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BISHOPS – MISSIONARIES

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MARVIN, BISHOP ENOCH M.
BISHOP Enoch Mather Marvin
Eloquent Preacher, Able Leader,
Dedicated Churchman

By Albert Godbold

A LITTLE more than a century ago Enoch Mather Marvin was
an outstanding leader in the Methodist Episcopal Church,
South. He was admitted to the Missouri Conference at 18. Rising
rapidly, he was recognized as the premier preacher among his
brethren before he was 30. He was elected a delegate to General
Conference at 30, and his annual conference continued so to honor
him while he remained in Missouri. He became a bishop at 42, and
in the next eleven and one half years he wrote five books, traveled
around the world, and preached more sermons than the average
preacher delivers in a lifetime. As a general superintendent he
preached the gospel with power from the Atlantic to the Pacific,
from Missouri to the Gulf, to the white man, the black man, and
the red man, and in foreign lands. At the same time he made an
amazing record as a statesmanlike leader in the church. He died at
54 while still in his prime and while his brilliant career was at its
zenith. His sudden death was widely noted at home and abroad.
His untimely passing was lamented perhaps more keenly than the
demise of any other Methodist leader of his generation; and more
than fourscore years afterward his memory is still green in
Methodism.

What manner of man was Enoch M. Marvin? What was the secret
of his scintillating career in the church? Marvin was born on a
farm, "in the backwoods without educational advantages," accord-
ing to a contemporary. ¹ The place was two and one half miles
southwest of Wright City, Missouri and 50 miles west of St. Louis.
The date was June 12, 1823. Marvin was the third of four children
in his father's family. His ancestors came to Connecticut in 1635,
and for generations his forebears lived in New England. His father
and mother married in New York State in 1817 and immediately
moved to Missouri and homesteaded the farm on which their
children were born and reared.

There was nothing unusual about Marvin's youth. He plowed
corn, cut wood, milked cows, and fed the stock, as did other farm

¹ Paper read before the Missouri East Annual Conference of The Methodist Church
during the Conference Historical Society Hour, May 29, 1933. The article has been
somewhat altered and enlarged for publication.
² Andrew Monroe, "Recollections, 1812-1879," Typescript, p. 128. Original MS in
Library of Association of Methodist Historical Societies, Lenoir Rhyne, N. C.
boys in his day. He felt close to and admired his mother; he respected his father but did not have similar esteem for him. His father belonged to no church. His mother was a Regular Baptist in the east but did not affiliate with any church in Missouri. Neither parent liked the Methodists, and they seldom if ever entertained Methodist circuit riders during Marvin’s youth. In view of the home situation, it seems surprising that Marvin became a Methodist and that he developed into a distinguished churchman.

Marvin had little formal schooling. As a child his mother taught him in summer and his father in winter. Both parents had done some school teaching in the east, and at one time during Marvin’s childhood his mother maintained a school for children of the neighborhood in her home. When Marvin was 17 he himself taught school for a few months. Years later when Marvin was donning robes to be ordained bishop, W. M. Wightman, a fellow bishop-elect, asked him, “Where did you graduate?” Marvin replied, “Nowhere.”

During Marvin’s boyhood, the home of William McConnell, a neighbor, served as a Methodist preaching place. McConnell took an interest in the boy. Marvin became a seeker of religion while in his teens and persisted for 31 months before he was satisfied with his experience. There was no sudden, catastrophic conversion. However, for the rest of his life he was a deeply spiritual man and was often emotional about his personal religion. He joined the church in December 1840 and was soon made an exhorter. At the Ebenizer Church near Marthasville, Missouri he was recommended for license to preach. He delivered a trial sermon on Sunday night and was licensed to preach the next day.

Marvin was admitted on trial into the Missouri Conference at Palmyra in September 1841. He was not present at the conference. It was probably better for him and for the church that he did not appear in person. The long-limbed, loose-jointed, unprepossessing youth dressed in ill-fitting clothes might not have impressed the committee on admissions as a promising candidate for the ministry.

All contemporary records say that young Marvin was homely in appearance and that he made a negative first impression. In his early years he was nearly always dressed in homemade, badly worn or ill-fitting clothes. His height was six feet one inch. He was thin and his features were sharp. His hands and feet were long and slender. His gait was irregular. Withal he was ugly and ungainly.

Marvin’s first appointment was the Grundy Mission, a newly organized circuit near the center of the state. Before leaving home for his appointment he bought a horse, saddle, bridle, and saddle-bags for $150, all on credit. The debt was to plague him for years.

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His total pay in money that first year was $15. But though the salary was small, the harvest in souls was large, 131 new members.

When Marvin arrived at conference in Jefferson City in 1842 after a year of circuit riding, his strikingly peculiar appearance, his plain clothes, and his long hair attracted unfavorable attention. Some thought the conference would discontinue so unattractive a candidate for the itinerancy. In the room where the class of the first year was to be examined he sat apart from the other men. But to the surprise of those present he forthrightly answered the questions put to him and was advanced to the class of the second year.

When the conference adjourned, Marvin crossed the Missouri River on horseback and started toward Wright City to visit his parents whom he had not seen for a year. Three other preachers, already established in the conference, were riding in the same direction. Seeing Marvin ahead of them they spurred their steeds, overtook him, and proceeded to give him some advice. They told him he ought to drop out of the conference because he was obviously not suited to the ministry. Marvin’s only reply was, “Do you think so?” Assuring him that in giving such counsel they had only his best interests in mind, they rode on. The three men were Jacob Lanius, George Smith, and Samuel G. Patterson.¹

The sequel to that incident in 1842 is one of the most astounding stories in the annals of American Methodism. Just ten years later when the conference met at St. Joseph, Marvin by formal request of the conference preached the funeral sermon of Jacob Lanius, an indication that within the decade Marvin had achieved distinction as a preacher and leader in the conference.

In 1843, Patterson was transferred to the Arkansas Conference and served for a time as superintendent of Indian Missions. Apparently he did not see Marvin again until 1854 when he had occasion to make a trip to Missouri. Finding himself in Danville, Patterson went to the Methodist Church to attend the funeral of Richard Bond, a conference member who had been serving as agent for the American Bible Society and who had accidentally killed himself while examining a new type gun. Patterson was told that the presiding elder, whose name was not mentioned, would preach the funeral sermon. Writing about it later, Patterson said that no sooner had the preacher launched into his message than he gripped the attention of all. His thought was elevated, his speech chaste, his illustrations appropriate. Patterson knew he was listening to a great preacher. When the service was over the preacher made his way down the aisle to Patterson, put out his hand, and said, “I am Marvin!” Patterson was astonished and embarrassed. His discomf-

¹ Ibid., pp. 118-120.
But more phenomenal yet was the turn of events for the third man who in 1842 advised Marvin to drop out of the conference. Twenty-five years afterward, in 1867, Marvin returned as the presiding bishop in Missouri and made Smith’s appointment as a preacher in the conference! Has anything like it ever happened before or since in American Methodism?

