

13. JOSEPH TOY. His father was among the first settlers of the state of New-Jersey, where Joseph was born, April 24, 1748. As nearly as can be ascertained he embraced religion in 1770, under the preaching of Captain Webb, an officer in the British army, and one of the first Methodist preachers in America. After labouring successfully for some time as a local preacher, he, in 1801, entered the travelling ministry, in which work he continued with much fervour and zeal until the year 1819, when, being worn out in the labour, he was declared to be superannuated, and was settled in the city of Baltimore, where he lived, occasionally preaching as his remaining strength would enable him, respected and beloved by all, till he was called to his reward. He died in great peace January 28, 1826, in the seventy-ninth year of his age. He was, in addition to his having a strong and well cultivated mind, remarkably punctual in attending to all his engagements and duties, whether public or private. At the age of seventy he was heard to say, that he had not disappointed a congregation in twenty years. "His works praise him in the gate."

14. DAVID STEVENS. He was born in 1759, in Baltimore county, state of Maryland. It seems that he obtained a witness of his acceptance with God by faith in Jesus Christ in his youth; but did not give himself wholly to the work of the ministry until the thirty-sixth year of his age, in the year 1795, when he entered the travelling ministry under the direction of the Baltimore Conference. Until the day of his death he travelled extensively in the bounds of this Conference, and laboured incessantly for the salvation of the souls of lost men: nor were his labours in vain in the Lord: many heard the joyful sound from his lips, and believed. He died Dec. 15, 1825, at the house of his friend and brother in Christ, Mr. Mewhieter, in Shippensburg, full of faith and the Holy Ghost, frequently saying to those who attended him, "My peace flows like a river." The happy spirit rests from its labours in the sabbath above.

15. JOHN SUMMERFIELD. He was born in Preston, England, January 31, 1798. He gave early intimations of his future celebrity by the urbanity of his manners, his intense application to his studies while at school, his assiduity to please his parents and friends, and attention to the ministry of the word. In 1813 his father removed to Ireland. Here, at the age of seventeen, young Summerfield experienced a change of heart. In 1819 he was received on trial in the Irish Conference, and continued his labours in that country until he came with his father to America, in 1821. After his arrival he was received as an itinerant preacher in the New-York Conference; and he continued his itinerant labours, as far as his feeble strength would permit, with astonishing popularity, until the day of his death, which took place at Dr. Stephen Beekman's, in New-York, June 13, 1825. His character cannot be drawn in this short notice. We leave that to his biographer, with simply observing, that we have scarcely known united in any one person so many of the excellent qualifications of a Christian preacher as were concentrated in John Summerfield. This was manifest from the unusual crowds of people of all classes and ranks in society which flocked to hear him even to the last public meeting he attended. We trust that many will rise up to call him blessed in that day.

PHILADELPHIA CONFERENCE.

16. SYLVESTER G. HILL. He was born February 20, 1784, in Washington county, state of New-York. In the 16th year of his age he was made a subject of converting grace, and joined the Methodist Episcopal Church. In 1803 he commenced his itinerant labours in the Philadelphia Conference, and continued therein until 1820, when, by reason of bodily debility, he was obliged to desist. His bodily afflictions soon became severe, and continued to reduce him by degrees for upward of four years, and at length terminated his mortal existence. In the midst of his sufferings he evinced great fortitude of mind, and perfect resignation to the will of God; and on the 4th day of July, 1825, he ended his life and sufferings in peace.

He was generally highly esteemed as a minister of Christ, and was acceptable and useful among the people.

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NEW-YORK CONFERENCE.

17. **ELBERT CAMPBELL.** He was born in Salisbury, state of Connecticut, March 16, 1767. In 1791 he was made a witness of justifying grace, and became a member of the Methodist Episcopal Church. He was admitted on trial into the travelling ministry in 1794, and continued until, worn out by labour and affliction, he was returned as superannuated.

In his last sickness he suffered much, but with great patience and resignation. He declared that his confidence was unshaken as the pillars of heaven. His last words were, "O Father, fit, and prepare, and take me to thyself." He died on Saturday, October 16, 1825, and we have no doubt that he rests from his labours.

Our beloved brother was modest in his deportment, affable and cheerful in his conversation, firm in his attachments to his friends, and plain, experimental, and practical in his preaching.

18. **WILLIAM S. PEASE.** He was born in Canaan, Columbia county, state of New-York, April 5, 1800. At eight years of age he was made a partaker of pardoning mercy, and in 1821 he entered the travelling ministry, in which he continued until his death. The disease with which he died caused him many painful hours, but he bore them with much patience and resignation, often expressing his confidence in God, and his prospects of future felicity. When death approached him, he said, "Can this be dying? I never was so happy. I am free from pain, both of body and mind." In this happy frame of mind he sunk peacefully into the arms of death.

In his death the church has lost a young minister of much promise, as he gave every promise of future usefulness to his fellow-men.

NEW-ENGLAND CONFERENCE.

19. **SAMUEL G. ARTHUR.** He died at Dorchester, Mass., February 27, in the twenty-eighth year of his age. Our deceased brother was born at Salem, Massachusetts, where he first was made a partaker of the pardoning love of God. At a very early period after his conversion he gave evident marks of his having talents for the important work of the ministry. In this year, 1822, he gave himself up wholly to the work, and was admitted on trial by the New-England Conference, and filled the following stations: Pomfret, 1822; Wellfleet, 1823 and 1824; Dorchester, 1825, in all which he laboured with usefulness and acceptability to the people.

Although we had our deceased brother with us but a short time, yet he endeared himself to those who were acquainted with him by a life devoted to God. In him religion was not a transient flame, but it had an abiding influence over his whole life and conversation; and it might be asked of him as of another preacher, who now rests from his labours, "Who ever saw him light and trifling?" or ever heard any conversation from him since he commenced his ministerial labours, but what was such as became a minister of the Lord Jesus? Our respected brother was naturally of a very diffident turn, so much so as to prevent his conversing much in company; but when engaged in performing the duties of the ministry he knew no fear. He often preached to the admiration of the people, and to the edification and comfort of the followers of Christ. He was well read in the Scriptures, and delighted much in studying what would give him a knowledge of them. For some time before his death his witness of perfect love was clear, and this enabled him to triumph in the midst of his sufferings.

Shortly after he received his appointment at the last Conference, symptoms of the fatal consumption made their appearance, and he was soon obliged to retire from his field of labour; not, however, till he had laboured with them long enough to endear himself to them. He was confined at the house of Mr. A. Ottensm, where every attention was paid to him till he left this vale of tears.

During his long confinement he was uniformly resigned to the will of God. While conversing with him on his labours and the gospel he preached, he could readily declare that the doctrine he had preached to others was now his support, and he had no cause to repent of his having engaged in the work of the Lord; but he could now trust himself in the hands of the Lord, and had no choice to live or die.