

**CLARK, BISHOP DAVIS WASGATT  
AND MRS.**

## XIV. RESOLUTIONS.

WHEREAS, In the good providence of God we, the women of the Woman's Foreign Missionary Society, are assembled in our Twenty-third Annual Convention; therefore, be it

*Resolved*, 1st. That we return grateful thanks to our Father that our work abroad has been owned and blessed of him, that our workers, both at home and abroad, have been upheld and strengthened, and that to-night our hearts are fixed to serve him who has committed this work to our hands.

2d. That it is with the most tender affection and deepest appreciation that we bid farewell to our beloved retiring President, Mrs. Bishop Clark, who, since the very beginning of our work, has so loyally given herself to its interests; that we pledge our constant prayers that the evening light of her life shine on in ever-increasing beauty, until it merge into the brighter glory of immortal day.

3d. That hearty thanks are due to this Church for its kind invitation to meet here; to the various Churches that have assisted in the bountiful and hospitable entertainment provided us; to Mrs. Davis, Chairman of Committee on Entertainment; to the officers of the Branch, whose labors during these two days have been untiring; to the speakers, who have inspired us with new courage and zeal; to the choir and Mrs. Dr. Pearne, for sweet music; to the Press, for its interest in our proceedings; to the ladies of other Churches, for kindly greetings; to Mr. Toyama, whom we claim as a specimen of the choice fruit of our labors in Japan.

4th. Above all else, we return thanks to the Father in heaven, to the Son our Lord, and to the Spirit Divine, who has been with us to-night, filling us with higher aspirations, deeper consecration, greater zeal, and in all things more perfect harmony with the blessed will of God.

MRS. A. N. OZIAS,  
MRS. T. H. HALL.

## XV. MRS. BISHOP CLARK'S LETTER OF WITHDRAWAL.

*Ladies of the Cincinnati Branch and Fellow-workers:*

After twenty-three years of service in this work which I love, I feel that the time has come when the burden must be laid on younger shoulders. I have just passed my seventy-fifth birthday. The years have robbed me of the physical vigor that I once possessed. Sorrows that have come to our family connection in the past few years, which are known to many of you, have borne heavily on my heart, and have sapped my energies; and, therefore, having the best interests of the Branch at heart, at this Annual Meeting I occupy for the last time the office with which you have honored me ever since its organization.

As I retire from the forward ranks of this movement, which has been the most remarkable in our Church in its developments and achievements, I would be glad if time and strength would permit a *résumé* of our work, but shall allude only to a few facts which are sufficiently significant of our marvelous growth and prosperity. It is twenty-three years since our organization, which includes Ohio, West Virginia, Kentucky, and Tennessee, was effected. We now number fifteen thousand members. This is a fact that speaks for itself.

Beloved fellow-workers—many of whose faces I have not known, and yet with whom I have communed in spirit—I do not expect to *cease* work. I will work, but not in a position of responsibility. I will pray, as I have ever done, and yet with increasing fervor, for God's continued approval of the labors of the Branch. The prayer of the psalmist shall be mine:

"Let thy work appear unto thy servants,  
And thy glory unto their children.  
And let the beauty of the Lord our God be upon us;  
And establish the work of our hands upon us;  
Yea, to the work of our hands give thou success." (Psa. xc, 16, 17.)

the *Heiden Frauen Freund*, with an aggregate subscription of 31,000, besides an illustrated paper, published in four of the languages of India.

In looking back over the way we have been led, well may we exclaim, "What hath God wrought!" and rejoice—nay, exult—that we have been privileged to labor together in such a work. Small wonder is it that, praying and planning and working for such results, "our hearts have burned within us by the way," and have been strongly knit together. Twenty years of work, of trials and triumphs, of failures and successes—more, we are glad to record, of the latter than of the former—and all binding our hearts together in stronger, closer bonds. Through it all—all the years and all the work—our sisters have seemed to us now like Great Heart in the story of the immortal dreamer, the brave, true-hearted guide, full of resources, ever placing himself between his beloved Pilgrims and all danger; and again, like Mercy, tender and true; or, like Christiana, strong in the faith that all would end in peace and rest, and the goal be safely reached at last. Our dear Sister Savage, too,—with pain we learn that, being called to another and distant home, she will be with us in our counsels no more. How do we recall her tenderness and sympathy! How often we have been moved to tears by her pathetic tales of life among the lowly, Christ's dear ones among the mountains and valleys of her beloved Kentucky; and again to laughter by her quaint recitals of humorous situations, of which she was sometimes victim and sometimes heroine.

Dear sisters, we are glad, though in this poor fashion, to voice to you the loving regret of the Cincinnati Branch that you must go out from us as active workers and leaders. When the beautiful autumn comes, the fruition of nature's life and energy on every side astonishes us with the wealth of its product, almost the lavish waste of the harvest. We can not tell the seed-sowing, sunshine, rain, and wind that have made the harvest so abundant, so beautiful, so sustaining to life, health, and the promise of perpetuating the future of the world.

With such thoughts as these we console ourselves, and stay our hearts amid the changes inevitable to life. As Christian women, we would rejoice in the dispensations of our pilgrimage. We would not put heavier burdens on those who have bravely borne them heretofore; but we feel that we must take occasion to express our affection, our appreciation, our regret, our prayer that the richest blessing of the Lord may rest upon you, abide with you, and sustain you evermore.

We commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. In good old Saxon phrase, "God by ye" to the end, and then—

"Love, rest, and heaven."

MRS. A. S. CLASON,  
MRS. HORACE BENTON.

## Mrs. Bishop Clark.

BY EMILY BUGBEE JOHNSON.

AN Angel came and touched her as she slept,  
 And she awoke in wondering surprise  
 To see the fair land of her lifelong dreams  
 Unfolding all its beauty to her eyes;

To see dear faces she had missed so long,  
 Gazing with shining eyes into her own,  
 And knowing well, amid the angel throng,  
 Voices that welcomed in familiar tone;

And the dear Christ, the longed-for most of all,—  
 The sight of all the glory left her face  
 Illumined with the light that never was  
 On land or sea, or any earthly place.

And so we say she died, yet far more lived,  
 The beautiful, true life for evermore;  
 One hour worth more than all this earth could give,  
 Though she had owned it all from shore to shore.

—*Western Christian Advocate.*

THE bereaved members of the Cincinnati Branch will be interested in some brief selections from notices of our crowned leader. Almost every Auxiliary has had memorial services, and a deeper consecration to the work she loved so well is already manifest. From sister Branches, and from the General Executive Committee, there have been expressions of a common loss and most heartfelt sympathy:

As the news flashed over the wires the next day, the Cincinnati Branch represented a bereaved family; and to those who were privileged to meet her that last day on earth, it seemed hard to believe that she who had so long led the missionary hosts had gone in "to be forever with the Lord." And yet how sweet to die, as she herself would have chosen, after a long life of blessed service, ere the "weary days" have come; to sleep on earth and wake in heaven; the tender good-night to the loved daughter changed for the glad greetings of those gone before to the "place prepared for her;" her last service attending a missionary meeting; her last reading, the *Heathen Woman's Friend!* Truly we can say, as the Master surely said to her: "Well done, good and faithful servant, enter thou into the joy of our Lord!"—*Branch Quarterly.*

From the Northwestern Branch:

"The death of Mrs. Bishop Clark bereaves not only our sister Branch, but the whole Woman's Foreign Missionary Society, and we write to express our sympathy and our own keen sense of loss; and yet one whose

life was distinguished for faithful, earnest, and cheerful devotion to duty, dies not when translated to the blessed activities of the Lord's immediate presence; and Mrs. Clark's memory is a glorious stimulus to her bereaved co-laborers.

MRS. ISAAC R. HITT,  
MRS. R. C. JENNINGS,  
MRS. L. A. HAGANS."

Mrs. Mary J. Clark, widow of the late Bishop D. W. Clark, passed to her rest on Wednesday morning, October 18th, at the residence of her daughter, Mrs. Wm. B. Davis, Clifton, Cincinnati. She was an eminent, devoted, and most useful Christian worker, and was highly esteemed by all who knew her. For a continuous period of twenty-three years, and up to the Annual Meeting of 1892, she was President of the Cincinnati Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and then insisted on retiring, greatly to the regret of the Society. Her closing words in her letter of resignation, reported in the *Western Christian Advocate*, were: "He whose power so long has led me, still will lead me on. Be the years that remain many or few, I wait

'His perfect will to prove,  
All sanctified by spotless love.'"

