dickinson College where he received the degree of Bachelor of Arts, and was further honored by election to Phi Beta Kappa.

From Dickinson College he proceeded to Drew Theological Seminary and a Bachelor of Divinity degree in 1907.

Although this ended an era in his preparation, it by no means indicated the ebb of his studies for this man was a student to the end of his days, and long after most men would have considered their formal training satisfied, he enrolled in the University of Pennsylvania for advanced work in modern languages.

A further example of his scholarly ways is to be found in his long time membership in such learned societies as the American Oriental Society, the American Society of Church History, and the American Association of Teachers of Spanish and Portuguese.

Professor Kelso was received on Trial in the Wilmington Conference, in Wesley Church, Dover, March 1904, by Bishop James N. Fitzgerald, and in 1908 was ordained Elder by Bishop Daniel A. Goodsell.

In that same year he married Rachel Adella Friedel at Viola, Delaware. Mrs. Kelso, sons John Friedel and Frederick, daughters, Rosemary and Margaret survive.

Both as minister in charge of twelve appointments within the bounds of the present Peninsula Conference and as Professor on a College Campus, his was a teaching ministry. He loved the church and all it stands for, but he was never happier than when he stood before a group of expectant students and sought to open their minds to the values and pleasures he found in the seeking of knowledge.

From 1922-29 he was professor of Ancient Languages at Wesley Collegiate Institute; from 1929-32, Professor at Williamsport Dickinson Seminary and Junior College, and then, in 1942, back to his true love, Wesley Junior Collegiate Institute.

He rounded out his career until the Head Master of Heaven promoted him on May 19, 1950, to a finer and better campus.

May 22 was Commencement Day at Wesley and on that same day in Wesley Methodist Church, Dover, where he had been ordained, his friends gathered, and under the guidance of his pastor, Dr. John A. Trader, Dr. T. C. Mulligan, his District Superintendent, Reverend Richard B. Wells, his brother-in-law and Dr. O. A. Bartley, President of Wesley Junior College, expressed their love and appreciation in words like those spoken of another: "And there was a man sent of God, and his name was John." If perchance we do in heaven what we most like to do on earth, this John is standing before a class of angels teaching the mysteries of French or Spanish or Latin or Greek or even Sanskrit, and doing it with love in his heart both for subject matter and for those whom he teaches.

O. A. BARTLEY

FREDERICK X. MOORE

Rev. Frederick X. Moore was born at Felton, Delaware, on April 10, 1874. His parents were Archibald and Mary Friedel Moore. His father served in the Union Army during the war between the States and during that time contracted tuberculosis from which he died soon after the birth of Brother Moore, leaving a widowed mother with three sons and three daughters.

Very early Fred, the subject of this memoir, showed exceptional interest in the church and its activities as they were related to the youth of his day. A very definite call into the ministry came eventually and he was enrolled as a student at the Wilmington Conference Academy. After graduating from this institution, he was enrolled as a student at Drew Theological Seminary.

After having completed his work at Drew, he applied for admission into the membership of the Wilmington Conference of the Methodist Episcopal Church and was received into this Conference at Lewes, Delaware, in March 1898. He was assigned to the Marion Station charge, Somerset County, Maryland, and there began his ministry.

On April 6, 1898, he was happily united in marriage with Lillie M. Gisriel, daughter of William and Martha Cornelius Gisriel in the Madison Square Methodist Episcopal Church in New York City, by Dr. E. L. Hubbard. They returned together to the charge to which he had so recently been assigned and there began their labors together as pastor and wife among a devoted and loyal people. Their ministry in this charge has been long remembered because of the happy relationship between pastor and people.

After the pastorate at Marion, Brother Moore was assigned to Hopewell where he spent 4 years, to New Castle for 5 years and to Port Deposit for 5 years. It was while at Port Deposit that Brother Moore began to lose his hearing and later became totally deaf. This condition became such a handicap in his work that he felt compelled to relinquish his ministerial duties and in 1921 he asked for and was granted the retired relationship.

For many Association and Freedom, Pa. ance of the A evangelism res communities.

This was h this position. became less an extreme sufferi where, at 3 o' be forever with

The funer Freedom, Pa., Rev. John W. J to rest in the l

This good so much to mak we call them v great work tha ordained local always love to

He was b home when he Evanston in the Service in that Matilda Alice V in Milwaukee, all of whom are New York City; Milwaukee.

He and hi some years. F Church in Tlog old Wilmington in 1943.

He lived th a property and members of We home in Februa on the 24th of l