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JOURNAL AND REPORTS
OF THE
FORTIETH ANNUAL SESSION
OF THE
DETROIT CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH,

HELD AT
THE FIRST M. E. CHURCH, ANN ARBOR, MICH., SEPT. 11-16.

1895.

BISHOP JOHN F. HURST, PRESIDENT.
J. E. JACKLIN, SECRETARY.

CONTAINS ALL THE PROCEEDINGS AND REPORTS,
AND IS OFFICIAL BY CONFERENCE ACTION.

DETROIT:
WM. GRAHAM PRINTING CO.
1895.

his sermons were prepared with great care, being written out in full. His life was deeply spiritual; he seemed to live as in the presence of eternal realities, and those whose privilege it was to come in contact with him recognized the fruits of righteousness clearly manifested in his life and character. With Christian consistency he seemed to say, "Follow me as I follow Christ." He was an inspiration and help to his younger brethren in the ministry. He was sweet spirited and warm hearted, and manifested a true and constant friendship.

Although failing health compelled his retirement from the active work of the ministry, his ardor and love for Christ and his church were unabated. His last words in church were full of counsel and encouragement concerning special revival services just beginning on the charge, and which he expected to participate in and enjoy. An attack of hemorrhage of the lungs a week before his death despoiled the frail casket and released the triumphant spirit. His end, like that of the "perfect man and upright," was full of peace and joy. With his pastor the day before he died he conversed cheerfully, then grasping him warmly by the hand, triumphantly said, "The Lord is my helper, I have no fear; all is well. If I can be of no more service to Christ or to the church and the world I would like to go home," then as if faith was fast ripening into full fruition, he added, "The way is clear, it looks very attractive over there."

After his death the following note was found, written by himself: "As far as I am concerned, if my work is done and I can be of no more service to my friends, were it not for bidding adieu to dear friends I would like to go soon to that better world of which I have preached to others." All who knew Brother Scott bear testimony to his consecrated life and saving influence, and one who was his pastor said, "He was greatly beloved by all the people, a true friend of the pastor, a faithful worker in the Sunday school, and an inspiration in the class and prayer-room."

"The memory of the just is blessed."

Rev. Thomas Seelye,

Son of Cornelius and Rachel Seelye, was born in Westmoreland, Oneida county, New York, February 3d, 1822, and was translated from his earthly home in Ann Arbor, Mich., January 3d, 1895, being nearly seventy-three years of age.

He was a frail child, with but little prospects of reaching maturity, yet he attained an apparent robustness and vigor that not only enabled him to endure the hardship and labor incident upon the life of a pioneer Methodist preacher, but carried him beyond his threescore and ten. His boyhood was spent in the State of Ohio, where his

parents had removed when quite young, a life of piety was soundly converted at the call to the gospel ministry. A majority, he began his itinerant ministry, serving as a supply on the Michigan Conference on trial of study, was ordained deacon Bishop Hamline in 1849. His conferences, were as follows: as junior, 1846, Brooklyn; 1847, 1850, Lexington; 1851-'52, New Oxford; 1856-'57, Hadley; 1861, Blanc; 1862, Flushing; 1863, 1867, Richmond; 1868-'70, superannuated; 1877, Swartz and from 1882 until his death, land charge one year in 1883.

He passed his years of youth at Armada, and latterly at Dexter, Romeo, in 1848, to Miss Naon, six children, five of whom were in the family the lessons and benevolence, and his children are all devoted to God. Rev. M. T. Seelye, of the Detroit Conference, Racine, Wis.; Mrs. S. A. Kendrick, of Plymouth, and others.

Religion and education were the wealth a parent could lead to, sought the conversion of a man, means for securing a thorough education.

Inheritance and environment were the wealth of his life. His grandfather in New York, and his parents in Lorain county, Ohio, where he spent his State.

Of his wife's family, for Andrew Sutherland, of Cambridge, an honored member of the General Conference.

When Brother Seelye was a child, his self-distrust led him to doubt his own success. While in this state of mind, experience came to him, and he was saved from the mistake and sorrow.

being written out in full. I live as in the presence of Christ and his church was to come in contact with me clearly manifested in his ministry he seemed to say, "I have inspiration and help to give you. I was sweet spirited and constant friendship."

Retirement from the active ministry of Christ and his church were full of counsel and services just beginning on earth. I participate in and enjoy. An hour before his death despoiled of his spirit. His end, like a full of peace and joy. He conversed cheerfully, then faintly said, "The Lord is with me. I can be of no more service. I would like to go home," and in fruition, he added, "The Lord is here."

