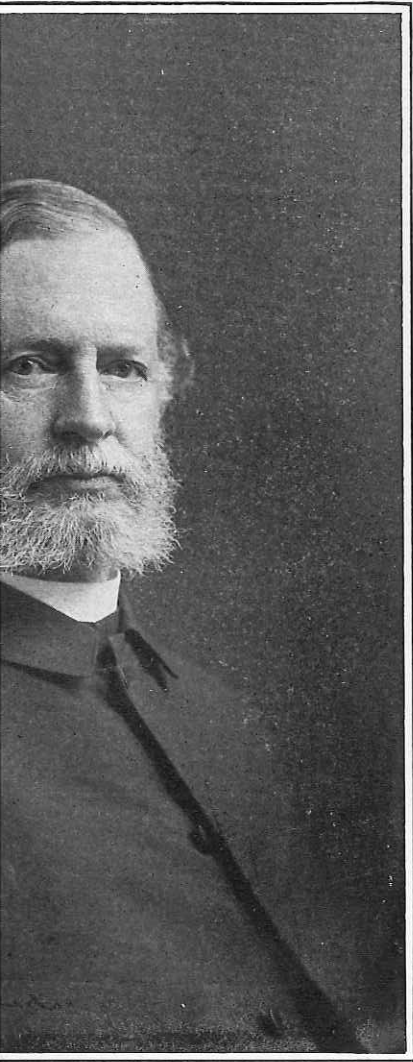


iding Bishop



S. B. NEELY.
erated 1904.

OFFICIAL MINUTES
OF THE
FIFTY-FIFTH SESSION
OF THE
CALIFORNIA
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OF THE
Methodist Episcopal Church



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determined on the practice of law, and pursued his studies in the office of the late Frederick Frelinghuysen. There was every prospect of a successful career in his chosen profession when a revival of religion took place in 1861 and he decided to become a minister, joining the Newark Conference in 1862. He served the church with honor and great usefulness in several pastoral charges. He was secretary of the Conference ten years. He first appeared in the General Conference as a member in 1880 and again in 1884. In 1881 he was elected Recording Secretary of the Missionary Society of the Methodist Episcopal Church. In this position a careful study of the constitution convinced him that he was a member of the General Missionary Committee, ex-officio, and by special designation. Accordingly, he took measures to secure what he believed to be his rights. His arguments prevailed, and ever since that time the Recording Secretary has been a member of the Committee.

He was intense in his opposition to the liquor interests. Seeing no chance, as he believed, to secure the abolition of the liquor traffic through the old parties, he espoused the cause of the Prohibition Party, and with great tenacity of purpose maintained its principles whenever they were attacked.

On the third ballot and with John H. Vincent, he was elected Bishop in the General Conference of 1888, when for the first time two-thirds of all the votes cast were necessary to effect an election to the episcopacy.

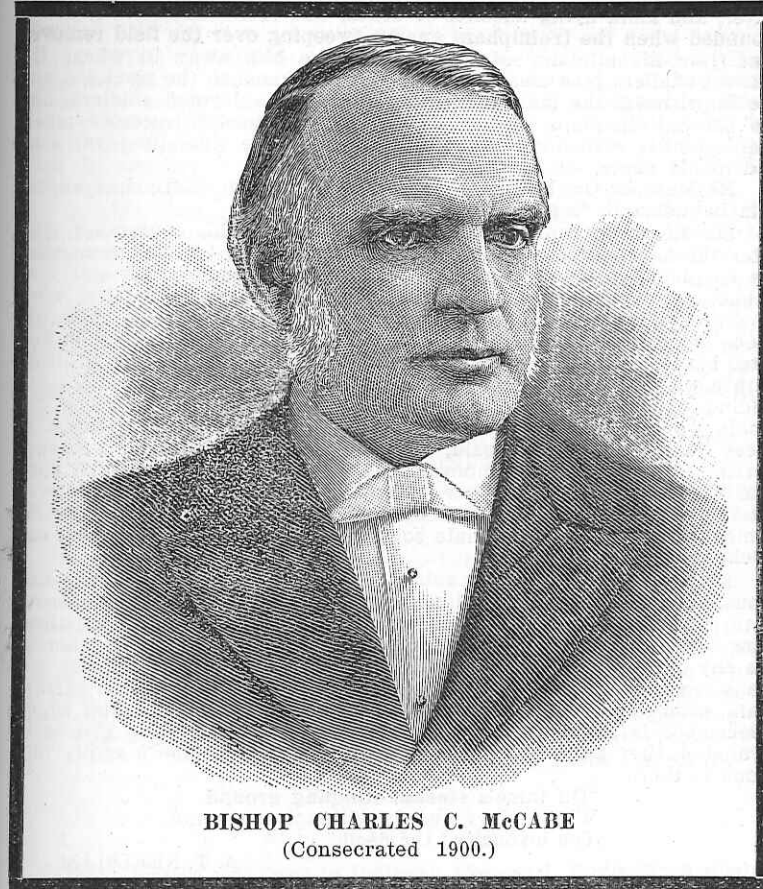
As a presiding officer he was remarkable. He did not for a moment lose his self-control either in the Annual or General Conference. A master of parliamentary law, for every decision he had a reason in the nature of the motion, or in the letter of the law, or in the precedents. His legal mind was of great service to the church. He was as useful in the commission on the consolidation of the Benevolences, of which he was a member, as any of the eminent lawyers with whom he was associated in that work.