Marvin’s appointment in 1842, his second year in the conference, was the Oregon Circuit, another untried mission field. According to the conference journal, his ministry was again successful—he won 157 new members. But again the workman received only a pittance for his hire—$30 for the entire year.

Marvin was admitted into full connection in 1849, ordained deacon by Bishop James O. Andrew, and appointed to Liberty. Liberty was a circuit, but it was an established work. His pay for the year was $33.23 ¾.

In his first three years in the conference Marvin was paid a total of $78.23 ¾! Thomas M. Finney, Marvin’s biographer, doubts that any other preacher in America living or dead up to that time ever received so little pay in 36 consecutive months.6 How did the circuit rider live on such miserably low remuneration? The answer is that the people fed him and his horse, and the godly women sewed for him and gave him clothes.

In 1844 the conference met at Fourth Street Church, St. Louis, later called First Church. Marvin was 21. By this time some of the brethren declared that he was a preacher of promise. Among them was W. W. Redman, Marvin’s presiding elder his first three years in the conference. When Marvin’s name was called for the passage of his character, Redman said, “Bishop, he is a green looking boy, but I tell you he can preach; and if he lives he will be a star!” At the same conference another man saw Marvin for the first time, an angular youth with long tangled hair standing up and eagerly listening to a speaker who had the floor. The man turned to William G. Caples, a good friend of Marvin, and asked, “Who in the world is that?” Caples replied, “Enoch, the seventh from Adam!” 6 Marvin was asked to preach at conference that year. It was a trial sermon. When the appointments were read out, he was assigned as junior preacher at Fourth Street Church, St. Louis.

Marvin roomed at the home of Joseph Boyle, the presiding elder, while serving as junior preacher at Fourth Street Church. Since Boyle had a good library, it may be assumed that Marvin

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4 Finney, op. cit., p. 120
5 Ibid., p. 152.
6 Ibid., p. 187.
made use of it. It is believed that Marvin learned Latin and Greek that year, and as time passed he became more "book" learned than some thought. Before his election to the episcopacy he diligently studied books. Mrs. Marvin said he studied at home, when traveling, and when in the cabins of the people.

In 1845 the conference met at Columbia, and Marvin was ordained elder by Bishop Joshua Soule. This was a fateful year for Missouri Methodism and for Marvin. Under the Plan of Separation adopted by the General Conference of 1844, the annual conferences and the preachers in border territory had the right to vote whether they would adhere North or South as the denomination divided. Most of the members of the Missouri Conference, including Marvin, became Southern Methodists. At the same conference session, Missouri Methodism was divided into two annual conferences, all of the territory north of the Missouri River being designated as the Missouri Conference, and all south of the River as the St. Louis Conference. Marvin remained in the Missouri Conference and was appointed to Weston Circuit with George D. Tolls as his junior preacher. There were losses on the circuit because some members went to the Methodist Episcopal Church, but even so Marvin's report showed a net gain of 53 members for the year.

The great issue of human slavery seems not to have disturbed Marvin's conscience in the 1840s or later. Since his parents came from New England and did not own slaves, it would not have been strange if he had opposed slavery and had gone to the Methodist Episcopal Church in 1845. But throughout his life Marvin's sympathies were with the South. He noted that slavery was recognized in the Bible and that the Bible did not condemn it. This seems to have settled the question for Marvin. He believed that slavery was an issue that concerned the state and not the church. In his opinion, it was the duty of the church to serve God and man as best it could in society as it is. Like most devout men, Marvin had his moral blind spots, and this was one of them. Later on he actually owned a slave. But it may be said to his credit that he purchased the Negro woman out of kindness so that in the settlement of an estate she would not be sold and separated from her husband.

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1 Eighty-three entered South and 13 North. See Andrew Monroe, op. cit., p. 149.
3 What he wrote was listed as the review of a book by A. R. Redick entitled, "History of the Organization of the Methodist Episcopal Church, South." The Southern Review, a quarterly (1887 to 1877), was edited by A. T. Bledsoe and published in St. Louis by the Southwestern Publishing Company. The complete file is in the Fondren Library, Southern Methodist University.
As conference approached in 1845, Marvin decided that he ought to get married. This eventful step in his life was the result of cool deliberation. He was not in love; he had not even been courting the young woman he proposed to marry. He says he decided that Harriet Brotherton Clark of Bridgeton, Missouri would make a good preacher’s wife; he then hired a horse and buggy in St. Louis and drove out to see her. He found her, he said, a thousand times more attractive and lovely than he had imagined, and he proposed to her, was accepted, married her forthwith, and took her to the annual conference as a bride of one week! She was three years his senior. Throughout the remainder of his life he had for her the deepest affection, and he used extravagant language in praise of her as a helpmate, as a mother, and as the manager of his household.

In 1846, when Marvin was 23, Bishop Robert Paine appointed him to Hannibal, one of the strongest stations in the conference. Conference leaders recommended Marvin for the place saying he was a devoted, studious, successful preacher who could handle the problems in that church where some members wanted to adhere North and others South. He did so well with the work that he was reappointed for a second year.