He was surrounded, written by himself. "I am alone and I can be of no more service. I bid adieu to dear friends of this world of which I have never seen. My dear Scott bear testimony to me that I am one who was his pastor and a true friend of the people, a true friend of the people, and an inspiration in my life."

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born in Westmoreland, Pa., 1822, and was translated to this world, January 3d, 1895, being 73 years of age.

Aspects of reaching maturity and vigor that not only were incident upon the life of him beyond his three-score and three. State of Ohio, where his

parents had removed when he was about a year old. He began, when quite young, a life of prayer and reading the scriptures, and was soundly converted at the age of fifteen; at nineteen received his call to the gospel ministry, and coming to Michigan before his majority, he began his itinerant career in the early part of 1843 by serving as a supply on the Dundee circuit. He united with the Michigan Conference on trial in 1844, and passing the regular course of study, was ordained deacon by Bishop Morris in 1847, and elder by Bishop Hamline in 1849. His pastoral charge, after joining conference, were as follows: as junior preacher, 1844, Medina; 1845, Hillsdale; 1846, Brooklyn; 1847, Romeo; as pastor, 1848-'49, Almont; 1850, Lexington; 1851-'52, New Haven; 1853, Washington; 1854-'55, Oxford; 1856-'57, Hadley; 1858-'59, South Flint; 1860-'61, Grand Blanc; 1862, Flushing; 1863, Hartland; 1864-'66, superannuated; 1867, Richmond; 1868-'70, superannuated; 1871, Brandon; 1872-'76, superannuated; 1877, Swartz Creek; 1878-'80, Dixboro; 1881, Augusta, and from 1882 until his death, superannuated. He supplied Hartland charge one year in 1883-'84.

He passed his years of superannuation upon his farm near Armada, and latterly at Dexter and Ann Arbor. He was married at Romeo, in 1848, to Miss Naomi D. Sutherland, and to them were born six children, five of whom are still living. He transmitted to his family the lessons and benedictions of piety that he had received, and his children are all devoted and honored members of the church: Rev. M. T. Seelye, of the Detroit Conference; Prof. O. C. Seelye, of Racine, Wis.; Mrs. S. A. Kendrick, widow of the late Dr. Warren A. Kendrick, of Plymouth, and the Misses Carrie and Jennie, at Ann Arbor.

Religion and education constituted, to his mind, the greatest wealth a parent could lead his children into; hence he not only sought the conversion of all his children, but afforded them the means for securing a thorough education.

Inheritance and environment contributed largely to his fervent and religious life. His grandfather was a prominent local preacher in New York, and his parents were among the first Methodists in Lorain county, Ohio, where they lived previous to their coming to this State.

Of his wife's family, four brothers were ministers, sons of Col. Andrew Sutherland, of Cambria, N. Y. He was for many years an honored member of the Genesee Conference.

When Brother Seelye felt his call to the work of the ministry, his self-distrust led him to resist the call, regardless of the consequences. While in this state of rebellion, a very remarkable experience came to him, and he thought it a providence intended to save him from the mistake and sin of final refusal to preach the gospel.

He was taken very ill, and all his friends supposed him to be dying. At this time he had a vision, or seemed to be passing through a spiritual transportation. Two angels came and escorted him to the other world. He was borne by them upward along a pathway of light. Supreme peace and the most exquisite joy filled his soul, brightness ineffable shone down from above; he was drawn by an attraction of delight toward the celestial world. The glory of heaven was within and without. Suddenly he was stayed in his approach to heaven, and his angel companions were told that he must return, as his life-work was not done. Back from the brightness he receded to the darkness of earth, and was re-established in his physical tenement.

Even then his will did not bend to the divine call. In a second illness, some time after, a disclosure of hell was made to him, and a voice seemed to say that it was his to choose between that place of final abode and obedience to the call of duty. Then he surrendered, and the prolonged controversy ended. His early educational advantages had been in the district school, and in Norwalk seminary, at the time when Rev. Edward (afterward Bishop) Thomson was principal. Infirm health, however, interrupted his seminary studies and did not permit him to complete his course, but his thirst for knowledge led him to diligently pursue his studies alone.

He was of a very retiring nature, unassuming, quiet, diligent, devoted, sensitive in conscience, pure in motive and character, and spotless in his life. Because of his modest bearing and simplicity of tastes, he did not press himself upon the attention of others, nor manifest at conference gatherings his worth and abilities as fully as some would have done. These virtues, however, endeared him all the more to the people of his charges, and to his friends. As a preacher he was clear and faithful, rather than showy. Revivals attended his ministry. At Hadley the conversions during his pastorate numbered about three hundred. At Lexington the meetings aroused such universal interest that all the usual amusements of the season had to be abandoned.

