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OF THE

NINETEENTH SESSION

OF THE

East Maine Annual Conference

OF THE

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HELD AT WALDOBORO',

MAY 16, 1866.

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1866.

n against God, a vice incompatible with the purity and perfect character.

That that minister or layman who pleads inability to abandon so evinces a deplorable lack of faith in the power and readiness to assist a noble endeavor, shows pitiable deficiency of manly purity his practice that a *Christian man, with God for his helper*, is successful with a grovelling habit.

That hereafter no person shall be received on trial, or into full his Conference who uses this noxious weed.

we recommend the organization of a Conference Anti-Tobacco our preachers to form auxiliaries in their charges, and in Sunday Schools.

BENEVOLENT OPERATIONS.

to report increased activity in benevolent operations since There has been advance in all the collections, but most marked sessions. The whole amount raised for this cause is \$4,330.28. advance, we congratulate the Conference, and thank God. Yet rely satisfied: we ought never again to fall short of the appropriate General Committee. Let us see that our representative in properly informed concerning our work, and then let us honestly the part assigned us.

ilily move the following Resolutions:—

That we will diligently pray and labor for enlargement of heart ple.

In the grace and practice of benevolence, we will seek to be the flock.

We will endeavor carefully to study, and thoroughly to undertake the great enterprises of the Church, and will strive in every in a spirit of inquiry concerning the same.

In our several Ministerial Associations, we will devote more these subjects, and by carefully prepared discourses and essays, discussions of the various questions pertaining to them, will light on every mind, and concerning every point, that none want in interest or zeal through want of knowledge.

For Missions and Church Extension, we adopt the appointments of the General Societies; and for other causes the following sums: To the Agents, \$1,000; to S. S. Union, \$400; to Bible Society, \$400; 300; Biblical Institute, \$200; New-England Education Society, to be apportioned by the presiding elders to the several charges.

We will carefully explain to our people that their centenary is an extraordinary offering worthy of the glorious occasion to be put forth, which can occur but once in a hundred years, and not to be permitted to encroach upon or diminish their contribution to the cause of Missions, Church Extension, Conference Claimants, or other ordinary objects of benevolence.

MEMOIRS.

REV. WILLIAM MARSH.

REV. WILLIAM MARSH was born in Orono, May 4, 1789, and died Aug. 26, 1865, aged seventy-six years and a few months. His parents were pioneers on the Penobscot. His father held the commission of captain in the Revolutionary War, and acted as interpreter with our Indian allies in Arnold's expedition to Quebec. At the close of the war, he returned to his home on Marsh Island, now forming the principal part of Old Town, and a part of Orono. A few years after, a stranger, in the person of the Rev. Joshua Hall, appeared in the country, and preached with, what seemed to the people, astonishing power. Mrs. Marsh soon after experienced religion, and a class was formed, all of which have passed away.

Brother Marsh was converted in his native town when about fifteen years of age: for a time he enjoyed great peace, but afterwards lost the evidence of his acceptance with God. A year or two after, he was again awakened, while on a visit to the town of Sydney, under the exhortations of Fanny Butterfield, afterwards Mrs. Newell. This covenant with God was for all time; and he felt ever after, that he was not his own: he had given himself to God. This thought shaped his future course, gave consistency to his character, made him an efficient laborer in the Lord's vineyard, and an honor to the Church. Bro. Marsh began to preach before he was twenty-one years of age, and soon after was called to assist Father Wentworth.

Those were the days of large circuits, hard work, poor fare, and little money; yet God was with them, and souls were converted. In 1811, he joined the New-England Conference; was ordained deacon in 1813, and elder in 1815. His ministerial life was spent as follows: 1811, Durham, Me.; 1812, East Greenwich, R.I.; 1813, New London; 1814, Bristol; 1815, Tolland, Conn.; 1816, Nantucket; 1817, Lynn; 1818, he appears to have been sent to Bath; but, for some reason now unknown, he spent the most of that year in Orrington. In 1820, he was superannuated; and from 1821 to 1828 he was local, and resided in Orrington, and labored as he was able, but was accustomed to speak of this part of his life as nearly a blank. His soul was not at rest; and, as soon as he was able, he returned to his much-loved work. In 1829, he again entered the itinerancy, and was stationed at Hampden: it was a year of power. The first protracted meeting in the State was held in Hampden in the fall of this year. In 1830-31, he presided on Penobscot District; in 1832, was stationed at Houlton; from 1833 to 1837, he was forced by continued ill health to take a superannuated relation. In 1838, he was made effective, and stationed at Lincoln; 1839, at Monroe; 1840, at Frankfort; 1841, superannuated; 1842, effective, and stationed at Cherryfield; 1843, at Eddington; 1844, again superannuated. In 1845, Presiding Elder of Bangor District; 1846-7, on Portland District; 1848, Bangor District; 1849, superannuated; 1850, at Old Town; 1851-52, superannuated; 1854-55, at Orrington Centre; 1856-57, at South Orrington, after which he

never sustained an effective relation, but resided with his son, Rev. J. N. Marsh, gradually declining, yet cheerful and happy. The loss of his inestimable companion seriously affected his health; but, under the strengthening influence of divine grace, he was enabled quietly to submit to that great bereavement. He visited his friends on the charges he had filled, and was everywhere received as a friend and thrice welcome guest, — still the same social, genial, Christian gentleman as he had ever been. In the spring of 1864, he was smitten with paralysis, and was for months almost helpless. Late in the fall he went to Canada East to reside with his daughter. In July, he was again smitten with paralysis; and so sudden and violent was the attack, that he fell to the floor, and, in his fall, fractured the bones of his hip and thigh. He lingered, mostly in an unconscious state, until Aug. 26, when the spirit ascended to God.

Father Marsh possessed great natural abilities. It is true that his early educational advantages were not great, nor could we speak of him as a critical scholar, yet, in the best sense of the term, he was learned: if he had not acquired languages enough to have several words for every idea, he had acquired the ideas, and could express them in good English. His religious experience was deep, his affections centred in God. As a preacher, in his prime he had few equals: he seemed at times to entirely command the thoughts and feelings of his hearers; and under his ministry many were converted. Father Marsh was an admirer of Wesleyan theology, understood it, and was able to defend it against such attacks as were then made, which were not few, nor wanting in violence. Possessed as he was of a logical mind error appeared to him in its true shape, — a logical deformity. He could not be beguiled by it, however great its pretensions, or high the station of its defenders. Hence through a period of fifty-six years, though scores of delusions rose, flourished, and died, and many men of talent made shipwreck of faith, he was never moved, and never failed to discover where the error was, or to see its real character. Nor was he less true to the institutions than the doctrines of the Church. Secession after secession carried their thousands out of the Church; but he never for a moment faltered in his allegiance. At seventy-five years of age, though bowed with grief and broken by suffering, he was as cheerful as a child. In soul he never grew old. The sickness and death of our aged brother was in keeping with his life and character: for several weeks his reason had reeled; but, in his lucid moments, he was enabled to bear a triumphant testimony to the saving power of the gospel in man's greatest extremity. Some of his expressions were, "Oh what visions of glory God is giving me!" "God is giving me visions of glory such as I never dreamed of." "Can this be death?" "If this be death, oh the pain, the bliss, of dying!" Thus gloriously has another of the fathers finished his course, and passed to the rest prepared for the righteous.

REV. CYRUS PHENIX.

Brother Phenix was born in Limington, Me., Dec. 19, 1818; converted in Avon; served three years as a local preacher; and joined the Maine