



Spallmeyer

MINUTES

OF THE

CINCINNATI CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

FIFTY-SIXTH SESSION,

HELD IN OXFORD, OHIO, SEPTEMBER 4-9, 1907.

EDITED BY

VALOROUS F. BROWN, SECRETARY,

AND ADOPTED BY THE CONFERENCE AS ITS OFFICIAL RECORD.

CINCINNATI:
WESTERN METHODIST BOOK CONCERN PRESS.
1907.

225032

e, nor lovers weaving life's story
 eam, nor saints in lowly prayer.
 ent thyself with warring and succeeding
 jungle?—smite the tiger crouching
 or the lion in his fierceness,
 e panting wolf, or lodge
 he heart of the proud eagle.
 our homes? Why kill our little ones?
 ut hearts and mock our thirst
 e of useless tears? O Death! I would
 t dead.'

answered me, and filled me with amaze.
 said the weird defendant, 'Thy reasoning
 by reproach an unintelligent assault.'

is gentle, and through all his pallor
 d the outline of a smile. I saw
 Death!

servant. The flock must be brought home.
 the wanderers to the fold.
 e God's, not yours; or yours but to
 nd until He sends for them.
 r own fatherhood read God's heart.
 own watching for the child's return
 thought that glows in love Divine.'

Said I: 'Could not some brighter
 e sent? An angel with sunlight in
 music in his voice? Thou dost
 o, and make us die so oft in
 If our mother could but come; or some
 ; or old pastor whose voice
 y but thou, so cold, so grim!'

d thee well,' said Death, 'but thou dost not
 thyself. Why does God send the cold snow
 ring? Why icebergs first, then daffodils?
 , too, thou dost not comprehend.
 ave never seen me; only the dying
 h. I am but a mask. The angel thou
 r is behind; sometimes angel-mother,
 ather, sometimes a vanished love,
 o the Good and True the very image of the
 more revile me. I am a vized friend.'

as transformed. The snow gleamed
 The day a cloudless blue. And
 ing images filled the translucent space.
 asked of Death if he could tell whence
 And he said, 'These are mine.
 as well as shepherd. I put in the sharp sickle;
 sheaves; I garnered the precious harvest;
 come angels sing "Harvest Home."'"

Memoirs.

REV. R. S. RUST, D. D.

In the death of Richard Sutton Rust Saturday evening, December 22,
 1906, in the ninety-second year of his age, there passed from our midst
 one of the oldest itinerant preachers in Methodism. While he was
 known throughout the Church and as widely honored, he was, because
 of his practical interest in the freedmen, tenderly loved by the colored
 members of our Church, and held in highest esteem among the people
 of African descent throughout the entire country.

He belonged to that class of American youth who, although empty-
 handed and friendless, determined to secure the advantages of a col-
 legiate training. His early years on the farm were followed by an
 apprenticeship in cabinet-making, but, impelled by a desire to attend
 school, having saved his earnings, he purchased his time and entered
 Phillips Academy. For reasons named later, he became a student in
 Wilbraham Academy. From here he went to Wesleyan University, and
 graduated in 1841, having worked his way through both his academic
 and college courses.

At Phillips Academy, under the influence of a lecture from George
 Thompson, was begun that anti-slavery career in which he was con-
 spicuous and useful. He became associated with an anti-slavery society,
 and would not abandon this in order that he might continue in the
 school—hence his transfer to the Wilbraham Academy. While here,
 and during his college course, he lectured against slavery, earning some-
 thing toward meeting his school expenses, but sharing in the obloquy,
 and sometimes in the harsh treatment to which Abolitionists were often
 subjected.

