

BIOGRAPHICAL SKETCH
of
WILLIAM HARKNESS SAMPSON

"To be!" What a world of thought for human beings in these two short words! To the ancestors of Darwin and those of his Kith the Ape, these words would mean very little; but to ours there was a world of meaning. However little others may think of our natal day, to us it is an important epoch. It is an event we celebrate annually through all our years. It is seldom if ever forgotten, in childhood, in riper years, in declining years. And we seldom think of our nativity but the mind runs back to the spot where life with us began. To the sensitive soul, that spot seems almost sacred. Hence in starting any portion of an autobiography it is expected that date of birth, parentage, place etc., will be early given in the narrative.

Wm. Harkness Sampson was born Sept. 13th, 1808 in the Town of Brattleboro in the State of Vermont. My father's name was Thomas Sampson, and my mother's maiden name was Eliza Darling. In the autumn of 1814 father moved his family to the then wilderness part of the State of Pennsylvania to the town of Covington in Troga County. I remained here with my father till I was eighteen years of age employing the chief of my time in assisting him to clear off the heavy timber and make himself a farm which required great labor in those beach, maple, hemlock and pine forests. During this time I had very little opportunity for schooling. What little opportunities for religious culture I enjoyed were among the old Calvinistic Baptists and they were really in their teaching thorough fatalists. Their lives were irregular, sometimes attentive to religious forms, at others given to profanity, especially at raisings and logging but when there must be plenty of the ardent on hand, and when opportunity offered, they were most unscrupulous in deal of any people I have ever known. I became so embittered with such exhibitions of religious professions, that I almost hated the name of Christian. When talking about religion, they drew down their faces to an indefinite length and looked as gloomy as the shadow of death. As all my life was vivacity and fun, I was maddened and disgusted with professions of religion-- I stamped them all with hypocrisy. So imbittered had I become and so outraged in my feelings in consequence of their trickery and dishonest dealing with my father that I hated to see or meet them and I determined to leave and seek other associations. In 1826 I proposed to father that I would relinquish all claims upon his property, his paternal heritage if he would release me from my minority which he finally consented to do. About this time one of my comrades and I concluded it would be interesting to attend a Methodist Meeting which was to be held some miles away, so after attending our regular service in the A. M. we started without leave of parents and soon reached the place where a Methodist prayer meeting was to be held, the first I had ever attended.

The singing was something entirely new to me and I was greatly attracted and edified with it-- it was really enchanting to me-- there was life and soul in it. I left home and all its hallowed

associations soon after this, and went to Elmira in the State of New York where I engaged as an apprentice to Mr. Vincent M. Carpenter at the wool carding and cloth-dressing business. I now felt at liberty to select my place of attending amusements, and also religious meetings. I was among strangers and my employment kept me busy so I had but little opportunity for places of "amusement"; but I had not forgotten my entertainment at the Methodist prayer meeting and soon found that the Methodists had a stirring preacher who preached at the Court House every Sabbath morning and evening and I generally went there if anywhere. I found congenial companions in the shop and village with whom I had fun and frolic which was as natural to me as to breathe. Fun and ridicule were my weapons from my childhood if any one sought to quarrel with me. I saw when some ten or twelve years of age two colored men fight and was so disgusted that I resolved never to disgrace myself in that way and I always kept that resolution good. I knew but little about the Bible or its principles, and of true godliness I knew less consequently cared less. Calvinism had blunted all the finer feelings of my soul and my unbelief had made me hate devotion. So far as I had received any religious education it was of the old Calvinistic stamp and it led me into fatalism instead of leading me to piety. I looked upon the world with stoic eyes and with a heart unmoved by religious sentiment-- "I cared for none of these things." I was to spend three years with Mr. Carpenter, but he required so much time of me on the farm, which was not in our bargain that I left one Sunday "Sans Ceremonie" at the end of two years. Before leaving Elmira I attended a Methodist Meeting of some kind, I am inclined to think a lovefeast. During the exercises a little girl related her experience with such calmness, assurance and sincerity, and at the same time with such evident honesty and innocence that it shook my infidelity.

As she closed her narration, something said to me "there you have often said, I could tell as good an experience as any one if I would be such a hypocrite, now can you get up here before this audience and give in such a testimony as that little child has done?" I thought now if there is a divine reality in religion I am a fool to stand in my own light, and it is best to ascertain the truth of it before it is too late. I then resolved to know the truth of experimental godliness; but that no one should know I thought of such things till I had demonstrated their truth or falsity. I could not do this while in my present relations, if I broke off all my amusements and fun without creating suspicion but gave myself to reading the bible privately and such thought, study and investigation as I could privately. I do not recollect scarcely a serious moment till this period in my life save such as was incited by the incidents of the moment. I was bent on amusement and everything must contribute to my sport. Serious interrogations and insults were met with fun or ridicule as I judged I could best succeed. I found that I had much to overcome now to even think seriously. When I left Elmira I resolved to leave my amusements and attend to the concerns of my soul till I had "proved all things," and I determined to "hold fast that which is good." It required great effort to be serious and investigate candidly for this was something new to me.

I went to Ovid in Seneca County, N. Y. from Elmira and soon commenced work at my trade with Mr. James Watson. I continued to study the Bible more prayerfully, attended preaching and prayer meetings on Sabbath at the Methodist Episcopal Church and made the best of every circumstance to learn the truth. As light dawned I considered the teachings of this church most scriptural, its doctrines most reasonable, and its ministers were more earnest and endowed with more true piety and common sense than I had been accustomed to witness in preachers. I became more and more in earnest as my convictions of the divine authenticity of the Bible increased and during the winter led an earnest praying life though yet without the knowledge of sins forgiven. In May 1829 while alone in my room just at the break of day after three almost sleepless nights in great agony and almost in despair, the Lord in great mercy revealed to me my sins forgiven and gave me the Spirit to witness with mine that I was his child, and I could say,

"My God is reconciled;
His pardoning voice I hear;
He owns me for his child;
I can no longer fear:
With confidence I now draw nigh,
And Father, Abba, Father, cry.

Now "Jesus all the day long was my joy and my song, " till the system of proselyting began, where on one side I was invited to accept the old Saybrook platform and on the other side this same doctrine with close communion added all of which was the most repulsive to me. I could find no place in my convictions for either, and after enduring these annoyances for a time I learned that I could place myself under the watch-care of the Methodist Episcopal Church, enjoy church privileges and fellowship and have six months to study doctrines and discipline, and I heartily embraced the opportunity. I was received on trial by Rev. Gideon Osband who was associated with Rev. Israel Chamberlaye on the Ovid Circuit, Genesee Conference. The more I studied the Bible in connection with church doctrines and usages the stronger were my convictions that the Methodist Episcopal Church was the nearest scriptural teaching of any church. I was baptized by Doct. Alexander Comstock a local preacher and was received into full membership in the church of God April 30th 1830 by Rev. DeForest Parsons in the church at Ovid, N. Y. My mother was a Baptist and wrote me very motherly cautions not to allow myself to be deceived and followed these with earnest words of advice when I visited home. After two or three years I was working at my trade in Trumansburg and mother on her way to New England visited me. Of course the oft repeated caution was given so one evening I asked what she knew about Methodism?-- and whether she had read any of their doctrines? She replied she knew nothing of them only by report. I proposed that I would read our articles of faith and when I came to anything heterodox she should tell me. I read the articles through; but she made no comment-- not satisfied with her silence I asked how do you like our doctrines mother? She replied, "they are just as I believe." I asked how do you like your close communion mother? She replied, I do not like it at all William. I think if saints are to live together in

heaven they should commune together on earth." A few years later the Methodist preachers established an appointment at Covington, my old home, my brother and two sisters were converted and joined our church and mother joined with them, and died in the same faith.

