

LIFE AND TIMES OF
REV. J. B. GRAW, D.D.



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REV. J. B. GRAW, D.D.

Forty-six Years in the Methodist Ministry:

LIFE OF
acot antley
Rev. J. B. Graw, D.D.

1832-1901

Alexander C. Graw

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Pastor, Soldier, Reformer, Presiding Elder

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W A S H I N G T O N

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PREFACE.

THE career of Rev. Jacob B. Graw, D.D., shows what can be done where pluck, energy and persistence work in harmony and have full and unrestricted sway.

At the age of four the father's death left him without the protection and guidance of a godly and indulgent parent, whose loss was partly compensated by the loving ministrations of the mother, and the oldest brother, John.

This poor farmer's boy encountered all the obstacles that beset the path of poverty, acquired an education, fitted himself for the ministry and began his life work at Chatham, where nine probationers were added to the church the first year as the result of his diligent efforts.

When the president called for volunteers, he enlisted as chaplain and served a year and six months. His health becoming impaired he returned to the pastorate and subsequently achieved marked success as pastor, preacher, church builder and presiding elder. He served on five Districts in the Conference with such conspicuous ability that no one questions his right to the title of premier presiding elder. Eight times he was a delegate to the General Conference. His greatest work was the building of First M. E. Church, Camden.

PREFACE.

Considerable space has been given to his temperance record, with no thought of exploiting any political theories Dr. Graw may have held, but for the single purpose of chronicling facts as they occurred in his career. His devotion to the cause of Prohibition was intense and sincere.

It is utterly impossible to compress within the limits of a book of ordinary size the record of the sayings and doings of such a busy worker in church and philanthropic enterprises. Much has been omitted that could have been used to excellent advantage, if space permitted.

Dr. Graw never took a vacation and was unostentatious in dress and deportment. He never asked a friend to join him in undertakings of a financial nature until he had invested of his own resources to their utmost limit. If he made a mistake in this respect, it was of the head and not of the heart.

No preacher in distress ever called on Dr. Graw without receiving all the assistance in his power. His sympathy went out to those needing help, and was never denied a worthy man or cause.

The author is under obligations to the special contributors, and also to those who have furnished information which has assisted materially in the preparation of the historical portions of this biography, and he takes this method of publicly rendering thanks where so eminently due. The spirit of unselfish cooperation manifested has lightened the author's labors and made an otherwise difficult task, comparatively easy and satisfactory.

THE AUTHOR.

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LIFE AND TIMES

— OF —

REV. J. B. GRAW, D.D.

CHAPTER I.

ANCESTRY.

 WING to the fact that Dr. Graw's parents were born in Germany it is difficult to obtain the data needed to trace his lineage back further than the second generation. Little is known of his grandparents, Bernhard Graw (the name was formerly spelled Grau), and his wife, Barbara, whose maiden name was Klotzing. Barbara Klotzing's father was a miller and millwright. In those days millers were compelled to submit to rigid official examinations as to their qualifications and skill and he must have been a tradesman of more than average intelligence.

George Jacob Graw, son of Bernhard Graw, was born April 16, 1794, in Eppingen, Grossherzogthum Baden, and was married at Gundelsheim, Grand Duchy Baden, on the 26th of August, 1817, to Louisa Carolina Wolf, daughter of David Wolf and Johanna Schaefer. Louisa Carolina Wolf was born December 8, 1796, in Gundelsheim, Grossherzog-

thum Baden; died February 27, 1879, and is buried at Indianapolis, Ind. George Jacob Graw died on his farm near Rahway December 11, 1836.

Baden, the most important of the six Grand Duchies of Germany, had a population of 1,656,817 at the last census. It has an area of 5821 square miles, over half of which is under cultivation. About half the population follow farming, the balance being engaged in the manufacture of silk ribbon, leather, paper, and card board, clocks, musical instruments and chemicals. Baden and Alsace-Lorraine lead in the production of German wines.

In 1828 Dr. Graw's parents came to America and settled at Communipaw (near Jersey City, N. J.) His mother had been converted in Germany and was a member of the Lutheran Church. While living in Germany his father became deeply concerned about his soul's salvation, but did not find peace until he came to this country. At Communipaw the Graw family were associated with Dr. McClintock, who afterwards became famous for his scholarship; Daniel Welsh, in whose house the first class meeting was held, and from which originated the first local Methodist church; Rev. Thomas Stewart, an earnest, successful preacher; John and Minot VanHorne, and others whose names are connected with the work of local Methodism in its infancy. George Graw was on terms of close intimacy with Dr. McClintock, and often walked arm in arm with him to and from church services, accompanied by his little daughter, Louisa Graw. Very few of the Methodists of those early days remain, but the results of their labors are everywhere manifest.

The Graw family did not long remain in Communipaw, although the surroundings were so pleasant. It was here the father united with the local church after obtaining the rest of soul he had before sought in vain. But he preferred the free and untrammelled life of a farmer, and most of the residents of Communipaw were fishermen—followers of the sea. Be-



SCUDDER'S SCHOOLHOUSE, PICTON.

sides he wished to experiment with cuttings of valuable grape vines which he had imported from his old home. If he were successful in producing grapes such as were grown near Eppingen, it would be a very profitable investment. After a residence of about three years at Communipaw the family removed to Rahway.

Two miles out from Rahway, on the road to Westfield, is located what is now known as the village of

Picton, named in honor of Picton Scudder, one of the old-time residents of the place. The Scudder house has been standing over one hundred years and is still in excellent condition. It is now occupied by M. M. Scudder, a descendant of Picton Scudder. About a half mile from the Scudder homestead what was formerly known as the "red schoolhouse" (Scudder's schoolhouse) is located, at the junction with the road to Cranford. Here the boys and girls of the neighborhood were given a rudimentary education in the days when the numerous children of the Graw family were more or less regular attendants. The accompanying sketch will give a fair idea of the present appearance of the schoolhouse. Wm. H. Enders, in excellent health at the age of 72, says he attended school with Jacob B. Graw when he was a boy, and that with some minor changes the building is the same as it was in 1838. Formerly there was an entrance hall at the front, but this was thrown into the school room later to make additional space for pupils. The weatherboards have also been renewed, but the frame work, foundation and chimney are unchanged. It requires no stretch of imagination to assume that the covered wood box to the right of the door is as old as the foundation or any other part of the building, for it bears on its time-worn exterior the indubitable evidences of age and the carved initials of many an idle scholar.

Scudder's schoolhouse is now furnished with modern desks and comfortable seats, but in the days when George Graw's children attended it, rude desks of the most primitive kind were in use, a plank supported at either end furnishing unbacked seats for

the pupils. A large picture of Washington now hangs back of the teacher's desk, while on the table reposes a big dinner bell which is used to call the children in from recess. Were the same picture and bell in service two-thirds of a century ago?

After the lapse of over sixty years, Picton is still a small village, almost too small to definitely locate. The post-office is in the railroad station. There are a few residences scattered along the road, not more than two within a stone's throw. It is now, as it was in 1832, quiet, easy-going, restful.

Into this little community George Graw brought his family, which was then composed of Elizabeth, born in 1818; John, born in 1820; Louisa, born in 1825, and Katie, born in 1830. Two had died in Germany and one at Communipaw. They were sturdy, healthy children, with the exception of Elizabeth, whom it was feared would not live to womanhood, and yet who has outlived all but one of the children, and at the ripe old age of 83 still enjoys life, awaiting in joyful anticipation the call that will reunite a long separated family.

A farm was bought near Scudder's Schoolhouse, and here began a life of toil not unmixed with rural pleasures. George Graw was a cooper by trade and combined this business with the calling of a farmer. A lard keg made by him in 1834 for Mrs. Margaret Scudder, of Westfield, is still in existence and in her possession. Miss Sarah Ludlow, for many years a resident of Picton, remembers the incident very well and is authority for the facts above stated. There are a number of old families in the neighborhood—the Scudders, the Enders, the Corneliuses, the Bull-

mans, the Moores, the Winans and others. Some of the older members remain at advanced ages. Mrs. Bullman is 85; Mr. Moore about 90; Mrs. Erastus Woodruff, about 80. Mrs. Woodruff attended school at Scudders when Jacob B. Graw was a scholar and remembers him distinctly.

The farm was well located, the house occupying a gentle eminence that gave a fine view of the surrounding country. It was, unfortunately, burned in 1859 or 1860, and now there is nothing to locate the spot except an abandoned well in front of where the house formerly stood. German thrift and industry were given play and the farm rapidly improved in value. The grape vines brought from the old country were planted and soon came into profitable bearing. Much land was cleared of trees and stones, and at the time of George Graw's death, in 1836, the farm, which comprised 30 acres, was considered one of the most valuable in the neighborhood, for its size.

In the fall of 1832 (October 24) there was an addition to the family of George and Louisa Graw, and there was much rejoicing because "it was a boy." There were then three daughters and the elder brother, John. Young Jacob, born October 24, 1832, was baptized Jacob Brumbacher Graw, but the spirit of independence that characterized him all through life manifested itself in the changing of the Christian name from Jacob Brumbacher to Jacob Bentley. Whether this change met with the approval of parents or pastor is not a matter of record, or indeed of any particular consequence, except as it indicates the early manifestation of a distinguishing trait of character. That young Jacob's father had a

great fancy for the name Jacob is inferentially evidenced by his own name, and positively by the names of his eldest son (John Jacob) and the second son (Jacob) who died in 1831, and the third son (Jacob B.) But it is nowhere in evidence that the junior Jacob was at all favorably impressed with his Christian name, either in youth, manhood or old age.

The lad Jacob followed the life of most farmers' boys. He knew what it was to "do chores" at early and late hours in the day. He attended school at "Scudder's" and was given tuition suited to his tender years. When he was a little fellow of about seven he and his younger brother often held "temperance meetings" together. At that time drinking, especially of hard cider, was a very common thing, and among the neighbors were some who had become drunkards. Meetings in the interest of temperance were occasionally held in Scudder's Schoolhouse and here he received instruction that shaped his entire life in the direction of total abstinence and prohibition. All the influences of the home were in the same direction, and this served to intensify his convictions. This brother, Joseph Henry, was two years younger than Jacob, and died in boyhood.

On Sunday evening, December 11, 1836, while Elizabeth was attending church at Rahway, a messenger came in hurriedly to announce to the grief-stricken girl the sudden death of her father. George Graw was an energetic worker; had overtaxed his strength laboring in the field, and sickness came upon him. It was not thought to be serious at first, but a change came quickly and with fatal result.

Death is a dreaded and unbidden guest at most

times, but especially so when the father is cut off in his prime, leaving the mother with a large family to support and educate. Jacob was only four years old at the time of his father's death, and the responsibility rested heavily on John, who was then in his sixteenth year and who manfully and uncomplainingly bore his burden.

The funeral services were held in the Methodist church at Rahway, the sermon being preached by Rev. John Buckley, father of Dr. James M. Buckley, editor of the *Christian Advocate*. What attaches pathetic interest to the incident is the fact that the preacher, Rev. John Buckley, was in a comparatively short time to pass away before even reaching the age of the man whose remains reposed in the coffin before him that day. Rev. John Buckley died June 28, 1842, in his 37th year.

During the summer of 1841, mission work was started among the Germans of New York City. Jacob's sister, Louisa, went on a visit to her sister Elizabeth, who was married, and living there. She attended while there the old Second Street Church, of which Rev. Nathan Bangs was then the pastor. One Sabbath morning Dr. Bangs announced that on the Sunday following a German Sunday school would be started and German Methodist mission work be begun. He invited all who were interested in such work to go there and help. Louisa went, there were a few children present; she was the first lady there, and a class of girls was given her, so that she was the first lady teacher in the German Sunday schools east of the Alleghenies. Elizabeth joined later when the German society was organized.

When Louisa went home to Rahway and told her mother the good news she soon went to New York for a visit, staying over Sunday. She was delighted with the preaching and classmeetings, which were held in a private house. She had found what she had long wished for—preaching and classmeeting in German which she understood much better than the English. She began to think and plan in order to arrange that she could move to New York to enjoy these privileges.

In the spring of 1842 she sold off her farm and stock at auction at great financial loss, and went to New York, living on Brown street, and then moving to Second street. After staying there about three years her heart went out for the Germans living in Rahway and other towns of Northern New Jersey, and it was in response to her solicitations that the local preachers first went to Rahway accompanied by John to introduce them. A few months later she moved to the village of Rahway simply for the purpose of aiding in this work. A preacher, Rev. John Sauter, was soon sent, who took up work in Rahway, Elizabethtown and Newark.

The Germans of Rahway being unresponsive, while in Newark better success attended their efforts, the minister soon located there, and in the following spring the Graw family moved to Rahway, thus being really the first to introduce German Methodism in New Jersey. A two-story frame house on Canal street, between Mulberry street and the railroad, was rented. There were many Germans in Newark then and a German Methodist Mission which the family attended and in which Jacob B. Graw was

converted in 1847 under the ministry of Rev. John Sauter. Mrs. Elizabeth Markhart, nee Ellenberger, now living at 38 Columbia street, Newark, attended the Fourth Street Public School, New York, with Jacob B. Graw while the family lived in that city. After the Ellenbergers moved to Newark, in 1848, Mrs. Markhart had the daughter, Louisa Graw, for her Sabbath school teacher. The Graws and Ellenbergers had attended Old Second Street German Methodist Church (the mother church) in New York and were well acquainted before moving to Newark. Mrs. Louisa Graw often led in prayer in public, and among her old acquaintances are many who have a distinct recollection of her gifts in this respect.

Young Jacob entered the office of Wm. Wright at Center and Front streets and learned the harness maker's trade, working at it until about nineteen years of age. Rev. Charles W. A. Romer, a local preacher in the German church, was one of his particular friends. When Mr. Romer was married in 1851 Jacob and his sister Katie (Mrs. Arndt) were witnesses of the ceremony and their signatures may be found on Mr. Romer's marriage certificate.

Jacob remained a member of the German Methodist Church until 1852, when he withdrew and united with the Franklin Street M. E. Church of which Rev. W. P. Corbett was pastor. He was licensed as an exhorter in 1853, by Mr. Corbett, and in 1854 Rev. Thomas McCarroll, presiding elder of the Newark District, gave him license to preach. His schooling at the Bloomfield and Burr Seminaries had been supplemented by special studies and he therefore entered

on his work with all the qualifications necessary for success.

Franklin Street Church had 394 members and 15 probationers in 1853 and was exceeded in size by only one church (Halsey Street) in the city. Out of this large and active church the young pastor went to his first charge, whose membership was only 61.

CHAPTER II.

BEGINNING OF HIS MINISTRY—CHATHAM, 1854.

IN the year 1854 J. B. Graw was given his first charge, under Thomas McCarroll, Presiding Elder of Newark District. He was sent to Chatham. There were then seven districts in the New Jersey Conference, which embraced the whole state at that time: Newark, Paterson, Newton, Rahway, Trenton, Burlington and Bridgeton Districts. In these seven districts there were reported 5515 conversions at the Conference session of 1854. The Conference then had 31,816 white and 390 colored members.

Bishop Waugh presided at this session of the Conference, which was held in New Brunswick beginning April 12, 1854. Of all the committees named that year only three members of the present New Jersey Conference are living, viz: George Hughes, who was on the Committee on Temperance; A. E. Ballard, who was on the Sunday School Committee, and Henry M. Brown, who was on a committee "To collect the names of Post Offices." The class of the second year was composed of John H. Vincent (afterwards elected to the office of bishop), Peter Y. Calder, who recently died at Palmyra, N. J., Thomas O'Hanlon, who in later years assumed the presidency of Pennington Seminary and made an enviable record as a Christian educator, William Franklin and Charles W. Heisley, who are still living, and William Walton,

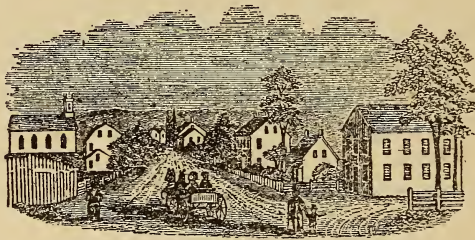
who became identified with Pitman Grove in after years. Rev. Wm. C. Stockton, the beloved Conference evangelist, was admitted into full connection this year. John S. Heisler was ordained deacon in 1853; Philip Cline, Edwin Waters and Thomas S. Wilson were ordained elders in 1854. Among the supernumerary preachers were Henry Boehm, the senior member of the Conference, who was 100 years old at the time of his death, and Socrates Townsend, one of the sweetest-spirited men the world has ever known.

Rev. Wm. C. Nelson had been pastor of the Chatham Church in 1853. His report for the year gave 61 white members, 8 probationers, \$9.08 collected for missions, \$4.25 for Bible cause, \$1.29 for education, \$1.82 for Sunday School Union, 89 cents for tract cause. There were 6 officers and teachers, and 24 scholars in the Sunday school and 150 volumes in the library.

Chatham is one of the oldest settlements in New Jersey. It is a well-authenticated fact that Gen. Washington made his headquarters for a brief period in one of the dwelling houses on the main street of Chatham in 1780 or thereabouts. Methodism is said to have had its beginning, locally, in 1786. "In 1786 Rev. Ezekiel Cooper made a visit of two weeks to New Jersey. During this visit he preached at Chatham, where a Presbyterian minister demanded his authority for preaching; at Mr. Clark's and Col. Crain's, where some expected him to be arrested."—Light on Early Methodism.

Rev. James M. Tuttle is authority for the statement that Chatham was connected with the Eliza-

bethtown circuit, organized in 1787, with Robert Cloud and Thomas Merrill as pastors. There were then 240 members on the circuit. In all New Jersey there were only 11 preachers and 1634 members in 1787. This circuit embraced Staten Island, Middlesex, Essex, Bergen and Morris counties in 1794. Chatham Methodism is said to antedate Newark Methodism. Old Halsey Street Church, Newark, was built in 1808, while the Chatham Church is known to have been in existence at least six years previous to that date.



*

CHATHAM AS IT APPEARED IN 1840.
(TAKEN FROM AN OLD PRINT)

The small building to the right, marked with *, is the Methodist Church of which J. B. Graw was pastor in 1854, and in which he preached his first sermon.

In 1857 Rev. A. E. Ballard, in an article published in the *Christian Advocate*, asserted Isaac Searles was the founder of Methodism in Chatham. Whether this be true or not, there is no question that Searles was a pioneer worker whose record is a proud legacy to his descendants. Bishops Asbury and McKendree, Father Neale and the eccentric Lorenzo Dow were often guests at his home.

The church in which J. B. Graw preached in 1854 was finished and dedicated in 1833, and cost \$1,300. The accompanying engraving shows the appearance of the church in 1840, which is substantially the same as it was in 1854, with the exception that six feet were added to the front in 1852. In 1870, while Rev. J. E. Lake was pastor, the church was improved at a cost of \$1,058. The old building being pronounced unsafe in 1896, steps were taken to build a new church, and on March 19, 1899, the present fine edifice was dedicated. The old church has since been demolished, the materials being used in the construction of new dwellings in course of erection.

In 1854 unmarried preachers remained but one year at their appointments, and it would seem to be a difficult thing for a young student just beginning his ministry to make an impression that would be deep enough to remain for nearly a half century. But this the young preacher did, exhibiting even in those early times traits that marked his individuality. His discourses were carefully prepared, and through the kindness of Eliza J. Phipps we are enabled to produce a very full outline of a sermon delivered by him January 28, 1855. Miss Phipps had kept a record of all the sermons preached by J. B. Graw, giving the dates and texts. On this particular Sunday she took the sermon down in long hand and then afterward compared notes with David Price, and the following summary is the result of their joint efforts:

A SERMON PREACHED ON HIS FIRST CHARGE.

Extracts of a sermon preached by Rev. J. B. Graw, Sunday, January 28, 1855:

Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In reading the history of the Jews we find two remarkable features. First, the goodness of God towards them, and their base ingratitude in return. At the time the prophet Jeremiah wrote the words of the text, we find they had become as great idolators as any heathen nation. During their captivity under the Babylonians, under that severe trial and punishment, they learned the fallacy of idolatry, and we have no account of their worshipping idols since that time, although they sinned and rebelled against Him many times. Though the children of Israel were visited with afflictions and judgments, yet God meant it for their good. Some may say, Had I lived in the days of Jeremiah, when God manifested His presence in a peculiar manner towards them in the days of miracles, I should have been a better Christian. But others may say, Had the children of Israel lived in the days of Gospel light, they would have been very different. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

There are four points on this passage of scripture: (1) Faith; (2) Charity or love; (3) Duty enjoined, and lastly (4) the blessings flowing from it.

(1) What is faith? Faith in its largest sense is living faith, active faith, Christian faith. Faith in its contracted sense is taking God at His word. Abram believed in God and it was counted for righteousness; by faith Moses forsook the land of Egypt, though harrassed by enemies on every side, "esteeming

the reproach of Christ greater treasures than the riches of Egypt, for he had respect unto the recompense of reward." By faith Abram when he was tried, offered up his son Isaac, having an eye towards the land of promise. Observe the examples of faith in the gospel, and the Old Testament worthies. By faith David served God. By faith Solomon obeyed the Lord and built an house unto His honor. By faith the apostles endured difficulties and persecutions. Had they not exercised living faith they could not have endured their burdens. It was living faith that led them to give up their lives and seal their profession with their blood. They continued in the way marked out for them by Christ. Be not faithless, but believing. The way of faith is so plain that a wayfaring man, though a fool, need not err therein. Christ says "Deny thyself, take up thy cross and follow me. Whoever will not do this cannot be my disciple." If we expect to gain an admittance into the mansions of bliss, we must deny ourselves, take up our cross and follow our Master through evil as well as good report. We must bear the cross in order to receive the crown. Was it not self-denial in Christ to leave the throne eternal, the society of angels, and the spirits of just men made perfect, to come to earth to be reduced to poverty which led him to exclaim, "The foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head;" to be subject to the cruel mockings of wicked men, and to die the ignominious death of the cross, that guilty men might live? We often hear of the patience of Job, but we find as great examples in the New Testament as displayed by Job. Much patience

is needed under the trying circumstances in which we may be placed to enable us to persevere unto the end.

(2) God so loved the world as to give his only begotten son to die for us, that we might not perish, but have everlasting life. Christ so loved sinners as to offer His life a sacrifice for them, He who did no sin. The Christian should hate the sin, but love the sinner, and show by their example and life that they love their souls.

(3) Duty enjoined—witness the life and holy zeal of the first missionaries and apostles, counting their lives not dear to them, so that they might win Christ and preach Him to a dying world. God has no idlers in His vineyard. He gives to each his talent to improve. Do we do all the good we can? Do we do all we can to promote God's honor and glory? Do we go to the sinner and tell him of his condition? Do we by precept and example show him that we love his soul? We read of the slothful servant who was condemned. Not on account of his doing harm but because he did no good. "Thus saith the Lord, stand ye in the ways and see and ask for the old paths," even as a traveler journeying to a far country would need a guide to direct him in the right way. Man by nature is alienated from God. Although the sinner may have repentance in an abstract sense, yet he does not understand fully what repentance is. Repentance is a true sorrow for sin, giving up sin, and living a life of faith. Ministers are the instrument in the hands of God, to point out the true way which leads to everlasting life.

(4) We notice the rest promised to the faithful. "There remaineth a rest for the people of God." It

is a world of purity, for no sin can enter the pearly gates of the celestial city, the New Jerusalem. A rest from sin, from the power and bondage of sin. A rest from care and toil, an everlasting rest. The rest here described is a spiritual rest. Christ says, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." We cannot adequately express, we can only give a faint picture, of the saint's rest, of the glory and happiness enjoyed by the heavenly host above, where sickness and sorrow, pain and death, are felt and feared no more; where they can view their Savior face to face, and forever sing the anthems of redeeming love. Christ says, "In my father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." There are mansions in heaven for the faithful followers of Christ. Is there one here who is seeking the salvation of his soul? View the example of the prodigal son when he said, "I will arise and go to my father, and say, I have sinned against heaven and in thy sight, and am unworthy to be called thy son." Is this the language of the penitent? Are we as Christians striving to obtain the promised rest? Unless we are cleansed from sin, we cannot be made partakers of the inheritance of the saints in glory, where they are eternally employed in giving ascriptions of praise to God which sitteth upon the throne, and unto the Lamb. "For the Lamb which is in the midst of the throne shall feed them, and shall lead

them unto living fountains of waters, and God shall wipe away all tears from their eyes."

May God help us all to walk in the way, the good old way, and at last bring us to inherit the promised rest.

* * *

Part of the year the young pastor boarded at Mahlon Minton's; then afterwards he moved to "The land of Israel" (as Israel Dickerson's home was called.)

One characteristic story is told which will amuse many who were intimately acquainted with Dr. Graw. One good old brother got up in classmeeting and began a rambling discourse that was as long as it was irrelevant. The young pastor waited for awhile and then broke in with: "That's all very interesting, brother, but give us your experience."

At another time while delivering a temperance lecture he said, referring to a near-by town that was cursed with many saloons, that "when the man in the moon went over that place he always held his nose."

The first sermon preached by J. B. Graw in the first charge he served, under the presiding elder, was delivered April 23, 1854, from the text, II Kings, 5:12, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage."

Revival services were begun Sunday, October 1, the pastor preaching morning and evening. He also preached on the 2d, 4th and 5th, and on the 6th Rev. W. C. Nelson, the preceding pastor, filled the pulpit. About the middle of October he was taken down with

typhoid fever, and did not resume pulpit work until December 17th. The last sermons as pastor of the charge were preached April 1, 1855. The morning text was Psalms 1-3; evening text, Job 31:14. He returned and preached for his successor, Rev. Philip Roden, twice, on Sunday, June 17, 1855.

There are quite a number now living who were connected with the church in 1854. Mr. and Mrs. Nelson Kelley, "Uncle" Harvey Bond (aged 83), Eliza J. Phipps and a few others still remain, but most of the former workers are gone. These are among the number who were active then, but most of whom have since passed away: Rev. Henry Hedges, local preacher; Nathaniel Swain, trustee and steward; J. W. Hawley and Mr. Kent, class leaders; Vincent B. Budd, David Price, Charley White (the only colored member of the flock), Henry Tester, Mary and Susan Tester, Mrs. Susan Wonderly, mother of Mrs. Nelson Kelley, Mrs. Philemon Dickinson, Harvey Kelley, Caroline Dickerson, Letitia Brown and Caleb Brown.

The record for this, the first year of his ministry, was quite encouraging. The membership was reported as 61 white, 1 colored, 9 probationers, \$20 for missions, \$2 for Sunday School Union, \$2 for tract cause; 7 officers and teachers, 40 scholars, and 340 volumes were reported in the Sunday school. A severe spell of sickness from typhoid fever interfered somewhat with his work. The salary wasn't heavy even for those early days. His "allowance" was \$100 but the receipts were \$125. Small salaries were then the rule. Dr. Stokes was at Morristown and was getting \$600; George Hughes at Bellville, salary es-

timate, \$500 (receipts \$435.28); John H. Vincent was at North Bellville, practicing economy on a salary of \$262; Henry M. Brown was at Lower Rahway, and his salary was \$400; Dr. Heisler got \$275 at Princeton; Dr. O'Hanlon only received \$260.75 at Eatontown; C. E. Hill was in receipt of a salary of \$600 at Pitman Church, New Brunswick; Dr. Ballard was at Broad Street, Burlington, and got \$600. Greene Street, Trenton, paid \$700 in 1854; Third Street, Camden, \$750. These were then the highest salaried churches in what is now the New Jersey Conference.