In 1848 the conference met at Weston. In the absence of Bishop William Capers who did not arrive until near the end of the session, Andrew Monroe presided. Monroe sent Marvin from Hannibal Station to the Monticello Circuit. All accounts say that Monroe did not feel that he was degrading Marvin to send him to a circuit, nor did Marvin feel that he was degraded in going. But since, as the saying goes, the prophet Jonah is the only preacher in history who never wanted a big city pulpit, we may doubt the accuracy of the records concerning the views and feelings of both Monroe and Marvin in this instance! As the President of the Annual Conference, Monroe’s action may have been influenced in part by the fact that Marvin was in debt so as to embarrass him.10 In view of Marvin’s

10 See Finney, op. cit., pp. 185-190; and MS Letter of E. M. Marvin to Jacob Lonius, his presiding elder, Feb. 7, 1848, in Elmer T. Clark’s volume of “Methodist Manuscripts” in the Library of the Association of Methodist Historical Societies, Luke Juronikos. Marvin, already in debt when he was appointed to Hannibal, listened to a layman in the Hannibal Church who proposed to lease him a suburban house and five acres of land, and sell him a team of horses and farming utensils. The layman assured Marvin that he could cultivate the land, make several hundred dollars, and relieve himself of financial embarrassment. Being a preacher and not a farmer, Marvin neglected the farm, and was plunged deeper into debt. Apparently someone complained to the Presiding Elder Lonius and Lonius in turn asked Marvin what he would or could do about the debt. Marvin replied, “If in your opinion, my being in debt operates to the detriment of the church, I am ready, painful as it would be to me, to retire from the conference, or even from the ministry, till my debts are paid.” This radical step was not required. Instead, two preachers conferred with Marvin, exacting a promise from him not to contract debt again without first consulting with his official board. Finney says this was the end of “extravagant in Marvin’s ministry, and an end to involvements in debt.” Thereafter Marvin turned
youth and the circumstances, Monroe, himself a mature man and long a leader in the conference, may have decided that Marvin needed more seasoning and that a circuit was the place for him to get it.

Marvin went to the Monticello Circuit cheerfully and without complaint and had a good ministry there. But that in itself does not prove that he did not feel demoted. Mrs. Marvin said that her husband was quite pleased with the station at Hannibal and that they had a pleasant home while there. In later years Marvin often said that if given his choice of appointments, he would always take a three weeks' circuit. Without accusing Marvin of insincerity, one may discount that statement. Similar sentiments have been expressed by successful men in various walks of life. It is not unusual for men who rise from poverty to wealth or from obscurity to prominence to refer nostalgically to the joy and satisfaction they derived from life in their early years when they worked hard and had little money and no recognition. When life is good memory has a tendency to recall the pleasant and not dwell on the unpleasant experiences of the past.

After two years on the Monticello Circuit, where he had great revivals, Marvin was sent to Palmyra, another prominent station. He enjoyed Palmyra, and quickly concluded that he would like to be reappointed for a second year. But at the end of one year Marvin was sent to the St. Charles Circuit! Was this an unjustifiable demotion for Marvin? Finney explains the apparent demotion by saying that in the fall of 1851, due to much illness and bereavement in his father's home, Marvin asked for a work near Wright City. Marvin served one year on the St. Charles Circuit, and then was made presiding elder of the St. Charles District, the strongest district in the conference! Could the appointment to the leading district in the conference in 1852 have been an attempt on the part of the appointing powers to rectify what they had come to regard as an improper assignment in 1851?

Whatever the explanation of Marvin's series of strikingly different appointments from 1846 to 1852 it is a fact that he made dramatic

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over the family finances to his wife who proved to be an efficient manager. Later Marvin said, "I traveled 15 years and had five children before I received as much as $500 per year. Wise went wandering... If we did not have the dollar to buy coffee, the coffee did not come into the house." (Finney, op. cit., p. 184.)

13 Ibid., p. 250.
14 See Clark, "Methodist Manuscripts," for letter of Marvin to Lamias, Jan. 9, and June 22, 1851. On Jan. 9 Marvin wrote, "To be permitted to remain here would accommodate me greatly." But he quickly added, "I adhere to my old rule, i.e. (I) make no request." On June 22 he wrote, "I owe to you that Palmyra is the most pleasant charge that I know."
15 Finney, op. cit., p. 255. Marvin's parents and his older brother died in 1852, and his sister Marcus in 1853.
moves up and down the scale from circuits to stations, and from stations to circuits, and that beginning in 1852 when he was 29, and after, he received only premier appointments. Also, it is a fact that throughout his ministerial career Marvin accepted every assignment given him, large or small, station or circuit, prominent or obscure, without objection, and in each he did excellent work as a pastor, preacher, and church administrator.

Marvin served two years on the St. Charles District. Bishop Paine later said he chose him for the post because he regarded him as a man of personal force and administrative ability. Marvin did have capacity for administration as events proved, but at the time he was more noted for his preaching power. Though only 29, in the pulpit he was superior to any of his preachers. He initiated revivals at quarterly meetings and would stay for days and sometimes for several weeks on a charge holding evangelistic services. The strongest men in the conference had served the St. Charles District for 25 years ahead of Marvin. But even so, the youthful presiding elder enlarged the district by two pastoral charges, and there was a net gain of 758 members during his two-year term of office.

In his second year on the district, 1853-1854, Marvin served also as agent for St. Charles College. The third year he gave up the district and devoted full time to the college agency. Thus began on his part a keen interest in the educational work of the church which never waned. Through his efforts as agent, St. Charles College attained financial stability for the time being and, in 1855, sponsorship by the Missouri Conference, a prized status the college had not enjoyed since 1846. A few years later Marvin declined the presidency of St. Charles College, preferring to remain in the pastorate. However, he continued to serve as college agent along with his pastoral duties until he went South in 1862.

In 1852 a Methodist Educational Convention of which Marvin was a member, met in St. Louis and voted to establish a first-rate college in the state, with the proviso that the school must have an endowment of $50,000 in cash before opening its doors. At the time Marvin was serving the St. Charles Circuit. In the convention Marvin advocated locating the college at St. Charles. But his friend W. G. Caples led a group from the up country that favored Fayette as the site of the institution, and the convention so voted.15 This was the beginning of what is now Central Methodist College.

In 1853, as already noted, Marvin became the agent for St. Charles College. As time passed, the friends of the proposed new college at Fayette experienced difficulty in raising the required endowment, and the delay in starting the new school brought dissatisfaction and

disaffection, particularly in the St. Louis Conference. Since Marvin was then committed to St. Charles College, he could hardly have been expected to put forth great effort on behalf of the new institution to be located in Fayette. However, in 1859, four years after he had transferred to the St. Louis Conference and at a time when it appeared that that conference would detach itself completely from the Central College project, Marvin’s magnanimous spirit and his expression of loyalty to the church and all its institutions proved instrumental in re-enlisting the support of the St. Louis Conference for Central College.\textsuperscript{16}

Also, it may be said at this point that during the decade of 1867-1877, as the resident, and at times as the presiding, bishop in Missouri, Marvin’s leadership was decisive in resurrecting Central College out of the havoc wrought by the Civil War on Missouri Methodism and its institutions. As bishop he kept the needs of Central College before the annual conferences; he was influential in persuading the able educator and administrator, W. A. Smith, former president of Randolph-Macon College, to accept the presidency of Central. Furthermore, as bishop, Marvin helped to raise a crucially important endowment fund of $100,000 for the college, and he vigorously defended it against any tendency on the part of the trustees to dip into it for the day to day expenses of the school when current funds were low.\textsuperscript{17}

In June 1855 the Centenary Church pulpit in St. Louis became vacant because the pastor, James Sewell, went back east. While continuing as agent for St. Charles College, Marvin served as supply preacher at Centenary Church until conference that fall, and was then transferred to the St. Louis Conference and appointed to Centenary Church.