Mrs. Clark was the daughter of the late Mr. Jesse Redman, of Trenton, N. J., and was married to Bishop Clark, July 25, 1838. Her husband, during his whole after life, was accustomed to refer to her in the most appreciative, tender, and loving words; and in his closing hours (he passed to his reward May 23, 1871) mentioned her as his "guardian angel."

Her life during her whole widowhood, a period of twenty-two years, was an inspiring, loving service to her family and Church.—*New York Advocate*.

The *Western Christian Advocate* has this reference to the funeral of Mrs. Clark:

"After a psalm and a prayer by her pastor, Rev. H. D. Ketcham, at the residence of Mrs. Dr. W. B. Davis, the surviving children, Mrs. Fannie Clark Davis, Mrs. Katharine Clark Mullikin, Rev. Davis W. Clark, and Mr. Jesse R. Clark, together with the son-in-law, Mr. E. W. Mullikin, and his children, and Mr. Wm. Davis and family, and Dr. Clark Davis, grandsons, and other closely related friends, took leave of the remains, which were as reposeful and lifelike as one in sweet sleep moved only by pleasant dreams. The body was then borne to the Clifton Methodist Episcopal Church.

"At the church—which was beautiful with plants, after Mrs. Clark's well-known taste—Bishop Walden presided, and, following the processional, opened the services with the 1050th hymn,

'Forever with the Lord!'

"The venerable Dr. Luke Hitchcock most feelingly and appropriately addressed the Throne of Grace. Presiding Elder Dr. John Pearson read the Scripture; after which Superintendent of City Missions, Rev. M. Swadener announced, and the quartet sang, without accompaniment,

'There is a fountain filled with blood.'

"A very large number of ministers from the city and outlying appointments were in attendance.

"Pastor Ketcham, after paying a touching tribute to the deceased, read the loving and faithful portraiture prepared by her daughter, Mrs. Katharine Clark Mullikin. Dr. E. S. Lewis, of Trinity, then read the 991st hymn.

'Servant of God, well done!'

"The address was delivered by the editor of the *Western*, who emphasized, as illustrated by the life of the departed, the value of devoted parental training; of the advantages of thoroughly Christian schools for those

'Whose reluctant feet  
Stand where brook and river meet;'

of Mrs. Clark's rare and radiant wife and motherhood; and of her noble widowhood, consecrated to the great work for which her husband yielded his life. He felt in his heart what he said in beginning, 'Sometimes ministers are called upon to pronounce eulogies beyond the deservings of the dead; but here the merits of the departed transcend our utmost praise.' Bishop Walden offered earnest prayer, and while the choir sang 'Rock of Ages' the beautiful casket, covered with black cloth and bearing only a sheaf of ripened grain, was removed to the hearse and carried to Spring Grove, where it was deposited by the side of her husband, and in the midst of the resting-places of the other loved ones of the family 'gone on before.' The services at the grave were conducted by Bishop Walden, Pastor Heber Ketcham, Dr. John Pearson, and Dr. Moore."

\ From the memorial prepared by Mrs. K. C. Mullikin :

"Mary Johnson Redman, the oldest child of Jesse and Frances Rutledge Redman, was born in New York City, October 4, 1817. Her parents reached the prime of life while she was yet a little child. This fact, combined with the Quaker element in her father, and a certain sternness of appearance and bearing in her mother, made an unusual atmosphere for the growth of child-life, and she and her only sister may be said to have grown up amid old people, and the repressive influences that we are accustomed to associate with venerable years. Mrs. Redman's ideals were exalted, her feeling for cultured intellect amounting almost to worship. This led her to yield to the importunities of her daughter, and send her away to boarding-school, an action that exposed her in that day to the charge of too great liberality of view.

"Mrs. Clark received her advanced education in Amenia Seminary, Dutchess County, New York, the fame of which institution had reached their quiet home in Trenton. Amenia Seminary was a school for both sexes. At the time Mrs. Clark entered the seminary, Rev. Frederick Merrick was principal. The professor of mathematics was Rev. Davis W. Clark. To him, in 1838, after completing what in those days was considered an advanced course of study, Mary Redman was married. They remained five years in Amenia, where Mr. Clark succeeded Dr. Merrick as principal of the seminary. From the time of their marriage until death claimed her husband, Mrs. Clark stood nobly at his side—his inspiration, adviser, and helper in every work to which he was called.

"During their stay at Amenia Seminary, of the one thousand young men and women under their charge, two hundred were happily converted, thirty entered the ministry, and over eighty the other learned professions.

"From the field of educational work in our Church, her husband entered the itinerant ministry, and for the years that followed, Mrs. Clark knew, from actual experience, the toils and privations of a pastor's wife. Their first salary in the little town of Winsted, Connecticut, being but \$350 a year. Severe as were these early experiences, with straitened means, inconveniences, and even hardships, Mrs. Clark has many times said she would gladly live them over again, so great and full were the joys and triumphs that attended this distinctive work for the salvation of souls.

"In 1852, her husband having been elected editor of the *Ladies' Repository*, they removed to Cincinnati, and from that time Mrs. Clark has

been identified with all the Methodist interests and other benevolent work of the city.

"For sixteen years Mrs. Clark was president of the Ladies' Home Missionary Society—a local interest of our Church that, during its existence, accomplished untold good for the cause of Christ and humanity in this city.

"Mrs. Clark was for twenty-three years president of the Cincinnati Branch of the Woman's Foreign Missionary Society, which includes the States of Ohio, West Virginia, Kentucky, and Tennessee, and numbers nearly twenty-two thousand members. To the vast work involved in this charge she gave such tireless energy, judgment, and singleness of purpose, that the Branch at once assumed front rank. This proud place it has held ever since, largely through her remarkable executive ability. At the Annual Meeting held one year ago in the city of Cleveland, having passed her seventy-fifth birthday, she resigned her charge, laying the burden on younger shoulders. From the words of resignation, which fell with touching pathos upon her hearers, we extract the closing paragraphs:

"Beloved fellow-workers, many of whose faces I have not known, and yet with whom I have communed in unity of purpose, I do not expect to cease work. I will work, but not in a position of responsibility. I will pray, as I have ever done, and yet with increasing fervor, for God's continued approval on the work of the Branch.

"The prayer of the Psalmist shall be mine: 'Let thy works appear unto thy servants, and thy glory unto thy children; and let the beauty of the Lord our God be upon us, and establish the work of our hands upon us; yea, to the work of our hands give thou success.'"

"To the younger workers of the Branch she spoke from the fullness of her own experience—words that remain as an inspiration to all hearts: 'Would you know a joy that shall not cease making melody in your hearts, though you pass, as I have, threescore years and ten? You will find it in the assurance that you have withheld nothing from God; that time, talent, money, voice, every ability, has been freely given to him.'

"To the words of exhortation she added this precious testimony of personal experience: 'I praise the name of our common Lord and Master for the years he has given me to labor for him. My heart is filled with an adoring love, and I lift my eyes to him, and claim to the utmost his precious promises. He whose power so long has kept me, still will lead me on. Be the years many or few, I wait

"His precious will to prove,  
All sanctified by spotless love."

"The competence with which Mrs. Clark's later years were blessed, enabled her to gratify her benevolent and charitable desires. Being one of the Lord's stewards, she used well her consecrated trust; never losing sight of the supreme joy of giving, because always giving to the Lord.

"This outlined sketch of a beautiful life can be but fragmentary, as we touch briefly on the tender grace of her wifely devotion, the exquisite affection of motherhood, the home that she adorned and filled with the spell and perfume of unselfish love.

"The heart of her husband safely trusted in her.' The central force of her character and her life was faith. This shone through all her natural powers, and in every circumstance of trial and responsibility.

"How shall I tell of the crowned motherhood? Mrs. Clark's children knew no other than Christian training, influence, and example. This was the atmosphere of their home.

"Possessed of a sensitive conscience, she raised her children with profound convictions of Christian truth and duty. She taught them, by precept and example, to look upon religion as a vital part of themselves, and

to c  
len  
and  
wit  
qua  
and

back  
her  
God

Miss  
in th  
the  
miss

hom  
able  
office  
of g  
might  
God's  
ferin  
withi  
objec  
mind  
matte

night  
love a  
clay,

Her b

and on  
been c  
"H

ence  
reunio  
daught  
life; th  
crossed  
in-law!

"O  
the pre  
a little  
fort; th  
the lovi  
eagles!