I was baptized by immersion but I have never been satisfied since I became intelligent on the subject that it is according to God's will that any one should leave his house to administer his ordinances -- it does not look consistant at least. I was obliged to give up my trade soon after as it was breaking down my constitution. I was impressed soon after my conversion that I ought to turn my thoughts and energies to a different sphere of usefulness -- that the master had a work for me to do. But the responsibilities of this holy calling were so great and my qualifications for the office of a minister were so deficient, and the fact that I had not the means to educate myself for the work, that I shrunk from what was impressed on my mind as duty. I was tempted to think it a trick of satan to injure the cause of the Master, consequently I concealed my convictions, but to my surprise Bro. Osborn told me he believed God had called me to preach the Gospel and encouraged me to prepare for that work, however I could not see my way clear. As I had allowed my ambition, not to be outdone in my trade, to overtax and unfit me for my business, as the best thing I could do I entered the Ovid Academy to fit myself for some vocation that would relieve my physical energies. I paid my board in the family of Mr. Seba Murphy by writing for him in the County Clerk's Office and after spending a couple of terms in school I taught a district school a year at Scotts Corners east of Ovid. I kept my convictions that, "wo is me if I preach not the gospel," concealed in my own bosom, except I mentioned it to a Local Preacher whom I accompanied occasionally to his appointments. I was informed that two young members of the church who were afterward members of the Genesee Conference, had in some way learned of my convictions of duty and amused themselves at the idea of my ever being a preacher -- of course I was deficient in seriousness and dignity. These things coming to my ears greatly increased my doubts as to duty. I returned to the academy for some six months -- the "wo is me" haunted me the more as I tried to banish the convictions of duty and I finally engaged as a clerk in a store determined to fit myself for a merchant. Here I remained six months resisting the call of God, and finally became so wretched that I could not sleep nights and had to give up my purpose of a merchant's life or my hope of heaven. I returned to the academy for a time and then taught school four months in the town of Romulus, four at Big Flats, then went to Horse Heads where I taught ten months.

Here I met my old and highly valued friend Rev. Thomas J. Champion who had joined Conference, and was in charge of Catharine Circuit, with Rev. Wm. P. Davis as the assistant. Arrangement was made to have Davis spend all his time at Horse Heads, and as he was a single man we became chums at the same boarding place for six months. Bro. Champion found me with but little more than the form of godliness as the result of my persistent resistance of my convictions of duty and reminded me of the terrible consequences of neglecting to obey the voice of God which had so long been calling me to go and preach the gospel. I would not yield to his appeals for a time, but his kindness and persistent earnestness so overcame me on one occasion that I told him, that I was willing to do all I could to promote the cause of Christ and save

precious souls. He replied, "this is all I want and as you are a man of your word I shall expect no default." He directed Bro. Davis to give me license to exhort -- he brought the matter before the class and on their recommend he gave me license Jan. 6th, 1834 and the following Oct. (11th) I was licensed to preach the gospel by the quarterly meeting Conference of Catharine Circuit, Genesee Conference, Rev. Manley Tooker presiding. I taught two months to finish the summer term at Johnson's settlement, the teacher having left for some reason. During the succeeding winter I taught the public school in the village of Havanna. My predecessor had been driven from the school house through the window and chased through the streets with mud balls. The Trustees when they engaged me, feared their school was spoiled, that no one could teach it. I told them I never charged for work I did not do. After I fully satisfied four young gents that seemed very anxious to display their powers to control, that I was master of the situation, I had a very civil set of scholars, an average of about ninety, and finished my six months very satisfactorily to the Board, to the students and to myself. I had my appointments nearly every Sabbath for preaching "Christ and him Crucified" in adjacent neighborhoods and towns during this time and in the spring went to Gen. Wes. Seminary where I spent one quarter in hard study.

The acting principal was wanting in government and another teacher was very inefficient and we had the promise of a change at the annual meeting which occurred at the end of this quarter. But the Board did not make the needed change and it so discouraged the more advanced and earnest students that after praying and counselling several days to know what was best to do, we concluded to leave though it was at a financial sacrifice. A. J. Rice, P. E. Tupper, Geo. W. Nind, Thos. Nind, Henry Reed, D. M. D. O'Farrel and myself left with others so that the scholars diminished in numbers from 160 to 80 students. The two agents and some of the trustees resigned. A new meeting of the Board was called and a new Board of instruction was elected, and prosperity returned to the institution which has continued ever since. After the Conference in 1835 I was employed as second preacher on Sugar Creek Circuit by Rev. M. Tooker P. E. Bro. John W. Vaughn was preacher in charge and during the winter we had a very gracious revival when about fifty precious souls were brought into the kingdom of grace. I became more and more dissatisfied with my want of preparation for the great work of saving men from the wrath to come. Several times I resolved not to preach any more till I had made better preparation for such a high and holy calling. Once on my way to my appointment I turned back quite a distance purposing to leave the circuit and go to school; but finally concluded to wait and see Bro. Vaughan and made suitable arrangements. The P. E. was unwilling to have me leave; but by the assistance of Bro. V. I succeeded in making an amicable arrangement with the Elder to leave. One good old Local Preacher was quite unreconciled to the idea of my spending time to get an education and said to me, "well Bro. Sampson if you will go to school and let souls go to hell why go along." I started again for the Genesee Wesleyan Seminary to remain till I had a thorough education. I did not know what were the most needed studies and they had no specific course of study which was a great misfortune to me. I think the faculty did not appreciate this necessity, and students were left too much to their

own inexperienced choice. The advice given was too much for the purpose of filling up classes rather than a systematic education. Had I been directed to the right studies, I would have graduated, but the Latin was neglected and when two years more in school had been worked out it was then too late to go back and bring up the Latin which had been a source of regret to me ever since. Methodist preachers in those days were too anxious to hurry young men into the Conference before they were prepared for the work by thorough discipline of mind. I should have graduated, I have no doubt, had I been wisely advised and my convictions are that had I done so, I might have done much more for the Church and for humanity. By the time I left school I might have been prepared to pay my way by filling appointments on adjoining charges. I have never regretted the time spent in school. Had I graduated I think I might have made teaching a success. During my stay at the Seminary I preached nearly every Sabbath-- was one of three students who supplied Henrietta and Rush Circuit during the Conference year 1836 and 1837. We had a glorious revival and there were about sixty additions to the Church at our West Henrietta appointment. Bro. Amos Hard and Seymour A. Baker, my colleagues were earnest, devoted workers. The former afterward joined the Genesee Conference, wore himself out in the work and died in the faith of the gospel-- the latter also joined the same Conference, labored successfully for a few years, located and the last I knew of him, he was editing a paper in Detroit, Michigan.

The following year I preached on Livnia Circuit-- Bro. John Robinson was preacher in charge, till I left in May 1838 for the west. I was dependent on my own earnings and had to work hard to pay my way. I never but once in my life so far as I remember suffered from what is called the blues. This was during my last winter or fall rather when at the Seminary. I had saved some means and had loaned my money to a brother in Church at Lima to be returned when needed. I was depending on this to pay my tuition which must be paid in advance.