Thus at 32 years of age, the man who said he preferred a three weeks’ circuit above any other appointment, went to a prominent city pulpit, and he was never again to serve as a regular pastor and preacher outside the City of St. Louis.\textsuperscript{18}

Marvin’s ministry at Centenary Church, then at Fifth and Pine streets, was very acceptable. Finney says that an empty house commenced to fill. A dropping membership began to revive. The stewards were in better spirits, saying they would not send east for transfers if they could have Marvin of Missouri as their pastor. People from the hotels came to church, and soon Marvin’s reputation as a preacher spread over the state and beyond.

After two years at Centenary Church, Marvin moved to First

\textsuperscript{16} Ibid., pp. 304-305.
\textsuperscript{17} Ibid., pp. 663-674.
\textsuperscript{18} Marvin served as a supply pastor at Woodville, Miss., and Marshall, Texas, during the Civil War. Both were good stations.
Church at Eighth and Washington, the church he had served as junior preacher thirteen years before when it stood at Fourth and Washington and was called Fourth Street Church. He was if anything more successful at First Church than at Centenary. There was a great revival at First Church with 84 conversions. He never had a sweeping revival at Centenary.

In 1859 Marvin moved back to Centenary as pastor (at that time pastors were limited to two consecutive years in any one appointment), and was reappointed in 1860. As it turned out, this was the last appointment Marvin ever received at the hands of a bishop, except for supply work in the South during the Civil War. The St. Louis Conference tried to meet in 1861 at Arrow Rock, but because of the war only the preachers nearby attended. Nothing was done about the appointments in the districts not represented at the conference, so Marvin stayed on at Centenary. By that time Marvin had become widely known as a pulpiteer, and some said that he was the greatest preacher St. Louis Methodism had known.

Marvin admitted that in his youth he liked controversy. He was a skillful debater. McAnally who knew him well says that Marvin was ready and facile in debate and that he seemed able to see in a moment the main points and could deal with them promptly and effectively. As a young circuit rider he had a reputation for coming off best in public debates over water baptism and creeds with Baptist and Campbellite preachers.18

In 1859, during his second pastorate at Centenary Church, St. Louis, Marvin was faced with a real challenge to demonstrate his prowess as a debater, and he rose to the occasion. A Catholic priest named Smarius delivered a course of addresses at St. Xavier's Church connected with St. Louis University. Smarius attacked the Protestant faith, and his addresses were printed in the newspaper thus attracting much attention. Friends felt that Marvin was the man to make reply. With some hesitancy Marvin launched a series of lectures on Roman Catholicism, delivering them extemporaneously on Sunday nights and later writing them out for the newspaper. He disclaimed originality, except in arrangement and illustration, noting that all he was saying could be found in books. He made much of the fact that all he said about the Roman Catholic Church was taken from Catholic sources. The 23 lectures drew large crowds, and they had a wide sale when published as a book in 1860 under the title, Lectures on Transubstantiation and Other Errors of the Popery. This was Marvin's first book, and it made him known beyond the borders of his native state. Much of what he published about the Roman Catholic Church is still pertinent.

Marvin attended the General Conference of 1850 in St. Louis as a visitor and was keenly interested in the church leaders and their deliberations. He declared that from his youth he had what he called a “romantic interest” in men of ability and achievement. This may have been one of the secrets of Marvin’s rapid rise as a preacher and leader in the church. He learned much by observing others. “Few other men ever garnered so richly from the field of habitual association” as Marvin. “With every fresh human companionship he gained that necessary change in his angle of vision by which alone he could see more of every subject commanded by his mental eye.”

In 1854 the Missouri Conference elected Marvin a delegate to the General Conference. The St. Louis Conference sent him as a delegate in 1858. At the latter gathering Marvin worked to no avail for the election to the episcopacy of his friend and fellow Missourian, William G. Caples. Marvin was elected to lead the delegation of the St. Louis Conference to the 1862 General Conference that did not meet because of the Civil War. Since he was out of the state in 1865, his conference did not elect him to the General Conference of 1866, the one that elevated him to the episcopacy.

When the Civil War began, the work of the Methodist Episcopal Church, South in Missouri was largely disrupted. Marvin continued to preach for some months at Centenary Church, St. Louis, but it became increasingly clear that a crisis for him was impending. The military authorities were demanding an oath of allegiance to the United States which he was unwilling to take. Therefore, he laid plans to leave St. Louis secretly and go South. He took his family to the “old place,” as he called his boyhood home near Wright City, and laid in supplies for three years, supposing the war would last that long. He noted that his wife was a better manager than he, and that in any event he could not protect his family if he remained in Missouri. The farm was left in charge of Reuben and Sukey Pratt, the faithful colored servants who had been there eight years. Sukey was the slave Marvin had purchased to save her from separation from her family.

Marvin preached his last sermon in St. Louis on Sunday night, February 27, 1862, and drove West for the night. The next day he was at Fenton. He soon started South on horseback with no clothes except what he had on his back, and no papers of any kind. In the lining of his boot he carried a draft on a Southern bank. The first

Footnotes:
15 Shortly before he joined the conference in 1841, Marvin learned that one Methodist was holding a meeting at St. Charles, Missouri. Desiring to hear “the great pulpit orator and renowned evangelist,” Marvin rode 30 miles on horseback to St. Charles. (Finney, op. cit., p. 263.)
16 McAnulty, op. cit., p. 328.
day he reached Hillsboro, forty miles south of St. Louis. The town
was full of Union soldiers and he feared arrest, but nothing hap-
pened. A few days later he was safe within the Confederate lines.
He went on to Memphis where he learned that the General Confer-
ence had been cancelled. A friend there advised him to return to
Missouri and thought that he could safely do so. But Marvin, be-
lieving he might be able to do some good in the South, decided to
stay. He went to Vicksburg, and thence to Woodville, Mississippi
where, due to the illness of the preacher, he became supply pastor of
the Methodist Church until the Mississippi Conference met in
November.