J. B. Graw was admitted on trial at the nineteenth session of the Conference, which was held in Central Church, Newark, April 11, 1855, Bishop Edmund S. Janes presiding. The members of the class were as follows, in the order published in the Conference Minutes: J. B. Graw, Albert H. Brown, Samuel W. Wood, James Lawton, Geo. B. Day, Horace S. Bishop, Joseph G. Crate, Richard H. Wiggins, Jeremiah Cowins, Wm. H. Dickerson, Wm. H. McCormick. Only one of the class (so it is understood) survives: Rev. Wm. H. McCormick, of the Newark Conference, a life-long friend and co-laborer with Dr. Graw in the temperance cause.

CHAPTER III.

STATEN ISLAND—1855-56.

IT was the rule years ago for unmarried preachers to remain but one year at their appointments, and so the young pastor was moved, Staten Island being his second appointment. It will add interest to the book to preface the record of J. B. Graw's pastorate at Stapleton by a brief historical sketch of Staten Island Methodism. Rev. Henry Boehm, who was connected at one time with Old John Street Church, New York, held the first Methodist meetings at Stapleton in the spring of 1835, in the home of Mrs. White. On the 12th and 19th of July, 1835, Mr. Boehm gave notice of steps to form a church. Articles of incorporation were filed in the county clerk's office at Richmond July 22, 1835. The Board of Trustees organized by electing Lawrence Hillyer president; Henry Cole, secretary, and Andrew C. Wheeler, treasurer. Four lots on Cebra avenue, forming a plot 100 feet square, were given the church by Caleb T. Ward. The officers of the Board of Trustees were appointed a committee "to apply to the legislature for the money—\$1,000—appropriated for the building of the church." They had the ground and \$1,000 in cash from the state, and bids were then asked for construction, the contract going to John H. Quilthot for \$1166. The cornerstone was laid July 1, 1837, and the church dedicated September, 1838. The congregation outgrew the

first church in a little while and a larger building was needed. An effort was made in 1853 to begin work on the new church, but obstacles of one kind or another prevented action at the time. In 1855 J. B. Graw became pastor of the church, and his energy and enterprise soon found a way out of the difficulties. The Building Committee was composed of Rev. J. B.



(Taken from a Church Certificate issued in 1863.)

OLD JOHN ST. CHURCH, NEW YORK, OLDEST METHODIST
CHURCH IN THE UNITED STATES.

Graw and Messrs. Cisco, Willis, Morgan, Simpson and Kempton. Plans were adopted May 21, 1855, the cornerstone was laid in June, and the church dedicated in December of the same year. The name of the church was changed to Stapleton M. E. Church in 1853, and in 1857 was again changed to Cebra Avenue M. E. Church. It is now known as Kingsley M. E. Church,

The new pastor began work promptly. On April 30, 1855, a joint meeting of the two boards was held and it was decided to organize as an official board. "It was unanimously resolved that we pay our minister \$60 for the Conference year, besides a donation visit and the \$90 allowed by Conference." It was also decided to have the new church built on the site of the old one. On May 11 the official board "Resolved, That the report of our pastor, Bro. Graw, respecting our new church, be received and adopted." The pastor was made chairman of a visiting committee to inspect the church at Woodrow, "as a model." May 21 it was "Resolved, That the plan presented by Bro. Graw for our new church be accepted and acted upon."

While the new church was being built Lyceum Hall was hired for church purposes of Capt. Gillespie, he agreeing "To rent for \$100 a year and furnish lights and attendance." Surely this is a small sum to pay for the purchase of a congregation for an entire year—only \$100! What the captain really intended to furnish were the attendants, which is quite a different matter.

On May 13, 1856, "Bro. Graw was requested to draw up a code of by-laws for the guidance of the board." October 27, 1856, "A vote of thanks was given Orange Church, N. J., for permitting the pastor, J. B. Graw, to occupy the pulpit and take a collection for the benefit of the local church."

When the pastor had been in charge six months he went to board with Mrs. Eliza J. Morgan, and for a year and six months made his home with her. Mrs. Morgan, who is now in her 91st year, has no difficul-

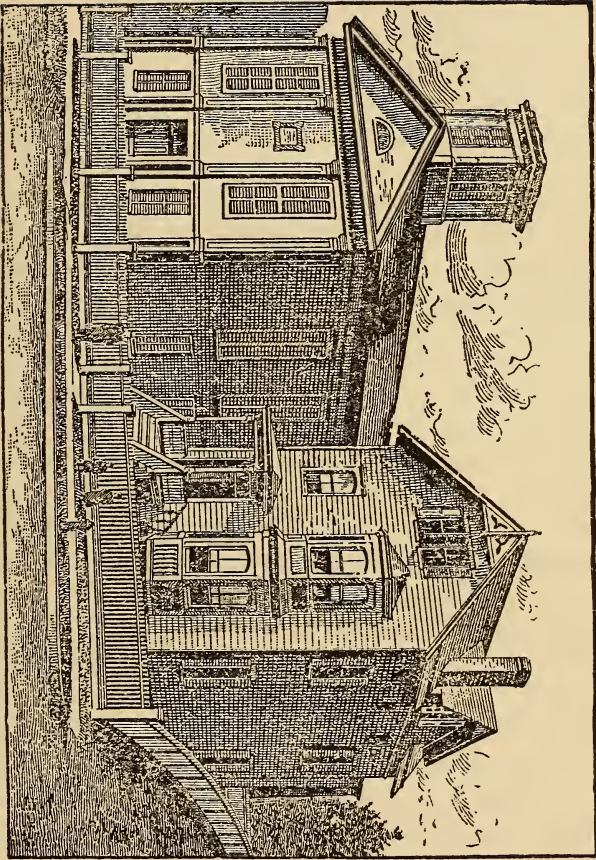
ty in remembering the youthful pastor who began his career as a member of the Conference while at Stapleton. "Mother" Morgan bears her years with such ease and grace it is difficult to imagine her as being much above sixty. Mrs. Morgan, her daughter, Hester J. Morgan, and Mrs. Sophia P. White are the only members of the church now living at Stapleton who were connected with it when J. B. Graw was pastor.

By reference to the engraving of Kingsley Church it will be observed the upper half of the church rests on a one-story foundation. The upper portion of the church was built by Dr. Graw in 1855. In 1870, while Rev. Henry Spellmeyer was pastor, the church was raised and the basement built thereunder, and the entire building lengthened twenty feet.

In 1887 the church celebrated its fiftieth anniversary with a jubilee, and Dr. Graw came back to his old charge and preached to the people he had served so many years before.

It was while living at Stapleton he met the young lady who was subsequently to become his wife. Capt. James Stillwell, of Stapleton, kept a fleet of pleasure yachts and row boats for the accommodation of excursionists from New York and Brooklyn. He had a family composed of eight daughters and two sons, and it was one of these daughters for whom the young Methodist preacher early manifested a preference. Capt. Stillwell's family were communicants of the Episcopal church, and attended the services of that denomination, but one of the daughters married into a family of Methodists and this resulted in her frequently taking her sister with her to the services in the Methodist church. An introduction to

KINGSLEY M E CHURCH, STATEN ISLAND, BUILT BY DR. GRAW IN 1855



the young preacher followed. Then, as now, young, unmarried pastors were regarded with favor by both parents and daughters.

The conference of 1856 was presided over by Bishop Matthew Simpson. This was Bishop Simpson's first official visit, he having been consecrated in 1852. As the bishop was born in 1811, he was only 41 years old when elected to his high office. Of all the bishops who have visited the New Jersey Conference none have been held in higher esteem by preachers and people. He was especially interested in Dr. Graw and early manifested the keenest interest in his progress. This friendship continued unbroken until the day of his death, June 18, 1884. Isaac W. Wiley and John H. Vincent served on important committees at this session of the conference. Both of these men subsequently became bishops. It looks very familiar, indeed, to see Dr. A. E. Ballard's name among the Committee on Memoirs. Early and continuous practice along this line explains his present proficiency in this respect.

Success had attended the young pastor's efforts on spiritual lines; the first year 19 probationers were reported. The membership at the beginning of the year was only 74. There was also a gratifying increase in salary, which no doubt was badly needed. The stewards estimated the salary at \$432, but the receipts were \$475, which is a pretty sure indication that the officials were pleased with their pastor. It is interesting to note the salaries paid ministers in those early years. In 1855 Dr. Whitecar was at Trinity Church, Jersey City, which paid a salary of \$1000.

No Methodist Church in the state paid a higher salary than that in 1855, and few equaled it.

The second year's report from Stapleton was still more encouraging, for there were 25 probationers and the membership had grown to 95. Bishop Scott presided at this session of the Conference and received J. B. Graw into full connection and ordained him. This occurred in Greene Street Church, Trenton (afterwards First Church), of which he became pastor in 1896.

The appreciation of the church at Stapleton the second year was shown by the fact that the pastor got \$500 in salary, which was \$90 in excess of the estimate. In 1857 the Conference Minutes for the first time, give estimates of the value of church property. The Stapleton church was valued at \$7000, Broad Street Church, Newark, cost \$70,000, and this was then the most expensive Methodist church in New Jersey. In those early days it was no uncommon thing for the parsonage to cost more than the church, which showed clearly the preachers were interested in mansions on earth as well as those in the skies. Orange had a \$3000 parsonage and a \$6000 church. Mariner's Harbor had a \$1500 church and a \$2800 parsonage. Port Jervis had a \$1500 church and a \$1600 parsonage. Perth Amboy's church cost \$1500 and the parsonage \$2500. Liberty Street (First Church), New Brunswick, made an even division between the Lord and the pastor, the church and parsonage each being valued at \$4000. There were 361 churches in the state valued at \$1,051,900. In 1900 the churches on Camden District alone were valued at \$1,045,080.

CHAPTER IV.

FREEHOLD—1857-1858.

THE Minutes of 1857 contain the appointments for both the Newark and the New Jersey Conferences, the division occurring this year. J. B. Graw was sent to Freehold and was succeeded at Stapleton by Rev. Dayton F. Reed. Rev. A. K. Street was his first presiding elder after the Conferences were divided, and a more genial, kindly elder would have been hard to find anywhere. There were then only three districts in the New Jersey Conference: Trenton District, A. K. Street, presiding elder; Burlington District, G. F. Brown, presiding elder; Bridgeton District, S. Y. Monroe, presiding elder. In the list of appointments was that of Thompson H. Landon to be "Teacher at Pennington Seminary." Prof. Landon is now at the head of the Bordentown Military Institute, one of the most prosperous educational institutions in the state.

Freehold had 114 members and 15 probationers in 1856, the year before Dr. Graw was sent there. The local church was valued at \$3000. D. L. Adams, the preceding pastor, had received a salary of \$322. In the middle of April, 1857, Dr. Graw left Staten Island and went to his new appointment, Freehold. There was no parsonage, and so the minister boarded. December 29, 1857, Jacob B. Graw and Isabella Stillwell were united in marriage at Clifton, Staten Island, by Rev. Dayton F. Reed. The

ceremony was to have been performed by Rev. A. K. Street, who was Dr. Graw's presiding elder, but an unforeseen emergency prevented, and so the local pastor was engaged. The young couple went on their wedding trip to Liberty, Sullivan county, New York, where the brother, Rev. John J. Graw, was stationed. After a brief tour the pastor returned to his charge at Freehold, accompanied by his bride, and boarded for awhile with Ralph Hulse. Not many of the friends of those by-gone days remain. Among others whom the pastor and his wife had cause to remember with pleasure were Sheriff Samuel Conover, whose wife always made sure that when the homesick bride returned from a visit to Staten Island she should find a table laden with chicken, fresh bread and other appetizing dainties; Major Yard and wife, Mr. and Mrs. John G. Cooper, L. S. Hyer, A. C. Hart, who was then employed in the Monmouth Democrat office, but who subsequently engaged in the newspaper business for himself at Atlantic Highlands; Alfred Waters, Judge Joseph Murphy, father of Holmes W. Murphy, recently deceased, and George H. Biles, for many years sexton of the Methodist church and one of its leading members, and whose widow is still living. Lewis S. Hyer was a compositor in Major Yard's office while Dr. Graw was at Freehold, was converted under his ministry and received into the local church. In 1865 Mr. Hyer moved to Rahway and has since been identified with Trinity M. E. Church, serving as president of the board of trustees and leader of the church choir for many years. In business and politics he has been equally successful, having served as mayor of the city, judge of the Court

of Common Pleas and held other offices too numerous to mention, besides conducting his newspaper, the Rahway Democrat. Probably no convert brought into the Methodist fold by Dr. Graw has had a more active and honorable career, and been more energetic in church work. Mr. Hyer had the warmest friendship for Dr. Graw up to the day of his death, a feeling which was reciprocated by the pastor, who was, under the Holy Spirit's influence, instrumental in his conversion so many years ago.

It will not do to relate here all the woes of the young housekeeper, but one incident is too good to suppress. In those early days refrigerators were very seldom used, and all kinds of expedients were resorted to in order to keep meats, milk and vegetables from spoiling during the summer time. One Sunday morning after church, Virginia, (Mrs. Graw's sister) was commissioned to draw up the meat from the well, where it had been lowered to keep cool. Imagine the consternation of Virginia and her sister, when, while incautiously drawing up the prize, the bucket tipped and upset the Sunday dinner into the depths of the well. There was no meat for dinner that Sunday.

It is related of the pastor that he made it a practice Monday mornings to go through the foundry and talk with the men, urging them to come to church, and many were thus induced to attend the Methodist services.

The quarterly meeting occasions were enjoyed by both pastor and presiding elder and many were the long talks after meeting was over and the two congenial spirits had repaired to the parsonage for social

intercourse, which often ran into the "wee sma' hours of the morning." The young preacher just winning his spurs found a foeman worthy any man's steel in A. K. Street and it is to be presumed those midnight sessions were often the scene of keen but kindly repartee, interspersed with anecdotes that lost little in the telling.

The regular "donations," also were times of sociability and relaxation, even if the wear and tear on furniture, etc., materially reduced the "profits." Methodism has largely grown away from this old-time feature, but it is doubtful if any substitute offered has taken its place and filled it acceptably.

J. B. Graw believed in revivals and was never so happy as when engaged in a sweeping work of grace. In 1857 there were 12 probationers; in 1858 there were 80. Ninety-two additions to the church were made the two years this charge was served. The salary estimate in 1857 was \$400; receipts, \$490; in 1858 estimate and receipts, \$400.

In 1857, while Dr. Graw was stationed at Freehold, Wm. W. Moffett, who then resided at Westfield, served as "collector" in securing subscriptions to the missionary fund in his native town. Although living in adjoining townships when both were boys, Dr. Moffett did not become acquainted with Dr. Graw until he joined the New Jersey Conference in 1864. Their friendship was sincere and life-long.

Bishop Baker presided at the twenty-second session of the New Jersey Conference, which was held in Third Street Church, Camden, beginning March 31, 1858. There were then only 119 preachers in the Conference, the division having occurred which

set off the Newark Conference, and a membership in all the churches of 20,457. Trenton only had three Methodist churches in 1858: Greene Street, J. B. Dobbins, pastor; Front Street, George Hughes, pastor, and Union Street, J. K. Burr, pastor. Greene Street paid a salary of \$800; Front Street, \$700, and Union Street, \$500. Bordentown, which was served by Dr. Whitecar in 1857, ranked with Greene Street, Trenton, in the salary paid. Greene Street reported 546 members and 76 probationers in 1858; Bordentown, 327 members and 56 probationers; Third Street, Camden, had 328 members; Fifth Street, 337, while Broadway, which is now the largest society in the Conference, had only 188 then. The Conference statistical recapitulation in 1858 gave these interesting and, in some respects, significant figures: Members, 20,457; probationers, 6254; 187 churches, valued at \$503,540; 37 parsonages valued at \$66,625; missionary contributions, \$5,311.37; 262 Sunday schools with 3661 officers and teachers and 19050 scholars.

CHAPTER V.

HADDONFIELD—1859-1860.

THE session of the Conference in 1859 was held in Mount Holly and was presided over by Bishop E. R. Ames. At this session of the Conference J. B. Graw received his first appointment on a committee—the Committee to Receive Bible Collections. He was also elected and ordained elder this year, together with J. G. Crate, and was on the program to preach in the Presbyterian church on Thursday evening. The desire to attain an honorable place among his brethren was thus early manifested, and in later years brought him a well-deserved and hard-earned leadership.

It was with genuine regret the pastor and his young wife left Freehold, where they had spent two happy years. Haddonfield was their next appointment, and here, also, they stayed the full term of two years. The church at Haddonfield had recently been completed by the preceding pastor, Rev. S. E. Post, and it was then considered a large and well appointed structure. In fact only a few minor changes have been made since that early period, and the church, as it now stands, is practically the same as it was in 1859.

Haddonfield Church had 156 members in 1858. In 1859 the membership was reported as 144 with 4 probationers; in 1860, membership, 210; probationers, 42. Six hundred dollars salary was paid both years.

There had been a marked increase in the salaries paid the preachers in 1860. Dr. S. Y. Monroe, at Third Street, Camden, received \$1,000; Liberty Street, New Brunswick, paid \$910; Pitman, New Brunswick, \$850; Commerce Street, Bridgeton, \$800; both of the Salem churches, \$800. Dr. Geo. K. Morris, who was just beginning his ministry as junior preacher with Thomas S. Wilson on Jacobstown Circuit, received a salary of \$100. He has since risen to an enviable position as pulpit orator and educator.

Not many of the men and women who labored with Dr. Graw while he was pastor of the church at Haddonfield are now living. Thomas H. Williams and wife, who were warm friends of the pastor, are still living, having exceeded the scriptural age limit of three score and ten, but are still enjoying life. Mr. Williams had a horse and carriage and often took Dr. Graw to out-of-town meetings during the first year of his pastorate. Glendale Mission was started by Dr. Graw in 1860, and he was compelled then to keep a horse himself. Mr. Williams tells an amusing incident connected with the Glendale Mission, which was typical of the man. Dr. Graw never had any patience with irreverent men and women who attend church simply to pass away the time, and often conduct themselves in an improper manner. While he was preaching at a revival service one evening he was constantly annoyed by a burly young Dutchman who would rise to his feet and make remarks calculated to disturb the solemnity of the occasion. Dr. Graw stood this for awhile, then suddenly went down the aisle and placing a hand on each shoulder forced the Dutchman into his seat, saying: "Now, if you

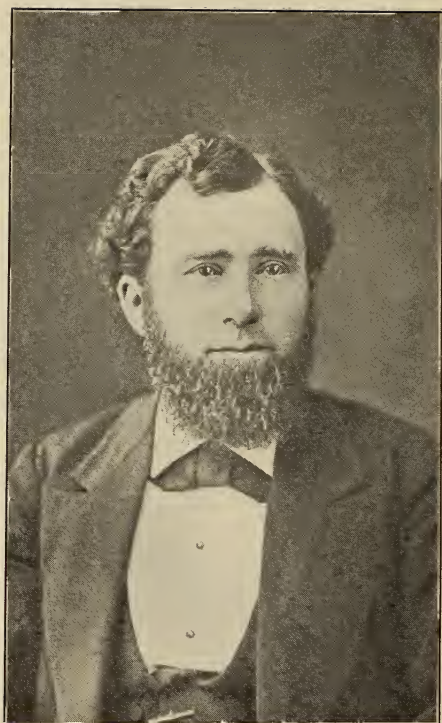
can't stay there and behave yourself, why leave the room." And the Dutchman sat quiet for the rest of the service and gave the preacher no further trouble.

Elijah Cattell and Alexander Cattell (afterwards United States senator), then lived at Haddonfield. They subsequently moved to Merchantville. Jehu Shivers and wife, of the Society of Friends, joined the local church while Dr. Graw was pastor. Among others who were active in church work then were Charles Lippincott and wife, Joseph Stafford, Sr., and wife, Joseph Stafford, Jr., and wife; Rev. Geo. A. Reybold, Colwell C. Baker, Mrs. George Watson, David Middleton and wife, S. K. Matlack, John Peak, Wm. C. Milligan, Clayton Brown, Samuel Tule and wife, John McNinney (Messrs. Tule and McNinney were class leaders); John Jeffreys, Clara and Hannah Stout, daughters of Rev. Joseph Stout, who is the father of Mrs. Dr. E. H. Stokes; Mary Ann and Sarah Carmen (who were among the pioneer members of the church); Mrs. Anna Smith, sister of Charles Lippincott; Anna Reeves, Charles Clement and wife, Elmer and Joseph Clement, their sons; Wm. Gaskill and wife, Isabella Haines, Asay Gaskill and wife, Wm. Mason (whose wife was a member of the Baptist church); James Gibbs and wife, Wm. H. Tomlinson and wife, Thomas Eldridge and wife, and Chalkley Tompkins and wife.

One incident that was considered serious at the time, but which in after years was recalled with considerable amusement, was the establishment of a camp meeting on the pleasure grounds, under the auspices of Col. Jesse Peyton, who later became

known as "the father of centennials." One of the avowed objects of the camp meeting was the raising of funds for the local church. The affair, however, was a failure and resulted in a very unsatisfactory manner to most of the members of the church, including the pastor.

Another event of a domestic nature may cause the uninitiated to smile, but will awaken a genuine thrill of commiserative pity in the heart of the minister or layman who has "been there." In an unguarded moment Dr. Graw, feeling himself competent to pass on the merits of feminine headgear, bought a lady's hat in a Philadelphia store and brought it home, with what results any seasoned husband can easily calculate. It was an offence the doctor never repeated.



REV. J. B. GRAW, D. D.
(Taken when 40 years of age.)

CHAPTER VI.

BRIDGETON—1861 (Part of)

THE twenty-fifth session of the New Jersey Annual Conference was held in Bordentown, Bishop Simpson presiding. The session began March 27, 1861, and closed the following Tuesday at noon. The country was in a ferment of excitement over the critical condition of national affairs, for it was clearly manifest that war with the south was only a question of time.

There was a change in Conference secretary this year, H. B. Beegle succeeding Dr. Lewis, who had held the office for fourteen consecutive years. Wm. B. Osborne and George H. Neal were elected elders at this session of the Conference. Dr. G. F. Brown was presiding elder of Trenton District, George Hughes of the Burlington District, A. K. Street of the Camden District, and W. E. Perry of the Bridgeton District. The "report of the Book Committee stated that the Christian Advocate had a circulation of over 29,000 subscribers." A "series of resolutions were offered by George Hughes calling for a lucid statement of the affairs of Pennington Seminary. A desultory debate ensued," etc. This occurred on Thursday. The following Monday additional resolutions and more debate followed, "it appearing that the Seminary is in a condition of great financial embarrassment." In the afternoon the debate was resumed, and on motion of Dr. Brown,

Bishop Simpson was "requested to give his views concerning the sale of Pennington Seminary." The bishop very properly urged the Conference to retain the Seminary and asserted that "if the Seminary should pass out of our hands it would be the last of Methodistic institutions in New Jersey." Bishop Ames spoke strongly along the same line. From the foregoing it may be seen that Pennington Seminary, like the nation, was passing through the stormiest period of its career in 1861. The present Conference secretary, James H. Payran, was admitted on trial at this session of the Conference. John H. Hutchinson, A. J. Gregory, Wm. E. Greenbank and Henry Belting are the only members of his class who are now living.

J. B. Graw was a member of the Committee on Minutes at this session of the Conference and was an examiner for the third year's course of study.

Dr. Graw followed Dr. I. D. King as pastor of Trinity Church, Bridgeton, serving that church from March till the latter part of September, 1861, when he joined his regiment. The balance of the year was filled out by Robert J. Andrews. Mrs. Graw remained in Bridgeton until March, 1862, when she went to her father's home at Staten Island to stay until Dr. Graw returned from the army.

When Dr. Graw arrived in Bridgeton with his family he was warmly welcomed by Enoch Hanthorn and wife, who freely opened their home to the weary travelers. The church had no parsonage then, but hired half of a double house for the use of the pastor's family. When Dr. Graw was taken by Mr. Hanthorn to view his new home, he looked it over criti-

cally, but said nothing, which caused his host to slyly insinuate in after years that the doctor's haste in leaving for the army was inspired by the desire to get away from an uncomfortable parsonage. In justice to Trinity Church it should be stated they now have one of the best parsonages on the District. Mr. Hanthorn's sense of humor was as keen as Dr. Graw's, and it was natural for them to find pleasure in each other's company.

The war was now at hand; Sumter had been fired on, and a contest was begun the magnitude of which but few had the faintest conceptions. It was believed the war would end quickly. Lincoln's first call was for 75,000 "ninety-days' men." It was thought three months' time would suffice to quell the "disturbance." Trinity's pastor was not long in his new charge before he made enemies of those who secretly favored the south. He was unceasing in his condemnation of slavery and in his support of the Union. Patriotic sermons were frequently preached and "Old Glory" was displayed on every suitable occasion. As he condemned rum as strongly as he did rebellion he made enemies among the whiskey men as well as among southern sympathizers. These enemies sought to blacken his character while Dr. Graw was serving as chaplain in the army, but his faithful friend, Enoch Hanthorn, kept him posted on their doings and their plans were completely frustrated. Slander and villification are the only arguments the rum men and the secessionists had to offer against the men who were courageous enough to fight them. Dr. Graw's vindication was complete and his enemies were overthrown.

During the summer Mr. Hanthorn and Dr. Graw made a three days' trip to Washington to visit Major Yard's regiment of ninety-day volunteers who were in camp near the city. After spending some time with his former parishioner, Dr. Graw and his companion left the camp and went to Washington, where they attended a reception at the White House, and enjoyed the pleasure of an introduction to, and conversation with, President Lincoln.

There are few members of Trinity Church now living who had Dr. Graw as their pastor in 1861. James M. Riley and wife (Mrs. Enoch Hanthorn's parents), Wm. Rice, Sr., Daniel Hanthorn, E. E. Johnson and wife, Wm. Pogue, Edwin Walker and wife, Thos. G. Dunn and wife, W. C. Whitaker, Jos. Burt and wife, Lenhart Rice and wife, Wm. Rice, Jr., and wife, and Enoch Ware and wife were active members of Trinity Church forty years ago. Mr. Dunn subsequently moved to Salem, where he now lives.

The latter part of September Dr. Graw went to Beverly, where his regiment, the "Olden Legion," was being recruited. Riley Letts, now living at Rahway, met "the chaplain," as he was then called, at Beverly and formed a friendship that lasted as long as life itself. The "Olden Legion," as the regiment was named, left for Washington December 25, 1861, with Col. Wm. Bryan in command; John W. Wright as lieutenant-colonel; Matthew Berryman, major, and H. A. Perrine, captain (afterwards major).