He never let me know till the time I must have it to pay my board and tuition that he was to disappoint me. I sat down on the grass in the campus and I was blue for a short time as any one need be-- I soon recovered however, sprung to my feet and said, let this world roll. I went to the Steward and asked him if he had any vacant places to fill? He said there were two but I could not fill them. One was to cut and carry wood for nine fires. I told him I would take it and for six months performed the task, and took Hebrew, Greek and Mathematics for my studies without failing in either. Providence favored me with good health, and to him I owe all I have and am. I left Lima for the west in May 1838 accompanied by three schoolmates, Eleazer Thomas, E. P. Beecher, and George Stanley. Bro. Thomas returned east in the fall, joined the Genesee Conference, and after several successful years went to California where he became eminent in ministerial labors and was shot by the Modoc Indians while acting on a commission from the government to treat with the Modocs. Bro. Beecher returned east the next year, joined the Oneida Conference, labored a few years, transferred to Wis. Conf. travelled several years, was part of the time in the Bible work, was finally superannuated and died at Beaver Dam. Bro. Stanley joined the Michigan Conference, travelled a few years, located and the last I heard of him he was practicing medicine in Iowa. We left Buffalo May 9th on the Steamer

Milwaukee with some two hundred passengers, had a very rough passage, all were seasick except myself and one other passenger, and it was said several of the crew were sick-- we had a twelve hour blow. We landed at Toledo and took the cars on the old straprail to Adrian-- then the stage to White Pigeon, Bro. Stanley's home. After a few days rest I went to Schoolcraft and took charge of the Academy and such was the encouragement that I only remained four months. The country was newly settled and the attendance insufficient to warrant my remaining. There was quite a demand for men in the Indiana Conference which then included a part of Michigan. Rev. Richard Hargrave was Presiding Elder on the district that included that part of the State-- he was anxious to have me join and as Providence seemed clearly to direct that way I decided after much prayer to enter the itinerancy. I found an old acquaintance near Schoolcraft, Miss Rhoda Beebe, an old schoolmate from Genesee Wesleyan Seminary with whom I renewed my acquaintance and our attachments soon became mutually so strong that we concluded to unite our interests for life. We were united in Holy Matrimony Oct. 4th 1838 by Rev. John Byron. This I had long considered one of the most important steps in a man's life, one on which depended his happiness, his usefulness, his success in his life-work. It had long been my prayer that I might be divinely directed and I think my prayer was answered for God gave me one of the choicest spirits-- intelligent, neat, self-sacrificing, pious, high minded in principle, pure, she was one of the best wives a man ever had. I had been recommended to the Annual Conference for admission into the travelling connection and for Deacon's orders by the Quarterly Meeting Conference of of Kalamazoo Circuit Aug. 18th and soon after our marriage I started for the seat of the Annual Conference, was received on trial and ordained Deacon at Rockville, Indiana Oct. 17th 1838 by Bishop Soule. He appointed me to Niles, Mich. which was a half station-- our place of worship was the district school house. We had the frame of a church up in Niles village. I preached here at 1/2 past ten a.m.-- rode twelve miles preached at two o'clock p.m. then rode five miles and preached at Farmersville at seven o'clock p.m. one Sabbath; the next Sabbath I preached at 1/2 past ten a.m. rode ten miles preached in the Delaware settlement at two o'clock p.m. then rode four miles and preached in the village of Bertrand at seven o'clock p.m. The country was new, the church was in a formative state and I took up new appointments, so that before our second quarterly meeting there were forty-four appointments every four weeks and Rev. Thos. P. McCool was appointed to help fill them-- we had twenty-two appointments each, every four weeks. This was a year of anxiety and toil. I had to administer discipline in some aggravating and numerous cases, but closed the year with some sixty net increase. I decided in my own mind that I had filled my mission on this charge, but the Circuit was divided, Niles was made a station with three or four week day appointments attached, and my Presiding Elder, Rev. Aaron Wood, was requested to have me returned to Niles.

A short time before Conference I was taken down with billious fever and for a time I was not expected to survive; but my heavenly Father it seems had other work for me to do, and through his great mercy in Christ Jesus he raised me up from the bed of death. After a few weeks I boxed my goods ready for a removal to any place I might be sent. On the 8th of Sept. 1839 our first born, a son, came to cheer our home. I

did not recover from the fever in time to attend Conference which was held in Lawrenceburg, Indiana. I was very unexpectedly returned to Niles which laid so great a responsibility upon me that it seemed almost insupportable. I met one of the oldest members, who had been afflicted with my way of doing things who accosted me in his usual familiar style, "well Bub, who have we for a preacher this year?" I replied you have the same old sixpence back again. With a long, deep sigh he said, "ah, well, I don't know what we are coming to." I replied well Father Meek you must pray for grace to bear with me another year and then the discipline will relieve you by a change.

I had the confidence and sympathy of most of the brethren, who entered most earnestly into the work with me, cooperated heartily and the Lord greatly blessed and encouraged us with increasing attendance at all the social meetings and preaching also, till at our first quarterly meeting about the tenth of Dec. our church which had been finished and dedicated had for some weeks been early filled at every meeting both week days and Sundays. Such was the interest, that after the Presiding Elder's sermon on Sunday evening, I requested any who desired the prayers of the church to rise up. There were some six or eight rose to the surprise of most, as there had not so far as known ever been a soul converted in the town. I persuaded the P. E. to remain and preach again for us on Monday evening, and after his sermon I invited all who wished to be saved and desired the prayers of the Church to come to the altar -- eight or ten came forward -- we all bowed with them in prayer, and the Lord was present to save several precious souls. I announced that I would preach the next evening -- the Church was filled -- the Spirit of God moved the hearts of the people, and work of conversion went on. Father Meek absented himself till Wednesday evening -- the altar was filled with seeking souls and as we kneeled in prayer I called on him to pray -- he arose and left the house -- he did not appear again till Friday evening. Meantime interest was increasing -- the altar was filled -- he came as before and as we all kneeled in prayer, I called on him as before, he prayed earnestly, the ice was broken -- his heart melted and from that time he was my warmest friend and one of the mightiest laymen in the Church I ever knew till he died in the triumphs of faith the following winter. I continued to give out my appointments from evening to evening and preached every evening on week days, and from two to three each Sabbath till our next quarterly meeting in March. The Lord did great things for us. During the three months I had only one sermon from others -- the Lord saved about two hundred souls and we had a net increase on the charge of one hundred and sixty members. To God be all the glory of this glorious work. Amen! Hallelujah! Let God be praised for his saving mercy.