Marvin’s ostensible reason for going South was to attend the 1862
General Conference of which he was a member. But contemporaries
declared that nobody thought that General Conference would meet,
and they believed Marvin himself did not expect it to convene. Yet
he went. Why? Francis A. Morris, pastor of First Church, St. Louis
at the time, said later that he believed Marvin was called of God to
leave St. Louis and go to wider and more perilous fields of labor
and usefulness.

Granted that Marvin sought and felt that he received divine
guidance, we may also assume that he reasoned seriously somewhat
as follows. He was a Southern Methodist committed to the Southern
cause in the war. He was still of military age, only 38. As a minister
he would not bear arms, but at the same time he desired to go where
as a clergyman he could make as large a contribution as possible to
the Southern cause. He knew he could do nothing in St. Louis; in-
deed, he would soon be in prison if he stayed there. In the South he
might find some way as a minister to be of help. Also, zealous, able,
prominent, and connectionally minded churchman that he was, he
could hardly have been unmindful of the fact that if he survived
the war, his contacts and his service in the South would likely open
doors of larger opportunity to him in the years ahead.

The church in Woodville was pleased with Marvin’s ministry and
urged him to ask the Mississippi Conference to appoint him as the
regular pastor when it met in Jackson in November 1862. He de-
clined saying that if he stayed it would deprive some conference
member of a good appointment. Meantime, he had been receiving
letters urging him to come to General Sterling Price’s army which
was encamped at the time in Grenada, Mississippi. There were
many Missourians under Price’s command, some from Marvin’s
own church in St. Louis. Marvin responded to the call. It was the
beginning of his army ministry. He stayed with Price’s army until
the surrender in 1865.

It is both interesting and significant that while with the army
Marvin had no commission as an officer or as a chaplain, nor was he
on the army payroll, although he did accept army rations. Voluntarily and only voluntarily he exercised purely spiritual functions, preaching often to the soldiers, and to the people round about when the soldiers were resting in camp. In 1863 someone in Richmond insisted that Marvin be officially commissioned as a chaplain in the Confederate Army, thus securing him military rank and pay. But if the commission ever reached him he declined it. Later, Bishop Robert Paine, Superintendent of Methodist Chaplains, sent Marvin an ecclesiastical appointment as Superintendent of Methodist Chaplains in the Western Department of the Army. Such an assignment was in accord with Marvin’s view of the proper relation of the ecclesiastical to the military, and he accepted it. In the official ecclesiastical role given him by Bishop Paine, Marvin was to be attached to General Richard Taylor’s Corps in Western Louisiana. But he did not go, probably because of an extended period of eye trouble at the time which cost him the sight of one eye. During the war years, Marvin led in organizing an undenominational army church to minister to the soldiers and conserve the results of revivals. The plan, unique in the armies on both sides, proved helpful.

Marvin was present at only one battle—Helena, Arkansas. There he gave encouragement to the soldiers as they went forward. On the field of battle and in the temporary hospital in the rear, Marvin ministered to the wounded and the dying. Throughout the war he was respected and loved by all in camp.

Only about half of Marvin’s time was devoted to army labor proper. Much of his time during the war years was spent as a pastor or as an itinerant evangelist in the region in which Price’s army maneuvered. The home of Rev. W. E. Doty, Greenwood, Louisiana, near Shreveport and the Texas line, was Marvin’s headquarters for the last year and a half of the war. Marvin had made Doty’s acquaintance at the General Conference of 1850 in St. Louis.

In February 1865, the pastor at Marshall, Texas died, and the people, knowing about Marvin, asked the presiding elder for Marvin as a supply, and he was appointed. About that time somebody applied to President Lincoln for a pass that would allow Mrs. Marvin and the children to join Marvin in the South. The permit was granted, and the family was reunited in March 1865. Marvin served the Marshall church until August 1865, some four months after he was elected bishop. However, he did not transfer his conference membership from Missouri to Texas. If one asks why he did not return to Missouri as soon as the war was over, or when his own conference met in the fall of 1865, the best guess is that it was because of unsettled conditions and straitened finances. The Marshall church was referred to as an “impoverished charge.”

The General Conference of 1866 met in New Orleans and de-
cided to elect four bishops. There was talk that at least one of the
new bishops would be from west of the Mississippi River. Marvin’s
name was prominently mentioned. He had become widely known
during the war. The annual conference delegations from the west
and southwest supported him. However, the Missouri delegations
were not unanimously for him. His friend Doty went to New Or-
leans and worked for his election. Marvin was aware that he would
likely receive some votes for bishop, but he tried to avoid giving
the impression that he was seeking the office. He wanted to attend
the General Conference, but since he was not a delegate and was
not required to be in New Orleans, he timed his journey in that
direction so as to arrive after the balloting for bishops was over. As
it turned out, he was elected on the first ballot, along with W. M.
Wightman of South Carolina, on April 24, 1866 by a General
Conference of which he was not a member and at which he was
not present, something rare in Methodism. At the time of his elec-
tion he was on a boat going down the Red River. While sitting on
deck he had a sudden feeling or conviction that he had been elected
bishop. Immediately he went to his stateroom and knelt in prayer
asking forgiveness for having entertained such a thought. Inform-
on his arrival in New Orleans that he had really been elevated to
the episcopacy, Marvin looked agitated.

Bishop Paine reported later that he saw Marvin come in and take
a back seat in Carondelet Church where the General Conference
was in session. His attire was common and worn, his hair un-
trimmed, and his beard long. Paine called Doty to him and asked
him to take Marvin to a barber shop and a clothing store and have
him ready for ordination the next day. Told that the brethren did
not like his full beard, Marvin replied that they had elected him
with a beard and they would have to endure it. Bishop James O.
Andrew, who had ordained Marvin a deacon 25 years earlier, or-
dained him a bishop.

Marvin’s labors in the episcopacy were prodigious and withal
impressive. The office with its opportunities and demands gave scope
to his creative administrative talents and enlarged his preaching
ministry. The first conference over which he presided was the
Indian Mission. He found it discouraged and ready to disband.
Under his dynamic leadership the preachers were fired with enthu-
siasm, and they went back to their circuits with renewed de-
termination. He personally pledged $5,000 in quarterly installments
for their support, and then traveled through the connection during
the next year and raised the money. 22 To him more than to any

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22 Finney, op. cit., p. 431; McAskill, op. cit., p. 232.
23 Finney, op. cit., p. 436.
other man went the credit for rousing the whole of Southern Methodistism from the defeatism into which it had fallen as a result of the war.