"O  
voice th

to carry it into every concern of life. A nice balance of faculties, excellent judgment, courage, and cheerfulness, the ability to speak inspiring and helpful words, the penetrating spirituality of one who talks much with God, a piety rooted in the very depths of her being,—these are the qualities that enshrined her in the hearts of children and grandchildren, and made her influence strong and enduring.

"Many times has she said: 'Better than historic pedigree, I can trace back what Dr. Bethune called "a stream of sanctified blood;" and now her children—heirs through many generations to the covenanted grace of God—rise up and bless the name of their mother.

"On Tuesday, of this week, an all-day meeting, of a section of the Missionary Society, with which Mrs. Clark was so long identified, was held in this church. Mrs. Clark was present at the morning session, receiving the affectionate greetings of her co-laborers, and greatly enjoying the missionary program.

"Overcome by sudden suffering, she retired at the noon hour to her home at her daughter's residence near by. She hoped, after resting, to be able to attend the remaining exercises, when it had been in the presiding officer's thought to specially mention her services to the Society in words of gratulation and esteem; and it had been hoped that Mrs. Clark might have strength to respond. These pleasures were denied her in God's providence, as she was unable to return. After some hours of suffering—not sufficient, however, to quench the cheerful, bright spirit within her, as she sat in the midst of children and grandchildren, an object of tenderest solicitude—she rallied. Entirely relieved from pain, her mind clear and vigorous as ever, she attended to some necessary business matters in the evening, and then retired to rest as usual.

"Sometime, we know not just when, in the silent watches of the night, came the swift summons. Painlessly, gently, the promise of His love and presence fulfilled, the spirit parted from its frail tenement of clay, and rose exultant to be

'Forever with the Lord.'

Her bark was wafted to the strand

'By breath divine,'

and on the helm rested the guiding hand of Him to whom all her life had been confided.

"How glorious the eternity upon which she has entered; the presence forever of the Father and the adorable Redeemer; the blissful reunions with the husband, who so long preceded her; the gifted daughter, whose name yet yields the precious fragrance of a consecrated life; the little children, who, doubtless, came down to meet her as she crossed the flood; the grandsons and granddaughters; the beloved son-in-law!

"O, thank God for the hopes of the future that sustain the agonies of the present! How, as the years go on, will the children who linger yet a little longer, yearn for the unfailing interest that followed their every effort; the hopeful, encouraging words; the tender, stimulating criticism; the loving commendation; the prayers that bore them up with wings, as eagles!

"O vanished hand, still beckon to us from the eternal heights! O voice that is still, speak to us from the shining shore!

'Still let thy mild rebuking stand  
Between us and the wrong,  
And thy dear memory seem to make  
Our faith in goodness strong.'



**MRS. BISHOP CLARK.**

BY JAMES STEPHENSON.

EARTH is devoid of means for reckoning  
Its loss in the departure of our friend,  
Who heard, alone, convoying angels sing:  
"Cease now thy labors and to God ascend."  
Nor shall we have the power to calculate  
The worth to heaven of this sainted soul  
Till for us backward swings its pearly gate,  
And on our ears its blissful anthems roll.  
Then shall we know Christ's estimate of one  
Who as a maiden, wife, and mother, blessed  
Her home below, and prayed and worked to crown  
Her Lord in heathen lands by sin distressed.  
We praise him for her life so pure and good,  
So full of all the best in womanhood.

—*Western Christian Advocate.*

for about three years; and in 1834 he entered the Wesleyan University at a somewhat advanced stage of its course of studies, and two years later he left it, bearing with him the diploma of a Bachelor of Arts.

His career in college seems not to have excited any very special attention from his instructors or others. His class-standing was always respectable, but not the highest, as it could not be expected that it should, since he usually had one or two more studies than properly belonged to his class. He was, however, graduated with honor, and the education he had obtained was to a good degree complete in both its extent and his mastery of the matters taken in hand.

But though released from the exactions of student life, he was not at liberty to pause and enjoy the much-needed leisure so appropriate to such a time. Only a few weeks later he entered upon his duties as teacher of mathematics at Amenia Seminary, Dutchess County, N. Y. Soon afterward he was licensed to preach, so that now double responsibilities were laid upon him. That seminary had then been in operation only about two years. Rev. (now Dr.) C. K. True was its first principal, who retired at the end of one year, and Rev. F. Merrick, (afterward president of Ohio Wesleyan University,) was now at its head. Under his able and skillful management, and after him under that of his not less able successor, the institution grew up to a high degree of prosperity, and became a great blessing to a multitude of young persons of both sexes, who availed themselves of the advantages that it offered.

About two years later two marked events occurred in Mr. Clark's affairs. On the 25th of July, 1838, he was united in marriage with Miss Mary J. Redman, daughter of Jesse and Frances Redman, of Trenton, N. J. Their acquaintance had begun at the seminary, and was extended and consummated in marriage, at the home of her who now became his bride. There is evidence, that, while Mr. Clark was not without the sentiment common to young persons in such cases, he also entered upon the state of matrimony with sincere and deep religious feelings. Life had ever been with him too intensely real to be now given up to sentimentality.

"Thus far," he wrote on the occasion of his marriage, "the

Lord has led me on, and still he continues to bless and prosper me. O, that we may continue to walk in all the commandments and ordinances of the Lord blameless."

The other event referred to was his election, by the trustees of the seminary, to succeed the late principal, Mr. Merrick, who at that time retired from the position he had so ably and successfully filled. The election was made unanimously, and accompanied with a strongly-expressed wish that he should accept the position. And the events more than justified the wisdom of the selection. He entered upon his duties resolved to make the institution something more than a school for secular learning. "These schools," he wrote, "must be conducted on religious principles, and must have teachers of genuine piety, and not merely formally religious." How fully and successfully he reduced this resolve to practice is shown by the history of the seminary while under his superintendency.

The whole term of Mr. Clark's connection with Anenia Seminary was seven years; the first two as an assistant, having charge of the department of mathematics, and the subsequent five years as principal and instructor in mental and moral philosophy and English literature. The government of the institution was entirely in his hands, with only a few general instructions from the board of trustees, and yet with a large body of pupils of both sexes, and many of them of adult age, there were very few occasions for discipline during the whole term of his administration. The attendance of pupils was large during the whole time, many of them drawn by the reputation of the institution from remote parts of the country. The grade of instruction was high, even for an academy, and many of its older boys and young men were pursuing the studies required before entering college. Of those who then and there pursued their preparatory studies, a considerable number have achieved a good reputation among scholars.

As an educator having the oversight of a body of young persons, Mr. Clark recognized his relations as devolving upon him the most sacred responsibilities in respect to the religious training of his pupils. The seminary was, by the design of its founders and official guardians, specifically a Methodist institution. Mr. Clark sought also to make it eminently an evangelical agency. There were regular services on Sabbath in the seminary chapel, at which the principal usually officiated.

A high state of spiritual prosperity prevailed during most of the time of his presidency over the institution, with extensive revivals during most of the terms; and because he took charge of these exercises, and was himself at the head of all the religious proceedings, any tendency to extravagance or fanaticism was entirely avoided.

In 1839, a year after their marriage, Mr. Clark and his young wife made a journey to the home of his childhood. A little more than eight years before he had gone out from that home, and by repeated removes he had gone farther and farther away, and with the lapse of years his returns had become less and less frequent. Evidently this enforced separation occasioned him real sorrow. His father's family was eminently a private one, and he seldom spoke of it except in the most delicate manner, and yet his heart dwelt in it with an affection that neither distance nor time could efface. His parents still survived, and his brother and sisters were yet about them, and his venerable maternal grandfather, whose honored name he bore, now a patriarch of ninety, still lingered with his descendants. Into that sacred seclusion the young minister, bringing with him his youthful bride, now came to look once again upon the scenes of his childhood, and to bless and be blessed among those who held his earliest love! His mother, especially, with the intuitions of a mother, now looked with a kind of prophetic awe upon this son of her solitudes and hopes, and as he went forth again, followed him with her prayers and benedictions into that great world into which she saw him departing, led by a propitious providence.