A reticent man by nature, he needed a crisis to bring out his latent powers of speech. He clung with great tenacity to his friends. In pastoral relations he was very tender and sympathetic. His domestic relations were beautiful. He was a devoted husband and father. His faith was called upon to bear a heavy strain in the afflictions that came upon him, one of which was the loss of eyesight which his son sustained. The last great sorrow he passed through was the death of his daughter, which occurred at Penang. This was on the journey which he had undertaken with his family, a party of Bishops and others to visit India and China. His daughter was taken with confluent smallpox and soon passed away. The Bishop, greatly weakened and depressed by this terrible blow, quickly succumbed to the disease that fastened upon him, and died in Hongkong on the same journey, far from his home and native land, but just as near Heaven. The great service he rendered the Church in all the years of his ministry as pastor, Recording Secretary of the Missionary Society, President of the great Ocean Grove Camp-meeting and Bishop has entered into the spiritual assets of Methodism, and we thank God for his life of noble character and splendid service.

M. H. ALEXANDER.

BISHOP C. C. McCABE.

Charles Cardwell McCabe was born in Athens Ohio Oct. 11, 1836. He began his education in the schools of his native town, continued it in Burlington Iowa, and completed it in the Ohio Wesleyan University in 1860 he united with the Ohio Conference, his first charge being at Putnam Ohio. Restless amid the indications of his country's peril, he could resist "the call to arms", and in 1862, he enlisted in his country's



BISHOP CHARLES C. McCABE
(Consecrated 1900.)

service, and was elected Chaplain of the 122nd. Ohio Volunteer Infantry. With his great loving heart, he soon loomed up to public notice, as the peerless Army Chaplain, the brave, patriotic soldier, and the most hopeful prisoner of war, that ever experienced the glooming restraints of prison life. No soldier of his country ever more beautifully illustrated the verity of Paul's saying, "Perfect love casteth out all fear." His love for country, his love for his comrades, and his love for all who needed the sympathetic touch, or word, bore him above all sense of physical danger.

Perhaps there is no officer in the army whose duties, rights and privileges are less clearly defined in Army Regulations than that of Chaplain

Frequently it is supposed the Chaplain's position is not one of peril; but that depends upon the man. In the heat of the fight it is for him to choose where he shall labor. Shall it be where the wounded are brought to shelter for the Surgeon's care? or where the men are falling under the enemy's fire, and need a word, or prayer, and the helpful supervision of the Chaplain, who can direct the letter-carriers where their services are most needed? Chaplain McCabe chose the

latter, and amid flying missiles of death, was found ministering to the wounded when the triumphant enemy sweeping over the field removed him from his ministry of mercy and bore him away to where the bravest soldiers pine away and die. What a boom to the wounded and the imprisoned, the mutual incarceration of the devoted soldiers, and his beloved Chaplain. Libby Prison never echoed to sweeter music than when it responded to the Chaplain's loving voice, in loyal song and manly cheer.

He was, as Dr. Buckley has fitly said, and Dr. Kelly has appropriately endorsed, "a great lover."

Six years ago, he sat as Presiding Bishop of this conference, just after the assassination of President McKinley, and we well remember his frequent tears; and the loving allusions he made to his martyred friend, and our honored President; and in them all not one bitter word of reproach for the graceless wretch that perpetrated this dastardly deed. The love he manifested in his early ministry, that prompted him after his Sunday evening service to drive out into the country to plead with a wayward young man, and bring him to Jesus; was but the unfolding of a love which, like that of his Master's, embraced the whole world. In him was "faith, hope, charity; but the greatest of these was charity." It is said, that just before his death, he was supporting no less than five impoverished widows, whose only claim upon him was, that they were poor. The impoverished superannuate was often gladdened by the munificence of his gracious aid, and as his sympathetic tear or appropriate song cheered such, we might well say "Behold how he loved."

