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OFFICIAL JOURNAL AND MINUTES

OF THE

EIGHTY-SECOND SESSION

OF THE

GENESEE CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT

DANSVILLE, N. Y.,

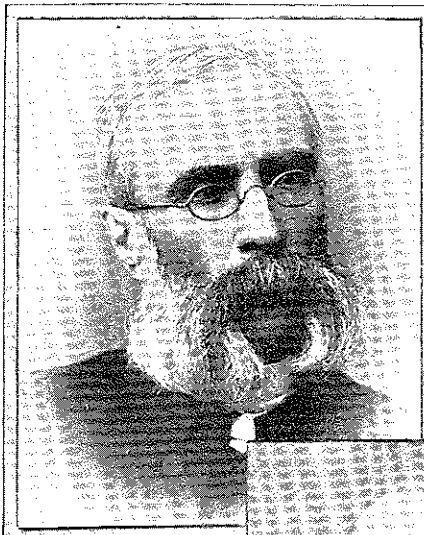
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SEPT. 30-OCT. 6, 1891.

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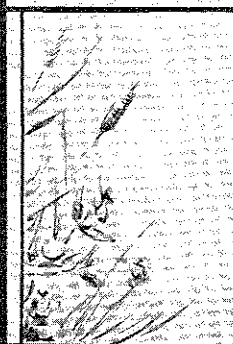
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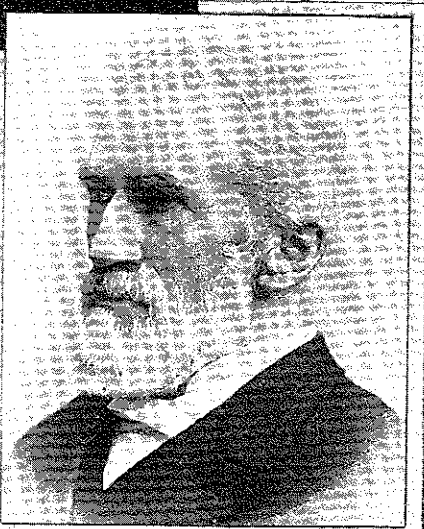
E. W. HARNED



J. H. BLADES



J. J. BROWN



ANDREW SUTHERLAND

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more aggressive work, he resolved to return to America. The family sailed from Cape Palmas July 13, and reached New York, Aug. 13.

A change for the better was soon seen, and at the Rochester Conference of '88 Bro. Harned took work again and was stationed at South Byron. But his health was not yet fully restored, and in April, 1890, he entered the Methodist Hospital in Brooklyn, where he stayed three months, returning to his work July 9. After two weeks he was compelled to stop work again, and at the Bradford Conference in 1890, was granted a superannuated relation, and removed to Rochester, N. Y. However, this was not to continue long. Nov. 6, he felt unable to go to his work and called his physician. Human help was powerless. He failed slowly but surely, and Friday, Nov. 21st, sank unexpectedly into a comatose condition, from which he never rallied, and early Monday morning, Nov. 24, 1890, his eyes were opened "to see the King in his beauty, and to behold the land that is very far off."

His faith in God was unshaken to the last and he died a conqueror. A few days before he died he sang with great fervor,

" He comes and takes my heart all heated,  
On his hard anvil, minded so ;  
Yet in His own fair form to beat it,  
With his great hammer, blow by blow.  
And yet I whisper 'as God will,'  
And in His hottest fire hold still."

Bro. Harned was not a great preacher in the popular acceptance of the term, but he was the means of winning many souls for the Kingdom. On every charge he served, revivals occurred and numbers were added to the Church. One local preacher, and one in the traveling connection, are at present members of this Conference as direct results of Bro. Harned's labors. Truly "He being dead, yet speaketh." It was a great disappointment to him that he was obliged to give up his African work, and he often spoke of returning to it. But God had better things in store for him. The station which he founded at Tataka on the Cavally river, is yet in existence and in a flourishing condition. This is due in a measure to Bro. Harned's self-sacrifice; for when he returned to America, he left at the station nearly everything he had taken there that the work might be continued. Bro. Harned left a wife, one son, an aged father, and four brothers to mourn his death.

J. E. Bills, presiding elder of the Rochester district, conducted the funeral services at the home in Rochester the evening of Nov. 25. He was assisted by a number of the pastors from the city and vicinity; and the next day, Nov. 26, 1890, the remains were taken to Osceola, Pa. for burial, where he rests in the glorious hope of the resurrection of the just.

#### REV. ANDREW SUTHERLAND.

The Rev. Andrew Sutherland was born in Cambria, Niagara County, New York, July 22, 1818. He died in Rochester, N. Y., Feb. 27, 1891. He was converted under the ministry of the Rev. William D. Buck, at the age of nineteen, and became a member of the Methodist Episcopal Church. He was received as a probationer into the Genesee Conference at Lyons in 1846; and into full membership in 1848, at Rochester. The Conference was divided at the session of 1848, and

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Brother Sutherland became a member of the East Genesee division. He continued to labor during his life within the territory of the old Genesee Conference, although the territorial and nominal designations of the Conference were variously changed during his ministerial service. His effective relation was unintermitted until 1886, when, on account of growing infirmities, and especially of the gradual failure of sight, making it impossible for him to study or read, he accepted a superannuated relation.