In his new department of instruction he was brought into intimate contact with the more advanced minds of his pupils, and accordingly his own mind was drawn into a higher range of contemplation. His mental tendencies led him to take broad and deep views of things, and his literary tastes were gratified and strengthened by the studies to which he was called. And here, as through all his after life, he did more than to simply compass the routine of his duties. He extended his studies over the whole field in which he was called to labor, and he noted down for the use of others the matured result of his studies. As the great purpose of his teaching was to quicken and fashion the minds of his pupils after his own elevated ideal, and apprehending that labor and self-discipline were the necessary means to that end, he

made the art of self-culture and discipline a subject of special study. His studies and meditations upon this subject at length took form in a well-digested treatise on "Mental Discipline," which was published by him in 1847, the earliest of his literary productions in the form of a volume.

But while thus earnestly devoting his mind and heart to the work immediately in hand, he was consciously drawn toward another and still more sacred calling. He had gone forth from the home of his childhood with the Christian ministry as the great objective point toward which his heart was leading him. That point was, indeed, apparently a great way off, and the path by which it was to be reached was far from being plain to his vision; but he never lost sight of his object, nor failed to hope that it would be attained. To preach the gospel, and to serve as the religious guide and instructor of the people, he recognized as his paramount duty and his highest and most sacred calling. He therefore submitted, somewhat restively, to the restraints laid upon him by pecuniary obligation incurred in prosecuting his educational career, which induced him to consider and to condemn the practice of his Church in wholly failing to make provision for the assistance of young men preparing for the ministry of the gospel. His first essays as a writer for the press were accordingly directed to that subject, pleading that provisions should be made by which young men, duly approved, should be brought forward by the Church and aided in procuring the required preparation for the work of the ministry. His convictions respecting this matter were evidently quickened, and his feelings intensified, by his own experiences; but beyond any thing personal in the relations of the subject, the breadth and fitness of the views expressed, and the manner of their statement, indicate the mental and literary growth to which their writer had already attained. The mind of the Church at that time was passing forward to more adequate views of the utility and necessity of a thoroughly educated ministry; and while wise and pious men saw dangers in the changes proposed, others, their equals in both wisdom and devotion, saw in these things the guiding hand of Providence pointing out to his people the way in which they should go forward. Time and events have indicated the wisdom of the proposed changes of administrative policy in the Methodist Episcopal Church as to education for the ministry,

in relation to which changes the name of D. W. Clark deservedly stands forth as a leader of the advancing column.

While thus engaged in his labors and studies at the seminary, Mr. Clark was also pursuing an extensive course of reading in theology and general literature; and whatever he read he set down in regular and systematic order. He, therefore, became, almost without purposing it, a reviewer. He accordingly prepared a number of elaborate papers, as studies from his library and lecture room, which were printed in the "Methodist Quarterly Review." For more than ten years, beginning soon after 1840, and continuing till he entered upon the more engrossing duties of an official editorship, he was a not infrequent contributor to that periodical; and these papers, so published, secured for him a valuable reputation as an able thinker and a scholarly writer. There was about these productions a robustness of thought and manliness of utterance that pleased more than the finest rhetoric or poetic embellishments, though these qualities were not altogether wanting.

In the early part of the year 1843, after a residence of nearly seven years at Amenia, Mr. Clark determined to resign his place in the Seminary, and to enter upon the regular work of the ministry. His administration, it was universally confessed, had been eminently successful. In the address delivered among the closing exercises of his administration, reviewing his work, it was stated that more than a thousand young persons had come under his instructions; that of these more than eighty had entered upon a course of preparation for some one of the learned professions; and that about thirty had devoted themselves to the sacred calling of the Christian ministry. More than two hundred had been converted during that time—a fact of the highest interest of all. He thus terminated his first great public responsibility, which doubtless was, as to himself, the formation and fixing of his character, and his preparation for the still more conspicuous places to which he ascended.

The New York Conference of the Methodist Episcopal Church held its session for the year 1843 in the city of New York, commencing on the 17th of May. At that session Mr. Clark, having been duly recommended by the Church at Amenia, appeared as a candidate for the traveling connection, and was admitted on trial. His

He accepted cheerfully the work assigned to him, in the order of the Church, and in every case he magnified his office by faithfully performing its duties. He was eminently fitted for his last and highest position in the Church, and in all future times he will be remembered as a model Methodist *episcopos*.

The contemplation of such a career and character suggests the thought of success in well-doing. Bishop Clark was, indeed, in the best sense of the expression, a successful man. He rose steadily from small beginnings to greatness, and better still, to eminent usefulness. Forty years of active manhood was afforded him, and at the beginning of life's decadence, before decrepitude had marred the symmetry of that manhood, he was removed to a higher and holier sphere, leaving to his survivors only the remembrance of his excellences.

THE GREAT HEREAFTER.

During the last illness of Bishop Clark his mind ran much on one of Otway Curry's poems, which had been published in the "Ladies' Repository" while under the editorial management of Dr. (afterward Bishop) Thomson. To one of the ministers who watched with him one night he repeated the greater part of the poem. It follows:—

'Tis sweet to think, when struggling  
The goal of life to win,  
That just beyond the shores of time  
The better years begin.

When through the nameless ages  
I cast my longing eyes,  
Before me, like a boundless sea,  
The GREAT HEREAFTER lies.

Along its brimming bosom  
Perpetual summer smiles,  
And gathers like a golden robe  
Around the emerald isles.

There, in the blue, long distance,  
By lulling breezes fanned,

I seem to see the flowering groves  
Of the old Beulah land;

And far beyond the islands,  
That gem the waves serene,  
The image of the cloudless shore  
Of holy heaven is seen.

Unto the GREAT HEREAFTER—  
Aforetime dim and dark—  
I freely now and gladly give  
Of life the wand'ring bark.

And in the far-off haven,  
When shadowy seas are passed,  
By angel hands its quivering sails  
Shall all be furled at last.

first appointment was to Winsted, in the State of Connecticut. At that time the subject of slavery was producing no little agitation in the Church, and especially within the New England States. The New York Conference, however, as a body, held strongly to the conservative side of the question, seeking to repress all attempts at agitation, and even censuring any of its own members that dared to declare openly against the morality or even the policy of slave-holding. With this controversy, in its partisan aspects, Mr. Clark had taken no part, though personally he most decidedly disliked the accursed thing. The Church to which he was now appointed was most thoroughly and intensely antislavery; and suspecting that any minister that might be sent to them from the Conference would be in sympathy with its spirit and opinions rather than theirs, the church authorities had made no provision for receiving or providing for any. Accordingly when the new minister came among them, with his family, he was coolly and rather inhospitably received. But however much he may have been saddened by the nature of his reception he was not disheartened, but went earnestly about his appropriate work, avoiding any controversy or discussions about the subject of slavery. Having to preach to his people twice each Sabbath, besides performing many other ministerial and pastoral duties among the people, he had abundance of labor upon his hands; and his Church, seeing him diligently and faithfully engaged in these, forgot their prejudices against him for reasons foreign to himself, and learned to honor him for his Christian fidelity and ministerial ability. Before he left the place he was confessed to be a good enough "abolitionist" for them. He received a salary of \$350 a year, with a modest dwelling, for the two years of his pastorate at Winsted; and with this modest income he was content, because it enabled him and his family to live comfortably and respectably. His two years' service at this first appointment was long remembered by those whom he served with peculiar satisfaction.

Having been two years at Winsted, the law of the Methodist itineracy required his removal to another place; he, therefore, closed up his work at that place in April, 1845, and repaired to the session of the Conference. His two years' service on trial having proved satisfactory, he was admitted to full membership in the body, and clothed

with the full powers of the eldership. His next appointment was Salisbury, whose Methodist Episcopal Church was among the oldest of that denomination in all that part of the country, and of very considerable financial strength and social standing. The congregation was large and intelligent, but not especially devout. It was, in addition to the ordinary causes of spiritual decline, suffering from the prevalence of the "Millerite" delusion, and a terrible reaction had followed the former fanaticism, by which many had been alienated in spirit, and some had quite made shipwreck of their faith. But without complainings or confessed discouragement he labored diligently for the building up of the desolation, and under the divine blessing his labors proved abundantly successful. A spirit of quickening began to be manifested during the ensuing winter, which at length broke out into a deep and extensive revival. For several weeks the whole town was pervaded by a wonderful religious influence, during which almost every day religious exercises were held in the church. A deep religious impression was made upon the whole community, and about one hundred persons were converted and added to the Church. His two years of service at this Church were eminently successful; and the zeal and fidelity of their minister was warmly appreciated by the favored Church and congregation.