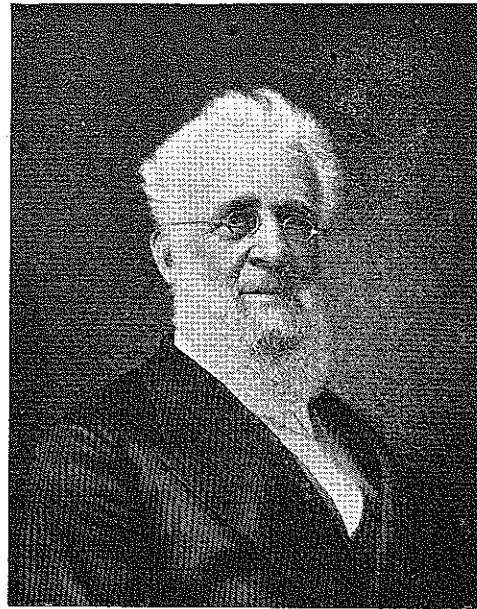
After his graduation in 1841, he found employment as principal of
 an academy in Ellington, Massachusetts, and subsequently as principal
 of the high school in Middletown, Connecticut, where his college days
 had been passed. In 1844 he was received into the New England Con-
 ference and appointed to Wesley Church, Springfield; and, in 1845, to
 Worcester. In 1846 he was transferred to the New Hampshire Confer-
 ence, where he was principal of the Conference seminary for three
 years; and during this period he was State school commissioner. Then
 followed these pastorates: Portsmouth, 1850-51; Great Falls, 1852-53;
 Lawrence, 1854-55; Manchester, 1856; Haverhill, 1857-58.

In 1858 Dr. Rust was transferred to the Cincinnati Conference to
 take the presidency of Wilberforce University, located near Xenia, Ohio
 —a school open to colored students, and, at that time, under the auspices
 of the Cincinnati Conference. After three years this school was trans-
 ferred to the African Methodist Episcopal Church, and, in 1862, Dr.
 Rust was appointed pastor, of Morris Chapel, Cincinnati. Prompted by
 his interest in educational work, he became president of the Cincinnati
 Wesleyan College, and maintained the school during a part of the trying
 war-period, 1863-65.

In the fall of 1865 he was appointed corresponding secretary of the
 Western Freedmen's Aid Commission, thereby becoming officially related
 to one form of the work for the elevation of the emancipated slaves, to

which the subsequent years of his active ministry were constantly and zealously devoted. He was a member of the convention which, in August, 1866, organized the Freedmen's Aid Society of the Methodist Episcopal Church. Bishop Clark was elected president; Dr. Walden, corresponding secretary, and Dr. Rust, field superintendent, especially because of his experience as an educator. After the General Conference made Dr. Walden publishing agent, Dr. Rust was charged with the entire administration of the Freedmen's Aid Society.

A correct view of the work before this Society at that time is not



REV. R. S. RUST, D. D.

readily obtained. It had entered a new and difficult field. Because of the political conditions, the efforts for the aid and education of the freed people, made by Northern societies, though carried forward only in a Christian and humanitarian spirit, were misunderstood, criticised, and sometimes harshly opposed in the South. The planting and administration, even, of our Methodist schools, under these conditions, required great patience, tact, and wisdom. This part of the administration was enough to command the time and strength of any man.

But the attention of the Church had to be arrested and turned to the new movement. This meant visiting the Annual Conference sessions where the preachers could be addressed in a body; and it further meant holding the cause before the pastors and the Church by every available

means.
Aid Soc.
which it
Confere
have not
in charg

From
this two
his offic
responsib
covered t
a college
Southern
lands, Dr
his oversi
property
of dollars

Dr. R
Society, a
active rela
in it.

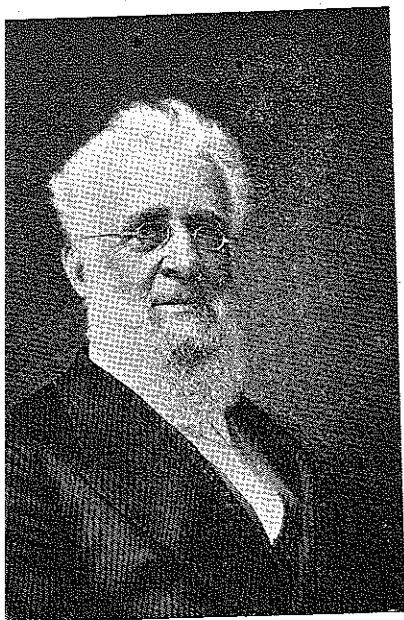
The p
cated by
ored and
It was a
ence, he
episcopacy
derly cher

Dr. R
In early li
sequently
the Woma
Two sons
the Cincin
father in
which Dr.
was vice-p
demise.