Marvin was zealous for the advance of Methodism in St. Louis. He personally raised much of the $100,000 needed to launch St. John's Church at Twenty-Ninth and Locust streets in 1868. Like a modern director of research and information in a metropolitan area, he set forth statistics showing how the population of St. Louis was increasing at a much faster rate than the membership of the Methodist churches. He noted how many new churches Methodism would have to establish if it was to keep pace with the growing metropolis. He delivered an inspiring address in 1872 at the celebration of the fiftieth anniversary of the founding of First Church, St. Louis.24

In the episcopal office Marvin advocated and worked diligently for the growth and spread of the Methodist Episcopal Church, South. In 1868, leaving his family in St. Louis, he went to the West Coast and spent 17 months preaching, working, and encouraging the preachers and the people. Some thought the Southern Church should give up its work in that region, but Marvin would not hear to it.

While serving as bishop, Marvin believed that the Methodist Episcopal Church, South had an obligation as well as an opportunity to push into the North and West. The line of reasoning seems to have been somewhat as follows. First, when the war ended it was apparent that some ministers and members of the Methodist Episcopal Church north of the boundary line set by the Plan of Separation in 1844 wanted to affiliate with the Church, South.25 To take the Southern Church to such people, in Marvin's opinion, was not an unwarranted invasion of the North; it was a move calculated to answer a Macedonian call; it was not to disrupt existing churches, it was to minister to the churches and individuals who desired to be in the Southern Church.26

Second, the efforts of the Methodist Episcopal Church to seize churches belonging to the Church, South during the war in accordance with Secretary of War Stanton's order permitting such, had discharged the Church, South from any obligation to observe the

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24 Ibid., pp. 771-772.
25 The 1866 General Conference in New Orleans officially seated as delegates individuals from Maryland representing 154 ministers and 12,000 church members of the Baltimore Conference of the Methodist Episcopal Church. (See 1866 Gen. Conf. Journal, pp. 6, 15, 19, 27, 112; Finney, op. cit., pp. 534-535.) The same General Conference authorized the bishops to form annual conferences in Ohio, Indiana, and Illinois when in their judgment the interests of the work demanded such. (See 1866 General Conf. Journal, pp. 69-70, 65.) Annual conferences of the Methodist Episcopal Church, South, were organized in Maryland (1866), Illinois (1867), and Indiana (1876).
boundary line established by the Plan of Separation.

Third, Marvin claimed that beginning in 1844, the Northern Church had developed a “habit” of invading the “domain of the state,” and that its “political alliances and worldly policies” were contrary to the nature of the true church. On the other hand, he said that the Southern Church was founded “on the purely spiritual function of the church of Christ,” that it was non-political in character, and that as such it was in reality also non-sectional. He said:

We belong to God. His providence has given us being as a church at this time. . . . We stand in a place that God will not allow us to vacate. . . . The Methodist Episcopal Church, South is conservative of vital principles. . . . Duty is clear. Our character is distinctive. Among the Methodist organizations on this continent it is unique, and as it is unique, it approximates the true Christian standard. . . . This northward development is a necessity. There is use for our church, and work for us to do up to the Canada line.14

At the session of the Louisville Annual Conference in 1872, Marvin prophesied that Southern Methodism would “extend from the Gulf to the Lakes, as it had already stretched from ocean to ocean.” 15 Marvin did not believe that Methodist union was feasible immediately after the Civil War. He thought it was “impossible for at least a generation.” 16 He called the Northern Church’s record of seizing Southern Church property during the war “bad history” and said that “the actors in it must die before any actual union can be connected.” 17 Believing that justice must come before fraternity, he suggested that it was not in order for Bishop Edmund S. Janes of the Northern Church to appear before the Southern General Conference at Memphis in 1870 and ask that the two churches begin exploring the possibility of union.18

From Marvin’s point of view, the cause of the separation in 1844 had not been removed. To him the cause was not slavery; it was the question of the powers of the General Conference over the episcopacy.19 Furthermore, as indicated above, Marvin believed that as an ecclesiastical organization which was true to Christ and the principles of Methodism, the Southern Church had a unique mission and that it should stand for the time being as an independent church.20

15 Southern Review, April 1872, p. 408; Finney, op. cit., p. 540.
16 Finney, op. cit., p. 539.
17 Southern Review, April 1872, p. 417.
18 Ibid.
20 Southern Review, April 1872, pp. 392, 413.
21 Ibid., p. 498.
BISHOP Enoch Mathew Marvin

Observing that there had been no fraternal relations between the two branches of Methodism since the Northern General Conference of 1848 had declined to receive or hear the Southern Church's fraternal delegate, Marvin said this indignity must be righted and amicable relations established between the two churches as a prerequisite for consideration of the subject of union.25

It should be said, however, that Marvin did not rule out Methodist union altogether for all time. He believed that in due time Methodist union would come. He prophesied in 1872 that within fifty years Methodism in America would be united in one strong church.

Time the great healer must have opportunity.... The future must be left to the men of the future, and to God. Those who shall have the affairs of the church in charge fifty years hence will be as wise as we. Let us hope they may be much more wise.... Fifty years hence—we cannot doubt it—there will be a Methodist Church in the land, in peace amid the factions of the hour, pure amid its temptations, her candlestick in his place, her light burning with the pure flame of inspiration and faith, her eye lifted, her hand clean from bribes, her robes of linen clean and white... her children dwelling in peace in the South and in the North, in the West and in the East.... She will excite the suspicion and hatred of none by alloying herself with an adverse party upon issues that arouse the passions of the hour, but lie outside of her proper sphere.... She will stand for Christ.... She will be known, and loved, and hated, as the chaste spouse of Christ.26

Like most prophets, Marvin foreshadowed the future. Methodist union came 67 years after 1872.

Marvin was a hard and incessant worker. He had a phrase, "Hard at work and happy in it." He wrote articles for the papers and even books in fragments of time, and by encroaching on the hours of sleep. He took only two brief vacations in his entire ministry, and he did some preaching during each period. D. R. McAnally, longtime editor of the St. Louis Christian Advocate and a contemporary who knew Marvin well, closed his biography of the man with this sentence, "He literally worked himself to death."