On the third of Feb. 1840 our heavenly Father called our little son Thos. Coke, to the bliss of that clime where disease and death never enter. His disease was inflammation on the brain -- sweet babe! He has escaped from a world of sorrow. "The Lord gave and the Lord hath taken away and blessed be the name of the Lord." This was an indescribable trial to my dear wife and me, but our blessed Lord sanctified our affliction to our spiritual good. My wife being thus released from confinement at home entered more into revival work and I have no doubt was instrumental in leading many precious souls

to Christ during this glorious revival. This was a year of great spiritual prosperity and some severe afflictions. The General Conference of 1840 made the State of Michigan a Conference by itself and by this division I belonged to the Mich. Conf. which met in Aug. at Marshal. I passed my examinations at this Conf. on the four years course of study as I was unable to be at Conference the year before, and was ordained Elder by the venerable Bishop Hedding, and received into full membership in the Conference. I was stationed at White Pigeon by the Bishop. I was attacked with bilious fever and congestion of the liver in the fall and came near closing my toils on earth. In great mercy the Lord continued life to me, though I remained feeble through the year. In consequence of anxiety and her angel care for me my dear wife was prematurely confined and our second son was born Nov. 5th 1840 and expired the 8th inst. having lived and suffered only three days. I was obliged to resign my charge in Feb. 1841 and at the following Conference was obliged to take a superannuated relation. In May following my resignation I went with my wife to Southern Indiana and took charge of the Carlisle Academy in Sullivan County as I was able to teach though not able to preach. I continued at Carlisle teaching till the following spring and as my strength remained insufficient for public speaking I concluded to try another climate. Our third son was born on the 13th of April 1842. We left Carlisle the last of May and reached Wisconsin the 6th of June. I travelled in my buggy over the most of the settled part of the Territory. In the fresh pure air of this northern climate my health began to improve rapidly and I soon was able to preach every Sabbath. The Rock River Conference met this year at Chicago -- it comprised about half the State of Illinois, Iowa, Minnesota and Wisconsin. I was ready for service again but did not deem it judicious to return to Michigan, nor did the physicians or my brethren, hence the Bishop sent me to Milwaukee and my Conference was requested to make me effective and I was transferred to Rock River Conference.

The year had been one of great trial to me--such as none can appreciate except a Methodist preacher who in the ardor of his early ministries is under the necessity of asking for a superannuated relation. It was an unspeakable joy now to me to be able to enter again into my Master's service. I went to my work trusting in him who said to his servants, "Lo I am with you even unto the end of the world." I followed Bro. Sias Bolles an old schoolmate at Lima, N. Y. who had quite a revival during his pastorate, and I had a very pleasant and I trust profitable year. Some professed to find the Savior and many joined in full membership who had professed religion the year before.

A few weeks before the session of Conference our little Wm. was stricken down with the infantile remitting fever, and in spite of skill and prayerful and unremitting care, and all that could be done the angel of death could not be baffled. He came and wrenched our bright, sweet boy from our embrace and the angels bore him to his cherub home, to him who said, "Suffer the little children to come unto me." O how our parent hearts bled when our little Willy whom all seemed to think too precocious and cherubic for this world was laid away in the cold grave; but grace enabled us to say "Thy will be done." Our heavenly Father, "gave him and took him and he will restore him," in his own good time. My return to the station had been requested and the P. Elder so arranged; but the

preacher at Southport had so endangered the church property that to return him would be to lose the church. A messenger reached Dubuque about the middle of the session of Conference and informed Bish. Andrews of the fact, and the Bishop appointed me to go and secure the property which under the divine guidance I was enabled to do before I moved to the charge. The year passed very pleasantly; though there was no special revival a divided church was united and harmony was restored. Our fourth son was born on the 11th of June, 1844, and for a long time the life of my dear wife was despaired of; but our heavenly Father in his great mercy raised her up to endure and enjoy other years of toil for the Master and for humanity. Few men are blessed with such a valuable companion. I love to bear this tribute to her memory-- she was a woman of the most scrupulous integrity, of deep devotion, very intelligent, always cheerful, and one of the very best house-keepers I have ever found. Indeed she possessed every qualification to make home attractive, all its members happy, and to lead all she mingled with to a pure life. "What shall I render unto the Lord for all his benefits to me?" At the Conference in 1844 I was appointed presiding Elder on Green Bay Mission Dist. This was a great surprise to me and most uncongenial to my taste and feelings. I had no relish for such an appointment; but as I never asked for an appointment at any special place, nor asked a P. Elder where I was going till it was announced by the Bishop, I determined to go to my work and do the best I could for the cause of God and humanity; that was in my power to do. I moved my family to Fond du Lac which was then the most central and convenient place for me and my family on the district which extended from Green Bay to Whitewater and from Lake Michigan to the Wisconsin River. I continued on this district four consecutive years and travelled each year between four and five thousand miles on horseback and in a buggy (when I could) to extend the blessings of the gospel to the "world that lieth in the wicked one," to establish believers in their faith in the atoning Savior, and to lay the foundations for the future establishment of the Master's cause. During these years my dear Rhoda suffered the privations and endured the hardships of a pioneer Methodist preacher's wife with uncomplaining devotion to the cause of Christ. She always had a word of encouragement for me, and met me with a cheerful countenance. These were days that tried men and women's souls. She was wickedly assailed and pursued by her pastor, and was so belied that in the hour of temptation she withdrew from the Church she loved and for which she labored untiringly to build up. This she deeply regretted during her last illness. Her traducer was a few years later removed from the ministry and from the Church, went to California and died.

During 1847 and 48 I was interested more than usual in providing educational facilities for Christian education and this greatly increased my cares and labors. Mr. A. A. Lawrence of Boston had made a proposition to give \$10,000 toward starting a literary institution in Wisconsin on certain conditions. In the spring of 1846, I received the following letter from Mr. Eastman of Green Bay, to wit: "Elder Wm. H. Sampson-- Dear Sir, I am in receipt of a letter from a gentleman of Boston whose name I am not at liberty to disclose containing the following proposition which I take the liberty of tendering to you to be submitted to your annual Conference should you see fit to do so. "If there is any certainty of a vigorous co-operation by any other body lay or clerical, I should be willing to put such a sum of money in the hands of trustees, as placed at interest will in ten years amount to \$10,000 -- and also give, provided there should be

no failure in case of my death the sum of \$1,000 yearly for ten years toward securing a competent salary to such instructors as may be required, or if necessary, I will pay the \$10,000 cash now to secure the desired object. But all this is founded on the expectation of a similar sum from other quarters. I have a high opinion of the adaptation of the principles of Methodists to the people of the West and I think from all that I can learn that their institutions are carried on with more vigor and diffuse more good with the same means than any others. It seems to be decided by experience that all literary institutions must be controlled by some sect and efforts to prevent this have often blasted their usefulness. I wish you to keep this as much to yourself as possible and at any rate keep my name out of view." This proposition it is proper to add is for the establishing of an institution of learning at or near De Pere in Brown County which appears to be a sine qua non with this gentleman who makes it. Please take the trouble to present the above to your Conference. If there is any reasonable prospect of the society meeting the same with a similar endowment inform me of the disposition as soon as possible; meanwhile I should be glad to hear your views on the subject. Should you write soon you will please address Boston, Mass.

Green Bay, April 17th., 1846

H. Eugene Eastman

The name of Mr. Lawrence was withheld; but I presented the letter to the Rock River Conference at its session in the following Aug. and it was referred to the Committee on Education. After due consideration the Committee recommended that it be referred to the presiding Elder which should be appointed to the Fond du Lac district, my district having had the name changed from Green Bay to Fond du Lac, with instructions to ascertain the name of the author of the proposition and open a correspondence with him as soon as his address could be ascertained, to learn how and when the arrangement could be made with him. Mr. Eastman declined giving the name and hence the matter was delayed and the enterprise was greatly embarrassed by being thrown into the wrong channel through which it finally came.