The session of the New York Conference for 1847 was held in the city of New York. For nearly three years the whole Church had been agitated by means of the action of the General Conference of 1844 with reference to slavery, and the subsequent separation of the Conferences in the Southern States, and the relations which the new organization and the Methodist Episcopal Church should bear to each other. As these questions involved the subject of the Church's relations to slavery, Mr. Clark's position could not be an uncertain one. He disapproved the "Plan of Separation," and united with many others to demand its abrogation, and rejoiced that the Church had been brought to a more pronounced attitude toward slavery and slave holding by its members. At that session the delegates to the General Conference to be held the next year at Pittsburgh were chosen, and Mr. Clark, though merely eligible by time of service, was chosen one of the alternative delegates, but was not called upon to serve. His appointment, given at the close of the session, was to Sullivan-street Church in the city of



New York—a church of some three hundred members, not rich nor yet poor in its temporalities, and in its spiritual affairs not below the average Churches of the city. After two years he was removed to Vestry-street Church, where he also continued two years. At neither of these Churches were there during these years any occurrences of a character that calls for their special notice. His ability as a preacher of the gospel, and his zeal and fidelity in his pastoral labors, were recognized by all; and through many succeeding years the fragrance of his memory remained with them.

During these years Mr. Clark was especially active in his studies and literary pursuits, for which his residence in the city offered him many opportunities and incitements. Several of the papers that appeared in the "Methodist Quarterly" were prepared during this time. He also engaged in the business of newspaper correspondence, writing statedly, and somewhat frequently, for the "Pittsburgh Christian Advocate," during several successive years, and also for the "Northern Christian Advocate," published at Auburn, in the State of New York. As a newspaper writer he possessed some decidedly valuable qualifications. He was well-informed, versatile, and ready, and at once vivacious and solid—gossipy, but very distinct in his utterances. He also occupied some of his spare hours in the preparation of two volumes for the press. The "Methodist Episcopal Pulpit," a volume of sermons prepared by some twenty living ministers expressly for that work; and "Death-bed Scenes," a work of very considerable merit, made up of records of the last hours of a large number of noted persons. This latter one was not published till some time later.

During the years of Mr. Clark's residence in New York the slavery controversy was especially earnest and bitter; and since in such a case none can stand neutral, his opinions and sentiments could not be concealed. The passage of the Fugitive Slave Law of 1850 sent a thrill of horror through all the land, and brought home the conflict to every one. At first, as always hitherto had been the case, there seemed to be an acquiescence in the frequently iniquitous determination of Congress: but there were even then, as in the days of the old prophet, a remnant who refused to bow to this modern Baal. Among these was the subject of these pages.

In the early part of 1851 the feelings of the people were greatly

moved by several exceedingly painful cases of slave-catching, the result of which upon the already irritated feelings of a large and influential share of the people was saddening and provocative of resentment. Acting under this influence, the Methodist preachers of the city, at their weekly meeting, adopted a series of resolutions deprecating the enactment and enforcement of the Fugitive Slave Law as contrary to the spirit of the gospel and the explicit words of the Bible. The paper passed by the meeting was offered by Mr. Clark as a substitute for another of a more denunciatory and sweeping character. Owing to the morbidly sensitive condition of the public mind this action, apparently so inconsiderable, produced no little agitation among both politicians and ecclesiastics. A portion of the Methodist laymen, fearing that they might become compromised by this action of their ministers, publicly and formally protested against it, and made haste to record their "loyalty" to the laws of the land, and especially to the Fugitive Slave Law. Mr. Clark, because he was known as the author of the offending paper, was in a peculiar sense the object of the oburgations of the apologists for that piece of patent and flagrant wrong imposed by the Congress of the nation; but he quietly and bravely bided his time till the storm passed by.

In the summer of 1851 Mr. Clark received, entirely unsought by himself, from his *alma mater* the honorary degree of *Doctor of Divinity*, the first ever conferred by that institution upon any one of its own *alumni*. The bestowment in this case, was felt to have been well and deservedly made. Two years later, when the presidency of that University became vacant by the decease of Rev. Dr. Olin, he was supported by his friends for the succession. At this time, and still more at a later date, he was often earnestly requested to accept like positions in other literary institutions, all of which were declined.

At the session of the New York Conference for 1851 Dr. Clark, having been stationed in New York city for four consecutive years, was by law no longer eligible to an appointment in that city. He was, therefore, sent to one of the Churches at Poughkeepsie, on the Hudson. Of his pastorate over that Church, which extended to a year and a half, as it was marked by no remarkable event, so no special account need be given. Here he was brought into very intimate relations with Bishop Hedding, who was then passing the closing

years of his eventful life at that place. The good bishop was steadily sinking under a complication of diseases, but was richly sustained by divine grace, and, as far as they were able, he was kindly cared for by the two Methodist pastors of Poughkeepsie, Rev. Dr. Clark, and W. H. Ferris, both of whom he seemed to regard with peculiar confidence and affection, and to the former of them at his decease, in the spring of 1852, he committed the difficult and delicate task of preparing his biography. The work was accordingly undertaken, and nearly three years later it was given to the public. Of its character and merits but little needs to be said in this place. In respect to its illustrious subject it is a faithful and appreciative life-sketch; and with his personal history is naturally interwoven much of the history of the Church he so well and faithfully served for half a century. Certain matters as to which Bishop Hedding's administration was somewhat earnestly criticised in his life-time, the biographer examines fearlessly and fairly, sometimes apologetically and sometimes with strong approval, but always so as to vindicate the illustrious deceased from the slightest suspicion of any lack of purity of motives. The work was issued by the Methodist Book Concern in the year 1855, and was most favorably received by the Church and the public. It forms a valuable contribution to our American Church history, both denominational and general.

At the General Conference held in Boston, in May, 1852, Rev. William C. Larrabee, of Indiana, was elected editor of the "Ladies' Repository" at Cincinnati, to succeed Dr. B. F. Tefft, who had conducted that publication for nearly six years previous to that time. But before fully entering upon his editorial duties, Mr. Larrabee, having been appointed to a responsible position in his own State, declined the former place. To the vacancy thus created Dr. Clark was now chosen by those charged with that duty, and after due deliberation, being strongly urged to do so by the publishers, he accepted the appointment. That magazine was then in its twelfth year, having been projected at the General Conference of 1840, and its first number issued at the beginning of the next year. Rev. L. L. Hamline was its editor during its first three and a half years, and when he was made bishop, in 1844, he was succeeded in his editorship by Rev. Edward Thomson. But the new appointee retained his position less than two years, and

was succeeded by Dr. B. F. Tefft, who, after filling out the broken term for which Dr. Thomson had been chosen, served still four years longer, having been elected by the General Conference of 1848. It thus appears of the persons chosen by the General Conference to the control of that magazine, to the time now under notice, three were afterward called to the episcopacy. Since then Dr. Clark's successor in that place, Rev. Dr. Wiley, has also followed his editorial predecessor into the more exalted position.

Following the requirements of his newly assumed position, the new editor removed to Cincinnati, which continued to be his place of residence to the end of his life. His editorial term extended over nearly twelve years, being twice renewed by elections at the General Conferences of 1856 and 1860. Of his adaptation to the work of a literary editor, and how well he succeeded in it, the limits assigned to this sketch precludes any extended examination; his repeated re-election to the place indicates the appreciation of his performance of it by the proper authorities of the Church; and while the improvement of the magazine itself is the best proof of his editorial skill and ability, the steady enlargement of its circulation indicates the estimate set upon it by its readers. Tried by these standards, which are perhaps as nearly just as any that may be selected, Dr. Clark's career, as editor of the "Ladies' Repository" was highly successful. He took to the duties of his position with a good degree of zeal, and labored in them with a steadiness that was characteristic of the man in all he did, and with a cheerfulness which showed that his duties were not irksome. He was well read in general literature, both standard and current, and possessed a correct and somewhat cultivated taste for *belles-lettres* and these qualities of mind were now rendered available in his official duties. But the daily life of an editor is not usually marked with notable incidents, and, therefore, it affords very little matter for the biographer.

In his ecclesiastic relations Dr. Clark never belonged to any other than the New York Conference, with which he retained his connection during all the years of his editorship, and he seldom or never failed to attend its annual sessions. At the session of 1852 he was called to preach the "Conference" sermon, which he did, taking for his text St. Paul's profession of exclusive devotion to the "cross of

Christ." That sermon produced a profound impression upon all who heard it, both by its matter and the forcibleness with which it was delivered. It was published, by request of the Conference, and has had the rare good fortune to pass to a second or third edition. Of its high grade of merit as an able and deeply spiritual discourse the printed copies are sufficient demonstration, even without the peculiar force and unction that evidently attended its delivery. In 1855 his Conference chose him as one of its delegates to the General Conference to be held at Indianapolis in May, 1856. He accordingly served in that body, and was recognized in it as a wise, able, and safe counselor, and, though not a prominent debater, yet he was felt to be a not inconsiderable member.

