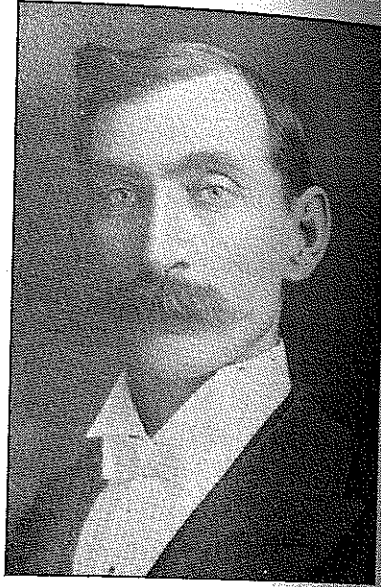


his son went to awake him he was found to be in the sleep of death. Brother Ling left to mourn him in the family circle at his mother, Mrs. Burnham, of Pontiac; his wife, whom he married in Bayfield, Ontario, in May, 1883, and one son, Edward H. Besides these are two surviving brothers and three sisters. The funeral services were held in South Park church, Port Huron, in charge of the pastor, W. S. Smith. The interment was in Lakeside Cemetery of that city.

O. W. Whelan.



REV. FRANCIS DONALD LING.

REV. SIBLEY G. TAYLOR.

Leroy, N. Y., was his birthplace, and July 3, 1840, his birthday, and he ended his pilgrimage and passed peacefully away at his home in East Tawas, June 19, 1906, at 5 o'clock in the afternoon.

Brother Taylor was the son of Rev. George Taylor, one of the early Methodist itinerants of the state. He graduated from the law department of the University of Michigan with the class of 1863, and practiced law at Ann Arbor till he removed to Tawas City in 1874, where he continued the practice of law and held many offices of public trust. In 1885, when the great revival wave swept the Huron shore, he was converted in a meeting held by Rev. W. J. Balmer, assisted by a revival band.

In writing of his life and conversion he says: "In early life I acquired a taste for intoxicating liquors, the habit growing on me as the years rolled on, until it became the ruling passion of my life, and nearly ended in the entire ruin of both my body and soul. My father and mother lived devoted Christian lives from youth up, and to their earnest, faithful prayers I can only attribute the great mercy of God

in saving my unprofitable life. Twelve years ago the 22nd day of December, 1875, my mother called me to her bedside, and with her tender arms about me prayed God to save me. I promised her to meet her in heaven. A few hours later Jesus, whom she loved and had trusted so many years, had taken her home. From that time I was bound from bad to worse until I was bound hand and foot, body and soul in the chains of the devil. I have tried to break these chains many times. I have taken the pledge, I have walked the floor many a night wringing my hands in agony and remorse, and in despair crying, "Is there no help? Must I perish miserably and fill a drunkard's grave?" All good resolutions were broken in a few hours, the liquor held absolute control of me. Friends have followed me to the bar pleading with me and warning me that a few more drinks would kill me. I have grasped the glass and replied that I must have it, I



REV. SIBLEY G. TAYLOR.

will have it if I am in hell before morning. During the last two years not a day, Sunday or week day has passed over my head without from three to twenty drinks. I could not live without it. To stop was to die. Twelve hours without stimulant and I was wild, and many times I have said let death come, there is no hope for me, I don't care to live."

With all these conflicts raging within, one night he went to church as he said, to hear the singing. At the close of a stirring sermon, which he said seemed to be preached straight to him, the band sang, "Where is my wandering boy to-night?" This struck home to his heart, and leaving the church he struggled with conflicting emotions for two or three days. One night in desperation he went to church and asked for prayers. The Christian friends gathered around and urged him to go to the altar and surrender all to Jesus. He went

and soon was happy in the assurance that Christ saved. He at once joined the Methodist Episcopal Church, and feeling that God wanted him to preach the wonderful salvation which had come to him, he joined the Detroit Conference the following year. He served Tawas City, Grayling, Cheboygan, Perry, Vernon, Henderson, and then, because of failing health, he asked to be relieved from pastoral duties and located in East Tawas, where he practiced law till his death. He was ever ready to assist the pastor in any place, and was a brother beloved. During the last sickness I was with him nearly every day. As I turned the leaves of his Bible and read to him, I noticed that he had marked with red ink the texts he had used and recorded the day and place. One day when he was feeling especially bad, I turned to the fourteenth of John, and remarked that he had evidently used that chapter a good deal, judging by the way it was marked. He replied, "Yes, the blessed gospel is so full of comfort and peace." He read to him the assurances of Jesus Christ and prayed, he many times exclaimed, "Blessed Jesus, so precious, so precious." At another time just at the close of day, he took my hand and said, "Brother Pearce, if I slip away to-night be sure and tell the Conference that I died in perfect peace. I have always had a horror of dying, but have not a tremor of fear." "The blessed gospel which you have preached for eighteen years is sufficient in this trying time?" I said. "Oh, yes, Jesus is so precious, so precious."