February 22nd 1846 our first daughter was born in Fond du Lac and now for the first time we were blest with two little responsibilities at the same time. The labors of the district were not so severe and wearing as the care of the Churches. The preachers were nearly all young and inexperienced, most of them unordained, and hence difficulties sometimes arose that required extra labors-- legal decisions must be made, and added to all these cares there was a conviction that some provision must be made to educate the children. We were soon to be separated from Rock River as a Conference and there would be very few in Wisconsin Conference who would assume the responsibility of starting the enterprise. It was a matter of prayerful anxiety to me during my delay in securing the name and address of the person who made the proposition contained in Mr. Eastman's letter. Meantime Reeder Smith, Agent of Albion Seminary, Michigan, called on Mr. Amos A. Lawrence in Boston to assist in building that institution or in relieving it from embarrassment, and was informed that he had made a proposition to start a literary institution in Wisconsin, and Michigan was able to build their own institution, so he declined aiding them. Smith being in bad odor

at Albion, as was reported, secured the privilege of bringing the proposition of Mr. Lawrence to Wisconsin and arrived the last of November or December, 1846.

He had notice given that a meeting of laymen and Ministers would be held in Milwaukee to consider this proposition, and quite a number convened the 28th of Dec. Rev. Wm. M. D. Ryan was chosen as Chairman and Wm. E. Sampson, Secretary. Mr. Smith presented the proposition of Mr. Lawrence which was considered favorable. A Charter was secured which received the Governor's signature, January 17th, 1847.

In Sept. following the Trustees convened in Fond du Lac and organized when I was appointed Secretary of the Board of Trustees. Mr. George W. Lawe of Kaukauna and Mr. John F. Meade of Green Bay proposed each to donate thirty one acres of land where Appleton now stands provided the Institution should be located there. These were the most favorable propositions made within the provisions of the Charter. Mr. Lawe after the location was made duly conveyed his donation by deed and Mr. Meade would have done it, he told me if Mr. Smith would have allowed him to do so; but Mr. Smith had it deeded to Mr. Lawrence who informed me that he paid Smith for the land, so Smith cheated the college out of one-half of the donation and took pay for it.

Had the land been conveyed according to the stipulations of Mr. Meade's article of agreement and Smith been honest, our college would have been worth, I think today, (1880) at least \$100,000 more than it now is. When I informed Mr. Lawrence of the facts, he proposed to deed to Lawrence University a large number of lots, but Smith having a contract to sell for one-half of the receipts, served an injunction on Mr. Lawrence and prevented the conveyance.

Mr. Lawrence would doubtless have made the conveyance in the end but he was swindled out of his investment in Appleton and all went together. At the close of the Conference year in 1848 I was appointed principal of the Lawrence Institute, and was to act as agent till buildings could be erected in which to open school. On the 8th of Sept. 1848 I commenced opening the road from the river to the location of the Preparatory building for the Institute and clear off the campus.

I had secured between six and seven thousand dollars toward meeting the proposition of Mr. Lawrence and Smith had secured sufficient to make the amount with mine \$11,000, so the beginning was made sure. Smith went East and left his business with Bro. H. L. Blood. He had promised to have buildings ready to open the school in November 1848. Col. Blood filled the timber bills and had the lumber on hand, but Smith remained at a distance and did not return till the last of the following Feb. 1849.

As there was no place for a family at Grand Chute, mine remained at Fond du Lac. On the 24th of Nov. our fifth son was born there. I built me a shanty on a pre-emption in the vicinity of Grand Chute and moved my family into it January 6th, 1849. When Smith and his family came on the following February instead of going to the boarding house, they crowded into our shanty, and we had to endure it as best we could, till he could build himself a house. He made

a great splurge, but did not raise the frame for the preparatory building till the third day of July 1849. By this time I had become disgusted with Smith's management and was anxious to get out of the scrape. Smith came over to our Conference which was held at Platteville that year. I was Secretary of the Conference. Smith figured to get the visiting Committee appointed in his favor, such as he could manage. I paid no attention to him as I was as anxious to leave him, as he was to have me. The Committee came directly to Appleton from Conference with strong prejudices against me. I requested Dr. Darling, President of the Board, to make Smith's favorites Chairmen of the Standing Committees which he did, and before they were through, they found his course so thoroughly dishonest that they discontinued his agency and thrust me into his place against my remonstrances. I was re-elected Principal, Secretary of the Board and was pressed into the enterprise to do or die. Smith was mad and said he would not rest till he saw the building shoved down into the river. I replied to the one who told me this, it is die Sampson then, or kill the lion.

(Insert) ~~The last two years he was east reports came that he was receiving considerable amounts for the University and there were arriving often considerable quantities of groceries and other packages for his family, as the clerk of the store house informed me and I concluded he was supporting his family by the money he collected. One man from Amherst, Mass. told me that he gave him, Smith, \$300.~~

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I had the building so far completed that I opened school Nov. 12th, 1849 in the preparatory department with Romulus O. Kellogg, A. B. Prof. of Languages, Jas. M. Phinney Prof. of Mathematics, Miss Emeline M. Crooker, Preceptress and Miss L. Amelia Dayton, Asst. The task of raising means and supervising the work prevented me from doing much in the schoolroom. The scholarship endowment must be increased, subscriptions obtained, and collections made on scholarship notes. I pushed the work and gathered in scholars. When I published our first catalogue in 1850, we had enrolled one hundred and five students.

At the annual meeting I declined to continue both as Agent and Principal, and as no other one was disposed to accept the responsibility of the finances and labors, the Board of Trustees continued me their Agent as they had me already installed. They had not been able to effect a settlement with Smith and the enterprise was almost overwhelmed with the confusion he had introduced and with his crookedness. This was a year of the greatest anxiety and toil. Many of its nights were sleepless from planning to supply means to carry on the enterprise. It was no small undertaking to pay debts, to pay teachers and take care of my family, beside the necessary improvements in so new a place, with Smith doing all he could to destroy public confidence in our financial basis. I applied myself to the task to the best of my skill and with my means, trusting in providence, and having faith that God would open the way to succeed. To meet all these demands I found it necessary to sell my property in Fond du Lac at a sacrifice, and work every honest card to get through the year. I had thirty-one acres, a house and two lots in the city, and one hundred and twenty acres about one mile from the city limits and was free from debt. This property has since been worth from eighty to one hundred thousand dollars; but I could not get along with the school and retain it, so I sold at a great sacrifice. Such was the pressure of

these responsibilities on me, that I saw before the year closed that I must be released from these anxieties or go down under its crushing weight. When the Joint Board of Trustees and Visitors met June 6th 1851, I declined a re-election to the Agency and Rev. David Brooks was elected to take my place. Our Conference met at Waukesha June 25th 1851 and during its session I was elected one of the delegates to General Conference which was to meet in Boston May 1st 1852. I was stationed at Kenosha but my wife's health was so poor that we concluded it was best for her and the children to remain in our comfortable home in Appleton. I went to my work but my health was so much impaired by the tortures, anxieties, mortifications and toils of the three previous years that I was not really fit for service. I however filled my appointments till the first of April when I left for Boston and Bros. Philo Judson and Abm. Hanson filled the pulpit. Bro. Kellogg's health failed so that he gave up the charge of the school in spring and Bro. Jabez Brooks took the charge in his absence. The annual meeting of the Board of Trustees met June 6th and I returned from Boston in time to meet with them having come to an understanding with Mr. Lawrence while in Boston on matters that Smith had tangled up, and I was appointed by the Board to return and close up matters with Mr. Lawrence. Smith had placed the donation of land in such shape that Mr. Lawrence could not return it to the college; but other matters were to be closed while they could be come at. The school did not prosper satisfactorily under the supervision of Prof. Brooks and soon after my return from closing up the business with Mr. Lawrence to the satisfaction both of him and the Trustees I was sent for to take charge of the school. Our Conference convened in the following Sept. in Fond du Lac, and the Joint Board of Trustees had adjourned the annual meeting to this place. Prof. Kellogg had been granted leave of absence till his health should be restored, and the Board at this meeting again elected me principal. This was offensive to Prof. Brooks and he resigned giving as a reason, that he considered it an insult to have a man appointed over him as principal, who was not a regular graduate. He wished afterward to recall his resignation, but the Board had promptly and unanimously accepted it and made other arrangements. His Bro. Adin also declined serving and their father declined the Agency.