"The Tenth Regiment had a history peculiar to itself, being recruited under authority from the War Department without the consent and against the wishes of the governor of the state." We quote

from "New Jersey and the Rebellion," by John Y. Foster: "The regiment proceeded to Washington December, 1861, but for a time was of little service, falling almost immediately, indeed, into disrepute, owing to its defective organization and the absence of proper discipline." Gov. Olden was requested in January, 1862, to take charge of the organization as a part of the quota of New Jersey and place it on a proper footing for service. This he declined to do at first, but finally consented on condition that Col. Wm. R. Murphy be placed in command with power to choose his officers. Col. Murphy assumed command of the regiment February 19, 1862. Early in the summer of that year the regiment was given provost guard duty at Washington. Previous to that they had been encamped at Camp Clay, on the Bladensburg road, about two miles from Washington. That section was in the suburbs in 1862, but has since become a part of Washington. It was a favorite resort for duellists, before the war, and many a dispute has been settled there by this now happily-obsolete method. The regiment remained on provost duty until early in 1863, when it was ordered to Suffolk, Va., and thereafter engaged in many hard-fought battles in which it took a most honorable part. The men were brave enough, but lacked in discipline and proper organization.

Capt. Wm. Rennyson, now publisher of the Norristown Times, was probably Chaplain Graw's most intimate friend in the army, and they were very close together for a year or more. Both were members of the Masonic order and this tie served to bind them the more closely in confidential relations. They

were men of similar tastes. Both were total abstainers, and were of strong religious tendencies. The chaplain was a good talker and the captain was a fine singer. Consequently their religious meetings were enjoyable and profitable. All of the men in the regiment who were religiously inclined had the kindest feeling for the chaplain, but not so with the men whose idea of army life embraced drinking and carousing and other forms of evil. These men hated the doughty little chaplain, who was in his 29th year, but as fearless and outspoken then as he was in after years. Captain Rennyson writes: "Chaplain Graw was a most devout and conscientious Christian man, and was dearly loved by all of the regiment who were inclined to be church people. He was a most determined and active temperance man."

Quotations from official sources have been made in a preceding paragraph to indicate a condition which calls for further explanation. The reason the regiment "fell into disrepute" is traceable to excessive drinking on the part of those who exercised supervision over the men. The chaplain at once began a movement looking to reformation along this line, and after a bitter fight succeeded in his purpose, although it came near to costing him his life. Only the faithful watching of his orderly, John G. Bowen, prevented his being murdered one night while sleeping in his tent. It will not do for younger men to censure too severely the lapses of those who were in command during the early period of the civil war. It is impossible now to gain an adequate conception of the utter demoralization which came upon the army before it settled itself firmly to what proved

to be the most herculean task of modern times. Veterans of the war of 1861-65 smile grimly when they hear the soldiers of the Spanish war speak of the obstacles they encountered in Cuba. There can be no comparison between these two wars.

Captain Rennyson's case was one of many hundreds of the same kind. He was barely 20 when he raised his company of men (some of whom were old enough to be his father), and took them to Washington. The captain frankly admits he didn't know anything at all about military affairs; that he had been an ardent abolitionist before the war, and when hostilities began, thought it to be his duty to raise a company of volunteers. The company's reason for selecting its captain was based on gratitude rather than on the military qualifications of the youngster who was selected to lead them. But the war was long enough to develop citizens into fighting soldiers, and captains skilled and courageous.

Camp life at Washington was monotonous and officers and men longed for more activity. But they were still kept at the capital, where their services were needed. His health becoming impaired by the exposures of camp life, Chaplain Graw resigned in February, 1863, and went to his wife's home in Staten Island to await the 27th session of the Conference which was to convene in Burlington, March 18, 1863.

The following article on the second battle of Bull Run was written by Dr. Graw in 1894 and published in the New Jersey Gazette, of which he was then associate editor, it being one of a series in which Gen. James F. Rusling, of Trenton, Capt. W. F. Kilgore, the late Geo. R. Danenhower, of Camden, E. Chand-

ler Reed, of Beverly, Col. H. F. Chew, of Camden, Drs. G. B. Wight, J. W. Morris and James E. Lake, Rev. D. B. Harris and others, were contributors :

THE SECOND BATTLE OF BULL RUN.

July and August, 1862, was one of the darkest periods of the war against the rebellion. The army of the Potomac commenced its movement against Richmond, via the Peninsula, under the command of General McClellan, in March, 1862. Our army was large and almost perfect in its equipments and discipline. Every possible preparation had been made to insure the capture of Richmond and the overthrow of the Confederacy. The soldiers were eager for battle, and fully believed with their commander that the campaign would be "sharp, short and decisive." The president and the people believed that Richmond was doomed, and that the war would be over in a few months. So confident were the authorities of a speedy termination of the war, that recruiting offices were closed in April, and a few unimportant military organizations were mustered out of service. But after the heavy fighting in May, and the "seven days' battles" in June, our army fell back to Harrison's Landing in July. Twice during the Peninsula campaign Richmond might have been captured, but the opportunities were lost, and this only intensified the mortification and discouragement of the people at large.

During the month of June General Pope was placed in charge of what was denominated the "Department of Virginia," with the particular

duty of protecting Washington. Little of interest transpired in this department until August 9, when a severe but indecisive battle was fought at Cedar Mountain. Shortly after this battle McClellan was ordered to withdraw from Harrison's Landing and report on the Potomac. This placed his army in the Department of Virginia of which General Pope was commander, and as department commander he ranked all officers in his jurisdiction except the commander-in-chief. Considerable feeling was manifested against General Pope in consequence of his sensational order issued on assuming command of the department in which he said his "headquarters would be in the saddle," and lines of retreat would not be considered. Nevertheless it is proper to say that he was a brave soldier and would have made a fine corps or division commander while he evidently lacked the qualifications necessary for the command of an army. Lee having forced McClellan to Harrison's Landing now turned his attention to General Pope, in the expectation of destroying his army before it could be reinforced by the army of McClellan. It is believed that Lee had about double the army that Pope commanded, and therefore General Pope very properly fell back beyond the Rappahannock, on August 20. August 22 Stuart made a cavalry dash around the right of Pope, reaching Catlett's Station, near the Union headquarters, and seized the personal baggage of Pope, together with his dispatch book containing information as to the disposition of the Federal forces. It is said that Stuart was guided by a negro. If this be true, it is the only instance we can recall of a negro giving such information to the ene-

my. With scarcely an exception the negroes believed that the war was for their emancipation.

A striking incident occurred about this time which indicated the faith of many of the slaves. An old patriarch came into our camp and I asked him what side he was on, and what he thought of our whipping the south. He looked me squarely in the face, and pointing to our boys in blue said, quoting from Isaiah: "Lo, this is our God; we have waited for Him, and He will save us." He evidently believed that God intended to emancipate the slaves through the Union armies.

LEE'S BOLD MANŒUVRE.

The information that General Lee obtained through the dispatch book of Gen. Pope led him to attempt the capture of Pope's entire army. To do this, however, he must divide his own army, which, under ordinary circumstances, is a hazardous thing to do. Having determined to attack Pope by front and rear, Lee dispatched Stonewall Jackson, on August 25, with 30,000 men to march up the western side of the Bull Run Mountains, which lay between him and the Union army. A forced march of twenty miles brought Jackson to Thoroughfare Gap, through which he marched August 27, and by sunset he reached Bristoe Station on the Orange Railroad, which was Pope's principal source of supply. A part of Jackson's forces moved on to Manassas Junction, about seven miles distant, where we had large stores of provisions which were captured and destroyed. Pope made a serious mistake in not guarding Thoroughfare Gap, as a small number of men could have

prevented Jackson from coming through it. Sigel was exceedingly anxious to have the Gap protected, but Pope thought it improbable that Lee would divide his army under the circumstances.

A short but sharp engagement took place at Bristoe Station, between Hooker and Ewell, which showed Jackson that his movement was not altogether a surprise, and that he was in danger of being attacked in front, flank and rear. To deceive Pope, Gen. Jackson moved towards Centreville, then turning sharply toward the battle-field of 1861, he took a strong position and waited for Longstreet to re-inforce him. On the evening of the 28th our army became engaged with the extreme right of Jackson, Gen. Pope hoping to crush him before Longstreet could come to his relief, but Longstreet arrived at the critical period and enabled Jackson to maintain his ground.

PORTER'S DANGEROUS DELAY.

Gen. Pope had ordered Gen. Fitz John Porter to the front, but for some cause he did not respond, although his corps was within easy reach of the battle-field. Just why Porter did not obey the orders he received has never been made clear to my mind, although I have read both sides of the controversy. If Porter had come to the help of Pope as promptly as Longstreet came to the rescue of Jackson, our defeat at the second battle of Bull Run would have been turned into a glorious victory. In saying this I must not be understood as condemning Porter as a traitor, as it is not my purpose to discuss his action at that time. On the morning of the 30th both armies were

inactive, and it appeared that neither of the commanders was anxious to bring on an engagement. However, towards noon Pope received information that the rebels were in full retreat, and he ordered a vigorous pursuit. The enemy, however, were not retreating, but were drawn up in the form of an irregular L in a strong position. To my mind Pope had courage and dash enough but he failed to properly locate the enemy or comprehend his plans so as to defeat him. As a matter of fact he did not know, when the battle began, that he was confronted by Longstreet as well as Jackson. Heintzelman and Reno as they advanced encountered a terrible fire from the enemy, who was almost invisible. For a time our men withstood this murderous fire, but eventually were compelled to fall back and take shelter in the woods. As Fitz John Porter failed us on the 29th at a critical moment, he came up on the 30th at a critical moment and saved the army from complete rout. I have said that the rebel armies were arranged for battle like an irregular L. At this dangerous period these lines were gradually closing in on us, and had not Porter's corps, or a part of it, seized a commanding position and checked the enemy, our army would have been routed if not captured.

We were able to retreat across Bull Run towards Centreville with some degree of order, although there was much demoralization and confusion among a considerable number of regiments. Our forces were not held in hand by the commanders; several brigades missed their way and did not participate in the battle of the 30th, and on September 1st there

was much trouble in re-organizing our forces. Towards night, however, we were in fair condition to meet the enemy had he attacked us, although it must be confessed that the army was strongly inclined to move towards Washington. On September 2d Jackson, with his usual audacity, made a reconnoissance towards Washington, and a sharp encounter took place at Chantilly, not far from Fairfax Court House. In this battle Generals Kearney and Reno were killed.

No wonder the people were discouraged. In the early spring we set out to capture Richmond, fully expecting to succeed, but now in September a large rebel army, flushed with victory, confronts Washington, and if they had known all things it is possible they might have captured it.

TWO BLOODY BATTLES.

The battles of August 29 and 30 were desperate and bloody. Our loss in killed and wounded was about 11,000, while that of the enemy was not much less. To my mind the magnitude and importance of these battles have not been fully comprehended. They were great when we consider the number of men engaged, as there were nearly 40,000 men on each side, and the desperate character of the fighting is seen when we remember that about one-fourth of this number was killed or wounded.

In going over the battlefield under a flag of truce I witnessed such horrors as I had scarcely ever looked upon before or since. Thousands of the dead and wounded were lying around, while the wounded and dying were moaning and praying. Men who

were horribly mangled called upon God to release them from their misery, while others were pleading for pardon and peace. I knelt down beside a bright-faced young soldier who belonged to an Ohio regiment, and prayed with him. While praying, those within the sound of my voice closed their eyes reverently, while some responded with a fervent amen, to the petitions that were presented in their behalf. The young man to whom I have referred died with a smile of triumph on his face shortly after the prayer was ended. One poor fellow who was severely wounded, asked me to come and kneel close to his side so that he might get the full benefit of the prayer.

While engaged in helping the wounded from the field I encountered Chaplain Thomas Sovereign, of the Fifth New Jersey Regiment, who was looking for his son, he having been reported killed. The son was adjutant of a New York regiment. After a time we found his body and buried it.

WITHIN THE REBEL LINES.

On the 29th, as I was passing through the woods to reach a field hospital, I was greatly astonished at being confronted by a squad of rebels. The lieutenant in command ordered me to "get out" of my boots and coat in "double quick," with which reasonable request I at once complied. I was hustled towards the rebel's rear as rapidly as possible. I soon found myself in company with a Union surgeon, who had also been stripped of boots and coat. Fortunately, however, we were not long within the rebel lines. In the darkness and confusion we slipped into the bushes, and hurried along, not knowing which way we

were traveling until we heard the click of a musket and the voice of a sentinel asking, "Who comes there?" Quickly and silently we stretched ourselves upon the ground, and awaited developments. Directly, another sentinel approached, and after a moment's conversation they agreed that "it must be a — hog." I will only add that my temper was not ruffled in the least by being called a hog under the circumstances. After lying quiet for awhile we crawled along until we believed that we had passed the rebel line, and were fortunate enough to reach our own pickets just before the break of day.

RETREAT TO WASHINGTON AND REORGANIZATION.

In falling back towards Washington the army presented a grotesque appearance. Some soldiers had thrown away their arms and knapsacks. All were more or less demoralized. Some swore they would never fight again, while others treated the whole matter as a ridiculous farce.

In passing through Fairfax Court House I tried to get something to eat, not having had anything like a meal for several days. All that I could buy was a pint jar of pickled tomatoes, for which I paid \$1.00. As this was a poor apology for dinner, I approached two soldiers who were feasting on hard-tack and coffee, offering them a dollar in cash and half of my pickles in exchange for one hard-tack and a small tin-cup full of coffee. They said, "No; keep your money. Give us each a pickle and help yourself to hard-tack and coffee." When I arrived at Alexandria I looked as forlorn as any tramp that I have ever seen, and was so completely worn out that I laid down on

the floor of what had been a beer saloon and went to sleep at once.

But what a change took place within less than ten days! The shattered armies that straggled into the earthworks south of the Potomac were reorganized and equipped for effective service once more. While from one standpoint of observation the second Bull Run battles may be regarded as defeats, yet from another they should be recognized as battles by which Washington was saved from capture. General McClellan had been ordered to the command of the defenses of Washington, and as the army of the Potomac was now within the defenses, he was actually restored to his old command. The army received him with enthusiasm, and obeyed with alacrity his order to march in pursuit of Lee, who had moved towards the Upper Potomac by way of the Shenandoah Valley. Our march through Washington was like the return of a victorious army rather than that of an army which had been defeated so recently. President Lincoln, Secretary Stanton, and other high officials, gave abundant evidence of their delight to see us, while the whole city was moved with joy.

So ended the night of Bull Run, and with joy we turned from battlefields that were lost through bad generalship rather than through lack of courage on the part of our soldiers, to the brighter morning ushered in by South Mountain and Antietam.



REV. J. B. GRAW, D. D.
Taken in 1863.

CHAPTER VII.

SOUTH STREET, SALEM—1863-1864.

THE New Jersey Annual Conference held its 27th session in Burlington, beginning March 18, 1863, Bishop Levi Scott presiding. Henry B. Beegle was secretary and had as his assistant I. D. King. Dr. Graw had returned from a year and four months' service in the army as chaplain and was put on the Committee on the State of the Country, of which Philip Cline was chairman.

Union sentiment ran high and the greatest enthusiasm prevailed. After the missionary sermon by Dr. King, a patriotic service was held, when the stars and stripes were raised over the Broad Street Church. Addresses were made by N. Vansant, of the Newark Conference, and C. W. Heisley, G. R. Snyder and R. V. Lawrence, of the New Jersey Conference. The report of the Committee on the State of the Country which was strongly in favor of the Union and "the prosecution of the war to the putting down of the rebellion," was adopted by a vote of 102 to 1. The committee was composed of I. Winner, J. Atwood, J. W. Hickman, S. Y. Monroe, S. Parker, S. Vansant, P. Cline, C. W. Heisley, J. B. Graw, R. A. Chalker. Rev. C. W. Heisley is the only member of the committee who is now living.

Before going further it would be in order to review briefly the work of the Conference of 1862, the year Dr. Graw was in the army. The 26th session

of the Conference was held at New Brunswick with Bishop Janes in the chair. It began on March 19th. At this Conference the question of lay representation in the General Conference was voted on, with the following results: Ministerial vote, for, 32; against, 76. Lay vote, for, 961; against, 974. The laymen, therefore, actually voted against their own representation in the General Conference. The lay vote by districts was: Trenton District, for, 278; against, 243. Burlington District, for, 216; against, 272. Camden District, for, 228; against, 206. Bridgeton District, for, 239; against, 253. One resolution offered by Isaac Winner, "that a committee be appointed to examine the affairs of the Book Concern," caused considerable "debate" and was finally withdrawn. Chaplain Graw, who had come from Washington to be present at the Conference session, was one of the speakers at the anniversary of the Tract Society held Monday afternoon in the Conference church (Liberty Street). Just before adjournment a vote of thanks was tendered the Camden and Amboy Railroad "for excursion tickets."

South Street, Salem, was Dr. Graw's first appointment after returning from the army. Charles E. Hill was sent to Broadway Church, Salem, the same year. Dr. Whitecar was then presiding elder of the Bridgeton District. Ruliff V. Lawrence was at South Street the previous year and had been very successful in his work, reporting 368 members and 56 probationers. The salary was \$800, and \$140.48 were raised for missions that year.

Salem is an interesting old city and has many ancient landmarks. Its origin dates back to 1640,

when a few English families settled along Salem Creek. Incorporation was effected in 1695. In 1700 the "Brick Meeting House" at Salem, supposed to be the first brick building of record in the state, was built. In 1705-8 a road was laid out to Maurice River. Salem was a port of entry in 1685. The Friends held their first yearly meeting at Salem in 1686. The Salem Methodist Church is one of the oldest in the state, the society having been formed in 1775 and the church erected in 1785.

After Conference Dr. Graw went to Staten Island, where his family was, and a few days later left for his new charge in Salem. The start was made early in the day, the route being by train to Philadelphia, where the boat was taken for Salem, and it was after dark when they arrived at their destination. Rev. C. E. Hill and family accompanied them on the boat from Philadelphia and the children of the two families kept their parents in constant fear of some mishap by their pranks. Mr. Hill was on his way to assume charge of Broadway Church.

South Street (now First Church) was located on the street by the same name, which is now known as Walnut street, both the street and the church having changed their names. The first structure in which the local society worshipped was built in 1785, the society was formed ten years earlier. This building was altered and afterwards used as a parsonage when the second church was erected in 1837. Undressed timber was used for floor beams in the original structure. The parsonage was moved to its present site a few years ago. The church now standing was built in 1887. The second church building was in use, and

the parsonage adjoined the church, in 1863, when Dr. Graw went to Salem.

Here as elsewhere the ravages of time are painfully apparent. Most of the active workers of 1863-64 have gone to their reward, but a number remain. Sheppard Harris, whose son is proprietor of the Salem South Jerseyman, was class leader and recording steward in '63-'64. Wm. Drummond, Sunday morning class leader and one of the oldest members, still lives. Peter Stepler and J. Wesley Parker are survivors, the latter being well along in years. These are some of the men and women who bore the burdens of church work nearly two score years ago: W. H. Wood and wife, Peter Stepler and wife, Joshua Long, Joseph Robinson, the class leaders, Charles Daniels, John Wright, Sheppard Harris and Stacy Collins; Samuel Stiles and wife (the latter still living at an advanced age), Joseph Biddle, at one time recording steward, and Samuel Corliss, who was a noted singer and father of Rev. J. O. R. Corliss, of the New Jersey Conference. S. L. Bell was another active church worker and warm friend.

Old South Street has sent out a number of her sons to fill honored places in the ministry. Joseph B. Turpin, who was a miller; Henry Belting, who was a shoemaker; J. O. R. Corliss, who was a candy maker, and Wm. S. Barnart, who was a printer, were all mothered by South Street. Charles W. Livezly, H. G. Williams (who for years has been identified with Pitman Grove, the Mecca for South Jersey Methodists), and Walter Souder were among her offspring. Mr. Souder was educated at Pennington Seminary,

but becoming interested in Dwight L. Moody's work, drifted into the Congregational church and is now pastor of an influential society of that denomination near Chicago.

J. B. Graw watched carefully over his probationers. In the probationers' book I found this memorandum set opposite a number of names marked with an asterisk: "The probationers marked Apr. 1864 are continued on account of being young.—J. B. G." And here is another which is even more characteristic: "These have been continued on double duty to see what they will come to.—J. B. G." A probationers' class was formed April 1, 1864, with the pastor as leader, and here is the list of members entered in the book of record: W. Wallace Wood, Wilson D. Parker, Samuel H. Stiles, Charles H. Moore, Wm. Smashy, Jr., Charles H. Robinson, Isaac Richmond, Benjamin Lippincott, Eli M. Richmond, Wallace G. Stiles, James Morrison, Richard Kirby, Samuel F. Hall, Wm. Gastner, David B. Bacon, Abbie Hurley, Rebecca Hurley, Clara Faunce, Irving V. Hall, George Fox, Albert H. Daniels, Mary Emma Young, Emma L. Sparks, Sallie Fogg, Martha M. Cox, Frank A. Morton, Charles Fox, Julius Johnson, Wm. Mason, and Edmund J. Parker.

There is historic interest centering in the old burying ground connected with South Street. Here lie the remains of Benjamin Abbot, whose epitaph is a concise history of his life, and Thomas Ware, who was present at the organization of the Methodist Episcopal church in 1784. Abbot's grave is marked by a modest slab bearing this quaint inscription:

Sacred

To the Memory of Rev. Benjamin Abbot, 25 years a member, 16 years a local and 7 years a traveling preacher in the M. E. church. He died Aug. 1796, aged 64 years. A holy, zealous and useful man of God.

O happy exit, though the body must
 Now mingle with its native mother dust,
 Yet the bright seraphim, without delay,
 Escorts his soul to realms of endless day.
 Angels and saints now greet him as he flies
 And hail and shout him welcome to the skies.
 Loud hallelujahs to redeeming love
 Resound and echo through the worlds above.
 "Glory to God" they sing in anthems new,
 Abbot is there and joins the chorus, too.

Erected by J. Garrison Esqr and others of
 Brooklyn, Kings County, N. Y.

The monument to Thomas Ware is much more imposing and bears on three of its four panels legends which are of sufficient interest to reproduce here. The panel on the east is as follows:

"In memory of

The Rev. Thomas Ware, born Dec. 19, 1758, was one of the patriots of '76, converted to God 1781, entered the gospel ministry 1783, was present at the organization of the Methodist E. church on Christmas Day 1784, was a member of the first delegated General Conference of 1812, and after being connected with the itinerancy in its different departments for 61 years departed this life March 11, 1842, aged 83 years, 2 months and 22 days.

The fathers, where are they?
 And the prophets, do they live forever?"

The north panel reads:

"Also
 To the memory of
 Barbary M.
 Consort of the Rev. T. Ware
 Who departed this life
 December 15, 1839,
 Aged 78 years and 2 months.

Her ornament was that of a meek and quiet
 spirit."

The south panel contains this inscription :

"This monument is erected by the citizens of Salem and others as a testimony of respect for the virtue of those whose names it bears. Lovely and pleasant in their lives and in their death they were not divided."

As in other charges served by Dr. Graw there were incidents of a personal nature that can be told better now than they could have been were he still living. When Chaplain Graw left the army he kept his horse and saddle and took them with him to Salem, and was often seen dashing up and down the streets of the city astride his old army horse. His unministerial appearance and equestrian habits, were a grievous sorrow to one good old father in Israel, who did not for a long time become wholly reconciled to the new pastor's way of doing things. But the preacher was Methodistic to the core, and he soon overcame these prejudices, which seem trivial when reviewed in these days. The army horse was sold to Thomas Hackett for \$190, near the end of the first year.

At the close of the second year Dr. Graw was given an unanimous invitation to return, but he was incautious enough to announce just before going to Conference that he would build a new church if he came back. This alarmed the brethren, who were well satisfied with the church as it then was, and they held a subsequent meeting and decided to ask the presiding elder not to send Dr. Graw back for the third year, as they did not want to go to the expense of building a new church. This letter was mailed to Presiding Elder Whitecar, who on meeting Dr. Graw at Conference said: "Where are you going, Graw?" "Back to Salem," was the reply. "But they don't

want you," said the elder. "Oh, yes, they do, they unanimously asked for my return." Then the presiding elder showed the mystified pastor the letter from the home church containing an account of the action taken by the official board after Dr. Graw had gone to Conference. It isn't necessary to describe the doctor's feelings or remarks when the cold facts became known to him; but it is only just to say that in later years the incident was forgiven or forgotten, which is practically the same thing.

In 1881 South Street (then called Walnut Street) Church wanted Rev. Geo. H. Neal, and a committee was sent to Conference to secure him. Mr. Neal was at Gloucester City and Dr. Graw was his presiding elder. Fearing their old pastor would remember the affair of 1865 they delegated to Peter Stepler the task of sounding the doctor. Peter met the doctor on the steps of the Conference church, and his greeting was characteristic: "Hello, Jacob." "Hello, Peter, what do you want?" "We want Neal." A significant pause and then this question was asked: "Is that all you want?" "Yes," replied Peter. "All right; I'll do what I can for you." They got their man.

An incident which occurred at Woodstown a short time ago shows how sharply Dr. Graw watched matters which were seemingly unimportant. When the list of official men was being read off by the pastor, Rev. E. Mount, he came to the name of Henry H. Stepler, and the doctor at once interrupted the pastor and asked: "Is Mr. Stepler present, and if so, will he stand up?" "Here I am," responded Mr. Stepler. "Are you a son of Peter Stepler of Salem?" "They say I am," came the ready response, "and I believe I

am." The lapse of over thirty years had **not** been sufficient to erase from his memory the recollection of a former parishioner.

The record for the two years at Salem is as follows: First year, probationers, 45; missionary collection, \$214.50; salary \$800; second year, probationers, 70; missionary collection, \$308.25; salary \$1000. Then he went to Lambertville for a three-year term, and Lambertville was willing to have a new church built.

CHAPTER VIII.

LAMBERTVILLE—1865-1867.

BEFORE entering on the record of work done at Lambertville it will be well to briefly review the two previous sessions of the Conference. The Conference of 1864 was held at Bridgeton and was presided over by Bishop Simpson. A resolution was unanimously passed "to suspend the United States flag over the church during the session of the Conference." S. Y. Monroe, W. E. Perry, C. H. Whitecar and A. K. Street were elected delegates to the General Conference. "J. B. Graw made interesting remarks about preaching to children," to quote from the Minutes, and served on the Committee on Temperance this year for the first time. He was also examiner for the third year's course of study and was a visitor to the Wesleyan Female College. This resolution in the Temperance Committee's report was evidently of his making: "Resolved 5. That we are opposed to the distribution of whiskey rations in the army and navy, believing rum to be the legitimate father of court-martial and ruin." The 29th session (1865) of the Conference was presided over by Bishop Ames, I. D. King succeeding H. B. Beegle as secretary. It was held in Greene Street Church, Trenton. The Newark Conference visited the New Jersey Conference in a body on Friday morning, and were addressed by Bishops Ames and Janes, and by Gov. Parker.



LAMBERTVILLE M. E. CHURCH.
(Built by Dr. J. B. Graw, in 1865.)

The Newark Conference's interest in Pennington Seminary was transferred to the New Jersey Conference at this session. J. B. Graw was chairman of the Committee of Admission on Trial this year, with G. C. Maddock and G. H. Tullis as associates.

The records of the Lambertville Church do not tell when Methodist services were first held in that place. Rev. Geo. Whitefield* preached once at Amwell in 1740, or thereabouts, and afterwards went to New Brunswick, when "he preached to an audience of 7 or 8000 people."—Archives of N. J.