His residence during the period of his superannuation was in Rochester, where he enjoyed the companionship not only of old friends, but especially of most of the members of his own beloved family. He leaves three sons, William Andrew and Arthur Eugene, honored and successful members of the legal profession in Rochester, and the Rev. Ward Taylor, pastor of a Congregational church in Meadville, Pa. Two daughters also mourn his loss, Miss Leela M., teacher in the Deaf-Mute Institution in Rochester, and Miss Anna G., who has always resided with her parents.

Physically, Mr. Sutherland was of delicate, apparently frail, organization ; and when he joined the Conference his early demise was expected by his friends, but by a life of severely temperate and correct habits, supported by open-air exercise, such as was demanded of the earlier itinerant, he developed unexpected powers of endurance, doing much faithful and not a little heroic service. He yielded up his life at last in good old age, more on account of exhausted vital resources than of acute disease. His end was cheered by the constant and loving ministries of his own family, for which he expressed great gratitude to God. His end was peace, like the quiet, unclouded setting of the summer sun. His life-work had been so completely done that nothing was left to do in the dying hour.

He was united in marriage to Miss Mary McLean, of Starkey, in 1848, whose bereavement in the loss of her honored and life-long companion none can describe.

Bro. Sutherland's appointments were as follows : 1846, Starkey ; 1848, Hope-  
well ; 1849, Milo and Dresden ; 1850, Dresden ; 1851, Catharine ; 1853, Bath ;  
1855, Towanda ; 1857, Trumansburgh ; 1859, Newark ; 1861, Geneva District ;  
1865, Lima ; 1867, Addison ; 1868, Rochester, Alexander Street ; 1869, Hornells-  
ville District ; 1872, Lima District ; 1876, Perry ; 1879, Nunda ; 1882, Andover ;  
1884, Webster.

In 1840 Brother Sutherland, hungry for an education, appeared at Genesee Wesleyan Seminary, Lima, N. Y. He continued at Lima, pursuing his studies summers, supporting himself by teaching winters, until 1843, when he entered college at Oberlin, Ohio. His health failed so that he was obliged to leave college at the close of his sophomore year, which he did with great reluctance. His love of study was intense. When he left college he had already received an exhorter's license, which was presented to him with encouraging words by his spiritual father, the Rev. William D. Buck. After no little hesitation and with much prayer he entered the itinerant ministry in the Genesee Conference, as before mentioned, in 1846.

Very much might be said in highest commendation of the character, abilities and labors of Andrew Sutherland, which necessary limits in this memorial sketch will forbid, whatever the promptings of the heart of a friend. Suffice it to say that his character was notable for its symmetry and completeness, as measured by the Christian standard. One might truly point to him and say, "Mark the perfect man, and behold the upright." He was a Christian gentleman. His intellect was

clear, strong and well balanced. His sermons were lucid, logical, convincing, clothed with almost perfect language, although delivered entirely and always without notes. He did not memorize his sermons; they came forth from a mind thoroughly disciplined and filled with the products of intense thought, and might have been transferred to the printed page with scarcely a change in a word or in the structure of a sentence. Brother Sutherland was an independent thinker, a keen logician, a giant in debate. His interest in all valuable subjects of thought current in his day was unabated to the last. Is not the soul immortal? Is it possible that such soul activity is to become a blank at the touch of what we call death? His love of country made Brother Sutherland a glowing patriot. His manly and Christian conscience compelled him, while maintaining the finest courtesy in manner and address, to be a good hater of all the great enemies of our national honor and welfare. In the times of rebellion and slavery he dealt trenchant blows with a gleaming blade in defense of national unity and freedom.

His preaching was not characterized by passion, but by persuasive force; and the truth which he left with his hearers was symmetrical, strong and conclusive. As a pastor he commended himself to his people by his candor, his sincerity, his well balanced judgment and his unfeigned humility. In his presidency of a district, none could accuse him of partiality, unfairness or prejudice. His heart was always open to view, and his life transparent. He walked in the light.

Many were converted through his instrumentality, although he did not consider himself a revivalist. All who enjoyed the pleasure of listening to his preaching; or sharing his counsels, were enlightened, elevated and established in the Christian faith.

It hardly need be said that in his home he was not only loved, but revered; and no man could more highly than he did value and cherish the endearments expressed in the words wife, daughter, son.

His manly, saintly, intellectual life; his refined sentiment; his courtly yet gentle bearing; his delicacy and charitableness of expression; his faith in God, and unfaltering hope of Heaven, constitute a precious legacy which he has left for his family and his brethren in the ministry.

#### REV. JOHN H. BLADES.

Rev. John H. Blades was born in West Burton, Yorkshire, England, April 17th, 1828, and died at his home in Addison, April 12th, 1891. Graduating in Yarmill Academy, he began his ministerial labors in connection with the Wesleyans of England, when but nineteen years of age. He was twenty-three years old when he came to America, soon after which he joined the old East Genesee Conference. He served while in the active work the following charges, with a high degree of acceptability: South Sodus, Bethel and Voakes, Naples, Addison, Watkins, Horseheads, Troy, Canisteo, Knoxville, Cameron, Rathboneville, Lindley, and Irwin. In 1873, because of the failure of his voice, he was obliged to discontinue his labors and change his relationship. He afterward resumed the work for a short time, but was again compelled by failing health to locate and change his occupation. Nevertheless he continued to preach with greater or less degree of frequency, according as his health permitted and opportunity was offered him, until a few weeks previous to death. Thus was his prayer granted him that he might cease to live as he ceased to work. He selected Addison as his home. Here among his old parishioners, where he had many admirers and warm friends, he