Under the auspices of Anson Ballard Esq., Perry H. Smith Esq. and others the Brooks brothers started an opposition school in a hired room in Appleton which according to my recollection lasted only partly through the second term and according to report closed with six students. Prof. Kellogg's health had so improved that he returned to his place as Prof. of Languages and Mr. Phinney came to the rescue in Mathematics. Thus organized the institution improved during the opposition and has been rising in reputation ever since. Rev. Edward Cooke A.M. was elected President at the meeting of the Board in Sept. 1852. Rev. J. S. Prescott agent and Col. H. L. Blood Treasurer, who was authorized to gather materials and make contracts for the erection of our present main College building. Col. Blood let the contracts, had the excavations made and the walls were rising so that at the annual meeting of the Joint Board June 29th, 1853, Dr. Darling, President of the Board laid the corner stone after an able address by Rev. Alfred Brunson and the building was finally finished at an expense of only about \$28,000. Rev. Edward Cooke had accepted the presidency and at this meeting gave his inaugural address and was duly installed as President of the Board of Instruction, which released me from the supervision of the school, but not from labor. I was appointed teacher of Mathematics and English branches. The College building was so far finished as to be

occupied by the school in part at the close of the year. My dear wife had been suffering for several months from heart disease and during the spring was mostly confined to the house and at the time of the annual meeting of the Joint Board was confined to her bed. Her suffering became intense and at times her paroxysms from pain were indescribable. Her disease became more complicated by dropsy setting in, all I think resulting from the fever she had while she lived in Michigan. We had endured life's toils and changes together almost fifteen years in pioneer life. We had realized many of life's joys, our mutual attachments had strengthened every year, our communion was undisturbed by unkind feelings; but the progress of her disease indicated that our early ties were soon to be broken. Her sufferings continued night and day and for six weeks previous to her death, I was by her side nearly all the time, not giving myself opportunity to undress, except to change my undershirts, nor taking rest only as I could do so sitting by her side, or for a few moments on the lounge. Her faith in our atoning savior during all her sufferings was strong and she continued cheerful to the last. She talked of our separation with a calm composure and urged me to continue preaching the gospel as long as the Lord gave me strength. She seemed more and more joyful as the death messenger drew nearer, and after her speech failed I requested her to give me a token of her victory through the blood of the Lamb of God, who had destroyed the power of death. She pressed my hand in hers and a radiant smile lit up her countenance as her soul took its flight to join her three cherub sons, the 22nd day of August A.D. 1853. Thus passed from earth to heaven one of the truest and noblest wives a man was ever blest with. I was now left feeble, worn with care, anxiety and watching, with three motherless children to provide for and train for the glory land; but our heavenly Father cared for and sustained me. Mr. J. P. Parish and wife came into my house, with whom myself and children boarded nearly one and a half years. This was a trial none can appreciate but those who have passed through the same ordeal, still the same blessed, divine Father who sustained my beloved wife through all her sufferings sustained me by his grace and upheld me by his Spirit. I needed rest, went to Detroit by Railway from Grand Haven and took a steamer round the Lakes to Sheboygan being absent some three weeks and returned to my place in the school.

The following was a sad, lonely year so far as this world was concerned, yet I trust one of spiritual advancement. Under the supervision of President Cooke the institution continued to prosper. The College building was completed and ten thousand dollars, the donation of Mr. Samuel Appleton of Boston, for library purposes were transferred to the Board of Trustees. At the meeting of the Joint Board of Trustees this year, I was elected in July, Professor of Mathematics and Natural Science in Lawrence University, but such was the state of my health and having never had the advantages of a full college course, that I feared the labor of preparation and other duties would entirely unfit me for any work, if it did not speedily bring me down to the grave. I declined the position; but took the place of teacher in Mathematics and English branches in the Preparatory department. In 1854 and 1855 I was assistant in Mathematics. Mrs. Parish notified me that she must give up the care of my children in the fall of 1854, and I found it necessary to choose another companion and on the 2nd day of January 1855 I was married to Miss Susan M. Field, oldest daughter of Rev. Julius Field of Williamsburg, N. Y. Providence

again favored me with an affectionate, intelligent, devoted christian wife. She had been a very successful teacher for years in Academics before starting a Ladies School in Williamsburg, N. Y., and could fully sympathize with me in my present responsibilities and duties; and was a mother indeed to my little family. In 1856 I received the degree "honoris causa", of A.M. and this year was elected Adjunct Professor of Mathematics and continued till the Annual Meeting of the Trustees in 1858 when I resigned my place as a teacher. The Board had never been able to get a correct account of Reeder Smith's doings up to this time nor to get an honest settlement of his accounts, so this year they gave him credit on their records for \$7,300 to get rid of him, and supposed this was the last trouble they were ever to have with the rascal, but he wormed himself into the confidence of Dr. Cooke and after the Board almost unanimously declined entertaining the proposition to employ him again on any consideration, he went east and spent some two years to support his family, which according to reports he did finely and the University received for his services one R. R. bond for \$500 or \$1,000 on which a small amount was received and some \$300 at the end of a law suit in 1877 or 78.

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For these valuable services he demanded \$2,700 more and to get rid of him again the majority of the Board voted that his whole donation to the University should be \$10,000; but this time some of the opposition had their votes recorded against the fraudulent demand being allowed. So after swindling the University out of the thirty-one acres donated to it where Appleton now stands by Mr. John F. Meade late of Green Bay, he has credit for services rendered for more than three times as much as he ever brought to it by his agency according to any evidence I have gained. Mr. Lawrence's proposition was made some year and nine months before Smith had anything to do with it and he would never have fulfilled his proposition if Reeder could have prevented it. He started for Boston to do this, soon as the Board first dispensed with his services, and I headed him off through the telegraph. In 1856 I endeavored to help I. M. Leihy in business and in consequence of financial inability and of my consenting to accept securities that proved to be worthless, I was fooled out of all my property, some \$12,000 to \$15,000. I found it necessary to leave school to close out the business in 1858 and it took me till 1861 to get clear so that I could enter the pastoral work again. Meantime I. M. Leihy left for California. During this time my mortification and vexation were almost overwhelming to think that I had allowed myself to be so deceived by a man of his profession and claims.

In February 1861 my dear companion during my temporary absence took a severe cold and in spite of all we could do it terminated in quick consumption. In consequence of the encroachments of disease she was prematurely confined with her fourth child which lingered a few days and was taken to its heavenly abode. The mother lingered till the 27th day of the following August, when in Christian hope and triumph she peacefully followed her two sweet babes that were waiting a mother's embrace on the

other shore and left to my care her other two to train for the future greeting. Thus closed the arduous toils and anxieties of one of the purest and most sincere Christians and left me again in this cold, cheerless world alone, to bring up my five motherless children, and train them for the heavenly world. O, what a fearful responsibility. None can tell the anguish of such experiences but such as have passed through the same ordeal.