It is said the pastor of New Hope M. E. Church used to cross the Delaware and hold services in Lambertville long before the local society was formed. Eighty or ninety years ago a "quarterly meeting" was held in Hunterdon county, not far from Lambertville. In the spring of 1837 Rev. Mr. Hevener and Rev. James M. Tuttle were appointed to Flemington Circuit. They made bi-weekly visits to Lambertville, preaching at the house of Mrs. Gerhart. Soon after this a class was formed, which made a nucleus for the local church. John Silvers was the first class leader, and he had Newton Bateman as his assistant. In 1839 Lambertville was on the Pennington and Rock Ridge Circuit. The original church

*Rev. George Whitefield, a co-laborer with John Wesley, was born December 16, 1714, and died September 30, 1770. While at Pembroke College Oxford, he became intimate with Charles Wesley and was an enthusiastic member of the club in which the denomination of Methodists took its rise. His preaching was attended by remarkable demonstrations of power. Whitefield, at John Wesley's request, came to America in 1737. He returned home in 1738 and again visited America in 1739. In 1740 he visited the New England states, and it was while en route there from Georgia that he preached at several points in New Jersey, arousing great interest in his preaching and the doctrines taught.

was completed in 1839, and dedicated in 1840 by Rev. Dr. Charles Pitman and Rev. Dr. D. W. Bartine. In 1841 Lambertville was detached from Pennington, but the following year was annexed to Flemington Circuit. Lambertville remained on the Flemington Circuit until 1844, when it was detached and with the church at New Market formed a separate charge. In 1855 the church was remodeled.

Dr. O'Hanlon preceded Dr. Graw as pastor of Lambertville church, he having a glorious revival in 1863, when 263 probationers were brought into the church.

Dr. Graw went to Lambertville in the spring of 1865 and in August of the same year the new church building was begun, and in the summer of 1866 was dedicated by Bishop Simpson. The edifice is fifty-five feet wide and eighty feet deep. The parsonage now in use was completed in 1874.

A. H. Hart, who has been a member of the official board since 1874, was in the church during Dr. Graw's pastorate of three years. Very few of his old associates remain. Among the leaders and attendants in 1865-7 were John Silvers, who was a class leader and member of the Building Committee, Job Silvers, John Sands, Cornelius Arnet, who was a member of the Building Committee, old "Father Bresley," Elias Hoffsinger, Gardner Stockton, another class leader, Mrs. John Silvers, Mrs. Cornelia Arnet, Mrs. Maggie Hunt (nee Thornton), a member of the choir, Mrs. Julia A. Powell (nee Horn), another member of the choir, Alexander Silvers, James Broughton, choir leader, John L. Coryell,

Frank Moore, superintendent of the Sunday school, Wm. Johnson, then superintendent of the Iron Works, but now living in Chicago; John German, Wm. Silvers, Wilbur and Israel Silvers, the former dying at 26 after having entered the ministry; Isaac Clevenger and wife, Julia Silvers, Arthur Green and Mary Ann Green. Dr. Graw performed the marriage ceremony for W. T. Powell and Miss Julia Horn, Rev. John J. Graw also being present and offering prayer on behalf of the young couple.

Dr. Graw had not long been in charge of the church before active operations were begun. Here is a transcript from the trustees' minute book, June 9, 1865: "On motion of Bro. Graw, Resolved, That a committee of five be appointed to solicit subscriptions and procure plans, specifications, etc., relative to commencing work. The following were appointed said committee: J. B. Graw, pastor; Bro. Ham-mell, Theodore Silvers, S. G. Stockton and Stacy Bray." On July 13, 1865, this committee was appointed "to secure proposals for building new church, viz.: William Johnson, Job Silvers, Stacy Sands."

The record for the three years is as follows: 1865, Probationers, 52; Missionary collection, \$92.62; salary, \$1000; Sunday school scholars, 219. 1866, probationers, 106; missions, \$244.49; salary, \$1125; Sunday school scholars, 360. 1867, probationers, 40; missions, \$241.29; salary, \$1250.

Before considering the Conference of 1868, which met in the Lambertville church, we will take a glance at the two preceding sessions. The Conference of 1866 was held in Third Street Church, Camden, and was presided over by Bishop Scott. J. B. Graw

served on the Committee on Education this year and was made a trustee of the Centenary Fund. Peter Provost, George B. Wight and E. C. Hancock were admitted on trial in 1866, and Edmund Hewitt and Ananias Lawrence into full connection. The session of 1867 was held at Keyport with Bishop E. S. Janes in the chair. This year Dr. Graw was elected a manager of the Freedmen's Aid Society, made an examiner of the third year's course of studies and served on the Committee on Education. In making his report Presiding Elder Perry said: "Lambertville has purchased two lots for a new parsonage." The following were admitted into full connection this year: W. W. Moffett, J. F. Heilenman, George Reed, J. B. Westcott, Henry Baker, Jr., and Joshua A. Lippincott. This resolution was introduced by J. B. Graw, and after debate adopted: "Resolved, 1. That as a Conference we recognize the power vested in the bishop to transfer preachers wherever the work demands it. Resolved, 2. That nevertheless we are opposed to all transfers brought about through private arrangements, in which the interests of private parties only are consulted." A resolution was offered by Dr. Winner and Dr. Geo. K. Morris, "authorizing the enlargement of Pennington Seminary, at a cost not to exceed \$40,000, provided that no debt be contracted to exceed \$15,000. Also the erection of an institute in South Jersey at a cost not to exceed \$40,000, with a similar provision." The resolution was adopted. Another resolution on the sudden death of Dr. S. Y. Monroe recalls the mysterious fate of that gifted and holy man of God.

The 32d session of the Conference was held in Dr. Graw's church at Lambertville, beginning March 18, 1868, and presided over by Bishop Scott. E. H. Stokes, Isaac Winner, Samuel Vansant, F. A. Morrell and J. S. Heisler were elected delegates to the General Conference. "J. B. Graw, G. R. Snyder and J. C. Summerill were appointed a committee to nominate twice the number of persons to be elected as trustees of different Conference Boards, officers and managers of the different societies, and stewards of the Conference." This resolution introduced by J. B. Graw and C. E. Hill sounds very strange in these days: "Resolved, That we tender our sincere thanks to the Belvidere and Delaware, Camden and Amboy, and Trenton and Philadelphia Railroad Companies for their kindness in returning our ministers and people to their homes free of charge."

At this session of the Conference J. B. Graw was sent to Centenary Church, Long Branch. Dr. E. H. Stokes was presiding elder of the New Brunswick District in 1868, and Ocean Grove was then in its infancy. Dr. O. H. Tiffany was at St. James, New Brunswick; Dr. J. A. Lippincott was a professor in the State Normal School, Henry Baker, Jr., was at Freehold, Dr. Whitecar was at Third Street, Camden, and Wm. V. Kelly was at Centenary Church, Camden. In 1868 there were reported for the Conference: Total membership, 25,171; probationers, 5101; value of church property, \$1,220,380; salaries paid, \$103,615; missionary collection, \$15,832.

CHAPTER IX.

LONG BRANCH—1868-1870.

R. M. STRATTON preceded Dr. Graw in the pastorate at Centenary Church, Long Branch. The membership in 1867 was 509, with 62 probationers, and \$200 raised for missions. Geo. H. Neal was at First Church, which then paid a salary of \$1000, although the estimate was only \$800. Centenary Church's estimate on salary was \$800; receipts \$900.

Long Branch in those days was not nearly so populous as it is now, but it was even then famous as a summer resort. Gen. Grant spent his summers there, and his presence naturally drew a great many noted politicians and business men of national reputation. The general was quite regular in church attendance, and the stewards in counting up the receipts after service always found a tightly rolled-up bill of generous size in the basket, as a token of his presence and interest.

Dr. T. G. Chattle was one of the leading men in the church during Dr. Graw's pastorate of three years, and a most indefatigable worker he was, too. He has since passed to his reward, but not until he had made a lasting impression for good on the church and community. Thomas W. Cooper was also an active worker then, and still does yeoman service for his church, but as a member of Simpson. Capt. H. B. Sherman and Rev. J. J. Garrabrant are still living, in



CENTENARY CHURCH, LONG BRANCH.
(The third church built by Dr. J. B. Graw.)

the enjoyment of good health, and are active in church work. Mr. Garrabrant bought a buggy of Dr. Graw when he left Long Branch in the spring of 1871, and the carriage is still in existence and in fair condition. Whether the long life of the buggy may be attributed to the excellence of its construction, or the assiduous care given it by Mr. Garrabrant, who cherishes it as a keepsake, is an open question.

The engraving of Centenary Church which is given herewith, is true to life and shows the appearance of the church in the days when Dr. Graw was its pastor. The former parsonage, now occupied by a private family, has changed very little. Centenary Church was destroyed by fire during Dr. Westwood's pastorate.

The First Church and Centenary were the only Methodist churches at Long Branch in 1868. The old church was built in 1848, and was on the opposite side of the street from where the present church now stands. In 1865, during the pastorate of R. M. Stratton, the new church was projected. Ground was purchased at a cost of \$1150, and \$7000 were raised on subscription. September 14th ground was broken, and the cornerstone was laid May, 1866. The lecture room was completed in the fall and dedicated October 14, 1867. The progress of the work had been slow and trying owing to unavoidable causes.

When J. B. Graw went to Long Branch he found affairs in an unsatisfactory condition. An unfinished edifice, whose plans called for about \$25,000 more than were available from pledges or funds in hand, was what confronted the pastor, who had just come from Lambertville, where he had built his second

church. It would have been more desirable to have gone to a charge where nothing in the building line had been undertaken, for momentum once lost is hard to regain.

The new pastor lost no time in getting down to hard work. On April 17, 1868, he issued a call for a meeting at the church, "To consider the finances; the propriety of immediately completing the church, and the best means of accomplishing the work." Inside of four months, such was the speed with which the work was pushed, the church was ready for dedication. On August 6, 1868, the Long Branch News, Capt. James B. Morris, editor, contained the following item: "The Centenary M. E. Church is rapidly approaching completion. The entire cost of church and furniture will approximate \$32,000. The church will comfortably seat 800 persons."

The completed church was dedicated Sunday, August 9, 1868, Bishop Janes preaching in the morning and Bishop Simpson in the evening. The church was crowded, and needed to be, for \$15,000 were to be raised that day! After the trustees' statement had been read it took just thirty minutes to raise \$12,000. In the congregation were A. J. Drexel, the Philadelphia banker; Geo. W. Childs, editor of the Public Ledger, Philadelphia; A. V. Stout, president of the Shoe and Leather Bank, New York City, and many other men of large wealth. The liberal contributions of these men were of great assistance to the heroic church, which was engaged in an effort that taxed its powers to the limit. The remaining \$3000 were raised in the afternoon and evening. Addresses dur-

ing the day were made by Rev. R. M. Stratton, Presiding Elder E. H. Stokes, and others. The local paper, in an extended report of the occasion, said: "Too much can scarcely be said in praise of the present energetic and sensible pastor, Rev. J. B. Graw. His labors have been untiring, but have now been crowned with complete success."

Although absorbed in the work of his own pastorate he found time to assist in outside church work, and in temperance efforts connected with the Order of Good Templars, which was at that period rapidly growing in influence and numbers.

On April 24, 1869, he assisted in laying the cornerstone of Asbury M. E. Church, Atlanticville. The ritual was read by Presiding Elder Stokes, and an interesting address was made by Rev. Dr. Butler, secretary of the American and Foreign Christian Union, who said "That he and two other missionaries had the pleasure of preparing what is supposed to be the highest place of Methodist worship in the world. It is situated 7400 feet above the level of the sea at a place called Nynee Tal, on the Himalaya Mountains, while thousands of Sepoys were thirsting for their blood at the base of the mountains." After addresses by C. E. Hill and Wm. T. Abbott, J. B. Graw undertook to raise \$5000, and succeeded in securing about \$3500 in cash and pledges, after which the cornerstone was laid. The dedication of this church took place Sunday afternoon, August 9, 1869, Bishop Simpson preaching the sermon. Rev. Dr. Butler, Presiding Elder Stokes, C. E. Hill, B. F. Myers (of California), J. B. Graw, Dr. J. P. Newman, and S. F. Wheeler were present and assisted in the services.

The church and furniture cost \$5400, and the \$1900 remaining unprovided for was secured by cash and pledges.

Bishop Simpson was a frequent visitor to Long Branch, and was often called on by the pastor to preach. At one time he had Gen. Grant, Mrs. Grant, Ulysses Grant, Jr., ex-Secretary Borie and Geo. W. Childs in his audience. In describing this sermon the Long Branch News said: "Bishop Simpson's sermon was literally a baptism of fire. The bold and beautiful imagery of the speaker brought tears to the eyes of his hearers and started emotions of quiet joy in many hearts."

The Order of Good Templars was enjoying a boom and new lodges were being organized everywhere. The News of March 11, 1869, said: "Deputy G. W. C. T. J. B. Graw instituted Siloam Lodge, No. 51, I. O. G. T., at Mechanicsville, on Saturday night, March 5. Delegations were present from Eatontown, Long Branch Village, East Long Branch and Atlanticville. The lodge commences its career with about 50 members. C. V. Golden is W. C. T. and Rev. S. F. Wheeler, lodge deputy." Again on May 24, he lectured at Squan Village and instituted Sea Isle Lodge No. 67, I. O. G. T., with 28 charter members and E. C. Errickson as W. C. T.

The temperance hall dedication ceremonies on June 18, 1869, were conducted by J. B. Graw, Deputy G. W. C. T., and were attended by a very large audience. Piqua Lodge, under the direction of Dr. T. G. Chattle, was organized in 1868 with 16 members, and had increased its membership during the year to about 200. Piqua had its headquarters in the

new hall. There were nine lodges and 1000 members in Monmouth county in 1869. A festival for the benefit of the lodge July 5, 1869, netted \$246.

Rev. John Simpson, of Island Heights, prepared the following sketch of the Order of Good Templars for publication in this volume:

In 1866 The Right Worthy Grand Templar appointed I. Newton Pierce, of Philadelphia, as Deputy to establish the order in New Jersey. He succeeded in organizing ten subordinate lodges, the requisite number for the formation of a State Grand Lodge, and in June, 1867, representatives from the ten subordinate lodges met in Vineland to organize the Grand Lodge of New Jersey. I. Newton Pierce occupied the chair, Rev. John Simpson acted as Grand Worthy Secretary, N. P. Potter acted as Grand Chaplain, and Lucy A. Potter as Grand Worthy Vice-Templar. These officers, who had received the Grand Lodge decree in other states, then conferred the Grand Lodge decree upon the other representatives, among whom was Rev. Jacob B. Graw, who represented Lodge No. 3, of Lambertville. In the election of permanent officers, Arthur J. Gould, of Vineland, was elected as Grand Worthy Chief Templar; Rev. John Simpson, of Elwood, Grand Worthy Secretary; Harman Yerkes, of Bordentown, Grand Worthy Treasurer; Rev. J. B. Graw, of Lambertville, Grand Worthy Counsellor, and Sallie A. Stetser, of Camden, Grand Worthy Vice-Templar.

The order had a moderate growth during the year, and the second annual met in Camden, at which time Rev. J. B. Graw was continued as Grand Worthy

Counsellor, and Nathan P. Potter was elected Grand Worthy Chief Templar. The following year, 1869, Dr. Graw was elected Grand Worthy Chief Templar, who, with Rev. John Simpson, Grand Worthy Secretary, at once made arrangements to push the extension of the order into new territory, and Dr. Graw put his usual vim and snap into the work, with remarkable success. He was re-elected for the three or four succeeding years and left the position with considerably over one hundred lodges in existence, having increased from about thirty when he first took the office. He continued a potent factor in Grand Lodge work for a number of years and largely shaped its work and success.

* * *

An amusing incident occurred during Dr. Graw's pastorate at Long Branch. While he was at Conference his pulpit was to be filled on Sunday by a young man, whose experience on the preaching line was limited. After floundering around for awhile and noticing the smiles of unsympathetic auditors, he said: "If you think it is an easy thing to preach come up here in the pulpit and try it yourself, for I'm going to quit." And quit he did immediately, taking a seat with the audience.

Among those who were connected with Centenary Church during J. B. Graw's pastorate were the following: Capt. H. B. Sherman and wife, Matthias Woolley, James Cloughley, James H. Joline, Tucker Woolley, Moses Hampton, Rev. J. J. Garrabrant (local preacher), Tucker C. Edwards, cousin of Lewis Edwards; William R. Maps, father-in-law of Dr. Thomas O'Hanlon; George Cade, Samuel W. War-

dell, Hugh M. Jeffrey, Jacob Stultz, John Slocum, James Slocum, Robert Emery, James Lane, James M. Hopper, James T. Jones, George Slocum, Henry Stiles (exhorter), R. B. Shelly, J. W. Lane, James S. Potter, Stewart Cook, Benjamin Conk, Capt. Charles H. Valentine, John Hennessy, John S. West, William H. Warner, Wm. B. Lippincott, Revo Joline, J. H. Wells (now a member of Simpson Church), Garrett Hennessy, Benjamin Potter, Henry Hulick, Daniel VanBrunt, Charles H. Howland, Rev. James Teed, Samuel Hendrickson, Charles P. Huff, formerly a class leader (now connected with Simpson), Mrs. Timbrook Morris, Miss H. M. Maps and Margaret Emery.

The first year was marked by a sweeping revival that brought 290 probationers into the church. In 1869 there were 50 more additions, and in 1870 there were 26, making a total of 366 for the three years. The salary was \$1400 the first year, and \$1500 the second and third years.

During the last year of Dr. Graw's pastorate at Long Branch one of the most distressing incidents of his entire life occurred, and plunged the church and community into deep mourning. An excursion of the Sunday schools of Long Branch, Eatontown, Mechanicsville and Atlanticville was taken to Toms River on Thursday, September 8, 1870, and it was a joyous, romping throng that debarked at the destination. Accompanied by a band the excursionists marched across the 60-foot bridge that spanned the narrow but fast-running stream. For some reason or other the band stopped after it crossed the bridge, and soon the narrow passageway was jammed

with eager excursionists, pushing and jostling each other in the effort to go forward. Suddenly there was a fearful crash, and the bridge gave way, throwing scores of men, women and children into the water beneath. The scene that followed beggars description. The falling timbers and planks made the work of rescue doubly difficult, and it is marvelous that only eight lives were lost. Capt. John Grant, of Toms River, rescued five excursionists, and many other townspeople assisted in the work. The Toms River Courier of September 14, 1870, says: "The Rev. J. B. Graw, pastor of Centenary Church, who was with his flock, stripped off his coat, jumped into the water and brought several ashore."

All of the eight who were drowned were residents of Long Branch. A pathetic incident in connection with this affair created widespread sympathy. Peter Howland, while bringing Mary E. Styles to the shore was caught by a drowning woman and all three lost their lives. Mr. Howland and Miss Styles were to have been married shortly. A few days later they were buried in the same grave, the young woman being laid out in her wedding gown. The names of the drowned, together with their ages, are here given: Mrs. Sidney Throckmorton, aged 50; Peter Howland, 25; Mary E. Styles, 18; Maria Martin, 25; Helen Lane, 15; Ella Maple, 15; James Martin, 15; Alfaretta Martin, 16. A delegation from Toms River, including Rev. H. G. Williams, J. T. H. Wait, George W. Cowperthwaite and George M. Joy, editor of the Courier, attended the funeral service at Centenary Church, bearing with them resolutions of condolence from their townspeople. Addresses were made by

Rev. Mr. Morrell and Dr. Graw, the latter declaring the Toms River people had done all in the power of human beings to save life and render assistance to those in need. This sad affair has not even to this late day passed out of the sorrowful remembrance of the people.

Dr. Graw was now to leave the pastorate and enter the wider and more responsible sphere of presiding elder. He had been in the Conference sixteen years when he finished his term of three years at Long Branch, and was in his 38th year. A. E. Ballard was then presiding elder on the New Brunswick District and in his 50th year. Samuel Vansant was on the Trenton District and in his 48th year. Elwood H. Stokes was on the Camden District and in his 54th year. W. E. Perry was on the Bridgeton District and was also 54 years of age.

CHAPTER X.

PRESIDING ELDER BURLINGTON DISTRICT—1871-1874.

THE Burlington District contained parts of what is now Trenton and Camden Districts in 1870. Haddonfield, Atlantic City, Bargaintown, Mays Landing and Berlin were then on this District, which embraced 33 charges. W. E. Boyle was at Broad Street, Burlington, on his second year; S. Wesley Lake was at Vincenttown; Dr. Whitecar was at Beverly, Edmund Hewitt was at Haddonfield, James H. Payran was at Tuckerton, S. F. Wheeler, Dr. Graw's former associate in ministerial labors at Long Branch, was at Absecon.

The family removed to Mount Holly in the spring of 1871, and rented a house on Pine street. C. E. Hill, his former colleague at Salem in 1863, was stationed at Mount Holly. Some of the men who were active in church work then have since risen to positions of honor and trust. Charles E. Hendrickson, the Sunday school superintendent, was a rising young lawyer then. He is now a justice of the Supreme Court. Thomas J. Alcott, a Sunday school teacher then, has gained distinction as a manufacturer of turbine water wheels, and is now serving his second term as United States Marshal. Congressman Samuel Dobbins was also an influential official man in those days, and gave one of his sons (Geo. L. Dobbins) to the ministry, and another (John H. Dobbins) has for years been an active member of the

local church. Rev. J. L. Sooy was a Mount Holly boy who has made his mark as a pulpit orator and pastor. Other well-known members then were John D. Mason, Antis Shinn, Chas. Raynor (now of Vincenttown), Joseph Atkinson, Chas. R. Gaunt, Rev. Joseph Taylor (local elder), John Evans, Ellsworth Holeman, Hannah Heisler (sister of Rev. John S. Heisler) and Mrs. Amanda Boyce (nee Bullock).

It is not generally known how near Mount Holly came to having two Methodist churches during Dr. Graw's presiding eldership on this District. A legacy of a few hundred dollars had been left by a brother with the stipulation that it should form the nucleus of a fund to build a second Methodist church. The plan was favored by many, and so a committee was named to select a suitable lot on which to build. The only one available was a lot opposite the residence of Admiral John J. Reed. A price was set and terms accepted. Up to this point the presiding elder had opposed the undertaking, but without success. He now insisted a warranty deed be given and this, it seems, could not be done for some reason or other. This blocked further progress and the affair gradually simmered down. The legacy was lost to the church, of course, but a great deal of future trouble and expense was thereby saved.

Dr. Graw followed Samuel Vansant on the Burlington District, the latter becoming presiding elder of the Trenton District. Mr. Vansant made a model presiding elder, acceptably serving the New Brunswick, Burlington and Trenton Districts.

The presiding elder's report at the Conference of 1871 was very encouraging. Large revivals at Vin-

centown (S. W. Lake, pastor), Port Republic (W. F. Randolph, pastor) and Absecon (S. F. Wheeler, pastor) had swelled the list of probationers on the District to 1174, these three charges furnishing 385 of the number. For missions, \$3165 had been raised on the District; Conference claimants, \$972.45; church extension, \$297.50. At the Conference of 1872 Dr. Graw made his first report as presiding elder, from which we glean the following: Probationers, 864; missions, \$3706; Conference claimants, \$1089.60; church extension, \$1083.29.

The session of Conference in 1871 was held in the Broadway Church, Salem, March 15, and was presided over by Bishop E. S. Janes. At this session Prof. Willson and Charles K. Landis addressed the Conference in the interests of the Vineland Seminary. A memorial from the citizens of Vineland was read by Prof. Willson and referred to the Committee on Education, of which Dr. Graw was a member. Permission was granted the Bricksburg church "to solicit aid in their embarrassment." Bricksburg (now Lakewood) has had a wonderful transformation since then, for in 1870 it was as poor as the traditional church mouse. On Monday (the day of adjournment), a subscription was taken for Vineland Seminary, and pledges received to the amount of \$5760, of which the ministers subscribed \$5225. The balance needed to make up the desired \$10,000 was to be apportioned to the districts by the presiding elders, "they adopting such measures as may be deemed expedient to raise the required amount."

July 4, 1871, the cornerstone of the Port Republic church was laid, and the basement was formally ded-

icated July 11, 1872, the presiding elder, Dr. J. B. Graw, and Samuel Vansant officiating. The audience room was dedicated by Bishop Matthew Simpson in May, 1873. He was assisted in the services of the day by Rev. J. W. Jackson, of Philadelphia, Dr. J. B. Graw, Rev. W. W. Randolph and the pastor, Rev. John J. Graw, the presiding elder's brother. The Port Republic church is one of the oldest in the state, there being accounts of Methodist meetings in that locality dating back as far as 1796.

When in 1872 J. B. Graw was first elected delegate to the General Conference he was 39 years of age, and what is quite as remarkable came very near to leading his delegation. The vote for General Conference delegates at the session of 1872 was as follows: First ballot—I. D. King, 108; J. B. Graw, 104; second ballot—C. E. Hill, 94; third ballot—J. B. Dobbins, 88; A. E. Ballard, 86.

The Conference of 1872 was presided over by Bishop E. R. Ames. Dr. King was serving his eighth term as secretary and was soon to be succeeded in the office by Dr. G. B. Wight, whose tenure (nineteen years) has never been equaled. The Vineland Seminary question caused a great deal of discussion at this session of the Conference, the debate ultimating in the passage of a resolution offered by Dr. Thomas O'Hanlon. The committee on missions, of which Dr. Graw was secretary, reported in favor of Conference appropriations aggregating \$2,200.00, the Trenton mission receiving the largest donation (\$200).

There had been a considerable increase during the decade in the salaries paid pastors and presiding

elders. The presiding elders now received salaries of \$1800 on all the districts. State Street, Trenton, paid then as now, the highest salary, W. H. Pearne receiving \$1800 in 1871. Greene Street paid \$1400; Trinity, \$1600; Central, \$1500. In the intervening period Greene Street has taken first rank, Central has about held its own, and Trinity lost somewhat, although it is now on the up-grade. Centenary, Long Branch, was the highest salaried church on the New Brunswick District, paying \$1500. Mount Holly paid \$1300 and ranked all the other churches on the Burlington District, so far as salary was concerned. In fact it was number one in other important particulars, notably the missionary collection, which was \$714. This was the largest contribution given by any church in the Conference that year.

John S. Heisler was at Third Street, Camden, and in receipt of a salary of \$1500. D. H. Schock was at Centenary, Camden, and received \$1560. These were the high salaried churches on the Camden District. Two churches on the Bridgeton District paid salaries of \$1500, Broadway, Salem, Dr. G. K. Morris, and First Church, Millville, H. M. Brown, pastor.

It was at this session of Conference that official mention was first made of the New Jersey State Temperance Alliance, which subsequently was to largely enter into the activities of the temperance workers.

The General Conference of 1872 met in Brooklyn, May 1 to June 4, and the New Jersey Conference was represented by the following delegation: I. D. King, J. B. Graw, C. E. Hill, J. B. Dobbins, A. E. Ballard. Only two of the delegation (C. E. Hill and A. E. Ballard) are now living.