He lingered a few days after this conversation, but gradually grew worse till he passed away to be with the second born.

Brother Taylor was twice married, his first wife being Sophronia L. Lyon, of Owosso, from which union three sons and one daughter were born, Mr. Bert Taylor, of Owosso; Mrs. A. S. Larabee, of Bay City; Mr. Lee Taylor, of Cleveland, Ohio. Mrs. Taylor died at Grayling about twelve years ago. At the close of his pastorate in Grayling he was married to Henrietta E. Eichoff, who with two daughters and a little son survive him. The funeral was held in the Methodist church of East Tawas Thursday morning in charge of the pastor, Rev. A. E. Thornley, our pastor at Au Sable, Brother Griffith of the Baptist church, and Brother Hastings of the Presbyterian church assisted in the services. The interment took place at Owosso Thursday afternoon, June 26, 1906.

H. G. PEARCE

#### REV. ANDREW JACKSON BIGELOW.

Andrew Jackson Bigelow was born in Lebanon, New York, July 4th, 1832, and the family came to the territory of Michigan the following year, settling in Milford, where his father died five years later.

Amid the hallowed environments of a religious home, he became a subject of saving grace in early life, and found a church home with the people called Methodists.

In spite of the meagre facilities for securing an education, he prepared himself in the public schools for admission to the University at Ann Arbor, and graduated in his twenty-third year.

He joined the Michigan Conference on trial, at Flint in 1855, and became a charter member of the Detroit Conference the following year, and in due season passed the Conference course of study and received ordination as deacon and elder.

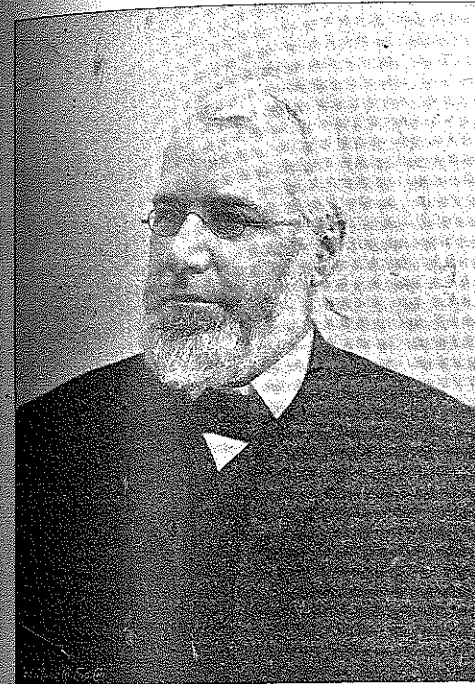
During his active ministry he served the following charges: Augusta, Trenton, Wayne, Flushing, Corunna, St. Clair, Port Huron, East Huron District, four years; Grass Lake, Portsmouth, South Bay City, Lapeer, Romeo, Tecumseh, Howell, Birmingham, Saginaw District, full term; Fenton, Northville and Flint District, full term.

He took a superannuated relation in 1897, after forty-two years of faithful service, and spent the remainder of his life at Adrian, the

near home of his wife, where he greatly enjoyed his church privileges and the ministry and fellowship of his pastors, retaining his usual lively interest in all the enterprises of the church and his Conference, a happy and useful superannuate, whose presence at public worship and influence in social life was a constant benediction.

This glorious sunset of life was the fruition of his faith and deep piety, and purpose to glorify his blessed Master. His convictions of religious truth and the doctrines of the Bible were to him living realities, and permeated his whole life and character, reflecting the beauty and fullness of the gospel he preached so long and acceptably.

He belonged to the older school of religious thinkers and workers and held to the old doctrines and to the old understanding and



REV. ANDREW JACKSON BIGELOW.

interpretation of them. His convictions of the truth of the evangelical teachings of historic Methodism were made years ago and stayed unchanged.

His study and ample reading and clear thinking confirmed him in the positions of the fathers. The doctrine of sin, of the atonement, of the new birth, of the judgment and the awards of eternity were gripped firmly in his mind and no mistiness surrounded his views.

He was able to maintain his positions with great force and learning and with the utmost firmness and good temper.

He believed in revivals and conversions and clear and plain preaching. He linked the past and present, and kept in warm touch