His editorial duties extended not only to the "Repository," but also to all the books issued by the Western Book Concern. How much he did in this department of work to give form and substance and presentibleness to other people's productions can never be known nor guessed, except by those who have been called to render similar services. He also engaged in the more congenial work of compiling books for general reading, and especially for youth. Among those produced were a set of five volumes, bearing the common name of "The Fireside Library," a collection of much more than the average excellence of its class. During these years the "Ladies' Repository" presented a large number of female characters, illustrated both pictorially and biographically. These were afterward collected in a superb volume, with the title, "Celebrated Women." A companion volume soon followed this, called "Home Views," with over sixty landscape views, and accompanying letter-press description. He had some years earlier prepared and published his "Death-Bed Scenes," to which he now proposed a companion and alternative work, "Man all Immortal," presenting arguments for, and illustrations of, the future life.

His home history about the time may perhaps cast some light upon the origin and character of the last-named work. He was eminently in all his feelings a family man, and from the time that he became the head of a family his domestic affairs had been peculiarly happy and prosperous. His children had somewhat multiplied around him, and during these happy years death had not invaded

the sacred precincts of his household. But in the autumn of 1853 came their first great sorrow, by the sudden death of a daughter of only a little more than a year old, followed only a few weeks later by the departure of another of six years old. The stricken parents received these smitings of the Father's love with chastened and submissive grief; but the experience opened to their hearts new or deeper subjects of meditation. The future life became to them nearer and more real because of those who had gone into it from their own circle, and the theme of *immortality* became all the more sacred.

During his residence in Cincinnati, though not formally connected with any local ecclesiastical body, Dr. Clark engaged zealously, and wrought effectively, in the religious enterprises of the place. He preached frequently in not only the Methodist pulpits of the city, but also in those of most of the other evangelical denominations, and he was often called to officiate on public occasions in places at a distance. He also engaged in all the chief movements for the advancement of Methodism in those parts, in church building enterprises, and in the establishment of the Wesleyan Female College, and in a still wider and more catholic movement—the founding of a Theological and Religious Library Association, designed to bring within the reach of ministers and others of all denominations, at very little cost, the best religious literature of the age. He also co-operated actively with the Evangelical Alliance of the city, and had the honor to be chosen its first president. In the stirring times of the Rebellion he manifested his devotion to his country by earnestly advocating the cause of the Government against the insurgents, not refusing, when impending danger called every man to the defense of his home, to enroll himself, and take his place in the ranks of the city's defenders. At all times during these terrible years of conflict and suspense his influence was freely and earnestly given in favor of his country's cause; and at its successful close he rejoiced exceedingly, not only that the war had ceased, but also that the country was saved, and its worst curse, slavery, removed.

The General Conference of 1860 met at Buffalo, and Dr. Clark was again of the New York delegation, leading it by virtue of the largest majority of votes. He was selected by his delegation to serve

on the Committee on Missions, of which he was made the chairman, and on that of Revisals. That session was greatly agitated by the contest over the slavery question, which resulted at that time in the adoption of a declaration of the sense of the Conference, that the holding of slaves, "to be used as chattels," was an immorality, so placing the Church on a distinctively antislavery basis. This action had Dr. Clark's full sympathy and support; and he greatly rejoiced that he at length saw his beloved Methodism fully vindicated in this matter.

The General Conference of 1864 was held in Philadelphia. The nation was still engaged in the struggles of civil war, but the new day of peace was already dawning, and the changed position of the Government in respect to slavery was already assured, and the Church found itself securely entrenched in the position it had taken four years before. Dr. Clark was again a delegate from the New York Conference, and served on the Committee of Revisals, (of which he was chairman,) where he was especially concerned in preparing and carrying through the Conference the revised ritual of the Church, of which he was, more than any other, the author. Three new bishops were also to be chosen, and that fact very naturally occasioned no little interest. As there were no party divisions in the body, so there seems to have been a most commendable absence of all objectionable methods for obtaining votes for favorite candidates, and especially for any of those that were finally elected. The balloting took place on the twentieth of May, in open Conference, but without any open nominations having been made. The first ballot gave D. W. Clark, 124 votes; Edward Thomson, 123; and Calvin Kingsley, 100. A hundred and nine votes were required for election; and, therefore, Clark and Thomson were chosen on the first ballot. On the second, Kingsley had 114, and was declared duly elected. The ordinations occurred four days later, and so the transformation of our subject "into something new," if not "strange," was complete. The General Conference closed its session only three days later, having sat just four weeks, a shorter time than almost any other, and the newly-chosen bishops entered at once upon their high duties. A strange providence is that by which, in so short a time, all of them closed their useful and successful careers in death.

Bishop Clark's first assignment of episcopal duty was to the

Conferences on the Pacific Coast, and in the Rocky Mountains. It was intended that he should proceed by the overland route by the mail stages, stopping at Denver to hold the Colorado Conference. It was afterward deemed best that he should first visit the Conferences farthest west, and hold the Colorado Conference on his return. Accordingly he left New York on the 28th of June for San Francisco, by the Isthmus route, where he arrived on the 30th of July. As the Oregon Conference was the first to meet, on the 9th of August, Bishop Clark took steamer at San Francisco for Portland, but through stress of weather and other difficulties, the place of destination was not reached for more than a week. He accordingly did not reach the seat of the Conference, at Salem, till Saturday evening, the Conference having been in session for three or four days, and accomplished nearly all its duties. Enough, however, remained to be done to afford him his first taste of Annual Conference work. He returned southward by the Willamette River, the Umpqua, and the Rogue River, over the Siskion and the Trinity Mountains, to the base of Mount Shasta and the head-waters of the Sacramento River—the region since made famous by the horrors of the Modoc war. On the 10th of September he dedicated a church at Nevada City, and after visiting Grass Valley took steamer for San Francisco, where he arrived on the 15th, and three days later dedicated a new German church in that city, and on the afternoon of the same day another new church on Mission-street. On the 21st he opened the California Conference, which sat for eleven days, but with the best of order, notwithstanding the peculiar difficulties that were encountered. He then turned his face eastward, but learning that the passage through the Rocky Mountains was rendered impracticable by reason of Indian wars, he reluctantly accepted his only alternative, and returned by way of the Isthmus, arriving at home about the first of November, having in four months traveled eleven thousand three hundred miles by ocean steamers; two hundred and eighty by river steamers; six hundred and fifty by stage; and nineteen hundred and thirty-six by railroads.

About the middle of November Bishop Clark was called to New York to attend the semi-annual meeting of the bishops. After this he was allowed a few weeks of respite with his family, and then again was off upon his tour of spring Conferences. He first went to Cleve-

land, to meet with the committee appointed by the General Conference to make arrangements for the coming Centenary of American Methodism. Next he proceeded to Baltimore, to attend the session of that venerable body; and two weeks later he was at the Philadelphia Conference. After three weeks more he was at Vermont Conference, and from the third to the eighth of May he was engaged with the Maine Conference. Thence he returned by the way of Boston and New York to his home in Cincinnati.

We have next to notice certain matters in Bishop Clark's official labors of very great interest—the opening up of our Church in the middle region of the Southern States, Kentucky, Tennessee, Alabama, and Georgia. Some little had already been done in those parts, when, near the last of May, 1865, he went out thither for the purpose of fully organizing the Methodist Episcopal Church in those parts. On the first day of June he met, by appointment, a large number of ministers at Knoxville, East Tennessee, whom he was authorized to organize into an Annual Conference. Of these, six were regular ministers of the Methodist Episcopal Church, transferred from other Conferences for the purpose of forming a Conference in this part of the country. Forty other ministers were admitted, chiefly from the Church South, most of them into full connection, but some on trial. All these were duly appointed to appropriate fields of labor, and so the Holston Conference of the Methodist Episcopal Church, which had disappeared from our records twenty years before, now reappeared.

A respite of two or three months was now enjoyed, yet not without laborious duties and perplexing occupations; and then came the fall Conferences. Bishop Clark had for his part, Cincinnati, August 30; Detroit, September 13th; and Ohio, September 21st. A trip to New York in November to attend the annual session of the General Missionary Committee, and later to Philadelphia, where the semi-annual meeting of the bishops was held, closed the official record for the year, the second of Bishop Clark's episcopate.

