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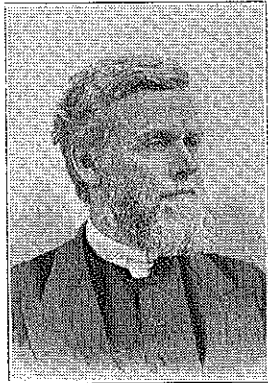
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XV. MEMOIRS.



Bishop William X. Ninde.

At his residence in Detroit, Mich., January 3, 1901, Rev. William Xavier Ninde, D.D., LL.D., one of the Bishops of the Methodist Episcopal Church, suddenly terminated life's toils and entered into rest. At a Methodist parsonage in Courtlandville, N. Y., occupied by Rev. William W. Ninde, of Oneida Conference, this son was born, June 21, 1832. In early youth he surrendered his heart to God and consecrated his life to his service. At sixteen he entered upon a preparatory course for college in the seminary at Middletown, Conn., and in 1855 graduated with honor from the Wesleyan University. In 1856 he entered the Black River Conference and advanced rapidly to its leading charges until 1861, when he was transferred to the Cincinnati Conference and stationed at Trinity Church, Cincinnati, then the leading charge of Ohio. Under the three-year limit he was pastor of four churches in the city of Cincinnati, when he was sought by the Central Church of Detroit, and in 1870 was transferred to the Detroit Conference.

In all his pastoral charges gracious revivals attended his faithful ministry. In 1873 he was appointed professor of practical theology in Garrett Biblical Institute, which position he filled with great acceptability for three years, when at the earnest request of the Quarterly Conference, congregation, and community he was returned to the Central Church, Detroit, for the second term. So profound and lasting were the impressions made by his teachings and example upon the students, faculty, and trustees of the Garrett Biblical Institute that when a vacancy occurred in the presidency he was chosen to fill it, which he did at the close of his second term in the pastorate at Detroit. In his new position he rendered, as before, very efficient service, and success attended his ministrations. Esteemed by all, he held the position until May, 1884, when by the General Conference he was the first of the four Bishops then elected. Thus called of God through his Church to the sacred office, he entered upon its duties with singleness of purpose for the glory of God and the advancement of his kingdom in the earth. To this he consecrated all his powers of soul and body. In this, as in every other position to which he was called, the office sought the man, and not the man the office. His righteous soul would not for a moment tolerate the thought of office-seeking or self-planning for preferment in the Church of God. Ideal

though he was as pastor, professor, president, he was even more eminently so as Bishop. His administration was characterized with ability, integrity, brotherliness, firmness. In the chair he was prompt in action, wise in ruling, courteous, impartial; in the cabinet, careful, painstaking, patient, discriminating, tenderly considering the needs of each minister and church; in the pulpit, spiritual, inspiring, scriptural, dwelling principally upon those great truths which honored God, exalted Christ, and saved men; on the platform, always ready, riveting the attention, and often by his magic words and flights of native eloquence thrilling the hearts of his hearers. The constraining love of Christ was impressed upon all as the one motive that impelled him in his utterances. For more than sixteen years this model of a New Testament Bishop traveled extensively through foreign countries as well as every part of our own land, carefully attending to all the details of his office, blessing and strengthening the churches by his presence and counsels and the influence of a holy, consecrated life. Commendable as his official labors were, yet in his daily life as a man and Christian did the graces of the Spirit shine with more resplendent luster. To know him was not only to love him, but to be impressed of your association with a man of God, one whose tender, sympathetic heart, like the beloved John's, was constantly drawing its inspiration from its close touch with Christ.

The daily atmosphere in which he lived was perfumed with the fragrance of the rose of Sharon. His life and death were a striking illustration of the words of the Psalmist, "Mark the perfect man, and behold the upright: for the end of that man is peace." After presiding at several Southern Conferences and performing all the exacting duties connected with each, careworn and weary he reached his home in time to welcome the advent of the new year and century with his dear ones.

Learning of the death of a brother minister, he hastened to extend his sympathies to the bereaved family and mingle in the services of the funeral. Returning, he entered his study, and there continued his work until 5 P. M. Dropping his pen from the hand and arm, which were causing him great pain, he was persuaded to retire. The family physician was summoned, and remedies were speedily applied. His son remained at his bedside until requested by his father to retire that both might be refreshed by sleep. At 5 A. M. his beloved wife entered his room, and as he was quietly resting she did not disturb him. At daybreak his son approached again the bedside and spoke to the sleeper, but no response came back. Too soon the shocking reality overwhelmed him that his sainted father had passed into that sleep "from which none ever wake to weep." His expressive countenance retained its usual serene, lovely appearance, indicating that there had been no struggle with the great conqueror; his end was peace. "Blessed are the pure in heart: for they shall see God." Mingling with the innumerable multitude of the spirits of just men made perfect which are before the throne, no doubt can exist in any reasonable mind that there the spirit of our beloved Bishop Ninde, the brother of every brother-man, the friend of God, enjoys in perfect bliss the beatific vision, and that "long as eternal ages roll he shall see his Saviour's face." He rests from his labors, but his works remain; his influence cannot die.

By order of the Conference,

J. O. WILSON,
G. CLARKE,
A. K. SANFORD.