CHAPTER XI.

GENERAL CONFERENCE OF 1872—By REV. A. E. BALLARD, D.D.*

DR. GRAW made the first of an uninterrupted series of memberships in the General Conferences of the Methodist Episcopal Church in the session held in Brooklyn in 1872, with Rev. I. D. King as chairman of the delegation.

He was its youngest member, but early in the session evinced so decided an ability for General Conference work, both in the broadness of conception and the modes of execution, as to place him early in the front of the positions naturally inhering in the delegation from the New Jersey Conference. His appearance while sprightly was grave, and added to the precedence naturally accorded to his talent.

In the varied and complicated matters which came before the delegations affiliating with our own on important subjects, he was soon looked upon as a leader whose capabilities of adjustments were so far be-

*Rev. A. E. Ballard, D.D., was born in Bloomfield, N. J., December 25, 1820; converted in Franklin Street Church, Newark, Rev. D. W. Bartine, pastor, in 1840; licensed to preach at Parsippany in 1843; admitted to the Conference at Mount Holly in 1844. Bergen (a part of Jersey City) was his first charge. He became identified with Ocean Grove in 1870 and Pitman Grove in 1871, and has been vice-president of the former association and president of the latter for many years. He did much to build up temperance sentiment throughout the state while vice-president of the State Temperance Alliance. He has served some of the largest churches in the Conference, been presiding elder of the Bridgeton District (1867-70) and New Brunswick District (1871-74), and was a delegate to the General Conference of 1872.

yond the rest that their management was naturally accorded to him. Especially was this true in the election of editor of the Christian Advocate. The frank, stalwart, vigorous Dr. Curry was then in its chair, and a candidate for re-election. The outspokenness of his editorials and the fearlessness of their expression, whether they regarded men or measures, had called down upon him a more than usual amount of opposition. There was a large contingent determined upon his ousting who allowed themselves no rest in their efforts to accomplish it. But these qualities and facts which they condemned made him popular with New Jersey. The boldness of the utterances and the vigor of their expression were counted in his favor here, and the delegation was made solid for him, as were also the affiliated delegations. In the earlier days of the session many were pleased with Dr. Curry, but for some special reasons would like to vote for some candidate for whom there was no possibility of election in order that his name might be brought forward and continued there in the possible contingency of an impossibility of election in the case of the more popular candidates, when they might be a "compromise" and step into the vacant chair. Among these was Rev. Dr. I. T. Crane, whose ability was unquestioned, but whose election was not probable. In the final settlement of the position of the delegation they all fell in line with the abandonment of their personal favorites, and acceptance of Dr. Crane for the first vote and afterward for Dr. Curry. In the manipulation of the varied adjustments necessary for this, Dr. Graw displayed a power of combination which in all his future as General Conference



MRS. ISABELLA S. GRAW.

member, presiding elder, trustee of Conference properties or pastor, made him so eminently successful in all these relations to the church.

As a speaker in the general committee he had the wisdom never to say anything until he knew it was the right thing to be said—and said at that particular time, and said in the tersest language, and exactest logic. This he quickly perceived and was consequently listened to with special attention whenever he spoke either in favor or in opposition to a measure.

Among the other matters of importance which came before that body in which Dr. Graw took a peculiar interest, was the election of Rev. I. W. Wiley to the episcopate, in which the New Jersey contingent took a lively and specially animated interest. Dr. Wiley was a member of the Newark Conference, which still considered itself practically a part of New Jersey, and Dr. Wiley was the unquestioned choice of the Newark brethren. The New Jersey Methodists claimed him for their own in virtue of his aforetime presidency of Pennington Seminary, in which capacity he had been so completely successful, and in which Dr. Graw was deeply interested. The great abilities of Dr. Wiley naturally secured the general sentiment of appropriateness for the place, and there was little expectation of any opposition. His editorship of the Ladies' Periodical in the west in its midway place between the elegancies of Methodist literature in the present and severe plainness in the past, had been remarkably felicitous and ensured him the appreciation of that section. His sacrifice of a magnificent future in this country in his profession of medicine, together with the broad foundations which that sacrifice had

given to the missionary work in China, entitled him to a large recognition from the class of minds that were planning grandly the Methodistic future in the countries of the eastern hemisphere. There did not seem any question as to his election on the first ballot. But when that ballot was counted, although he made an excellent showing he was not elected. There were no influences at work positively against him, but there were other favorites of sections who were holding them in fellowship with the favorites of other sections, in the hope that in some special turn of the wheel the coveted office would come to them. Among the specialties on this line was the case of Dr. Jesse T. Peck, who had not so far forged greatly to the front, but who had made a speech in favor of some favorite position of the colored delegates in language of such passionate appeal that, while there seemed but little likelihood of eventual success, these colored delegates were pathetically desirous of his election. Besides this, no episcopal candidate was exactly willing to live on the California coast, and Dr. Peck expressed his willingness to reside there. Dr. Graw, in his ardent sympathy with the advancing issues of the emancipated race, a sympathy he had earned in taking his place in the "battle cry of freedom," believed warmly in the election of a man pledged to their interests. His ready mind was quick to grasp the situation and see that if he could isolate Drs. Wiley and Peck from the entanglements and make them one, success was in sight. He arranged a union of sentiment in the New Jersey and Newark delegations, and with them in front of the movement, with others. He became the intermediary between these and those

who were supporters of Dr. Peck. He did not commit the blunder of bringing both before the Conference for a decisive battle at one time. The first effort was to be made for Dr. Wiley, with an open pledge that if the others came out and elected him it would be clear proof that they were able to elect whom they pleased, and they would afterwards elect Dr. Peck. If all who so agreed so voted the election of Dr. Wiley was certain. If any failed Dr. Peck was also foredoomed to failure. Like a practiced general he held each division to its work in the contest. Dr. Wiley was elected and the success of Dr. Peck followed as a matter of course.

In the other work of the Conference he took a full part and was a safe adviser. In the committee on the Book Concern whose business was to investigate charges of gross carelessness made by Dr. Lanahan against the agents in charge, in which the writer served, Dr. Graw took a large interest, and gave good practical advice. In all the toil of those eventful weeks he faithfully discharged the duties of his position and so educated himself in General Conference work that he naturally became in almost every General Conference which followed the trusted leader of his delegation.

CHAPTER XII.

TRIP TO ENGLAND—GOOD TEMPLAR WORK.

THE Conference of 1873 was held in Trinity Church, Bridgeton, March 13. This was the last session of the New Jersey Conference presided over by Bishop Scott, and it was Dr. King's last year as secretary of the Conference, he having held that responsible office for nine consecutive years. Failing health caused Dr. King's retirement from active work at this session of the Conference.

The Vineland Seminary question was again up for consideration, and the statement was made: That the total expenditures to date had been \$27,000; actual existing debt, \$16,200. The presiding elders were requested to apportion the amounts needed to the various charges, and Dr. G. F. Brown was made "Financial Counselor of the Vineland Seminary."

The minutes of 1873 contain the obituary of Rev. Ruliff V. Lawrence, one of the most successful soul-winners the world has known. Mr. Lawrence was converted under the preaching of Rev. Wm. C. Stockton, at Farmingdale in 1852, and shortly afterwards entered the ministry. After a brief but effective ministry, he passed to his reward July 1, 1872.

The Conference of 1874 was held in Third Street Church, Camden, Bishop Ames presiding. This was the last time the bishop was to preside over the New Jersey Conference. George B. Wight was first elected secretary of the Conference at this session,

and was continuously re-elected until 1892. J. H. Payran, the present secretary, was one of his assistants in 1874.

In 1875 the Conference was held in Pitman Church, New Brunswick, Bishop Simpson presiding. The death of Dr. I. D. King, which occurred July 28, 1874, was reported at this session of the Conference.

During the preceding sessions of the Conference a great deal of attention had been paid to the temperance question, and committees had been appointed from time to time to wait on the legislature in advocacy of measures then pending. It was voted to send five delegates to represent the Conference at the National Temperance Convention, to be held in Cleveland, Ohio, June, 1875, and these were selected: G. R. Snyder, J. H. Payran, Thos. Sovereign, W. W. Christine and G. K. Morris. Milton Relyea was transferred from the New Jersey Conference to the Newark Conference, at this session, and W. C. Stockton was appointed "Conference missionary." The Vineland Seminary was dropped at the Conference of 1875, and this left preachers and people free to devote their energies to the advancement of Pennington Seminary.

The report of the Committee on Temperance this year declares that "The use of, and traffic in, intoxicating beverages is an evil of such magnitude as to call for the most persistent opposition of all Christians and philanthropists," and "That as a Conference we will continue to preach, pray and vote against this iniquity."

At this session of the Conference Dr. Graw con-

cluded his labors as presiding elder of the Burlington District, and was appointed to the New Brunswick District. Dr. O'Hanlon was on the Trenton District then, S. E. Post on the Burlington District, Dr. Whitecar on the Camden District, and Dr. Heisler on the Bridgeton District.

Before considering Dr. Graw's labor as presiding elder of the New Brunswick District a brief summary of his temperance work while residing at Mount Holly will be in order. In 1873 the New Jersey Good Templar was printed at Vineland, and edited by N. P. Potter, Dr. Graw being assistant editor and business manager. The Order of Good Templars was then in a flourishing condition, having lodges in many towns and cities throughout the state. In the issue of the New Jersey Good Templar of February 20, 1873, there appears a State Lodge Directory, giving the names and addresses of 177 lodges, the highest number attached to the title of a lodge being 227. The state officers were then as follows. G. W. C. T., Rev. Geo. K. Morris, Salem; G. W. C., Barton Lowe, Camden; G. W. V. T., Emily J. Cressy, Greenville; G. W. S., John Simpson, Pitman Grove; G. W. A. S., George S. Courter, Jamesburg; G. W. T., Jas. Stevenson, Jersey City; G. W. Chap., Rev. B. S. Everett, Jamesburg; G. W. M., Wm. Johnson, Lambertville; G. W. D. M., Mary A. Earling, Crosswicks; G. Guard, Charlotte M. Wait, Jersey City; G. Sent., Henry Zwahlen, Jersey City; G. Mess., J. Harned Morris, Camden; P. G. W. C. T., Rev. J. B. Graw, Mount Holly.

Dr. Graw, Rev. R. B. Yard and Barton Lowe were elected representatives from New Jersey to attend

the R. W. G. L. at the session to be held in London, Eng., in July, 1873. Dr. George K. Morris, who was then G. W. C. T., also attended this session of the R. W. G. L. and contributes the following article descriptive of the trip:

THE TRIP TO ENGLAND—By REV. GEO. K. MORRIS, D.D., L.L.D.

Dr. J. B. Graw was one of the party of Good Templars who sailed by Steamer Virginia, State Line, June 25, 1873, for Glasgow. At the Madison, Wisconsin, meeting of the World's Grand Lodge of Good Templars, held May, 1872, Jos. Malins, G. W. C. of the British Lodge, had presented a cordial invitation from our earnest brethren across the Atlantic to hold the next Annual Meeting in London. There was strong opposition to the proposed visit. The New Jersey members, of whom Dr. Graw was one, favored the acceptance of the invitation. After much discussion it was voted to meet in London. Many desired to secure the opportunity to go by being elected a representative. The organization was very strong at that time and paid the expenses of its representatives to the annual meeting of the national body. At the following meeting of the New Jersey Grand Lodge, Dr. Graw was easily elected as one of the representatives. He was very popular with the members and was rapidly coming to the front as a leader among them. The body had been managed and in a way controlled by others, some of whom were naturally disposed to prevent the rise of their powerful rival. Some combinations were the result, but the doctor soon became the recognized head of what was at that time a powerful organization.

At this meeting the writer was elected the G. W. C. T. or official head of the organization for the state and decided in that capacity to attend the international assemblage the next year in London in response to an urgent personal invitation from the English brethren.

The good steamer Virginia, then new, commanded by Captain Sadler, sailed from Brooklyn at about six in the evening of a beautiful day. It may be mentioned as a matter of interest that the steamer on which our party sailed was afterward lost at sea, and, also, that Captain Sadler when in command of a larger vessel had the misfortune to run her on the rocks. He saw all others saved, but refused to leave his ship, and went down with her, tolling his own funeral knell, till the waters closed over him.

Nearly all the American and Canadian representatives were of the party that sailed by the Virginia, and there were many men and women of note among them. Dr. Graw was one of the younger leaders in the temperance reform, but it could already be seen that he possessed those qualities which later made him remarkable as a leader in the great church in whose service he spent his life.

During the voyage he did not obtrude himself in any way upon the notice of strangers, but his friends discerned that he was closely observing his traveling companions, and was busy in forming plans for the great work to be done at London.

We reached Glasgow at 11 A. M., July 7. Our arrival was expected and a vast crowd had assembled at the dock to greet the visitors. Our British cousins never do anything by halves. Some, impatient of

delay, had walked a long way down the Clyde to meet the steamer. It was interesting to see them running to keep pace with the ship as it drew near the dock. A large committee of gentlemen had been provided to receive the Americans. Carriages were awaiting us. One member of the committee was put into each carriage to explain the points of interest. There was a great meeting at night, where speeches of welcome were made with a sincerity and warmth most enjoyable.

The Committee of Arrangements had divided the Americans into groups of six or eight and arranged meetings to be addressed by them in a number of towns in Scotland and England on the way to London. Dr. Graw was assigned to speak at the meetings to be held Friday, July 11th at Kilmarnock, and those at Galashiels on Saturday and Sunday, 12th and 13th July. The international body held its meetings in the Royal Amphitheatre, Hollow, London, commencing July 22d. The meetings were of the greatest interest, and at some of them the excitement ran very high. While Dr. Graw comported himself with modest dignity, he made himself felt in the doings of the body, and was one of the few whose genius for managing a deliberative body made their power felt.

This experience was of great value to Dr. Graw. He was a keen student of men, and as he met strong men in the fierce conflicts that are sure to rise in all great assemblages he got an insight into character that helped him ever after as a leader in his beloved church. As he measured his own hitherto scarcely awakened powers on the broader arena of an inter-

national gathering he became aware of himself. Hence his natural tendency to hesitate in aggressive action was modified by a growing confidence in himself which in after years, in more than one emergency, stood him in good stead. There can be no doubt that his subsequent rise to eminence was in a large measure due to the development resulting from this visit to the world's metropolis.

* * *


When Dr. Graw finished one of his terms as G. W. C. T. he was presented with a handsome gold watch, bearing this inscription:

“Presented to Rev. J. B. Graw, D.D., by the Grand Lodge of New Jersey, I. O. G. T., October 15, 1874.”

The doctor carried this watch until 1880, when, on the completion of his pastorate at Third Street Church, Camden, he was presented with a gold watch by that church which he carried to the end of life.

CHAPTER XIII.

NEW BRUNSWICK DISTRICT—1875-1877.

 N assuming the presiding eldership of the New Brunswick District, Dr. Graw moved to Toms River and rented a house on Washington street. The same year Geo. H. Neal became pastor of the Toms River church. At that time the pews were rented, the rentals for the current year aggregating over \$900.

George M. Joy was then editor of the Toms River Courier and his paper was very friendly to the Methodists. From time to time local correspondence was published that showed Dr. Graw was as active in his district work as ever. On many occasions he gave his lecture, "Rambles in the British Isles," for the benefit of local churches, freely donating the proceeds to aid in their work. The Bayville correspondent had this in the issue of September 16, 1875: "Dr. Graw preached for the first time in Dover Chapel, Sunday. Few people knew of his coming or else the chapel would have been crammed from basement to dome. We hope he will favor us again, for our people are anxious to hear him."

The Courier paid its respects to a temperance gathering at Trenton, September 30, 1875, as follows: "A temperance convention was held at Trenton on Wednesday of last week under the auspices of Jerusalem Freeze, in the interests of the Democratic par-

ty, judging from the tenor of the resolutions that were passed. Nearly 50 persons were present."

On October 21, 1875, the announcement was made that "Dr. J. B. Graw had again been elected to the office of G. W. C. T. of the Grand Lodge of N. J." In December Dr. Graw lectured at Cassville for the benefit of the Sunday school, the proceeds being used to purchase Christmas gifts and candies for the children. The Forked River correspondent wrote February 27, 1876: "Dr. Graw preached on Sabbath A. M., from Hab. 12:1. Seldom has it been our lot to hear a more spiritual discourse and one more calculated to establish the listeners in the fullness of the Christian faith."

During the first year of his presiding eldership Dr. Graw lectured for Thomas S. Wilson at Farmingdale, and for Ezra B. Lake at Bricksburg (now Lakewood). In the seventies Bricksburg was in a deplorable financial condition, but Ezra Lake was the man for an emergency which called for the exercise of faith and the hardest kind of toil. On August 8, 1875, the church at Bricksburg was dedicated, Revs. J. Lavelle, J. E. Lake and Dr. Graw participating in the services. Over \$2000 were raised in cash and pledges, sufficient to cover the entire debt.

Editor Joy relished the good things of life, and when Dr. Graw sent him some fine specimens of peaches from his farm, he hastened to return thanks in the editorial columns.

The Baptist Sea Side Park Association filed articles of incorporation in the county clerk's office, Ocean county, September 9, 1875. This resort has had a checkered career, first being under Baptist auspices,

then practically abandoned for a long while, until it came under control of a company composed of Camden and Philadelphia capitalists, since which it has progressed steadily. The establishment of this resort undoubtedly suggested the formation of a company, three years later, to build a camp meeting resort on the north banks of Toms river, to be known as Island Heights.

The Courier of May 13, 1875, says: "On Wednesday evening of last week the Methodist Church of Toms River was filled with a large and attentive audience to listen to Dr. Graw's lecture on his 'Rambles in the British Isles.' The lecture was very instructive and entertaining, and for an hour and fifty minutes the speaker held his congregation in closest attention. The lecture commenced with the passage through the 'Narrows,' landing in the north of Ireland, a fine description of that rich and fertile land, Giant's Causeway, also up the Clyde, to the cities of Glasgow and Edinboro, Stirling and Dunbarton Castle. Some amusing adventures of the doctor's among the Scotch Presbyterians, visit to London, the Crypt of Yorkminster, a locality of great interest to Freemasons, crossing into Normandy, and a visit to Paris, together with his return home. It was richly worth the price charged for the entertainment. The proceeds of the lecture were handed over to the trustees. They desire us to tender their thanks to Dr. Graw for his timely aid."

"The Templar and Gazette, the New Jersey temperance paper, published every Saturday and in its ninth volume, has been removed to Toms River, where it will hereafter be published under the direc-

tion of Dr. Graw, who is the G. W. C. T. of the state." The preceding paragraph is taken from the *Courier* of March 9, 1875. On August 17, 1876, the *Courier* said: "The New Jersey Temperance Gazette made its appearance last Saturday with a new engraved head by Scattergood. Aably edited by Dr. Graw it deserves a liberal patronage. The New Jersey Good Templar has been absorbed by the Gazette."

Harmony Lodge of Good Templars, at Toms River, was re-organized by Dr. Graw in 1875.

A temperance meeting at Tuckerton held November 14, 1876, was addressed by a number of speakers, Rev. John Simpson arguing for independent political action, and Dr. Graw taking the opposite side, declaring the question to be moral rather than political. It was a short time after this that Dr. Graw changed his views on this subject, and likewise his politics.

Dr. Graw did not long retain his residence in the village of Toms River, but moved to his farm about two miles distant, where he spent the remainder of his term on the New Brunswick District. His brother, Rev. John J. Graw, had a farm adjoining, and this made it very pleasant for both families. A man was employed to work on the farm under Dr. Graw's supervision and he soon brought the land into a high condition of fertility, but there was little profit in farming land that had to be fertilized so liberally. The chief gain was in the improved health of the family and in the seclusion from the temptations of city life. Two things happened while the family was living on the farm—the Colorado potato beetle and the Centennial, named in order of their importance as viewed from the standpoint of a youthful albeit unwilling ex-

terminator of the unbidden guest from the far west. The Centennial was soon disposed of—a week's visit sufficing; but not so the potato bug. One of the favorite methods of disposing of them was to gather the bugs into a barrel, pour oil on the mass and set it on fire. This effectually disposed of the bugs in the barrel, but it usually consumed enough time to permit of the appearance of a new crop of bugs on the vines—from somewhere.

Farm life was not child's play in those days, for there were comparatively few of the modern appliances which now make the life of the agriculturist more pleasant. Yet there were undeniable pleasures in plenty, and chances for mental improvement during the winter night hours which were not unimproved.

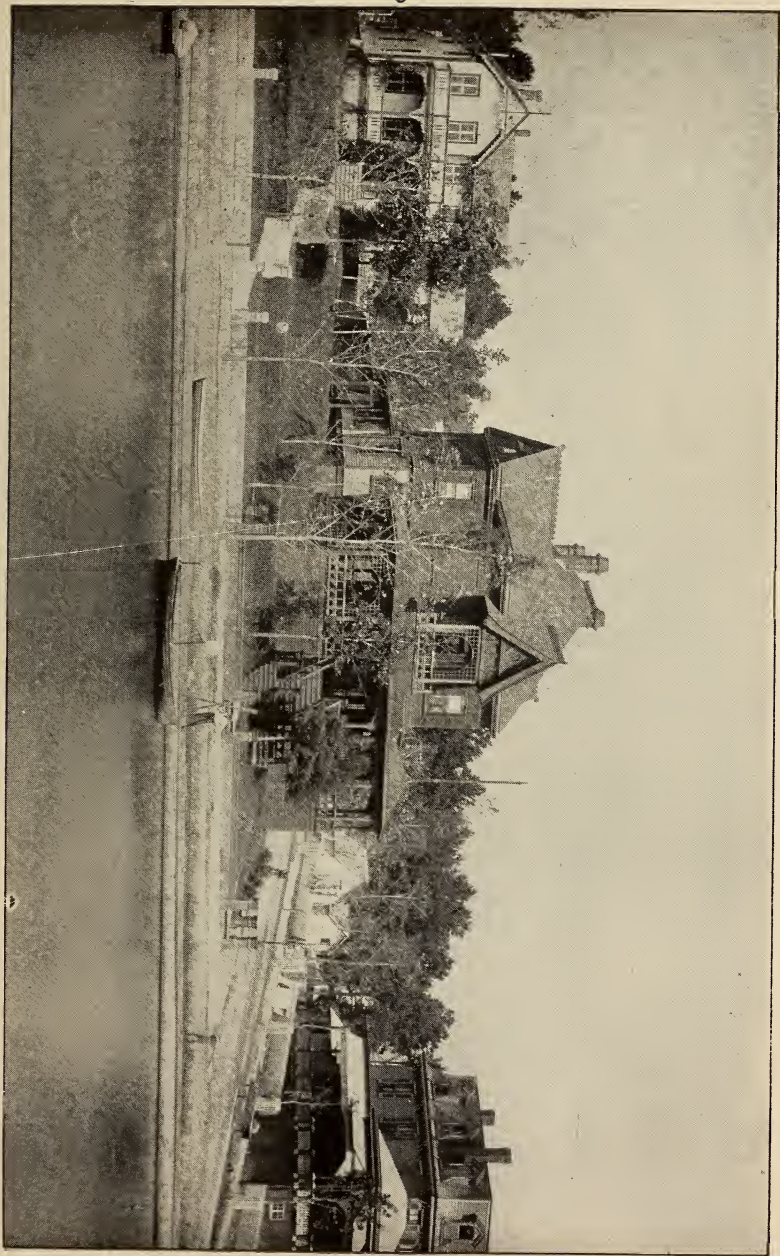
Dr. Graw leased the salt hay meadows opposite where Island Heights now stands, in the summer of 1877, and he occasionally rode down with his farmer to inspect the crop. While standing on the south bank of the river he was impressed with the bold and picturesque beauty of the bluffs on the opposite side of the stream. Here he received the first suggestions which culminated in the inception of the resort known as Island Heights. While at Long Branch he had carefully studied Ocean Grove, which was then about beginning its marvelous growth. Dr. Stokes had been his presiding elder, was a warm personal friend, and was also a radical temperance man. The tastes of the two men were congenial. Dr. Graw did not undertake to establish a second Ocean Grove. That was impossible then, and now; but he did undertake to build up a Christian family resort

under temperance influences, with the camp meeting as a special feature. It is not impossible to establish a family resort under Christian influences, but it is a difficult matter to run a camp meeting at a resort where the best of fishing, sailing and boating are obtainable, and where smooth waters and land-locked harbors make yachting a fascinating pleasure. A noted Methodist clergyman, on being reproved for going fishing while camp meeting services were in progress said: "Can't help it; when the fish bite the way they do now, I must go." The allurements of nature were too strong to be withstood by the pleasure seekers, and so the camp meetings had to suffer. But who can tell the vast amount of good indirectly done, in furnishing a Christian resort where tired and overworked men and women could recuperate without coming in contact with the evil influences that surround many of the summer homes at the seashore?

Rev. John Simpson, of Island Heights, has furnished the following brief sketch of the resort:

ISLAND HEIGHTS.

Rev. J. B. Graw, while presiding elder on the New Brunswick District, in the summer of 1877, having business on the south side of Toms River, looking across at the north shore, was impressed with the thought that it would be a good location for a camp meeting and summer resort. Afterward, in examining the property, his thought was intensified. He then enlisted the co-operation of Rev. Samuel Vansant, then presiding elder on the Trenton District, Rev. Geo. K. Morris, Rev. Geo. B. Wight, Rev. D. H. Schock, Rev. Robert Givin, Rev. A. Lawrence,



ISLAND HEIGHTS, N. J.

Rev. C. E. Hill, Rev. John Wagg, Rev. W. H. Hoag, Rev. Geo. Reed, Rev. A. E. Ballard, Rev. Geo. H. Neal, Rev. Wm. Pittenger, and a number of laymen and prominent business men of Philadelphia, Camden, Trenton, Mt. Holly and Toms River. These parties were then incorporated with the corporate title of "Island Heights Association." Rev. J. B. Graw was elected president, which position he retained until a few months of his death; Rev. Geo. K. Morris, secretary; Rev. Samuel Vansant, treasurer, and these officers, with James G. Gowdy and Ralph B. Gowdy, of Toms River, constituted the Board of Directors. Ralph B. Gowdy soon resigned and Emmanuel H. Wilkes, of Toms River, took his place in the Board. Other changes soon occurred, and Rev. D. H. Schock became secretary, and Melbourne F. Middleton treasurer. Afterward Rev. Geo. Reed became secretary, and again Rev. D. H. Schock became secretary, which position he held until a few months ago, when he resigned, as did Dr. Middleton as treasurer, and the Board was reorganized with entirely new men.

The title to the property was dated July 1, 1878, and the first camp meeting was advertised for August 13th. During these six weeks under the direction of Rev. John Simpson, who was called to the position of superintendent, streets were graded, an office building and a large restaurant building (now the Island House), were erected; the camp ground arranged and seated, and the camp meeting began on time under the direction of Rev. Samuel Vansant, then presiding elder of the district. On the first Sunday afternoon of the campmeeting, Dr. Thomas

O'Hanlon of Pennington Seminary preached a notable sermon on the subject of skepticism. At the close of the service a prominent business man, somewhat skeptical, said to Dr. Graw, "I wonder if there was any other man but me, in the congregation, whom that sermon fitted." The camp meeting was continued by Island Heights Association for a number of years, during which many of the strong men of pulpit fame preached.