The Conferences assigned to Bishop Clark for the spring of 1866 were, with a single exception, to the south of the Ohio River; they were Kentucky, West Virginia, North Indiana, and Holston. With the last of these he was especially interested, and to it he devoted more than the usual amount of time and labor. It was appointed to

be held at Greenville, on the 17th of May. Leaving Cincinnati about a week in advance of that day, the bishop proceeded leisurely by way of Louisville, Nashville, Chattanooga, and Knoxville, to the place of meeting. The assembling of the Conference was like the return of the seventy disciples of Christ, a season of wonder and of great joy. Bishop Clark found himself among old friends, doubly endeared to him and he to them by the reminiscences of the past two years. The reports showed that the work had greatly prospered since the last session. The membership, including four thousand probationers, was over eighteen thousand in number, and all departments of the work were in a prosperous condition. Fifty-seven preachers were appointed for the ensuing year. At the end of its first year from its reorganization the Holston Conference took its rank as by no means the least considerable of the sisterhood of Annual Conferences.

Bishop Clark's Conferences for the latter half of the year 1866 were Central Ohio, Wisconsin, Rock River, and North-west German, all of which were duly attended by him. It was also resolved by the bishops at their late meeting, that the time had fully come for the organization of the work in that larger portion of Tennessee not included in the Holston Conference, and that in northern Alabama and western Georgia into Conferences, and the execution of that task was assigned to Bishop Clark. Measures were accordingly taken to bring together all the available elements out of which to form a Conference for middle and western Tennessee at Murfreesborough, on the 11th day of October, 1866. A nucleus of seventeen traveling preachers appeared at the appointed time, and the organization of the Tennessee Conference was readily effected. The proceedings were harmonious, and the prospect full of promise for abundant labors and successes. About forty ministers were appointed to fields of labor; fourteen colored preachers were ordained, and a number of them admitted into the Conference.

During Bishop Clark's connection with the southern work he became thoroughly convinced that a prime demand of that work lay in the direction of schools for the general instruction of the people, and especially of the children and young people of the colored race, and the more so because upon them the Church must rely for its

future supply of ministers for their own race. Under this conviction he was led to project the Freedmen's Aid Society of the Methodist Episcopal Church, which was organized at Cincinnati, soon after his return from Tennessee, and of which he was the first president. It existed as an independent association till the session of the General Conference of 1868, when it became a regular institution of the Church, and in 1872 it was placed upon the same footing with the other benevolent institutions of the Church.

In November, 1866, Bishop Clark attended the annual meeting of the General Missionary Committee at New York, where, in addition to looking after the general missionary interests of the Church, he had to care especially for the southern work, for which he sought and obtained liberal provisions. About the same time the bishops held their semi-annual meeting for the distribution among themselves of the spring Conferences. To Bishop Clark was assigned for the spring New York East, Troy, and East Maine; for the early autumn, North Ohio, Central German, Michigan, and Des Moines, and also, still later, the three newer Conferences in the South: Tennessee, Georgia, and Alabama. At the same meeting was adopted and sent forth an appeal to the Church in behalf of the measures already adopted by the Church for securing the education of the freedmen, which, though officially the work of the whole body of the bishops, was no doubt Bishop Clark's, as to both its inspiration and its composition.

With the opening of the spring of 1867 Bishop Clark set out on his tour of eastern Conferences, going first to the New York East, at New Haven, Conn. Here he was among some of the associates of his early ministry; and the meeting was evidently alike agreeable to both himself and them. He was domiciled during the session at the house of the venerable Heman Bangs, between whom and himself there had existed a warm attachment for many years, and of whom a touching sketch is given in his notes of this Conference. Two weeks later came the Troy Conference, at Pittsfield, Mass., and on the 2d of May the East Maine Conference, at Wiscasset. This Conference embraced in its territory the island of Mount Desert; but though so near his native place, very few of the ministers of that body remembered the young man that was growing up among them more than thirty years before.

His four Conferences in the north-west occurred on successive

weeks, concluding with the Des Moines, which closed on the 23d of September. And now he once more turned his face southward. The Tennessee Conference, organized the preceding year, met for its second session at Shelbyville, on the 3d of October. The past year had been one of great labor with the preachers, and also one of eminent success; and they came together filled with exultations for the past, and high hopes for the future, in all of which the bishop very fully participated. About fifty preachers were stationed, ten were transferred to the yet unorganized Georgia Conference, and one to that of Alabama. His next point of operation was Atlanta, Ga. The work in that State had been carried on during the past year with marked success, as a district of the Tennessee Conference; it was now to be organized as a distinct Conference. More than fifty preachers met him at his coming, and their reports from various portions of the State were of the most encouraging character. The session was a season of intense interest. At its close about sixty preachers received their appointments, and went forth gladly to their designated fields of labor. Thence he proceeded to Talladega, Ala., where the scenes lately witnessed at Atlanta were repeated, though scarcely on so broad a scale. Forty-two preachers were admitted on trial, and at the close of the session there were in the Conference eighteen elders, nineteen deacons, and seven unordained preachers. The work was distributed into seven presiding elders' districts, covering nearly the whole State, though the membership was chiefly in the northern part. This was the fourth Annual Conference organized by Bishop Clark in what was called the "Middle District" of the South. There were now in these four Conferences not less than 500 preachers, traveling and local, and 38,000 Church members. This work had been from the beginning chiefly under his supervision, and perhaps no other part of his life's work was more fruitful of results, whether immediate or prospective, and none more decidedly marked by his characteristic zeal and discretion.

For the spring of 1868 Bishop Clark received for his oversight the East Baltimore, Newark, New York, and Oneida Conferences, all of which he attended in their order. These several bodies now chose their delegates to the General Conference, to be held at Chicago in May of that year; and to that session both the bishop and the chosen

delegates almost immediately repaired. This was the first General Conference to which Bishop Clark had come to render an account of his episcopal administration. At the beginning of the four years' term, during which he had discharged the high functions of a bishop in the Church, there were nine bishops, two of whom were unfitted for service by infirmity or disease, leaving seven effective men to do the work of the episcopacy; and since that work had been satisfactorily performed by them it was not deemed necessary to add to their number. The session of the General Conference was harmonious, though not unmarked with several features of considerable interest. The progress of the Church's affairs during the preceding four years had been such as greatly to encourage all hearts, and to stimulate to still greater efforts in the future.

After the close of the General Conference, and a few weeks of respite, Bishop Clark began his autumn tour of Conferences, attending first the Cincinnati, and next the South-east Indiana Conference, and then he turned his face again to the South. On the 1st of October he met the Tennessee Conference, at McMinnville, and was again permitted to rejoice with the heroic men whom he had sent out into that difficult but promising field at each of their two preceding sessions. It was both to himself and to them an occasion of unusual interest. Of the sixty names on the Conference roll, forty-one were of preachers on trial, about half of them colored men. The past had been a year alike of severe trials and of marked successes. The heroic element abounded in the body, and was largely increased during the session; and at the close each man went forth with an inflamed zeal to labor and suffer in the cause of the divine Master. Only a week later was the session of the Holston Conference, at Chattanooga, the fourth held by that body, all but one of which were presided over by Bishop Clark. There had been a net gain of 2,000 members, and twenty preachers were received on trial. As the people of East Tennessee were generally loyal to the Union, there was much less persecution in this Conference than in some others; and all parts of the work showed an encouraging advance. Yet a week later Bishop Clark again met the Georgia Conference, at Atlanta, where, of course, he was received and greeted as their apostle. The body was in fine condition, and the reports showed that it had been a year of success.

Twelve preachers were received on trial, three ordained elders and eight deacons—five of these were colored men. There had been a net increase in members of 4,500, making an aggregate for the Conference of about 15,000. Next, and only a week later, came the session of the Alabama Conference, at Murphree's Valley. Fifteen preachers were admitted on trial, and the increase of members amounted to 2,300. At the end of this route the bishop spoke of it as laborious but prosperous; and of the work in all the region visited as "consolidated, strengthened, and wonderfully enlarged."

For his spring labors Bishop Clark accepted the presidency of no less than seven Conferences: Baltimore, New Jersey, New Hampshire, Providence, Black River, Maine, and East Maine; attendance upon which occupied him during nearly the whole of the three spring months. The last of these brought him into the neighborhood of his childhood and youth, and he availed himself of the opportunity to visit the place of his birth and such of his surviving relatives as still remained in those parts.