Such was my anguish when it became certain that I must again endure these heart rendings, that it required a long, severe struggle before I could reconcile myself to speak to my failing wife about our separation. The thought of it was crushing; but when I finally nerved myself to the painful duty, she was so calm and reconciled that much of my suffering was assuaged.

My two youngest children went with their grandmother Field to Durham, Conn., and the three oldest to different places as I could arrange. My oldest enlisted in the first Wis. Cavalry Volunteers in the Federal army to help put down the rebellion in 1861, my second went to Dr. Darling in Fond du Lac, my third went into the printing office in Appleton. At the Conference in Sept. I was stationed at Whitewater. During the six months previous I had served the Church at Oshkosh and the year previous had served the Neenah and Menasha charge. I went to my work at Whitewater with a sad heart yet trusting in the promise "Lo I am with you", found myself among strangers, and devoted my time and energies to my Master's work. I had enjoyed the twenty-three previous years with only one year and four and a half months exception in the most perfect domestic felicity save the anguish I had experienced in burying two dear companions and five lovely children. O! the agonies of a heart from which wives and children have been torn by death's ruthless hand, living children scattered, and property wasted by the unfaithfulness of those you have befriended! I had been now some thirteen years out of the pastoral work nearly all the time and hence it required close application and earnest devotion to sustain myself. I found the Church greatly distracted and divided, but the Lord granted me his grace and guidance, so that before the year was half gone the members became measurably united and some precious souls were, I think, led to the cross and saved. The Master's work so constantly taxed my time and thought that I had little time to think of worldly reverses. The scattered condition of my children was a great grief to me, and such was my loneliness from want of home and home associations, that I decided to secure another wife. My experience had learned me, that it was not good for man to be alone in the world.

I have no doubt that it was of God's direction that I found one of suitable age and experience-- a Mrs. Sarah Kate Luther of Whitewater. She had had several years experience was the wife of Rev. Hiram E. Luther formerly of the Oneida Conference, who was obliged to leave the work on account of bronchial difficulties, became a physician and died in Whitewater in 1848. I was married to Mrs. Luther Sept. 10th, 1862 and in Oct. following was made presiding Elder on Milwaukee Dist. The District parsonage was then at Waukesha where I once more gathered my household effects and my children to enjoy again domestic life. The labors of the district and the care of all the churches taxed my strength so severely that I found my constitution yielding to pressure, and was obliged to ask for a release

from district work at the end of the second year. I was received very cordially on the district and spent the two years I think profitably though all was excitement in consequence of the slave-holders rebellion. I was appointed to Racine station at the Conference of 1864 where I remained two years and had the pleasure of seeing the charge greatly improved during my time of service. I found the house of worship in a deplorable condition, so much so, that I really felt ashamed for my people whenever a stranger came into the congregation. The stoves were insufficient, the walls and ceiling were so covered with smoke that they looked more like a smokehouse than Church, the window shades were so dirty that it was difficult to tell their original color or texture, carpets in the aisles were so ragged as to endanger those coming in to a fall. I early called the attention of the official board to the necessity of cleaning and repairing the Church; but the majority seemed so well satisfied with it that I failed at the time to get the necessary repairs. All would acknowledge its importance, but one of the leading stewards was ever ringing the changes on, "it is very desirable, but it can't be done," so the matter rested till the following year. In the spring when I told the Board that I had endured mortification as long as I thought it profitable and finally persuaded them to engage in the work of repairs and I was placed on the Committee to raise the means and have the work done. I had over \$500 expended, raised the means and paid all the bills, so that we were free from debt and our Church was as good as new inside. It was then ascertained that there must be new heating apparatus and new shingles on the roof the expense of which would be about six or seven hundred dollars more. After the failure of a new committee to raise sufficient means to venture the commencement of the work, I was added to the committee and soon had between six and seven hundred dollars on subscription to reshingle the roof and to put furnaces in to heat the Church. Before Conference I had the shingling done and paid for, and left the balance of the subscription for my successor to get the furnace with. I spent two very successful years here, for beside the Church improvements the congregation greatly increased and several souls were converted. God greatly blessed and encouraged his people. I requested a change at the close of the second year as I thought a new man would do the Church better service than I could. I was appointed to Janesville at the Conference of 1866 where I found a good strong Church, greatly needing a new Church edifice or large repairs on the old one. My appointment I was informed, was in part to build a new Church. I looked the ground over and drew up plans both for a new Church and for changes and enlargement of the old one. The cost for the new would be from \$20,000 to \$25,000, the change and repairs on the old \$12,000, which would furnish all the room and convenience of the new. I advised the latter which would have given them an audience room 113 x 75 feet, a good S. S. room, ladies parlor, and four good classrooms. I did not succeed in getting sufficient union in the Church to adopt either plan. Some in the official Board were opposed to doing anything, others wanted a new Church, and others joined in my plans but the year closed before any decisive action was taken. The last quarterly meeting came just at this time, for this Conference year, and sixteen of the nineteen members voted for my return, but for some unexplained reason my P. Elder sent me word that he wished me to take myself out of the way, and I concluded if my P. E. had not nerve enough to stand by me in such important work, I better let some one take my place who could have his cooperation. My successor did not succeed and the result finally reached was a new organization, a new Church, the old one repaired and an expenditure of over forty thousand dollars, and the expenditure of the \$12,000

on the plan I proposed, would have been much better for the cause of Christ and humanity in my judgment, than the course adopted. During my labors in Janesville we had quite a revival and considerable accessions to the Church.

The next two years I was pastor of the Church at Evansville, where I spent two very pleasant years. A new Church edifice had been erected during the pastorate of my predecessor, Bro. Wm. De LaMatyr, who had been very successful in winning souls to Christ.

The new Church was dedicated the first Sabbath I spent on the charge. The converts were mostly received into full membership and the second year we had quite a number converted and built a parsonage for those who might follow in the Master's work. This is a pleasant charge to labor in. In the fall of 1869 I was appointed to Sharon where I labored two years with very pleasant brethren. There had been some division in the community on the subject of temperance, but during the first year this died away and the second year we had a glorious work of grace and quite an addition to the Church. There was a desire for my return to this charge the third year, but one or two of the brethren proposed to the P. Elder, that they desired a change, and he having for some cause, I never knew what, taken offense, was disposed to gratify them and himself, had me appointed to Milton at the Conference of 1871, where I had a year of very hard toil. Not being able to furnish myself with a traveling rig, and the membership being widely scattered, I many times had to walk six and eight miles a day in pastoral visiting. In 1872 the Bishop gave me a nominal appointment at Court St. Janesville and I spent my time in canvassing for Jameison, Fausett and Brown's Commentary. This was in consequence of misrepresentations, which I was certain were made to Bishop Haven in reference to my health. The Bishop requested me to ask a superannuated relation. I told him I could not ask for what I did not need, that I was doing work that I had not been able to do for many years, and I refused to ask for any but an effective relation, so he gave me that nominal appointment.