Marvin's method of sermonizing was unusual and for the average preacher very difficult. He never wrote a line, never even made notes. Among his literary remains there was not so much as one piece of paper containing even the skeleton of a sermon. He wrote the sermon in his head and delivered it extempor. One supposes that he developed this method of making sermons while riding his first circuits. Long hours on horseback were more conducive to developing thoughts and writing them on a retentive memory than

25 Ibid., pp. 413, 419-420.
26 Ibid., pp. 420-421.
on paper. Using such a process, a sermon with him grew, it was not made. In his early ministry he could repeat a sermon at each preaching place on his circuit, and in time it was perfected, polished and thoroughly memorized.

As Marvin grew older his method of sermon preparation made for unevenness in the quality of his preaching. If he used an old sermon which had been delivered many times and from which the chaff had been winnowed, he could and did preach with great power and impressiveness. On the other hand, if he was preaching a new sermon which had not, so to speak, grown to maturity, he might be slow, hesitant, and somewhat inconsequential. In his later years a he would try, when attempting a sermon on a new text, to relieve the conscious apathy by citing memoriter brilliant passages from familiar sermons previously made and delivered many times.

One might say in passing, that Marvin's pulpit reputation in this respect shows that the preacher whose memory is his only filing cabinet is at a disadvantage as he becomes busier and grows older, because it is impossible for him to make a good new sermon for every occasion and equally out of the question for him to keep in his memory all the first-rate homilies he has prepared in the past.

It may be said, however, that Marvin's procedure in sermon preparation made for considerable freedom and spontaneity of delivery. When at his best and dealing with great themes, he was superb. On occasion when he was inspired his hearers could tell that new ideas were flying off his intellect like sparks. McAnally said that his best passages were created under the high inspiration of "the stormful impulses of successful oratory," and that at such times he spoke as if divinely inspired and as if wrapped in a celestial halo. McAnally believed that if Marvin could have been accurately reported when at his best, the fame of his sermons would not have been surpassed in his day.

Though Marvin did not write sermons, except for one volume of his messages which was published, he did write articles and books. He began writing for the Western Christian Advocate while a young preacher and he kept on writing all his life. He contributed to the St. Louis Christian Advocate from its establishment in 1850 to 1873. Finney speaks of his "voluminous use of the periodical press," saying that with few exceptions "every periodical of the church" solicited and received correspondence from him.

As stated above, Marvin's first book, Lectures on Transubstantiation and Other Errors of the Papacy, was published in 1860. In 1867 he brought out, The Work of Christ, and in 1870, The Life of William

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31 McAnally, op. cit., p. 290.
32 Finney, op. cit., p. 655.
Goff Caples, his dear friend as a young man in the Missouri Conference. In the latter book, Marvin told as much or more about himself than about Caples. In 1876 he produced the volume of Sermons already mentioned, and it may be said that these messages are more timely and more readable than most homiletical efforts printed a century ago. Two of his books came out posthumously, The Doctrinal Integrity of Methodism and To the East by Way of the West. The latter was perhaps his best and most interesting composition. It sold 20,000 copies in six months. It was his travel letters written on his trip around the world during which he visited the mission fields. His writing style, always good, was at its best in this book. He demonstrated keen powers of observation and description. Some passages are beautiful and inspired. The man's ability to do good writing under all circumstances in snatches of time, and while near physical exhaustion, was a tribute to his great drive, intelligence, and powers of concentration.

Many of Marvin's contemporaries said that he had what they called magnetism. He did not attempt mastery over men and yet they were attracted to him. Apparently he sought no preeminence, yet it was conceded because of his subtle and inexplicable influence on people. Charles F. Deems, teacher, preacher, and writer who was himself a forceful personality, said that he first saw Marvin at the General Conference of 1850 in St. Louis when Marvin was 27, and that he could not keep his eyes off him. Marvin's power to attract others was especially noticeable when he was in the pulpit. Finney attempted to explain this peculiarly magnetic power as the result of an exalted character and a great career. He said Marvin was simply a good, true, and great man.

Marvin impressed many as a saint in life and spirit. He was certainly a dedicated man; his family and his friends so regarded him. McAnally declared that if morality consists in fidelity to one's convictions of right, Marvin was a morally superior man. In some respects, his virtue bordered on asceticism. He was a total abstainer. His purity was unchallenged. He probed the depths of his soul to eradicate impure thoughts and unworthy motives. Eugene R. Hendrix, later bishop, who accompanied Marvin on his trip around the world, was impressed by the man's habits of prayer and introspection. He said Marvin was given to ejaculatory prayer especially at night. He would exclaim, "Jesus, forgive me," or "My Savior, have mercy." Marvin fought against pride in his own success, remarking that he was a bag of vanity. Knowing his temptation, he resisted adulation on the part of others. At times, however, he did succumb to subtle flattery and attention. He was generous to a fault; on occasion he borrowed money to give it away. It was as though he sold all and gave to the poor. McAnally said that in all his personal
habits save one Marvin might have stood for a model of one of the
old Puritans from whom he was descended.
In some ways, however, Marvin’s conscience was not sensitized.
As already indicated, he failed to see with John Wesley that slavery
was “that execrable sum of all villainies.” For one who strove for
the highest standards in personal conduct and who believed in the
necessity of self-denial, it seems strange that Marvin indulged
heavily in the use of tobacco. There are references to a pipe in his
mouth when he was a boy preacher. He smoked freely; some of
his friends said he smoked too much all of his mature life. Always
on guard against anger and hatred in his own spirit, he could
overlook obvious ill will or distrust toward him on the part of
others. But while a great enmity left him intact, a little slight might
upset him and he would not forget it quickly. McAnally relates an
instance of this kind from Marvin’s early ministry on the Oregon
Circuit. During a quarterly meeting of several days, Marvin and his
presiding elder, W. W. Redman, stopped at the same home. The
lady of the house gave all of her attention to the presiding elder and
treated young Marvin with indifference, not speaking to him except
at table. The slight was difficult for Marvin to take. Came Sunday
and Redman told Marvin to preach in the afternoon at 3:00. Marvin
tried to beg off, but the elder insisted. The service was in the open
under an arbor. In his mood Marvin was unable at first to preach
effectively, and some of the people left. Marvin then cast himself on
the Lord and cried for help. The situation changed perceptibly; soon
he was preaching with power. The fire came down, some people
began to shout, and some were on the ground crying for mercy.
Marvin left the pulpit to work among the people at the altar. His
hostess, shouting with the rest, came up with both hands extended,
saying, “O brother Marvin, when are you coming to see us again?”
He answered, “Never again, I hope, sister, unless the judgment
should sit somewhere about here!” McAnally says Marvin felt at
once that he had done wrong, but there was no chance to apolo-
gize.30