Several years ago the Association turned the camp meeting over to the local church, who have continued meetings since that time, in charge of the pastors of the church.

At the close of the camp meeting in 1878 a very successful lot sale was held, followed by another a month later, and the success of the enterprise was assured. Later the charter was amended, additional stock was sold and several new men came into the Association. In June, 1886, a dividend sale was held, stockholders bidding for choice, and thus all the unsold lots became the property of individual stockholders and the Association continued but a nominal existence.

In the fall of 1878 President J. B. Graw, with the sanction of Elder Samuel Vansant, requested Superintendent Rev. John Simpson to organize a Sunday school and preach once each Sunday, in the afternoon, which he did. In the fall of 1880 Elder Vansant placed Island Heights under the pastoral care of Rev. Geo. C. Stanger, pastor of the church at Toms River, who preached once each month; the intervening Sundays still being filled by the Superintendent. At the Conference in March, 1882, Island Heights

became part of Cedar Grove Circuit, with Rev. John Simpson in charge as pastor, who continued until the following annual Conference, when Island Heights became a separate charge and Rev. J. E. Sawn was appointed pastor.

The fortieth session of the New Jersey Conference was held at Mount Holly, beginning March 29, 1876. Bishop Isaac W. Wiley presided at this session for the first time. He again presided at the session of 1883, and these were the only official visits he made the Conference.

Dr. Graw received 83 votes for delegate to General Conference, on the first ballot, and was elected. The second ballot resulted in the election of Enoch Green by a vote of 115. On the fourth ballot Dr. O'Hanlon and C. W. Heisley were elected by votes of 82 and 69 respectively.

Bishop J. T. Peck was the presiding bishop at the session of the Conference held in Greene Street Church, Trenton, March 14, 1877. At this session a collection of \$12,000 was taken towards liquidating the debt on Pennington Seminary.

Bishop Simpson again visited the Conference to preside over its deliberations in 1878. Conference was held in the Broad Street Church, Burlington, that year, beginning March 13. The presiding elders' reports were published in the Conference Minutes for the first time this year. Dr. Graw was a member of the committee to confer with a similar committee of Philadelphia Conference in regard to Pennington Seminary. His report at this Conference as presiding elder has many interesting incidents. Point

Pleasant had a revival in which more than 100 souls were converted. Bricksburg church was in sore straits, owing to the closing down of the shops which left the people without employment. The church was in the sheriff's hands, but steps had been taken to rescue it. At Manahawkin, George S. Sykes, pastor, a vessel had been driven ashore. The trustees bought the spars for \$20, sawed them up, and built a parsonage with the material. The probationers on the New Brunswick District aggregated 900. In summarizing Dr. Graw said: "There are 48 appointments on the District. I have held 185 Quarterly Conferences, missing only 7; have attended 58 quarterly love feasts; have preached 240 sermons, dedicated one church, laid one cornerstone, helped at five special financial efforts and have delivered eighteen lectures and addresses in aid of churches at various points on the District."

Dr. Graw served three years only on the New Brunswick District, his next appointment being Third Street Church, Camden.

The three pleasant years spent at Toms River resulted in the formation of many friendships, in and out of the church. Samuel C. Jennings, who succeeded George M. Joy as editor of the Courier, was a genial friend whose worth was not always fully appreciated. John A. Aumack, James G. Gowdy, Judge James, Stephen Irons, E. W. Snyder, Thos. W. Middleton and others were prominent in the community or the church. Nearly a quarter of a century has passed since the days of Dr. Graw's sojourn at Toms River, and few of the older men and women are living, a new generation having taken their place.

CHAPTER XIV.

THE GENERAL CONFERENCE OF 1876—By REV. THOMAS O'HANLON, LL. D.*

WHEN the first ballot for General Conference delegates was taken at the Annual Conference held in Mount Holly, in the spring of 1876, only one man—Dr. J. B. Graw—was elected. Enoch Green was elected on the second ballot, and the writer and C. W. Heisley on the fourth. Dr. Kidder and D. H. Schock were the clerical reserves. The laymen were represented by W. H. Bodine and C. E. Hendrickson, regulars, and W. S. Yard and G. D. Horner as reserves.

Dr. Graw, more than any other man, was the leader of the New Jersey Conference for the last twenty-five years of his life. He knew the preachers and all the churches better than any other man, hence his coun-

*Rev. Dr. O'Hanlon is in his seventieth year, and was born in New York City; converted in his fourteenth year while living at Farmingdale; licensed to preach in 1852 by Rev. John K. Shaw; entered the New Jersey Conference in 1853, and was stationed at Mount Zion. While stationed at Long-a-coming (Berlin) in 1858, he had a remarkable revival, the second largest in the history of the Conference. He was at State Street, Trenton, 1865-66; was president of Pennington Seminary from 1867 to 1872. Then he served Greene Street, Trenton, two years (1873-74), was presiding elder of Trenton District in 1875, and since 1876 has been president of Pennington Seminary. His work at Pennington Seminary has been remarkable in many respects, and has resulted in bringing the Seminary to the front rank of high-grade institutions of learning. Dr. O'Hanlon was a delegate to the General Conferences of 1876 and 1892.

sel was of great value to the bishops concerning the work of the New Jersey Annual Conference. If he was consulted more than any other man by the bishops of our church it was because, that by his wide and accurate knowledge of our preachers and our churches, he was better able to give advice than any other man. He was the leader of the Conference all these years, and was a delegate to the General Conference for eight consecutive quadrenniums, beginning at the General Conference of 1872 and closing with the General Conference of 1900. At five of these Conferences out of the eight, he was the leader of his delegation.

From the first, he attracted attention on the floor of the General Conference. I remember him especially at the General Conference of 1876 which was held in the city of Baltimore. He was then 44 years old, in the strength of his manhood. Physically he was the very image of strength and agility; well proportioned, quick and energetic in all his movements. I remember one occasion at that Conference when he sprang to his feet to reply to a very vigorous speech made by Dr. A. J. Kynett, who had made a plea to make it obligatory on the preachers to report their Church Extension collections the same as the Discipline required them to do as to the missionary collections. Dr. Graw was on his feet in an instant, protesting against any such rule; that it was belittling the manhood of the preachers and was a species of ecclesiastical tyranny against which he would protest even to the last. His speech produced great effect. He carried the General Conference with him, and the proposition of the distinguished secretary of the

Church Extension Society was defeated by an overwhelming majority.

Dr. Graw was really a great debater without the forms of logic which, in some instances, make an argument strong. From his great knowledge of human nature and from the manner in which he would present facts, as well as his direct manner of address and the tremendous energy with which he would speak, Dr. Graw would always impress the Annual Conference or the General Conference. At no General Conference in all his history did he appear so conspicuous or to so great an advantage as at the late General Conference, and then it was characteristic of Dr. Graw in dealing his hardest blows against his opponents in debate never to lose his feelings of brotherly kindness for them. I have sometimes thought that he would put himself more out of his way to show a kindness to his foes, than he would to his friends.

It was this rare characteristic that assured to him his large following in the Annual Conference. Many of his brethren who differed radically from him in church policy would always vote for him as their representative to the General Conference, for they were sure of his ability to represent them in a creditable manner before that great body, and they were also sure of his fidelity to our doctrine and to our church government.

Dr. Graw served on the Committee on Episcopacy at the General Conference of 1876, and was also one of the two fraternal delegates to the General Assembly of the Presbyterian Church. The formal report of the delegates was as follows:

“Fathers and Brethren:—We hereby report the performance of the trust committed to us in being charged to convey the Christian salutations of the General Conference to the General Assembly of the Presbyterian Church. The reception awarded us and our message was generous and brotherly, and the official mingling of Arminian and Predestinarian, not in the arena of stern controversy, but in the fellowship of brotherly words, was a spectacle not without its value and interest. The Assembly appointed one of its members, Prof. F. L. Patton, D.D., of Chicago, to convey to the General Conference an expression of its fraternal regards. We trust that interchange of brotherly words between the two churches, so widely differing in faith and church order, may go forward with ever-increasing interest.

S. H. Nesbitt,
J. B. Graw.”

The following resolution was offered by Dr. Graw and referred to the Committee on Revisals: “Resolved, That the Committee on Itinerancy be instructed to inquire into the expediency of changing the Discipline, paragraph 219, third line, page 64, so as to read two years successively instead of three years successively.”

Dr. Graw introduced several other resolutions and with the other members of the New Jersey delegation exerted an influence in the deliberations of the sessions.



OLD THIRD STREET CHURCH, CAMDEN.

CHAPTER XV.

THIRD STREET CHURCH—1878-1880.

WHEN Dr. Graw became pastor of Third Street Church, Camden, in 1878, he was in his 46th year, and in the prime of life. He at once entered on the work of his charge with energy and persistence. If a preacher is so inclined, the presiding eldership can be made an easy office, so far as pulpit ministrations are concerned. In the regular pastorate two new sermons each Sunday are required, unless the pastor be guilty of plagiarism or repeating, either of which is perilous to his reputation. But the presiding elder who wants to work up old sermons can do so without fear of detection, if he uses care in posting his memorandum book. Dr. Graw was always a student, and believed in hard study as one of the prime requisites for success. The change from the eldership to the pastorate of one of the most influential churches in the Conference did not lessen his work so much as it gave him new phases and forms of mental and spiritual effort to engage his energies.

His opposition to the liquor traffic began when he was a lad only seven years of age. At that time he was living on the farm near Rahway and was early impressed with the cruel wrongs and crimes traceable to the infernal traffic in intoxicants. This hatred of drink became still further intensified by what he witnessed during the time he was in the army. Drink-

ing among army officers was common in 1861 and 1862. Untried men who had suddenly been lifted to positions of responsibility and trust were unequal to the demands of the situation and this class not infrequently sought surcease from their sorrows in drink. An officer whom Dr. Graw was largely instrumental in deposing sought his life on more than one occasion. At several of his appointments his outspoken hostility to the saloon created antagonisms that made the preacher's life more or less uncomfortable at times. As editor of the New Jersey Good Templar and Temperance Gazette, which subsequently became the New Jersey Temperance Gazette, and still later the New Jersey Gazette, he criticised men and measures with the utmost freedom and candor. Now, politicians who are secretly engaged in furthering the schemes of the liquor men hate nothing so much as publicity. They want to be let alone. The editor spared none, and so incurred the ill-will of those whom he had exposed. His opposition to the candidacy of a well-known liquor man caused a libel suit, which resulted in Dr. Graw's favor. If the purpose of the suit was to intimidate the doctor from further agitation it was a distinct failure, for it seemed to make him more active and determined than ever.

The temperance movement began to assume aggressive phases at this period. Temperance men became restless under existing conditions and were insisting on positive action on the part of the legislature. The contest was still for Prohibition, but most of the leaders had agreed to center all their energies on the local option measures then under favorable consideration. There was much temperance agita-

tion in Camden about the time Dr. Graw was first appointed to Third Street Church.

Old Third Street was the "mother church," whose offspring had grown up around her and become prosperous and influential. We will give here a brief sketch of Methodism in Camden.

It is difficult to determine when the Methodists began to hold services in Camden. The first class was organized in 1809, by Rev. Richard Sneath, who traveled Gloucester Circuit when all the state of New Jersey constituted part of the Philadelphia Conference. The first leader was James Duer, and the first public services were held in an old academy at Sixth and Market streets. In November, 1809, a lot was purchased on northwest corner of Fourth and Federal streets, from Joshua Cooper, for the sum of \$70, and in the early spring of 1810 a frame building 30x30 feet and 19 feet high was begun, being dedicated in November of the same year by Rev. Joseph Totten, P. E. At this early date Camden was only an unpretentious village, without a Christian church, excepting the one above briefly described. The city was incorporated in 1828, and Camden county was formed in 1844. After the completion of the church the growth of Methodism was so rapid that in a few years one hundred members were reported, and in 1818, to accommodate the large congregation, it became necessary to build side galleries. The congregations had so outgrown the small frame church a larger building became an absolute necessity, so that in 1834, with Rev. William Ganville, pastor, the old property was sold for \$775. A lot was purchased, southwest corner Third and Taylor avenue, and a

brick church, 45x55 feet, with side galleries, was erected. The church was dedicated December 14, 1834, by Rev. Charles Pitman, D.D. Quite a considerable debt remained, which was entirely canceled, largely through the instrumentality of Rev. J. K. Shaw, P. E., and Rev. A. K. Street, pastor. November 20, 1867, after thirty-three years of service, the building was totally destroyed by fire. This was a dark hour in the history of the church, but the membership, headed by the heroic Rev. Chas. H. Whitecar, pastor, were equal to the emergency. A meeting was held on the evening of the day of the fire, when it was decided to proceed at once to erect a new church. The lot on the east side of Third street, extending from Mickle street to Bridge avenue, was purchased, and a building, 58x106 feet, with galleries on three sides, was erected. The building committee was S. S. E. Cowperthwait, James M. Cassady, T. B. Atkinson, Morton Mills, and E. S. Johnson. The lecture room was opened on December 30, 1868, and the main audience room was dedicated by Bishop Simpson, September 2, 1869. This was always said to be an ideal Methodist church.

Of the official men who were in charge of the work of the church when Dr. Graw became pastor in 1878 comparatively few remain. Capt. Roth was then in age and feebleness and nearing the end of life's long journey. Squire Cassady, whose affections were evenly divided between his church and Pitman Grove, was always a good friend of the pastor, whoever he might be. Daniel H. Erdman, a far-sighted business man whose chief delight was to serve the church, was a staunch and tried friend. Morton Mills, undemon-

strative, yet faithful, and David B. Brown, warm-hearted and emotional, were different types of men, but equally valuable to the church. Joshua Jefferis, Geo. W. Steed, J. B. Heishon, James M. Peacock, Charles Wriggins, Jonathan Duffield, "Father" Thorney, Thomas B. Atkinson, John C. Ayers, the sexton, Ridgway Gaunt, Benjamin G. Ellenger, Rev. Wm. Wright, and Josiah Matlack, choir leader, were active in church or Sunday school work, and all have since passed to their reward. Of those who were then active in church work there are a number who are now in First Church, Broadway, or elsewhere, still doing what they can to advance the cause of Christ. Among others are Robert W. Meves, James A. Cottingham, Mr. and Mrs. Samuel Russell, now of Ocean City; Mrs. Josephine Dilks, Mrs. F. H. Carr, Miss Harriet N. King, Miss Jennie M. King, Charles Meves, S. S. E. Cowperthwait, now of Haddonfield, E. W. D. Jefferis, Charles J. Butler, then a class leader; Robert H. Guthrie, Dr. Alphonso Irwin, and John R. Minnick, now of Longport.

The report for Third Street Church at the Conference of 1879 was as follows: Probationers, 127; members, 555; value of church, \$50,000; value of parsonage, \$4500; debt, \$6000; salary, \$2000; missionary collection, \$653; church extension, \$100. It was a year of hard labor and the results were seen in the improved condition of the church, spiritually as well as financially.

The forty-third session of the Conference was held at Keyport beginning March 12, 1879, with Bishop Stephen M. Merrill presiding. Dr. Graw was then president of the Conference Board of Church Exten-

sion, trustee of Pennington Seminary, trustee of Dickinson College, one of the Triers of Appeal, chairman of Committee on Memoirs, and member of the special Committee on Conference Relations.

At this session of the Conference Assembly bill No. 325, in regard to the sale of liquors, etc., to minors, which had recently passed both houses of the New Jersey legislature, and was then in the hands of Gov. McClellan for his signature, was read, and the Conference by a rising vote unanimously requested the governor to sign it. A committee of three, consisting of Drs. Graw, O'Hanlon and Chadwick, was appointed to convey this request to the governor in person. Rev. W. P. Corbett, who was present, was extended the courtesy of honorary membership, and invited to participate in the deliberations of the Conference. The following committee was appointed to examine the Conference records in reference to the Centenary Fund and report a history of the same at the next Conference: J. B. Graw, G. B. Wight, S. E. Post,

The next session of the Conference was held in Third Street, Camden, Dr. Graw having just completed his second year. The report for this year's work was as follows: Probationers, 65; members, 658; missions, \$950. Third Street led in contributions for missions this year, Greene Street, Trenton, being second. Bishop Bowman presided at this session of the Conference, his administration being, as usual, highly appreciated by the preachers. On motion of J. B. Graw the Conference, by a rising vote, adopted a paper thanking the senate of New Jersey for passing the local option bill and requesting

the assembly to do the same, and providing for a committee to visit the legislature and present this action. J. B. Graw and B. C. Lippincott were appointed as the committee.

Dr. Graw received 101 votes for General Conference delegate at this session, and was elected on the first ballot. The fact that Dr. Graw got his then highest vote while a pastor is quite significant. The other delegates elected were W. W. Moffett, G. B. Wight, and C. E. Hill. The reserves were Jefferson Lewis and D. H. Schock. The lay delegates were Gen. C. B. Fisk and Judge J. H. Diverty; reserves, W. S. Yard, J. W. Newlin.

The Sabbath services were unusually interesting and impressive. Dr. Whitecar led the Conference love feast, and it was a season of great power. Bishop Bowman's sermon in the morning lingers yet in the memory of many. The text, "For He is our peace," gave him an opportunity to develop the theme along lines for which he was peculiarly adapted by temperament, inclination and study. From the reading of the first hymn, beginning "O love divine, what hast thou done," to the benediction, there breathed a spirit of gentle, fervent devotion.

Samuel Vansant was presiding elder of the New Brunswick District then, and was fast nearing the end of his useful career. W. W. Moffett was on the Trenton District, S. E. Post the Camden District, and C. E. Hill the Bridgeton District. John Y. Dobbins was transferred this year to the Kentucky Conference to assume charge of a prominent church there. A. E. Ballard was agent of the New Jersey State Temperance Alliance.

During Dr. Graw's entire pastorate at Third Street he was active in temperance work, but this part of his career will be treated more fully in another portion of the book.

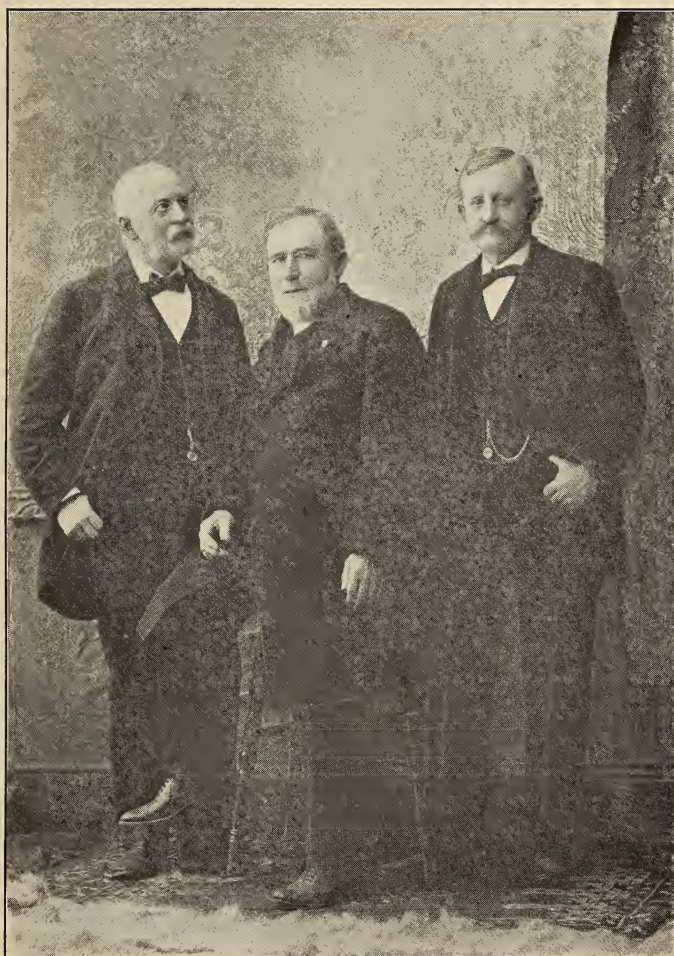
Charles J. Butler, who was a class leader in Third Street Church when Dr. Graw was pastor, furnishes the following:

"One evening shortly after Dr. Graw had been appointed to the charge, one of the members said to him at the close of the prayer meeting: 'Doctor, we believe in shouting here.'

"'Well,' he replied, 'I have no objection to your shouting if you live just as loud as you shout.'

"He came to me one evening and said 'There is a poor family I have found down in the lower part of the city. I wish you would call and see them.' It was surely a poverty-stricken home. I climbed up a rickety flight of stairs and went into the room where lay a man dying; but I found him trusting Christ. He said, 'Brother Graw pointed me to the Savior and I have found peace in believing in Jesus,' was the testimony of this man. The doctor interested some of the ladies in the case and his wife was converted after the death of the man, and she joined the church and proved to be a very faithful member. Frequently he has said to me, 'I have been to see a sick man, or woman, or some one destitute,' and requested me to call. Very few of the members knew of the vast amount of work of that kind he did. Many of these people were a long distance from his church.

"I shall always remember a sermon he preached to an immense congregation one Sunday evening, the



J. L. Hays

Dr. Graw

Gen. Skirm

Taken at Chicago in 1900.

text being, 'If a man have an ox and that ox push with his horns and the man be injured the ox shall be killed and the owner be stoned.' It was one of the many temperance sermons he preached that drew large congregations.

"Dr. Graw organized Bethany Church while presiding elder of the Camden District. There were just a few of us assembled in a little room on Federal street near the Atlantic Railroad. 'Did you ever attempt to organize a church before with such a small number?' the doctor was asked. 'Oh, yes,' he replied; 'I organized a church in Quinton, near Salem, with only three members.' 'Well, if that is the case,' I said, 'We need not feel discouraged.'"

The record for the third and last year was the best, in many respects, 130 probationers being reported, making a total for the three years of 322. At the end of the third year there were 673 members and 130 probationers on the roll. Dr. Graw was then largely interested in temperance work and in the management of Island Heights Association, but these outside affairs were not permitted to interfere in any way with his church duties and few of his critics cared to institute a comparison as to work done and results accomplished. Squire Cassady once said: "They criticise Dr. Graw for engaging in temperance and camp meeting work, but how many are there who do their church work more thoroughly? If some of the men who spend a large amount of their time loitering about my office and bothering me in my work with their petty gossip, would loaf less and work more it would be better for all concerned."

During the third year Capt. Roth built what was to become the parsonage of the church after his death, on the lot adjoining the rear of the church. The old parsonage was on Stevens street, near Fourth.

While the number of probationers was the largest the third year, and this is the most important test of effectiveness, it should also be remembered the missionary collection reached the highest point attained up to this period—\$1031.39. This was about equal to the combined contributions of Union, Broadway, and Tabernacle churches for that year. Centenary gave \$409.39 in 1881. Third Street was again the Conference leader in contributions for missions this year. When Dr. Graw left Third Street he was presented with a handsome gold watch, which he carried with him the remainder of his life.

The forty-fifth session of the Conference was held in Salem, with Bishop Foster presiding. The session began March 9, 1881, in the Broadway Church, and continued until the following Tuesday morning. The temperance question was again up for consideration and "on motion of Dr. Graw, the Conference, by a rising vote, unanimously requested the legislature of the state to pass the local option bill now pending before it."

The death of Rev. Benjamin S. Sharp, November 2, 1880, at Greenwich, N. Y., was reported at this session of the Conference, a resolution of condolence having been offered by R. J. Andrews and G. C. Maddock and adopted. Mr. Sharp had been a member of the New Jersey Conference for twenty years, and enjoyed the distinction of having had the largest revival in his church (First Church, Millville) of any

held in the Conference from 1855 to 1900. (See appendix.)

A resolution was introduced approving of the New Jersey Methodist, which was then edited by R. J. Andrews. Subsequently the paper was merged into the Epworth Advocate, of which Dr. Graw was editor. Dr. Graw was followed by Dr. James E. Lake, as editor. Both papers were originally run as monthly publications.

N. A. Macnichol and J. E. Price introduced a resolution asking "That the bishop be requested to appoint a committee of five, whose business it shall be to devise and report at the next Annual Conference a thorough and practical plan in the interests of our Conference claimants." Joseph Ashbrook, J. B. Graw, G. B. Wight, J. Lewis, C. H. Whitecar, W. W. Moffett and N. A. Macnichol were appointed as the committee. It was the purpose of this resolution to inaugurate a movement looking to the establishment of a permanent fund for the Conference claimants, and to provide more generous support for this worthy cause.

A resolution was also introduced at this session of the Conference to appoint a committee of three to prepare a plan for organizing a Conference Historical Society. The following committee was named: R. J. Andrews, C. H. Whitecar, Enoch Green.

Dr. G. K. Morris and Dr. Graw introduced a resolution approving the work of the New Jersey State Temperance Alliance and requesting, if practicable, that the second Sunday in May be set apart as temperance Sunday, when a collection was to be taken for the benefit of the treasury of the Alliance.

W. S. Barnart introduced a strong resolution, urging thorough organization to secure local option preparatory to a campaign on behalf of a state constitutional amendment prohibiting the sale of intoxicants.

The National Temperance Society, having forwarded a request for the appointment of seven delegates to a National Temperance Convention to be held at Saratoga Springs June 21, 1881, the following were named: A. E. Ballard, G. R. Snyder, R. A. Chalker, J. B. Graw, B. C. Lippincott, G. K. Morris, and G. B. Wight.

At this session of the Conference Dr. Graw returned to the presiding eldership after serving three years at Third Street Church. Dr. Moffett's article on the General Conference of 1880 will follow, after which Dr. Graw's earlier temperance record will be treated at length.

CHAPTER XVI.

THE GENERAL CONFERENCE OF 1880—By W. W. MOFFET, D.D.*

AT the Conference held in Cincinnati in 1880 the New Jersey Conference was represented as follows: Clerical delegates, J. B. Graw, W. W. Moffett, G. B. Wight, and Charles E. Hill; reserves, Jefferson Lewis, D. H. Schock. Lay delegates, Gen. Clinton B. Fisk and Judge Jesse H. Diverty; reserves, W. S. Yard, J. W. Newlin. Dr. Graw was the leader of the delegation and filled the position with honor to himself and the Conference. In constituting the standing committees at that Conference Dr. Graw was placed on the Committee of Missions and State of the Church. He was also a member of the Committee on Temperance. He presented the following resolution, which was referred to the Committee on Temperance: Whereas The Methodist Episcopal Church is clearly and emphatically pronounced in favor of entire abstinence from the use of intoxicating liquors as beverages, and of the prohibition of their manufacture, importation and sale for such use,

*Rev. W. W. Moffett, D.D., was born in Westfield, N. J.; was converted in the local church, which gave him his license to preach. Freehold was his first charge. He has twice been presiding elder, serving the Trenton District 1878-80, and the New Brunswick District 1884-87; was a delegate to the General Conference of 1880 and followed Dr. Graw as pastor of Third Street Church, Camden. Dr. Moffett was district superintendent of the American Bible Society from 1890 to 1898. He is now pastor of Central Church, Bridgeton.

but has no specific methods for carrying on temperance work; and

Whereas, Some generally-accepted plan of action that will give wise direction to such means and appliances as may be available and will educate and unify public sentiment is highly important; and

Whereas, The National Temperance Society and Publication House is doing such work as we desire to encourage, and is under the management of good men of our own and other churches and is the recognized head of nearly all forms of temperance effort; therefore

Resolved, That we highly approve the work of the National Temperance Society and Publication House and commend their books, tracts and papers to our churches and Sunday schools, and to the general public.