His triumphs as a money raiser for Church Extension and for Missions, will long remain an inspiring example. His loving generous nature seemed to inspire his hearers with his own benevolent impulses. How appropriate the manner of his departure. While speeding across the city of New York, on an errand to help a debt burdened church, his steps are suddenly checked by disease, and he stumbles at the earthly train, soon to step into the chariot that bears him to that realm where "December is as pleasant as May." There, in the classic groves of Evanston, they have laid the body away; and the soldier's empty tent alone is there.

"On fame's eternal camping ground,
Where glory guards with solemn sound,
The bivouac of the dead."

A. T. NEEDHAM.

A. C. DUNCAN.

A. C. Duncan was born August 10, 1842, in Scotland. When a child his family moved to Ireland and there he grew to manhood.

For generations his people have been thinkers and leaders. His father was a lauded squire and his mother was a member of the famous Hamilton family.

Bro. Duncan was educated in the best schools and graduated with high honors in Oriental languages from the University of London. To further prepare himself for his life work he studied Theology in this country under the elder Bishop Potter and under Philipps Brooks, and later graduated with honor from the Pacific Theological Seminary. He was a lover of literature and a master in the classics.

He added to culture and the fine instincts of a gentleman, fervent piety and a profound religious experience. And under the guidance of Him who calleth His messengers he became a "fisher of men." The Little Shepherd's Mission in Chicago was opened and carried on successfully by his efforts. In the early seventies he came to California,

not to get but to give, not to make money but to win men to Jesus Christ. He joined the Congregational Church and served the following churches with profit and distinction: Susanville, Soquel and Haywards.

In 1874, while pastor at Susanville, he was married to Miss Margaret Gould. She was a noble woman and the home thus established was beautiful in the love and sympathy that sanctified it. These were sweet and blessed, and "in death they were not long divided." The two were co-laborers in every worthy enterprise. Their life together with the memory of that home abides as a precious legacy to comfort their son, Mr. Will C. Duncan, a member of First Church, Alameda.

In 1884 Brother Duncan joined the Methodist Church and was admitted into its ministry. His work in the Conference for twenty-one years was characterized by faithful effort and evangelistic fervor.

At Plymouth, his first charge, he had one of the most sweeping and gracious revivals ever witnessed in California. The character of that mining town was completely changed, and today hundreds over California thank God for the work which was wrought there under the ministry of this man. Salinas, Hollister, Oroville, Red Bluff, Yuba City, Elk Grove, Colfax, Florin, Sutter Creek and Willits were honored and blessed by the personal effort of this good man.

In 1905, broken by the loss of his wife and sensitive over his deafness, he took a Supernumerary Relation.

On December 31st, 1906, at his home in Alameda, after an illness of some weeks, the angel of the Lord called him and he went to his reward in the city beautiful.

Brother Duncan was a zealous worker in every reform movement; he was an ardent prohibitionist. He was earnest but not censorious. "No life can be pure in its purpose but strong in its strife and all life not be purer and stronger thereby."

The faith that had sustained him through the years of toil failed not in life's last hour. Without regret, radiant with hope, he left us to dwell forever "in the land o' the leal." "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."
WILLSIE MARTIN.

REV. HENRY PEARCE.

Henry Pearce was born in Gwinear, Cornwall, England, November 22, 1856, and died in San Jose California, May 25, 1907. He was converted at the age of eighteen and at once united with the Church. During his boyhood his educational advantages were limited; but nature blessed him with a thirst for knowledge which he stimulated by studying everything commandable. Coming to California in 1874 he determined to get an education; and putting aside native pride he entered the Public Schools of Grass Valley. The goal was distant, but he would reach it. Later he went to Eureka Mills, Plumas County, where he received Local Preacher's License. In 1880 Presiding Elder Wayne Carver, sent him to Supply Goose Lake Circuit in Modoc County. From 1881 to 1887 he was a student in the University of the Pacific. After Supplying Tuscarors, Nevada, for a few months, he went to Boston School of Theology, remaining three years. The decade ending in 1890 was a strenuous one, having crowded into it his academic, collegiate, and theological training. That year he returned and was welcomed to the ranks in the Nevada Mission. He was recommended to the California Conference for Admission on Trial, and was stationed at Cedarville close to the field of his first ministerial work of ten years before. This pastorate of two years was blessed with a gracious re-