His domestic life was one of unusual beauty and blessedness. At family prayers last New Year's day, after singing "My faith looks up to Thee," he said to the family: "Now let us repeat some texts of Scripture that give our experiences, and I want to say for myself, 'Bless the Lord, O my soul, and forget not all His benefits to me.'"

At the church New Year's service that same evening, this singularly sweet testimony was given by him: "This is the happiest New Year of my life. I am all the Lord's. He directs my steps. Whether I live the entire year, or but two days of it, I am determined to make each day the best day of my life. I cannot only say that I do not fear death, but I can say that I shall be glad to depart when it is the Lord's will, for while to live is Christ, to die is gain." It is remarkable that it was just two days later that he died, the cause of his

death not being very clear. The First Methodist Episcopal Church, Detroit, Michigan, on January 6, 1895, conducted a service for his remains, presided by resident ministers, including Rev. J. Steele.

"They that be wise shall save themselves, they that turn many to righteousness."

Rev.

The fourteenth child of pious parents, born in Ontario, January 5th, 1845, died April 26, 1895, in the 51st year of his age.

His mother died while he was a child. His promise to meet her in heaven was fulfilled at a camp meeting near Buffalo, N. Y., on his 26th birthday to Miss Jane Steele, who preceded him to the better world.

One daughter, Miss Georgeanna, was a comfort to him for many months, ministering to him in his youth. Bro. Rose worked in the ministry about the time of his death in Ontario before coming to the Detroit Conference in 1884, where, on resigning, he was received as a member of the M. E. church of Canada. His charges have been: 1884, Wesley Church, Detroit; 1888, New York; 1892-'94, Supernumerary, serving Nindé Church, Detroit. His death came. Despite his small stature, a good deal of pastoral work was done.

On Easter Sabbath he made a noble effort that he sank into a coma. He rallied and conducted a service. He said to the congregation, "I am in charge and relinquishing my charge. There is this consolation, I have done the best I possibly could." His words were repeated another time, three weeks later. His utterances had something of a prophetic character.

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death not being very clear. The funeral services were held in the
First Methodist Episcopal church, Ann Arbor, Sunday afternoon,
January 6, 1895, conducted by the pastor, Rev. C. M. Cobern, assisted
by resident ministers, including our venerable brother, Rev. Ebenezer
Steele.

"They that be wise shall shine as the brightness of the firmament; and
they that turn many to righteousness, as the stars for ever and ever."

Rev. James S. Rose,

The fourteenth child of pious parents, was born near Smith's Falls,
Ontario, January 5th, 1845, and died at his home in Detroit, Mich.,
April 26, 1895, in the 51st year of his age.

His mother died while he was a lad, and bore to her upper home
his promise to meet her there. He was converted shortly afterward
at a camp meeting near Burford, Ontario, where he was married on
his 26th birthday to Miss Jane A. Terryberry, who with four children
preceded him to the better land.

One daughter, Miss Georgia, is the only surviving member of the
family, and was a comfort and companion to him in his later lonely
months, ministering to him with great tenderness and devotion. In
his youth Bro. Rose worked his way through college, and entered the
ministry about the time of his marriage, and served seven charges in
Ontario before coming to the United States. At the session of the
Detroit Conference in 1884, held in East Saginaw, Bishop Ninde pre-
siding, he was received as an elder from the Niagara Conference of
the M. E. church of Canada. His appointments in this conference
have been: 1884, Wesley Church, Detroit; 1885, Wyandotte; 1886-'87,
Supernumerary; 1888, New Boston; 1889-'90, Belleville; 1891, Tren-
ton; 1892-'94, Supernumerary, because of failing health, but he was
serving Ninde Church, Detroit, as pastor when his last sickness and
death came. Despite his suffering and bodily weakness he did a
good deal of pastoral work in his charge.

On Easter Sabbath he rode to church, although so exhausted by
the effort that he sank into the nearest pew, where after a few min-
utes he rallied and conducted the morning service. At its close he
said to the congregation, "I have never thought of resigning my
charge and relinquishing my blessed work, but now I fear that I
must. There is this consolation, however, in contemplating such a
step, I have done the best I could and have gone just as far as I
possibly could." His words that day deeply affected the people. At
another time, three weeks before his decease, his appearance and
utterances had something almost super-earthly about them. He was