By his
out our bo
Israel depa
was grant
brethren, a
His vitality
death. He
aroused, hi
with an en
capacity for
oratorical t
were added
throughout

In a M
born August
the age of

years of his active ministry were constantly and he was a member of the convention which, in 1856, the Freedmen's Aid Society of the Methodist Church. Bishop Clark was elected president; Dr. Walden, Dr. Rust, and Dr. Rust, field superintendent, especially Dr. Rust, as an educator. After the General Conference of 1856, Dr. Rust was charged with the duty of being the publishing agent, Dr. Rust was charged with the duty of being the publishing agent of the Freedmen's Aid Society. The work before this Society at that time is not



REV. R. S. RUST, D. D.

had entered a new and difficult field. Because of the efforts for the aid and education of the freedmen, the efforts for the aid and education of the freedmen by Northern societies, though carried forward only by a humanitarian spirit, were misunderstood, criticised, and opposed in the South. The planting and administering of Methodist schools, under these conditions, required tact, and wisdom. This part of the administration required the time and strength of any man. This meant that the Church had to be arrested and turned to the Annual Conference sessions could be addressed in a body; and it further meant that the pastors and the Church by every available

means. In common with our other benevolent societies, the Freedmen's Aid Society, through its office, must raise the funds for the work for which it stands, but is unlike them in that it can not look to Annual Conferences to aid in administering the funds, as school work must have not only a general but the scrutinizing supervision of the secretary in charge.

From May, 1868, to May, 1884, Dr. Rust was solely responsible for this twofold work. During the next four years he had an assistant in his office, but he, being the ultimate authority, still had the burden of responsibility. It will be noted that his active official work in this Society covered twenty-two years. During that period the policy of establishing a college for the colored people at some central point in each of the Southern States was pursued. In selecting the sites and securing the lands, Dr. Rust showed rare wisdom, while the buildings erected under his oversight are substantial and well adapted to school purposes. The property secured under his administration is worth more than a million of dollars.

Dr. Rust, since 1888, has been one of the Board of Managers of the Society, and, as honorary corresponding secretary, has maintained an active relation to this work of his life and has cherished a lively interest in it.

The position he gained in the New Hampshire Conference is indicated by his election to the General Conference of 1856. He was honored and revered as the oldest member of the Cincinnati Conference. It was a great satisfaction to him that, as a delegate from this Conference, he was permitted to share in the election of Gilbert Haven to the episcopacy. His conference honored him in other ways and will tenderly cherish his memory.

Dr. Rust was born in Ipswich, Massachusetts, September 12, 1814. In early life he wedded Miss Sarah Hubbard, who died in 1842. Subsequently he married Miss Elizabeth Lownes,—one of the organizers of the Woman's Home Missionary Society—who died a few years since. Two sons survive the dead veteran, the Rev. Dr. Richard H. Rust, of the Cincinnati Conference, and Mr. Charles H. Rust, associated with his father in the business of the Union Central Life Insurance Co., with which Dr. Rust has been connected for fifteen years and of which he was vice-president. He had signed checks the very morning of his demise.

By his constant and wide travel, Dr. Rust became known throughout our borders. Our pastors and people will lament for a leader in Israel departed. But they will rejoice that such a long and useful life was granted him. Until the last few months he mingled freely with his brethren, and frequently spoke in the Cincinnati Preachers' Meeting. His vitality was astonishing and was retained until an hour of his death. He showed marvelous enthusiasm and, like the roar of a lion aroused, his voice pealed out in debate. He was by nature endowed with an enduring physique, an abounding cheerfulness and optimism, a capacity for hard work, an utter fearlessness and a love for the fray, an oratorical temperament, and an intense humanitarianism. To these traits were added an intense religious consecration which characterized him throughout his life.

BISHOP JOHN M. WALDEN.

REV. CREIGHTON WONES.

In a Methodist parsonage in Berlin, Ohio, Creighton Wones was born August 19, 1857, the son of Rev. Timothy and Louisa Wones. At the age of nineteen he sought and found salvation, and united with