I well knew who endeavored to impress the Bishop that age and health disqualified me for pastoral work-- at the same time I knew that I was competent to do any work the Bro. himself could do, and after Conference closed when the Bro. had fixed himself in a choice place as he left the district, I said to the Bishop I am not afraid to take my place by the side of Bro. T. to do any work that he can do, either physical or mental -- he may have a little more piety than I, but I am willing to take the chances with him in any work he can do or in any field of labor. In 1873-1874 I was pastor of our Church at Waukau, where two quite pleasant years were spent-- pleasant not because of ease or large receipts but because I was in my Master's work and the Church and people received my poor services so cordially.

At the Conference in 1875 I was appointed to Zion charge where I spent two Conference years. This is a very pleasant country charge-- pleasant society outside the Church-- we had a very gracious work the second year and beside the quickening of the Church there were some thirty precious souls brought from darkness to light most of whom came into the

Church and I trust, that through faith in the atoning Savior, they will all be gathered ultimately to the home of the blest, where I expect through the precious blood of Jesus to greet those who are faithful unto death. At the Conference in 1877 I was appointed to Gravesville, a new work that required more physical force than most men are favored with, and all faith necessary to remove mountains, to accomplish much for Christ and humanity. It is an old time circuit that demands about five sermons a week -- country new -- roads bad -- people godless -- mostly papists. Though I was warmly received by the Protestant population and especially so by the members of the Church, and I labored faithfully, yet I seemed to accomplish very little. My dear wife had become very feeble, and the inconveniences, toils, and trials of the year brought her nearly to the grave. She became so frail and feeble that I found it necessary to cease moving from charge to charge, and as she had a little money come to her from a Life Insurance policy I purchased her a home in Appleton to which she moved before the Conference year closed -- this was her last trial in moving. At the Conference of 1878 I was appointed to DePere charge, again in 1879 also in 1880. During the spring and summer of 1879 the health of my dear wife declined very rapidly and the symptoms of heart disease became very alarming -- in July she was obliged to give up all work and exercise. From this time no skill of physicians could arrest the progress of her disease, and for four weeks we did all that human skill and tender care could do to relieve the anguish of one of the most patient sufferers that ever demanded human sympathy. No murmur or complaint was heard from her lips; but her agonized countenance told her deep distress. There was a patient, cheerful submission to the will of God, a firm trust in the atoning blood of Jesus, and a spiritual peace of soul, that plainly said that she felt that, "to live is Christ, to die is gain." A few hours before her precious life went out her sufferings abated, and she told me all was safe and right, that Jesus was her sure support, and on the 23rd day of Sept. 1879, near two o'clock a.m. she went to rest on the bosom of her blessed Lord and Master. Thus passed from earth to heaven one of the best and most affectionate wives, and I am for the third time, left a lone widower in the world. O how lonely is this world without my dear Kate. Well, it will be only a short time before we shall all greet each other in that beautiful world where death never disturbs its inhabitants. God blessed me with three of the best wives any man ever had, and I review my married life with gratitude that I can not recall an angry word that ever passed between either of my loved ones now in heaven and myself. Had I life to live over again I would try to be more worthy of such kindness, forbearance, and affection as I received from them. The secret of it is, they were devoted, godly women -- it is all of God's mercy and grace. Early in the spring of 1879 we repaired the Church at DePere. Old differences having mostly passed away, our congregations considerably increased, the spiritual interests of the Church were rising and there was a general preparation for revival work in the Church. In Nov. Rev. C. F. Clapp, the most thorough, evangelical, and best evangelistic preacher I have ever met came to DePere and preached every evening except Saturday evening for four weeks, and the Lord owned and blest the word -- about one hundred and fifty professed faith in the Savior and forgiveness of sins through his atoning blood during the meetings which I continued two weeks in West DePere after Bro. Clapp left. Many of the Youngest did not come into the Churches; but the Churches had additions as follows: the Methodist Episcopal Church, forty-four, the Presbyterian, thirty-three, and the Congregational Church twenty eight, and there was much good done to humanity outside of the Church. Most of the converts that came under our watchcare

continued to grow in grace and before the session of our Conference twenty-eight had joined in full membership, two had removed by letter and one died happy in the Lord. Our Conference was held at Appleton at the close of the Conference year Oct. 13th 1880 and I was returned to DePere Station for a third year's service and had a very pleasant year, our congregations were full, the spirituality of the Church was in a healthy condition, and peace and unity among the members prevailed. We had no special revival, a few were added to the Church and the year closed pleasantly and I left the charge, I trust, in much better condition than I found it. At the close of this Conference year our Conference convened at Whitewater Sept. 21st 1881, and I was appointed by Bishop Foss to Cotton Street Station, Fond du Lac City. Here I found a feeble discouraged Church. There was great difficulty in finding a suitable boarding place, and failing in this I proposed to my youngest daughter to move such of my household goods as would furnish sufficient rooms for us to Fond du Lac from Appleton and have her keep house for me. She had graduated from Lawrence University the previous June; but had not engaged yet in any employment and she was delighted with my proposition. I hired rooms, packed the necessary goods and furniture and fitted up our rooms comfortably and soon the owner sold the property and I had to secure another house, rather than have trouble, which I did to good advantage, and we spent the year very pleasantly though my pastoral labors were so great and the members so widely scattered that my feet gave out and I was obliged to give up the pastoral work at the close of the Conference year.

During the year the congregations more than doubled and I succeeded in getting a nice little Church built for the class at the Homiston appointment about four miles out of the City, so that I considered my year was not entirely lost. The membership was not greatly increased on the records, because when the records were properly corrected, many names were removed that should have been before, some of them years before. They have a good Church; but business in that part of the City has run down, members had moved away, consequently some had removed their membership to Division Street, some had died and the result was the balance had become greatly discouraged, and it is hard to fight the devil without courage. I pray that God may bless and prosper Cotton Street Church and make it a great power for good in Fond du Lac. At the close of the Conference year our Conference convened in Fond du Lac Sept. 28th, 1882, Bishop Wiley presiding. It was now forty-eight years since I began to preach the glorious gospel and forty-four since I joined the Indiana Conference and my heart would be delighted to have continued as much longer, but my feet would not allow me to do so; and perform the duties of a faithful pastor and the painful crisis had come for me to take a supernumerary relation and resign myself to the will and direction of my heavenly Father. I am in His hands and though I am a very unworthy servant, and it seems as though I have done but little for humanity and the cause of my Master, I have tried to do my duty wherever the Church has demanded my services.

While my heart delights in the service, I cannot consent to cripple the work by partial services. I have no complaint to make: my brethren have borne with my mistakes and weaknesses for these many years. If I have wronged anyone I most heartily regret it, I am not conscious of doing it, if done it was not intentional. It is a painful thought that life's activities must cease; but I must cheerfully yield to the inevitable.

Two Conference years I was a member of Indiana Conference, two years I was in Michigan Conference, six in Rock River Conference and since 1848 in Wisconsin Conference and yet I have been transferred only once, the other changes occurred from division of Conferences, or organization of new ones. Six years I served on districts, one year I was superannuated, three years supernumerary, two years of which I served charges on the Sabbath, and the balance of the time either in the pastoral or educational work. Seven years I served as Secretary of the Wisconsin Conference and once was sent to represent our interests in General Conference; but age and infirmities now compel me to take my place on the retired list. I received my retirement at my own request September 30th, 1882, in the seventy-fifth year of my age. Praise God, that he spared me so long to work in his vineyard!