That, In our judgment it would greatly advance the general cause of temperance if pastors would present the claims of this society to their people in an annual sermon, and invite contributions to its work.

In these as in all committees and in other positions, he was an intelligent and earnest worker. At that Conference the order of public worship was revised and Dr. Graw presented the plan which was adopted and continued in use from 1880 to 1896. The temperance cause received special consideration in that General Conference, the church seeming disposed to take advanced ground in this great reform. Dr. Graw was appointed by the bishops a member of the special committee to whom the whole subject was referred. During this General Conference Dr. Graw

honored himself and his constituency in nominating Dr. J. M. Buckley* as editor of the *Christian Advocate*, and after twenty-one years in that position Dr. Buckley has fully demonstrated the wisdom of his election. When the exciting debate came up admitting Miss Frances E. Willard to address the Conference in the interest of temperance, Dr. Graw's voice and vote were given to grant her the privilege, and the final action of the General Conference extended to Miss Willard a cordial invitation to address that body, which she gracefully declined with thanks to her friends who had secured her the privilege. In discussing the question of meeting the expenses of the delegates to the General Conference, it was discovered that many of the Conferences, and some of the largest of them, had fallen far short of raising their apportionments. It seemed only just that the delegates from such Conferences should not receive their full expenses, but only in proportion to their contributions. To make such a motion was unpopular, but Dr. Graw generally had the courage of his convictions and he made a motion that delegates should receive their expenses pro rata to the amounts raised by their Conferences. This created a hot discussion, and as a majority of the Conferences were

*Dr. James M. Buckley was born in Rahway, N. J., December 16, 1836, and converted in 1855, while a student at Pennington Seminary; was licensed to preach in 1858, entered the New Hampshire Conference in 1859, and was first stationed at Exeter, N. H. After five years in the pastorate in New Hampshire he spent a year in Europe. On his return he went to Detroit, staying there three years. He was in the pastorate in the New York East Conference 15 years, 12 of which were spent with two churches. He became editor of the *New York Christian Advocate* in 1880, being nominated for the office by his life-long friend, Dr. J. B. Graw.

deficient, the motion did not prevail, but as a result history shows that the apportionments have been more fully met in succeeding years. Dr. Graw was ever alert in guarding against legislation that would allow undue pressure upon the pastors, who are the great burden bearers in our Methodism, and when a determined effort was made to require all pastors when their names should be called in Conference to report the amount collected for church extension, as is done in case of the missionary collection, Dr. Graw made a vigorous and telling speech against it; the motion did not prevail, and the preachers were excused from this additional yoke. At that Conference Dr. Graw was made a manager of the Missionary Society and also of the Church Extension Society, in which positions he continued until his death. At this session of the General Conference Dr. Graw received a cordial nomination for the office of missionary secretary and a goodly number of votes were cast in his favor; he also received a very complimentary vote for the office of bishop.

CHAPTER XVII.

HIS EARLIER TEMPERANCE RECORD.

THE Temperance Gazette succeeded the New Jersey Good Templar August 12, 1876, with J. B. Graw as editor and the following as editorial contributors: Rev. J. T. Crane, D.D.; Rev. G. R. Snyder, T. G. Chattle, M.D.; Rev. G. H. Neal and N. P. Potter. The paper had been exclusively devoted to Good Templary and the intention in making the change was to enlarge its scope so as to cover the entire temperance field. In studying the files of the paper issued during the Centennial year we find many familiar names. Rev. B. C. Lippincott was then Grand Worthy Patriarch of the Sons of Temperance; Rev. D. C. Babcock, Rev. Geo. K. Morris, Rev. G. R. Snyder, Dr. J. W. Webb, Rev. P. Coombe, Rev. John Simpson, Dr. H. L. Gilmour, and others are frequently mentioned in the news columns as delivering temperance addresses or officiating at lodge gatherings. In the issue of August 26, 1876, there appears a call for a "State Convention of the Prohibition Reform Party of New Jersey," signed by S. B. Ransom, who was then a leading Prohibition worker residing in Jersey City. This call recites the fact that the two chief political parties of the country had refused to legislate on the Prohibition question and that it is therefore "the duty of all temperance men to vote for Hon. Green Clay Smith, of Kentucky, nominee for president, and Hon. Gideon T. Stewart, of

Ohio, nominee for vice-president of the National Prohibition Reform party." The State Convention was announced to be held at Temperance Hall, Trenton, the 30th day of August, 1876. This appears to be the beginning of the independent Prohibition movement in New Jersey.

The State Temperance Alliance was then quite active in pushing its work. Meetings were held throughout the state in the interest of this movement, which was very largely supported by the clergy. The Sons of Temperance were quite active and strong at that time, while the Order of Good Templars was probably at the zenith of its career. Harman Yerkes of Bordentown was a presidential elector on the ticket in 1876 and has been from that time down to the present an active and consistent worker for the cause. In the issue of September 23, 1876, the following paragraph appeared: "We again remind our correspondents that the Temperance Gazette is not a political paper and all partisan controversy is out of order in our columns. One or two articles written for our columns have contained objectionable matter in this direction and had we examined the manuscript copy we should have drawn our pencil across one or two improper paragraphs." There was beginning thus early the agitation for independent action which subsequently resulted in the formation of a party having for its sole purpose the complete extermination of the liquor traffic.

At the session of the Grand Lodge I. O. G. T., held October 12, 1876, Dr. Graw declined re-election to the office of G. W. C. T. and Capt. E. H. Ropes was elected head of the order. E. L. Allen was

elected G. W. C.; Rev. John Simpson, secretary; James Stephenson, treasurer; J. P. Miller, marshal; Rev. G. H. Neal, chaplain. E. H. Ropes, J. B. Graw and W. L. Hope were elected representatives to the R. W. G. L. In the issue of October 28, 1876, there appeared an editorial entitled "Shall I vote the Prohibition ticket?" After briefly reviewing the situation the editor said: "As we see things, candor and honesty compel us to answer no, for the reason that it will only take so many votes from the party which is the most favorable to the cause of temperance and thereby possibly throw the government into the hands of the rummies."

In the issue of November 11, 1876, Rev. G. K. Morris became one of the editorial contributors to the Gazette, and for quite a while thereafter furnished interesting articles for its columns.

In December, 1876, a statement was made in the news columns that a strong effort was being made by the State Temperance Alliance to secure the passage of a local option law. Rev. G. R. Snyder, the secretary, gave an account of the State Alliance meeting held in Newark, December 6th. The secretary and Rev. J. S. Gaskill were appointed a committee to represent the Alliance before the next session of the New Jersey Conference with a view to securing a more direct recognition of the Alliance by the Conference. In the issue of January 27, 1877, there is a communication from Rev. S. W. Lake, of Farmingdale, who suggested that "temperance experience meetings" might be profitably held in the churches. The seventh annual meeting of the State Temperance Alliance was held in the Central Baptist Church,

Trenton, January 17th. There was a large attendance of delegates from all parts of the state. The president, George Sheppard Page, called the convention to order. Vice-presidents were appointed for each county and a large executive committee was named to act during the ensuing year. Nearly \$900 were raised towards prosecuting the work of the Alliance during the year. A meeting was held in the evening at which addresses were made by J. K. Osgood, of Maine, who was the originator of the reform club movement, Mrs. M. R. Denman, of Newark, Mrs. R. T. Haines, of Elizabeth, and Dr. H. A. Buttz, of Madison.

At a temperance meeting held at Long Branch, February 4, 1877, there were 375 signers to the pledge and a Reform Club was instituted. A number of temperance meetings followed this lecture, and in a few days the total of pledge signers had been increased to 478. On Thursday night, the 15th, Dr. Graw gave a temperance lecture in the Centenary Church, and 131 additional signers were secured. Rev. G. C. Maddock, who was pastor of the church then, was foremost in pushing the work, and Rev. F. A. Morrell was chaplain of the club. Prof. J. M. Green and Dr. T. G. Chattle were leaders in this reform.

H. Fenimore, T. L. Chapman and Leonard Brown were signers to a call for the regular quarterly session of the Burlington County Lodge of Good Templars, published March 17, 1877. In the issue of March 24, 1877, it is announced that local option was defeated at Chatham and also at Hightstown, but Haddonfield gave an overwhelming majority for local option

—437 for to 39 against. This paragraph taken from the issue of April 14, 1877, is very interesting: "A temperance revival is sweeping over New York. In Elmira 3000 have signed the pledge; in Corning 300 signed the pledge in one night. Nearly all the workers are reformed drunkards." In glancing through the local correspondence we find Wilson Ernst, Dr. J. J. Sleeper and Barton Lowe were active workers in Camden County Good Templary at that time. During the month of April, 1877, James A. Bradley, who was then editor of the Asbury Park Journal, was sued for libel by a liquor seller in Monmouth county.

The 23d session of the Right Worthy Grand Lodge was held in Congress Hall, Portland, Maine, May 22d, 1877. Dr. Graw attended the session as a delegate from New Jersey. The report of the R. W. G. T. indicated the order had passed through a year of great conflict in consequence of the Malins secession. The doctor appears to have been very greatly impressed with the condition of affairs in Maine, and in writing his report of the R. W. G. L. called attention to the fact that while Prohibition may not prohibit completely in the state of Maine, its influence is everywhere manifest in the improved morals of the people, the banishment of the public saloon, the reduction of taxes and the general elevation of the standards of public and private morality.

There appears in the issue of June 9, 1877, an article entitled "License Question in Camden." On Tuesday, May 15, 1877, the Court of Common Pleas held a session to pass on applications for saloon licenses. Judge D. J. Pancoast, on behalf of the court, announced a rule that the petitioner must show he

has not made an application during one year, what his business is, whether he holds any and what office, the exact location of his hotel, its capacity, whether there are any unpaid fines or costs against him, etc. The enforcement of this rule worked disastrously to the liquor men, for out of 55 applications, only 9 were granted, 34 were refused, and 12 laid over. Quite naturally the liquor men were enraged and threatened vengeance against Judge Pancoast. But the community at large approved of the action of the court with great unanimity. Rev. Isaac C. Wynn, pastor of the Fourth Street Baptist Church, at the close of a concert, called on the people to sing the long meter doxology in thankfulness for the action of the court.

This paragraph from the issue of June 30, 1877, refers to the organization of Seaside Park: "Among the latest and newest seaside resorts Seaside Park must be placed. Although but a child in comparison with Long Branch and Ocean Grove, it is nevertheless a promising place." A number of Baptist ministers were interested in this resort, which was intended to be run on Prohibition principles.

Dr. Graw went on the New Jersey editorial excursion to Watkins Glen in 1877 and seems to have enjoyed the trip very much. A rule that no wine should be served in the presence of ladies was passed, and this seems to have given satisfaction to the temperance men in the party.

In a news letter from Bordentown, written by Harman Yerkes and published in the Gazette, August 18, 1877, referring to an address of Edwin H. Coates, he says: "We have obtained a large number of signers to

the pledge. I must not conclude without telling you that Mr. Coates is an old Prohibitionist, having voted against the sale of rum over forty years ago."

The issue of the Gazette of August 25, 1877, contains an editorial urging the workers not to let the Lodges, Divisions and Temples die. Temperance activity was then manifesting itself largely in pushing the Reform Club movement. The temperance people in Jersey City were quite active and aggressive at this time, having secured the arrest of a large number of rumsellers who were selling without license. Temperance days were advertised for Ocean Grove, Seaville, Pitman Grove and at other points. There was a call issued for the holding of a Prohibition State Convention at Trenton, on Wednesday, September 19, 1877, signed "By order of the Grand Division S. of T. of New Jersey, James R. Perine, G. W. P., H. B. Howell, G. Scribe." Rev. G. R. Snyder gives a report of temperance day at Pitman Grove when Rev. J. H. Hutchinson, Hon. W. N. Duff, Jonah Boughten, Mrs. F. H. Carr and others made addresses. August 30, 1877, was set apart as temperance day at the Seaville Camp Meeting, of which Dr. Graw became president in 1900. Rev. B. C. Lippincott, P. G. W. P. of the Sons of Temperance, delivered an able address in the morning. Dr. Graw, Capt. E. H. Ropes and Rev. R. J. Andrews were the afternoon speakers. The presiding elder, Rev. J. S. Heisler, and the other ministers present, did all they could to make the meeting a success.

Good Templars' day at Ocean Grove was celebrated August 9, 1877, and was in many respects a remarkable occasion. Addresses were made by Dr.

E. H. Stokes, Dr. Graw, Capt. Jos. A. Yard, Rev. John Simpson, Capt. E. H. Ropes and others. Dr. O'Hanlon, who was one of the speakers, said the question was a very great one and met with powerful opposition. Over one hundred million dollars were invested in the liquor business. One way to check the evil was to make the children all temperance children. He recommended a fund of \$100,000 to establish an illustrated newspaper to portray the evils of intemperance. In the evening an address was made by William Noble, "the English Gough," who made a fine impression and created intense interest by his speech. In the issue of September 22, 1877, a call is published for the fourth annual state convention of the Woman's Christian Temperance Union of New Jersey to be held in Trenton, October 3 and 4, 1877, signed by Mrs. Mary R. Denman, president. A Prohibition meeting was held in Mount Holly October 10, 1877, when addresses were delivered by Rev. B. C. Lippincott, of Pennington, Judge Ransom, of Jersey City, Rodolphus Bingham, of Camden, and others. Mr. Bingham was the Prohibition candidate for governor in 1877. In the same issue of the Gazette there is an account of the State Prohibition Convention held in Trenton. The convention was called to order by S. B. Ransom and James R. Perine was elected temporary chairman. After prayer by Rev. B. C. Lippincott, John S. Littell, of Newark, was made temporary secretary. Committees were appointed on resolutions, permanent organization and finance. While the different committees were out Rev. W. B. Osborne made a few remarks. "He said he was remarkably glad when he heard this



REV. S. W. LAKE, D.D.



REV. E. B. LAKE.

convention was to nominate a candidate for governor. He had been a strong Republican in the time of slavery, but as that was done away with he was done with the party. He did not believe in handling a dead dog when there was a living lion roaring around." Remarks were made by a number of other delegates. In the afternoon the convention reassembled, adopted the reports of the committees and nominated Rodolphus Bingham, of Camden, for governor. There were fifty-four delegates present. In the issue of October 13, 1877, Dr. Graw severed his connection with the Republican party and united with the Prohibitionists, placing the name of their nominee for governor at the head of the editorial column and publishing the platform in full. In an editorial he declared his intention to thereafter conduct the paper in the interest of political prohibition chiefly, but freely allowing the use of the columns of the paper to non-partisan temperance workers. On Wednesday, October 17, 1877, the second temperance convention under the auspices of the Newark Conference Temperance Society for the Newark District, was held in St. Paul Methodist Episcopal Church, Newark. The objects of the convention were to awaken a greater interest and harmonize the efforts of temperance workers. Presiding elder Richard Vanhorn of the Newark District opened a discussion on "State of Temperance in our Churches." Rev. Mr. Larew spoke entertainingly on the subject and claimed there was too much talk and too little work; too much machinery, in fact, "more harness than horse." Rev. Dr. James M. Buckley, of Stamford, Connecticut, followed in an address on the reforma-

tion of the drunkard. The doctor believed in arresting habitual drunkards and placing them in jails and asylums. He did not believe the theory taught by many that conversion takes away the appetite for liquor. In the struggle for conversion the will power is greatly improved, so they are enabled by grace to reform. Dr. O. H. Tiffany, of New York, Rev. Alexander Craig, Dr. J. T. Crane, Rev. Solomon Parsons, Dr. L. R. Dunn, Dr. H. A. Buttz, and Rev. D. A. Goodsell also delivered addresses during the course of the day. The convention seems to have been a success from an educational standpoint.

TOUR THROUGH THE SOUTH.

Extracts from two letters written by Dr. Graw on his tour through the South:

"On the evening of November 13, 1877, we left New York on a southern trip. * * * At Louisville we took the Louisville, Nashville and Great Southern Railway for Memphis. This is, without doubt, one of the best railways in the south; few equal it anywhere. We are now about 1500 miles from New York, perambulating the streets of Memphis, and conversing freely with southern people—the wicked and terrible southern people, of whom we have read in the political papers of the period. These wicked people approach us with a warmth of greeting, and a breadth of hospitality unequalled by anything that we have ever encountered in the north.

"While in Memphis we visited the First M. E. Church, and heard an excellent sermon by Bishop Keener; the pastor, Dr. Surratt, was determined that we should occupy a place in the pulpit, thus ver-

ifying the Scriptures, 'Behold how pleasant it is for brethren to dwell together in unity.' In the afternoon we visited the Sabbath school of the M. E. Church, under charge of Rev. Mr. Register. At night, we preached. Rev. Wm. E. Boyle, of Long Branch, a member of our party, preached at night in one of the churches; his sermon was highly spoken of. We also visited the Conference of the American Methodist Episcopal Church (colored). We were introduced to the bishop, and enjoyed a pleasant chat with him on matters pertaining to the colored people in the south. We passed the house of Jacob Thompson, once a member of Mr. Buchanan's cabinet. While in Memphis, we met a number of ex-Confederate officers, with whom we conversed freely on army matters—indeed, one day we rode between two ex-Confederates. They declared they had had war enough. In this view of the matter we heartily concurred. So far as we have been able to judge, the southern people want peace; they heartily support the policy of President Hayes, and long for the time when the northern people shall come to the south by tens of thousands.

"The best way, in our judgment, to unite the people of our beloved country, is to encourage immigration. In our next we shall show some of the advantages that the south offers to immigrants."

In a communication in the next week's paper the doctor wrote:

"White men and colored men may vote as they please. Republicans, who go south, may vote the 'radical ticket' just as freely as they vote it in the

north. But we think northern Republicans would become southern Democrats as a rule, for the Republican party, in the south, fails to include the best people. The president's policy is heartily accepted in the south, and the people of the south are quiet and peaceable, politicians to the contrary, notwithstanding. We also conversed with negroes on this question, and the negroes find no fault except this, that they have 'hard times' in securing a living. This leads us to notice the present methods of working southern plantations.

"The plantations are mostly leased to the negroes, each negro renting as many acres as he wishes to cultivate. The average negro is satisfied if he can only own a mule, 'gears' and saddle. He never dreams of laying up a dollar; indeed he prefers to own nothing, on the principle that he who owns nothing can defy the world. In the beginning of the year the negro goes to his landlord and gets meal and meat enough to keep his family until his crop is made. If the crop is unpromising the negro may dissolve partnership, or at the end of the year he will confess an indebtedness ranging from \$25 to \$75.

"The negro scratches the surface with a one-mule implement that he calls a plow; then he plants his cotton and corn; these are his staple crops. Crab grass and weeds contend for supremacy in the negro's fields of corn and cotton. Corn the negro never cuts, he merely 'shucks the years' and if his cotton is picked by December he does better than most of them have done this year. In Mississippi the negro pays from \$3 to \$5 an acre for uplands, and an industrious negro can make a good living, after paying

such a rental. These very lands white men can buy to-day for \$10 an acre. This simple statement will give our readers an insight into the profitableness of southern farming. Panola county, Mississippi, is a garden spot, and to-day 100,000 acres of improved land can be bought there for \$10 an acre. Two lines of railway run through these lands, and Memphis is only 43 miles distant. So anxious are southern people to sell, that they will allow three-fourths of the purchase money to remain on mortgage. The question is asked: 'Why don't the southern people run their own plantations?' The simple answer is, they don't know how. The south needs industrious northern immigrants just as bad as many northern people need just such homes as await them in the south. And this intermingling of northern people will restore tranquility to our whole race."

In the Gazette of January 12, 1878, Rev. W. W. Christine writes from Williamstown: "Mr. Editor:—The merriest of merry Christmases and happiest of happy New Years, to you and yours, is the wish of my heart. May no dun come to your sanctum; may all your delinquent subscribers pay up, may all your correspondents write legibly and intelligently, and may your subscription list swell to twice its present size. If you realize the above you ought to be happy and unless the raps you have been receiving recently have very materially changed your genial nature you will be happy."

At this time Dr. Graw was making a strong effort to induce the people of Toms River to change the name of the place, but without success. Among the

names suggested were: Riverport, Brighton and Riverview; but the conservative element preferred to cling to the old name. The issue of February 9, 1878, contains this interesting editorial paragraph:

“Dr. James M. Buckley, pastor of the M. E. Church at Stamford, Connecticut, was recently prosecuted by the whiskey men. If the rummies knew Dr. Buckley as well as we do, they would let him alone. For cutting satire, wit, repartee, sharp points, logic, eloquence and impudence the doctor stands without a peer. We would like to have the New Jersey State Alliance employ Dr. Buckley for a short time; he would make things lively.”

In 1878 a curious liquor revenue scheme was in vogue in Virginia. The Moffett bell punch, which imposed a tax of two and a half cents on a drink of liquor, is said to have brought into the treasury of Virginia from \$400,000 to \$600,000 a year. This scheme had at least the merit of novelty, but like all others of its class, was of short duration.

The New Jersey State Temperance Alliance was very active at this period, meetings being held at many different points and much good work done. Nearly all of the counties were fairly well organized. The extent to which the pledge movement had grown is shown by a statement published in the issue of March 9, 1878: “Pledge signers at Wilmington, Delaware, 13,000; Chicago, 15,000; Columbus, Ohio, 16,000; Cleveland, Ohio, 40,000; state of Kentucky, 75,000; total for state of Ohio, 500,000.” In 1878 mention is made of the fact that Queen Victoria had given £5000 to the temperance cause in London.

Mount Holly temperance men seem to have been

very successful in 1878, for the statement is made in the issue of the Gazette March 23d that the Prohibitionists had put a ticket in the field at the spring election and had succeeded in electing fifteen of their candidates, among others being the assessor, chosen freeholder, one commissioner of appeals and four township committeemen.

The announcement was made in this issue of the Gazette that Dr. Graw had moved from Toms River to Camden to assume charge of Third Street Church.

When the policy of the Gazette was changed it subjected the editor to a number of criticisms from ministerial associates and the doctor seems to have been somewhat nettled at times when unkind things were said concerning the paper and himself. Referring to a meeting at which he had been publicly criticised for running a Prohibition newspaper for profit he said: "If we made no more money out of other people than we have made out of this body of Christian gentlemen we would not be able to furnish paste for mailing purposes. One of the gentlemen who leveled his thunderbolts against us is considerably in our debt, and before he opens fire again we advise him to pay up or we shall give him a free advertisement." We have no way of finding out whether the gentleman referred to "paid up or shut up," and so will have to leave this matter unsettled. After the lapse of a quarter of a century incidents of this kind can be looked back to with much more composure of mind than was possible at the time of their occurrence.

An article on where Prohibition was first established contained the following: "On the coast of

Maine, about seven miles from Portsmouth, is the ancient town of York. The celebrated Fernande Gorges intended to have this become a great city, and, after having it laid out with that view, finding the climate too cold, he returned to England within two or three years thereafter, and it never became what he anticipated, though it was for years the most important place in the province. It was under a city government for ten years, and was the first incorporated city on the western continent, with possibly the exception of St. Augustine, Florida. During the year 1690 while it was a city and John Davis its mayor, there was a prohibitory law passed, which embraced all the essential features of the modern Maine law. This was the first prohibitory liquor law on record. A copy of this law can be found in the first volume of the 'Maine Historical Collections.' "

Dr. Graw and Rev. C. F. Garrison were appointed a committee to arrange for a temperance convention at Ocean Grove during the summer of 1878 under the auspices of the State Temperance Alliance. Mrs. A. E. Cooper, of Millville, had a long article entitled "Temperance in Millville" in the issue of May 4, 1878, in which she referred to the origin and growth of the local Union. The W. C. T. U. was then beginning to make an impression throughout the entire state. This interesting paragraph was found in the May issue: "Orange, New Jersey.—A letter headed with skull and cross bones and of frightful orthography was received a few days ago by George Lindsey in which his life was threatened unless he withdrew from the active part he is taking in the temperance cause."

As pastor of Third Street Church, Camden, Dr. Graw had frequent opportunities to preach on the subject of temperance, none of which were neglected. Dr. Hewitt was then pastor of Tabernacle Church, and he, too, is quoted in the issue of May 11 as having preached an excellent temperance sermon to a large congregation. This statement is also made: "The temperance men in Camden are making it lively for the liquor sellers and a nice little pamphlet containing the signatures of applications for license is being circulated through the city. This little pamphlet contains the names of freeholders, both male and female. Asterisk indicates names which appear on more than one application. Only two or three applications are free from duplicate names."

The first anniversary of the W. C. T. U. of Camden was held in Third Street Church during the month of May. Mrs. F. H. Carr, president, gave an interesting report of the work done during the year. Rev. J. Y. Dobbins, who was then pastor of Centenary Church, preached a temperance sermon of marked ability the third Sunday in May, 1878.

Harman Yerkes has this interesting correspondence in the Gazette of June 15, 1878:

"Minneapolis, Minn., June 1. Mr. Editor:—I left Bordentown on Wednesday, May 1, for Fargo, Dakota Territory, on the Great Northern Pacific R. R. I have one thousand acres of land at this point on the Red River of the North at the crossing of the road. I have eight teams breaking six hundred and forty acres ready for wheat next spring. The furrows are one mile long. Some run gang plows and turn two furrows at a time. The breaking season is from the

middle of May to the middle of July. The price for breaking is from \$2.75 to \$3.00 per acre. Fargo is a good point, will make a large town, and has a population of twelve hundred." This prediction made in 1878 has been abundantly verified. It is also interesting to note that Fargo is now a Prohibition town and that Mr. Yerkes was largely instrumental in making it such.

The first extended reference to Island Heights was made in the issue of the Gazette of June 29, 1878, when attention is called to the fact that "arrangements have been made for holding a camp meeting in the beautiful grove of Island Heights formerly known as the island and situated on Toms River. The meeting is to commence August 13th and to continue ten days, and is to be run on the old, time-honored plan." The directors and officers of the Island Heights Association are given in the issue of July 6, 1878, as follows: Directors, Rev. J. B. Graw, Rev. G. K. Morris, Rev. S. Vansant, C. E. Hendrickson, Esq., Mount Holly, and James G. Gowdy, of Toms River. The officers were: President, Dr. J. B. Graw; vice-president, W. W. Moffett; secretary, G. K. Morris; treasurer, S. Vansant. There is an editorial on Island Heights in the July 20th issue in which this reference is made to the fact that the place was many years before used as a summer resort by the Indians:

"When the foundations of Rome, the Eternal City, were laid, and Romulus began his adventurous career, even then multitudes annually gathered at this island to snuff the health-restoring breezes, to drink of the mineral fountains pouring forth perennial blessings,

and to grow fat on the abounding fish and oysters, which still remain attractive features of this place.

“The evidences of the claims here made will be found entirely satisfactory to all who will examine them.

“We need only point to the vast deposit of shells of clams and oysters covering a large portion of the tract.