For the autumn of that year he had five Conferences in the north-west: Des Moines, North-west Indiana, North-west German, Upper Iowa, and Rock River; all of which were duly attended and successfully presided over. In November following he was in New York, attending upon the annual meeting of the General Missionary Committee. At that time the Book Committee was also in session, engaged in the perplexing duties devolved upon them by the strifes between one of the Book Agents, against his colleague and superior in office, and others connected with the Concern. Upon these things Bishop Clark was known to have decided convictions, which he did not hesitate to express, though he was not at any time called to act upon the case, else, probably, the results reached would have differed from those arrived at.

For the next spring, 1870, five Conferences, chiefly south-western, were assigned to Bishop Clark: St. Louis, Missouri, Kansas, Nebraska, and North Indiana. His trips through Missouri and Kansas gave him an experience of frontiers in spring time such as he had not had before, and for which he seemed to feel no special favor. It was while engaged in this episcopal tour that he was shocked and saddened by the news of the sudden death of his colleague and personal friend,

Bishop Thomson, which occurred at Wheeling, West Virginia, early in March; and soon after his return, he was again startled by the news of the death of Bishop Kingsley, at Beyroot, Syria. His own health had not maintained its usual robustness during all these trying labors, though neither he nor his friends then apprehended the character of the disease that began to be felt in his system. He returned to his home wearied with his labor, and saddened on account of the departure of his honored and beloved colleagues, but also refreshed in his spirit and strong in faith and hope. His summer vacation was devoted to a health-seeking excursion, with a portion of his family, among the mountains of New Hampshire and in Maine, including a visit of some extent to his native place, by which he seemed to be restored to his usual health and buoyancy of spirits, giving occasion for hopes that were to be all too soon blasted.

The now greatly lessened episcopal force of Methodism found a heavier burden to be borne by them in attending the Conference sessions for the ensuing year, and, therefore, it became necessary that each one of them should undertake all that his strength would enable him to perform. To Bishop Clark were assigned nine Conferences, to be held between the latter part of August and the end of October. These were chiefly in the North-west—Detroit, Michigan, Central Ohio, Central German, Erie, North-west German, West Wisconsin, Minnesota, Wisconsin. The hopes entertained of restored health and strength at his return from his eastern excursion, were soon proved to be not well founded, and he soon came to realize that he stood "hourly in the face of death." And yet he went forward in his work, met all of his Conferences, and performed his duties in each, though evidently laboring in great distress, and confessing that it was painful to thus drag himself along, and to whip himself up to duty by day, and then to sink back into exhaustion, and to spend the night without rest. Only the force of his will, sustained by faith in God, carried him through these arduous labors for one so burdened with disease. But he would accept of no release while able to be about, and accordingly he proceeded to New York in November, and then returned to his home, where he remained during the winter. But with the approach of spring, his strength having somewhat rallied during his winter's repose, he was again off to his episcopal work, of which he

had compelled his colleagues to give him his full share. He first attended the Lexington Conference, which met on the 23d of February; after that the Kentucky Conference, at Louisville, when his physician warned him to "stop work" as he valued his life. Thence he proceeded to the West Virginia Conference, at Parkersburgh, and after that to the Pittsburgh Conference, at Steubenville, Ohio; but before that was closed there were manifest tokens of failing strength, though its duties were properly performed, and, though in evident weakness, yet somewhat comfortably. Next came the long journey to Boston, and the session of the New England Conference, through which he struggled painfully, keeping himself up by the force of an indomitable purpose to defer the crisis of entire failure as long as possible. Only one more Conference remained to be held, and to that he had looked forward with the liveliest interest. The New York Conference for 1871 met at Peekskill, on the Hudson, April 6th. Thither Bishop Clark proceeded, attended by his ever faithful and devoted wife, who had attended him during all his journeys and waitings since he last left his home, acting in the double relation of traveling companion and nurse, and appeared in the Conference room at the appointed hour, and proceeded to open the Conference session. He first gave out, with manifest emotion, as though its language was peculiarly appropriate to the occasion, the hymn beginning—

"And are we yet alive,  
And see each other's face?"

Prayer was offered by another; next the roll was called, and the organization of the body completed. The administration of the Lord's Supper was the next thing in order, at which he officiated so far as to commune himself and to distribute the elements to those around the table. After this he briefly, but with marked tenderness, addressed the Conference, speaking of his long and endeared connection with them, and of the ravages which death had made among them, with extremely delicate yet evident references to his own failing strength and evidently brief future stay among things earthly. He then yielded the chair to Bishop Simpson, who, aware of the feeble condition of his beloved colleague, had taken pains to be with him on that occasion, and as far as possible to lighten his burdens; he passed out of the Church. His work was done.



He returned to his temporary home in a state of almost complete prostration, against which he now for the first time seemed to cease to struggle. But through the kind offices of friends, and especially of Mrs. Clark, who attended him as a guardian angel, he at length so far rallied as to be able to be conveyed to his distant home—a thing made possible only by the improved modern facilities for traveling. Attended by his loving wife, and two ministers of the New York Conference and his attending physician, he took his place in one of the sleeping cars of the Hudson River Railroad, and after a journey of nearly a thousand miles, and without any great prostration, he reached his destination early on the 19th of April. He was now at home. His children came about him, and a few near friends were permitted to see him, and among these sacred surroundings his spirits and also his physical strength were rallied into new vigor. His chamber now became a scene of holy peace and rejoicing. His faith was unshaken, and the fear of death quite gone. He lingered in much pain at times, but always in great peace, which sometimes rose to a holy triumph, till the 23d day of May, when he gently fell asleep. He expired at his home and in the bosom of his family, surrounded by those who loved him. His remains were borne by loving hands to their last resting-place; and the bereaved Church, which he served with eminent ability and fidelity, mourned his departure, not for his, but for her own loss.

In person Bishop Clark was above middle size, with well-developed members, and of rather full habit. He was of a fair complexion, a little florid, and with dark auburn hair. In a promiscuous company he would attract the eye of a stranger, and be recognized as a more than ordinary man. His manner was quiet, and in all things he seemed to be thoroughly well-poised. Till attacked by the disease to which he at length succumbed his physical condition seemed to be almost perfect. His muscular system was well-developed, and his vital forces strong and steady. His mental characteristics corresponded with those of his body. He was both able to work and inclined to mental activity, and thus he was enabled to achieve valuable results. He attained to a good degree in both learning and culture, not by any special aptitude or genius, but by well-directed efforts made with due energy and persistence of effort.

His moral qualities were especially largely developed and always active. He detected the right or wrong of whatever subject having moral qualities or relations might be presented, and what his enlightened conscience condemned, he at once rejected. Duty was his ever-governing law of conduct, even though following out its precepts cost him many painful sacrifices. He was not, perhaps, incapable of erring in his decisions or actions; but if he did so the error must begin in his perceptions of duty, and the misleadings of an understanding not sufficiently enlightened. Whatever his conscience dictated that he would surely do.

His religious life pervaded his nature and fashioned his whole career, and yet it was not especially demonstrative or emotional. He very clearly apprehended both the law and the gospel, and accordingly his humiliation and repentance toward God were deep and sincere, and his trust in the availing worth of the atonement of Christ was complete and altogether satisfying. His piety was deep and steadfast; and though he was not especially communicative as to his spiritual affairs, yet those who knew him best could attest both the genuineness and the depth of his religious experience.

We have placed Bishop Clark in the category of self-made men, and as that matter is commonly reckoned, few have been more fairly entitled to that place. He was, indeed, endowed by nature with a sound mind in a sound body, and in addition to this his early surroundings were favorable for the beginning of a wholesome development of mind and character. His aims were from the beginning in the right direction, and as high as the circumstances allowed. And he steadily rose with his opportunities, and so was able to achieve greatness.

In his ecclesiastical relations Bishop Clark seems to have been at all times satisfied, and even happy. He held the great doctrines of Christianity as set forth in the standards of Methodism with a firm and intelligent faith. His effectiveness as a Christian minister suffered no abatement by reason of painful and paralyzing doubts in his own mind in respect to the things that he was called to declare. He was also sincerely devoted to the polity and traditional administration of Methodism, which he sought to preserve, and to modify only to correct any previous departure from its original and essential spirit.

Photographs from this  
file have not been  
included but are  
available upon request.  
For more information  
please contact  
[research@gcah.org](mailto:research@gcah.org)