The General Conference of 1874 voted to have a bishop visit the
Orient and ordain any native preachers recommended by the mis-
sionaries. The bishops gave Marvin the assignment. Accompanied by
Eugene R. Hendrix, Marvin sailed from San Francisco in No-
vember 1876 and returned to New York ten months later. Marvin
looked on the tour as a means of dramatizing the missionary move-

30 McAnally, op. cit., p. 222. While pastor at Palmira in 1851, Marvin wrote to
Jacob Louis, his presiding elder, devoting a long paragraph to his displeasure
concerning one Chivington who did not cooperate as Marvin thought he should
during a protracted meeting which Marvin had conducted. (Shaver T. Clark, “Meth-
odist Manuscripts,” loc. cit.)
ment and inspiring the church to greater zeal for the cause. It was a pronounced success. The journey and the book that came from it made for "the beginning of a new and more prosperous epoch in the history of our foreign missions." 46 The outcome of the venture was a tribute to Marvin's vision and creative ability.

The world tour was Marvin's greatest appointment, and it was his last. Although he was in some ways a human dynamo with seemingly inexhaustible energy, he was in truth physically frail, and at 54 the tides of life began to run out. In the years immediately preceding the visit to the mission fields there were one or two premonitions of death, as recorded in his books. On Sunday, November 18, 1877, he preached at Centenary Church, St. Louis. It was a desultory effort, far from his best; some said his thoughts seemed uncoordinated. That night he had a chill, and two nights later another, along with severe pain. His doctor gave him morphine and ordered bed rest and no work. As always, Marvin paid little heed to such admonitions. He read proofs and conferred with his publisher. He became much worse on November 25 and died in the early hours of the 26th of thrombosis.

Marvin had been scheduled to preach at Centenary Church, St. Louis on Thanksgiving Day, November 29, 1877. Instead, his funeral was held in that church that day before a great throng. Bishop Holland N. McTyeire delivering the sermon. Burial was in Bellefontaine Cemetery, St. Louis. His grave is marked by a dignified granite shaft some 20 feet in height, the money for it being raised by the Methodist preachers.

It is said that the factors which make a man successful in any walk of life are subtle and that they usually defy full explanation. But when impressed by a brilliant career, we try to fathom the reasons for the striking accomplishments. Andrew Monroe, who had been a preacher, presiding elder, and strong leader in the Missouri Conference both before and during Marvin's scintillating rise to prominence, accounted for Marvin's distinguished ministry in these words: "His endowments are more than ordinary and he has been careful to improve his fine talents." He "worked hard, studied hard, prayed much, and made his mark high, and by God's blessing he graduated in the Itinerant School." 41

Certainly Marvin did have more than ordinary endowments. His mind was quick, keen, capacious and exceptionally retentive. When he joined the conference he was uneducated, unpolished, ungainly, awkward; but by unswerving determination, absorbing interest, assiduous discipline, careful observation, and diligent study he rapidly

46 McEwenly, op. cit., p. 260.
41 Andrew Monroe, "Recollections, 1818-1876," p. 128.
became self-educated, quickly learned the art of preaching, and at 23, only five years after joining the conference, was recommended by conference leaders to the bishop as the man who could handle one of the strongest and most difficult stations in the conference.  

Marvin's inner drive to excel at whatever he undertook must have been as a consuming fire. Without some such inner propulsion one wonders how he could have developed so quickly as a pulpiteer or have become while still young so widely recognized as a star of the first magnitude in the Methodist itinerancy. His ability as a preacher was abundantly attested by his contemporaries who heard him, and it is confirmed today by his published sermons which are still readable and pertinent. Only a man who made preaching the passion of his life could have so inspired the minds and profoundly stirred the hearts of his hearers as did Marvin.

Marvin's devotion to Methodism, its doctrines, and its polity was without reserve. His dedication impressed his family and his friends as wholehearted and sincere. He said that everything about Methodism not only satisfied him but also gratified him. When he joined the conference at 18 his commitment to the ministry was complete. The work of the ministry in all its aspects utterly engrossed him. Free of jealousy and envy, he did not appear to seek place or promotion; all he asked of the church was a place to work. Self-denial seemed inherent in his make-up. He felt that no sacrifice on behalf of the church was too great for him to make. He constantly practiced the presence of God, and his ambition was Christlikeness of life.

We may say, then, that Marvin's saintly character and his impressive achievements in the church were the result of fine native ability, an eager desire to learn, a strong determination to succeed, a high standard of performance for himself whether in making and delivering a sermon, writing a book, or administering the affairs of the church, abundant self-confidence tempered with unfeigned humility, constant practice of the presence of God, genuine consecration, and indefatigable labor. It may not be too much to say that Enoch Mather Marvin was under God a dedicated genius in the church.

(Incidentally, Marvin's ignorance and his alertness to learn are attested by a minor incident that took place soon after he was appointed junior preacher at Fourth Street Church, St. Louis. His first three years in the conference had been on circuits in the backwoods whence he was born and reared. Then while still "a green looking boy" of 21 he was sent to St. Louis. In making a pastoral call he knocked on the door. A woman parishioner opened the door and realizing that the young preacher did not know there was such a thing as a doorbell for dwelling houses, courteously pointed out the bell and its purpose. No one had to tell Marvin a second time about doorbells, nor about any other matter of importance in the work of the ministry. (Related to the author by the late Bishop Edwin D. Moxon who said the incident was told to him by Bishop Eugene R. Hendrix, young traveling companion and confidant of Bishop Marvin on his trip around the world in 1877.)
Around the World by The Rev. E. P. Hendrix, A.M.

with an Introduction by the Rev. Bishop Harvey

pp 593 - 598

Nashville, Tenn: A. H. Redford
St. Louis, Mo: L. D. Dameron
1878
IN MEMORIAM.

Just as this volume is about coming from the printer’s hands, a calamity has befallen the author and the Church which demands some fitting reference here. On the morning of November 29, 1877, Bishop (name) passed away in the fifty-first year of his useful life. It was the prospect of his coming visit which led me to take this tour around the world, as I did. The opportunity of seeing and conversing with him, the great missionary leader and the ablest of men, together with the view of the mission stations of the world, added largely to the satisfaction of the tour. The un-restrained and un-tamed spirit of travel, carried away with the freshness of the atmosphere and the charm of his presence, made me more apt to appreciate the progress of the work and the mission stations of the world, as well as the joy of the Church in seeing him again.