“For years, neighboring farmers have carted away the rich deposit for fertilizing purposes. The shells have crumbled away, for the most part, forming a valuable plant food or stimulant. Many arrow heads, fashioned ages ago, by the children of the forest; and other relics of a long-forgotten race, have been found. Mr. Westray is the fortunate owner of an ancient Indian tobacco pipe found on the island. Centuries ago, the smoke from that pipe quietly curled and floated off among the overhanging branches, as its dusky owner looked dreamily out on the quiet waters, or watched the maidens of his tribe gliding swiftly in their bark canoes across the beautiful bay, or beheld and approved the rude sports of naked boys wrestling on the shore. Wigwams once nestled where tents are now to be placed. Perhaps on the very spot where Christians will gather to worship God, those children of nature often lifted up their hearts to their Great Spirit.

“They are all gone. It is sad to remember that not a line of their history is known. It cannot even be surmised when they ceased their visits to Island Heights. What calamities overwhelmed them in their far-off inland homes, we shall never know. For a time we shall revel in the same beauties, under the

same sky and sun and stars; then we, too, shall pass away. Let us hope that on Celestial Heights we shall meet again."

The camp meeting at Island Heights during the summer of 1878 presented an interesting program. Rev. Wm. C. Stockton took his great gospel tent to Island Heights, the Association chartered a steamer to run from its wharf to the railroad depot at Toms River and to make trips on the bay; a Temperance Congress was announced to begin on the evening of August 22d, with the Rev. C. H. Fowler, D.D., LL.D., to deliver the first address. Excursion trains were run from Philadelphia and New York, the fare being only \$1.50. One hundred lots were sold at the first public sale, the prices ranging from \$39 to \$306 per lot, aggregating about \$11,000. The Association had special services on the raising of the national flag on the summit of Central avenue, Tuesday morning, August 20, 1878. Beneath the stars and stripes floated the white bunting of the Association. As they slowly ascended, C. E. Hendrickson, of Mount Holly, led in singing "The Star Spangled Banner." Prayer was offered by Dr. Gilder, of New York and addresses were made by Rev. C. R. Hartranft and Dr. G. K. Morris.

In the fall campaign of 1878 General Sewell was supported by the temperance men. The Democratic nominee for senator was a liquor dealer and had the united support of the liquor men. This campaign was fought with a great deal of energy and resulted in a suit for libel against the editor of the Gazette on behalf of the Democratic nominee for state senator,

who was defeated. In the campaign that year James A. Bradley, the founder of Asbury Park, who was then a Prohibitionist, was a candidate on the ticket and worked hard for its advancement. Dr. Graw's arrest for libel created intense excitement at the time, and from that day until his vindication at the hands of the jury he spoke fearlessly and earnestly from his pulpit and through the columns of his paper.

The announcement was made December 14, 1878, that Rev. S. Vansant, presiding elder of the New Brunswick District, "was building the first complete dwelling house at Island Heights." In the issue of January 11, 1879, the following extract from the Camden Post was published:

"Third Street Church was filled to repletion last evening by a multitude anxious to hear Dr. Graw's discourse upon crusades in general and the present temperance crusade in particular. Beginning with the crusades of Palestine nearly 600 years ago, the speaker traced organized movements for reform down to the present time; giving a history of the women's temperance crusade in Ohio, five years ago, and showing the noble work the women are doing for the cause at the present time. Seats had been reserved for the Woman's Christian Temperance Union and Men's Gospel Reform Association of this city, and at the close of his remarks Dr. Graw handed the meeting over to them. Isaac Peacock, Frank Hughes, and other members of the Reform Association, reformed through the work of the Union, gave their experience in plain words, but with thrilling effect. These addresses were alternated with prayer and singing, and

formed an exceedingly interesting part of the evening's exercises."

In the fall of 1879 a strong effort was made to push the work of the New Jersey Temperance Alliance, a local option law being the object sought. It was decided to ask the legislature of New Jersey to pass a general local option law that should allow the voters of each township and each ward of the cities of the state to decide by their votes whether intoxicating liquors shall be sold within their bounds. Rev. Dr. Aikman was then president of the Alliance, Dr. G. K. Morris was corresponding secretary, Rev. J. W. Morris, recording secretary and Henry B. Howell of Trenton treasurer. Dr. Graw was chairman of the committee on legislative action which was composed of Rev. S. Parsons, Dr. W. McGeorge, Charles Rhoads, Rev. J. S. VanDyke, and Dr. Graw. He was also chairman of the Executive Committee. The Colorado Temperance Gazette, edited by E. L. Allen and published by W. C. Wheeler had the following interesting personal in its issue of December, 1879: "The New Jersey Good Templars have elected Rev. J. H. Boswell as G. W. C. T. We can very heartily congratulate our friends and co-workers on their choice. Rev. Boswell is a good man, strong preacher and a sound Prohibitionist."

On Sunday, November 2, 1880, the new hall of the Christian Temperance Union of Camden was dedicated. Mrs. F. H. Carr, president of the W. C. T. U., gave a brief address outlining the work of the organization. The Union had been in existence four years and there were at the time of the dedication six Gospel Temperance Unions in Camden. Dr. Graw, Sam-

uel P. Godwin, president of the Franklin Reformatory Home, Philadelphia, and Rev. A. H. Lung, of Camden also delivered addresses.

Clayton was engaged in a temperance campaign at that time, which subsequently culminated in the overthrow of the liquor men. Rev. A. Lawrence was pastor of the Methodist Church and Rev. J. D. Bruen of the Presbyterian Church, and both of these clergymen were active temperance workers.

The fight for local option was being kept up with unceasing energy and many were the editorial appeals to the leaders to continue pressing the work. The local option law under consideration at that time was published in full in the Gazette for a number of consecutive weeks. Rev. A. E. Ballard, who was then agent for the State Temperance Alliance, was a regular contributor to the columns of the Gazette. In traveling from one end of the state to the other and visiting the churches of all denominations, he was well qualified to write interestingly of the condition of temperance affairs locally throughout the entire state.

A facetious subscriber made the editor a present of one dollar in gold, and also a pair of golden shoes for a doll. In acknowledging the receipt of the remittance the editor said in the issue of December 18, 1880: "We have received the annual subscription of Brother Jacob Jenkins, of Bordentown, in gold, and also a pair of beautiful golden shoes for a doll. As we happened to have a little three-year-old running around, we were compelled to invest in a doll. We wish our friend a Merry Christmas." In this same issue Rodolphus Bingham contributed a two-column

article in defence of the Prohibition Reform Party, which was subsequently replied to by Rev. G. R. Snyder, who afterward became a radical Prohibitionist himself, but at the time of the controversy was conservative in his political views.

In the issue of January 15, 1881, Harman Yerkes of Bordentown, in writing from Fargo, Dakota, called attention to the fact that the thermometer was at thirty degrees below zero when he ate his Christmas dinner. Fargo was then enjoying a temperance revival under the leadership of Major Roland, of Rhode Island, who lectured for eighteen consecutive nights and organized a Reform Club with nearly 500 members.

In January of this year Rev. J. W. Morris, of Pedricktown secured a bottle of what was advertised to be "salivated" beer. Taking the beer with him he went before the grand jury of Woodbury and secured the indictment of the rumseller.

In the issue of January 29, 1881, Charles Rhoads, of Haddonfield, contributed an article on "Economical Side of Temperance," in which he called attention to the financial cost of the drink traffic.

Camden had eleven Gospel Temperance Unions in March, 1881. This phase of temperance activity had resulted in bringing about a reformation in the lives of many men who had been hard drinkers.

The local option campaign in 1881 resulted in the defeat of the temperance forces. The following editorial from the Gazette of April 9, 1881, suggested the method by which the defeat of the bill was encompassed:



REV. J. H. BOSWELL.



WM. H. NICHOLSON.



REV. J. W. MORRIS, D.D.

“While we were urging the local option bill before the Judiciary Committee of the Legislature, a certain member sent a telegram to the chief man among the rum sellers. The telegram read: ‘Come down; the local option people are pressing me sore.’ What does the gentleman mean by coming down? We use the term gentleman in the congressional sense. In the classical language of bar-rooms we are told that ‘coming down’ means handing over a little change for sundries. We would like to know a little more about this ‘coming down.’ Our local option bill came down and went under the table, but just how the rum man came down we don’t know. Did he visit Trenton? If so, what did he do there. Did he kneel down before the Judiciary Committee and say ‘Please don’t recommend this local option bill,’ or did his hand come down under the weight of ‘potential influence’? Please tell us, gentlemen, what this ‘coming down’ means. One thing we know, it was a coming down that gave the rum men the victory. Our coming down upon this coming down is still to come.”

The defeat of the local option bill was accomplished by adding nullifying amendments to it.

This interesting paragraph is found in the issue of April 30, 1881: “A new temperance movement has been organized in Great Britain. It takes the form of a joint stock company, with a capital of \$5,000,000, in shares of \$5 each. It proposes to open temperance halls all over the kingdom. The Archbishop of Canterbury heads the prospectus of the enterprise.”

An editorial paragraph in the issue of May 14, 1881, calls attention to the death of Rev. Samuel Vansant, who had been in ill health for several months previous

and the appointment of his successor: "Rev. Edmund Hewitt, pastor of the First M. E. Church, New Brunswick, has been appointed presiding elder of New Brunswick District to fill the vacancy caused by the death of Rev. Samuel Vansant. This will be welcome news to the many friends of the new presiding elder."

In the same issue of the Gazette there is a long and jubilant communication from Clayton in which it is stated that a number of prominent citizens of the place had organized a stock company and raised sufficient money to purchase the Davis Hotel; the design being to run the hotel thereafter in the interests of temperance. When the temperance people came into possession of the hotel there were \$250 worth of liquors on hand, and the committee adopted a novel plan for disposing of the stuff. A funeral procession was arranged for in the following order:

First. A coffin marked "King Alcohol."

Second. A wagon containing all the liquor that had belonged to Charles Davis, late proprietor of the hotel.

Third. Band wagon with band playing appropriate music.

Fourth. Two loads of wood and kindling.

Fifth. A load of wood with a bagatelle table formerly used at the hotel, on top, drawn by a four-mule team.

Sixth. Citizens in carriages.

After passing through the principal streets of the town the procession halted at the place selected on the open lot in the rear of the town hall, where the whiskey was unloaded and surrounded with wood,

On four posts over the liquor was placed the bagatelle table on which rested the coffin of "King Alcohol."

At this point the band played, the church bells rang and the mill whistles screamed.

The assembled multitude was called to order by Judge Moore, who introduced Revs. A. Lawrence and J. D. Bruen, each of whom delivered appropriate addresses. Fire was then applied to the funeral pile and in a few moments all that remained of "King Alcohol" in Clayton was in flames. This incident created the greatest enthusiasm locally and caused the editor to bring out his double column temperance rooster to properly celebrate the victory.

The question of the formation of voting leagues was under consideration during 1881. The temperance people were deeply disappointed with the action of the legislature in refusing to pass the local option bill. At an adjourned meeting of the Board of Managers of the New Jersey State Temperance Alliance held June 7th, the report of the committee on voting leagues was presented by Rev. G. R. Snyder and the subject was thoroughly discussed.

Dr. Graw was one of the delegates to the National Temperance Convention held in Saratoga, New York, during the month of June, 1881. The convention was called to order by Rev. Dr. A. G. Lawson, then of Brooklyn but now of the city of Camden. Dr. Graw was a member of the Committee on Rules and Order of Business, and Rev. G. K. Morris was chairman of the Finance Committee. The mass meeting at night was addressed by Frances E. Willard, Dr. J. O. Peck, and John B. Gough. Among the other delegates from New Jersey were H. B. Howell, Rev. H. R. Hall,

Mrs. J. C. Brown, Mrs. H. B. Anderson, Mrs. E. A. Mickel, Rev. S. W. Lake, Rev. J. H. Boswell, T. H. Landon, Hon. Simon Lake and Rev. John H. Hector, "The Black Knight." While returning from Saratoga some of the delegation stopped off at Round Lake, where Dr. Graw narrowly escaped being killed on the railroad track. He heard the train coming back of him and stepped over onto the next track, which was the track on which the train was coming. The warning cries of his companions caused him to spring quickly to one side and thus escape instant death.

In the issue of July 9, 1881, there appeared an article in the news columns rejoicing over the no-license victory at Beverly. For a number of years thereafter Beverly continued to be a no-license city.

The voting league's constitution appeared in the issue of July 9, 1881, in which the objects of the league were set forth. Those who became members of the league pledged themselves to vote for only such as were known to be in favor of the suppression of the liquor traffic. An all-day temperance meeting was held Monday, August 1, 1881, on the Penns-grove Camp Meeting ground in charge of Rev. J. W. Morris. Dr. Graw, Dr. G. K. Morris, N. T. Wilkins and others were the speakers.

The temperance camp meeting at Island Heights commenced July 20, 1881. Addresses were made by Revs. J. R. Westwood, Jacob Mulford, Walter Chamberlain, G. T. Jackson, J. R. Thompson and J. McClellan. At subsequent meetings addresses were made by Dr. Ballard, Rev. E. Gifford, Chaplain Givin,

Revs. N. A. MacNichol, J. H. Boswell, Dr. Aikman, Dr. G. K. Morris and others.

The familiar "rum tiger," which has rendered excellent service in many campaigns for the last ten years, made its first appearance in the columns of the Gazette August 20, 1881. It attracted a great deal of attention at the time and has often in recent years done effective work in illustrating the evils growing out of the traffic in drink.

The older temperance workers of Camden remember the interesting case of Jacob Mulford, a reformed man, who after living an exemplary Christian life for eighteen months, gave way to his appetite for drink and in a little while found rest in an untimely grave, in 1881. Mr. Mulford was an earnest, intelligent and consecrated Christian and Prohibition worker, but the appetite for drink had fastened on him so strongly as to become irresistible. His downfall and sad death created intense sympathy at the time.

The following interesting paragraph is found in Rev. A. E. Ballard's communication from Bloomfield, N. J., in the issue of October 15, 1881:

"It was a strange experience for the agent in the church where fifty-six years ago he first went to Sunday school—to fix the very spot in the gallery where he used to sit, a boy of four or five years, and wonder what the minister was talking about; to preach to people, the elder of whom had known his parents and the mature ones had been his schoolmates; to remember that he was preaching temperance where in his own early days the ministers themselves drank their cup of spirits; to realize that all his ancestry, his brothers and sisters who have died, and his deceased

children, were sleeping within sight of the pulpit window—all this left an impression of strangeness not easily gotten over.”

This was the Camden county Prohibition ticket voted for at the November election, 1881: For senator, C. B. Coles; First Assembly District, James Freeman; sheriff, Joseph L. Thackara; surrogate, David B. Brown. In the Second and Third Districts candidates of the Democratic and Republican party, respectively, were endorsed.

On November 19, 1881, the Temperance Gazette was issued from its office in Camden, at 110 Federal street. In 1885 the building at 131 Federal street was erected, since which the Gazette has been published continuously from that office. On removal to Camden the Gazette had been enlarged to an eight column folio, and the price advanced from \$1.25 to \$1.50.

In the issue of January 21, 1882, this reference is made to one of the most prominent members of Third Street Church: “Captain Frederic Roth is, in many respects, one of our most remarkable citizens. His memory goes back to the time when there was no steam ferry boat, no railroad facilities, or house of religious worship, and when Camden consisted of only a few straggling houses, with no pretensions whatever. Now we have a city of almost 42,000 inhabitants. The captain is in his eighty-eighth year and may be seen walking our streets every day. He is the patriarch of Third Street Church. He loves it as his life and to his generosity the people are largely indebted for their beautiful and commodious structure.”

This news note is taken from the issue of February 4, 1882: "Beverly has a cheeky set of men it seems. Some one, through the medium of the Banner, expressed dissatisfaction at the manner in which things were conducted in a pool-room at that place. Straightway the proprietors of this 'cigar emporium and billiard parlors, etc., together with an ambitious attorney, came out in a card, announcing that any further persecution on the part of the people would result disastrously. It is needless to remark that everyone is scared."

CHAPTER XVIII.

AGGRESSIVE WORK FOR PROHIBITION.

IN the spring of 1882 there were three temperance bills before the legislature: the local option bill, the amendment to the license laws and the constitutional amendment bill. Dr. G. K. Morris had charge of the latter bill and the former bills were looked after by Revs. A. E. Ballard, J. B. Graw and Chas. Rhoads. The prediction was ventured in an editorial, while the bills were under consideration, that the local option bill would pass the state senate, but nothing was said as to its chances in the house.

Mrs. Downs was a regular contributor to the columns of the Gazette at this time and her interesting letters were a feature of the paper. In the issue of March 11, 1882, Charles Rhoads has an article entitled "Legislature and Temperance," in which he embodies the text of the local option bill which he had prepared and which had been introduced in the house by Philip P. Baker, then a member from Vineland. This bill was defeated in the assembly by a vote of 26 to 24. After relating the facts with reference to the case Mr. Rhoads concluded by saying: "To tolerate this traffic at all, with its iniquities, is in my estimation both unjust and impolitic. It is a curse on our civilization, our prosperity and our happiness as a nation. Must we then appeal in vain for laws that will ameliorate its horrors, to those who are elected by the people to protect and care for their interests?"

This editorial from the issue of March 18, 1882, indicates intense dissatisfaction on the part of Dr. Graw with the action taken by the legislature. For some time previous it had been his hope and desire that a course would be taken which would render independent political action unnecessary. We quote the editorial in full:

“During the month of January last, a local option bill was introduced in the senate and referred to a committee, where it had been allowed to slumber until the present writing. Whether the senate will consider it at this late day is to us a matter of no concern whatever. To pass the bill now would only be adding insult to injury already inflicted by the studied non-action of the senate. The senate has acted the part of non-understandable folly in doing as they have done. They might have passed the local option bill without incurring the displeasure of the rum men, for they have perfect control of the assembly, and the bill would have been as summarily thrown under the table as the amendment to the license laws was indecently postponed—we believe they called it indefinitely postponed. If any lingering faith remained in us that either party would do anything to help temperance, and hurt the liquor traffic, that faith no longer lingers—it has passed away; and if either the Republican or Democratic party has any claim on temperance men, we invite them to make out their bills, as the hour for dissolving all co-partnership with existing parties as such has come. Weighed in the balances, they have been found wanting. The issue is squarely joined by the rum men, and hereafter it will be as squarely joined by us. The political party that wants the sup-

port of temperance voters must insert a temperance plank in its platform. The Republican party can no longer ride two horses on the question of temperance and rumselling. The horses travel in opposite directions, and our horse has been traveling backwards quite long enough. License or prohibition; which shall it be?"

This paragraph is taken from the Gazette of March 25th: "Just before going to press we received a dispatch from Senator Baker that our local option bill passed the senate by a vote of 12 to 8. The senator did all that he could to secure its passage. Now let the assembly do as well and we shall be satisfied."

Saturday, August 18, 1882, was camp meeting Sunday at Island Heights. The services were largely attended, the large auditorium being filled to hear the speakers. Rev. Dr. A. J. Kynett, of Philadelphia, preached eloquently in the morning. In the evening Rev. G. H. Neal preached an interesting sermon to a large congregation. Rev. E. W. Burr, of the Newark Conference, was the afternoon speaker. The fourth anniversary of the Island Heights camp meeting was held Tuesday, August 15th. Rev. Dr. Whitecar preached an eloquent sermon in the morning and in the afternoon Bishop Simpson delivered one of his most eloquent, thrilling and powerful addresses.

Under the heading "Journals and Journalists" the statement is made August 26, 1882, that "The Vine-land Journal is delivered to subscribers on the side streets and outskirts of the town by expert bicycle riders." The bicycle then in use required considerable skill and courage to manipulate, and resembled the wheel of the present day in very few particulars.

What was then a novelty is now an everyday commonplace.

An account of the National Prohibition Convention held August 23, 1882, is given in the Gazette of August 26th. The convention was held in Chicago and was attended by about 350 delegates. Gideon T. Stewart called the meeting to order and Rev. John Russell was elected temporary chairman. Mrs. J. Ellen Foster and Miss Frances E. Willard were members of the convention. John B. Finch of Nebraska, who subsequently became chairman of the National Committee and who was the ablest political leader the Prohibitionists ever had, was also a delegate and took an active part in the proceedings. The convention adopted as its title "The Prohibition Home Protection Party."

The Prohibition Home Protection Convention for the First Congressional District met at Diamond Cottage, Camden, the first week in September, 1882, with Joseph L. Thackara, of Berlin, presiding. Reuben Woolman, of Elmer, was nominated for congress. The attendance was encouraging and considerable interest was manifested in the proceedings.

This paragraph concerning a well-known Massachusetts temperance worker is taken from the issue of September 16, 1882: "Henry H. Faxon is a Massachusetts advocate of total abstinence, and he is peculiar in being willing to spend money for the cause. Whenever he deems the time auspicious he buys a page of advertising space in the Boston Herald, and fills it with whatever he desires to say to the public. He has in that way just published the record of every state legislator on the liquor question." Another in-

teresting extract is given from the same issue: "A. J. Cassatt, first vice-president of the Pennsylvania Railroad, has tendered his resignation, to take effect the first of October. In it he states that he will not, if he should ever desire to go back to active work again, connect himself with any other road than the Pennsylvania." This, it seems, was a resignation pledge that meant exactly what it said, for when he did return to active railroad work, it was to assume the presidency of the Pennsylvania Railroad Company.

In an address at Diamond Cottage Grove, Camden, in September, 1882, Dr. Graw said: "If the Republican party holds to the dramseller it cannot hold us. * * * No party can longer ask my vote if it fails to represent my principles. I am not, per se, for a third party, but it seems I must go that way per necessity."

Dr. Graw took an active part in the services at Pitman Grove in 1882, being one of the speakers on temperance day, preaching on the Sabbath and dedicating the Whitecar Tabernacle.

This brief but incisive editorial is taken from the Gazette of September 23, 1882: "We said to the legislature last winter that we had come to ask for local option once more, and failing to receive a favorable response, we should demand something stronger. We now ask for the constitutional amendment prohibiting the manufacture and sale of intoxicating liquor, and no man or party shall have our vote or support that fails openly and squarely to stand up for this principle."

A call for a Prohibition convention to be held at Asbury Park, October 10, 1882, was issued, and signed by Dr. Graw, Rodolphus Bingham, James A.

Bradley, Gen. Fisk, Rev. B. C. Lippincott, Rev. J. Y. Dobbins, Rev. J. E. Price, Rev. J. S. Heisler, Rev. W. S. Barnart, Rev. J. H. Boswell, Rev. G. K. Morris, Rev. Geo. Swain, S. B. Ransom and others.

A correspondent, in writing of temperance day meeting at Seaville Camp, said: "The morning speaker was Dr. Graw, and while he may not care to have many personal remarks made, as he is the editor, yet it was said by every competent judge that the doctor gave the best temperance lecture ever heard on the grounds, holding up the subject before the eyes of the people for nearly two hours, without wearying any one."

The Prohibition convention to meet at Asbury Park, the call for which has previously been referred to, was held as announced. The attendance was large and great interest was manifested in the proceedings. Gen. Fisk was made president of the meeting, and Dr. Graw was one of the first vice-presidents, and Revs. G. K. Morris and O. A. Kerr were the secretaries. Addresses were made by Rev. W. W. Moffett, Rev. H. R. Hall, Rodolphus Bingham and others. Resolutions were adopted commending local option, urging the adoption of a Prohibition constitutional amendment and declaring, "We will vote for no candidate unless unequivocally pledged to support a constitutional amendment for the suppression of the liquor traffic." The organization then and there effected was to be known as "The Constitutional Prohibition Union of New Jersey."

Mention is made in the issue of the Gazette of October 21, 1882, of the sale of the Parsons' Hotel property, opposite the Gazette office, 110 Federal street, to

Wm. T. Bailey "for \$150, providing he remove the building at once."

A half-column report of the "Atlantic County Independent Temperance Convention" was published in this issue. The convention was held in the city hall, Atlantic City, and was called to order by Z. U. Matthews. G. F. Saxton, of Hammonton, was made chairman and Jonah Wootton, Jr., of Atlantic City, secretary. P. S. Tilton, of Hammonton, was nominated for the assembly, and D. C. Potter, of Smith's Landing, for surrogate. Dr. Edward North, the Republican nominee for coroner, and Lewis Parker, Jr., the Democratic candidate for congress, were endorsed. The action of the convention was not satisfactory to a number of the delegates, one of whom wrote a caustic letter in criticism, which was replied to in the best English at the command of Rev. J. R. Thompson, the presiding officer, who, to complete the Hibernicism, "Had his Dutch up." The affair was settled amicably, however.

There is an account of the organization of the Wennonah church in the issue of November 4, 1882. Dr. Graw presided at the meeting, when sixteen members joined the organization. The proposed new church was to cost \$5000. These are the original trustees: Stephen Greene, president; C. B. Johnson, secretary; Dr. Risley, treasurer; George Quigley, Dr. Gilmour, D. Cooper Cattell, Wm. B. Sickler.

The dedication of Grace Church, Camden, occurred November 5, 1882, and was in charge of the presiding elder, Dr. Graw. A subscription of \$3700 was taken in the morning, \$600 was raised in the Sunday school, and at night the aggregate for the day footed

up to nearly \$5500. Bishop Hurst preached in the morning; Gen. Fisk spoke in the afternoon, and Dr. Graw, Gen. Fisk and Bishop Hurst were the evening speakers. Rev. J. H. Boswell was then pastor of the church.

Dr. T. G. Chattle, who was the Prohibition candidate for the legislature in Monmouth county, in 1882, polled 1008 votes in Neptune township, a result which was extremely gratifying to Dr. Graw, who had labored hard for his old friend and former parishioner.

At a fair given by the ladies of Third Street Church in December, 1882, Dr. Graw was presented with a large easy chair. This little token was greatly appreciated by the doctor, but he was too busy to use chairs of any kind at that time, and, in fact, during the greater part of his life.

The annual meeting of the New Jersey State Temperance Alliance at Newark, December 5 and 6, 1882, was a most enjoyable occasion, judging from the report. Addresses were made by Rev. Dr. Findley, Dr. Aikman, Rev. T. C. Mayham, J. N. Stearns, Dr. I. N. Quimby, Dr. Chadwick, Gen. Fisk, Dr. Graw, and others.

This reference to Thomas V. Cator in the Gazette is found in the issue of January 27, 1883: "Hon. Thomas V. Cator made a ringing speech in the house last Wednesday in nominating Gov. Ludlow for the United States senatorship. He is a Prohibitionist, and is a Republican anti-monopolist."

The following letter was published in the Gazette of February 3, 1883, and was greatly prized by Dr. Graw, who placed a high valuation on the friendship of Dr. Stokes:

Ocean Grove, Jan. 27, 1883.

Dear Dr. Graw:—I have been wanting to say to you for some time how much I enjoy your paper, the *Temperance Gazette*. Week after week it comes to me, filled with good cheer, like the smiles of a friend. I hail it with delight. You are doing a great work; God bless you in it. Of course, opposition will smite you, but be thou strong, and, as heretofore, “show thyself a man.” The right is bound to succeed, and your children will live to see Prohibition the law of the land. Don’t falter. Right, in this work, is might.

Yours in the work,

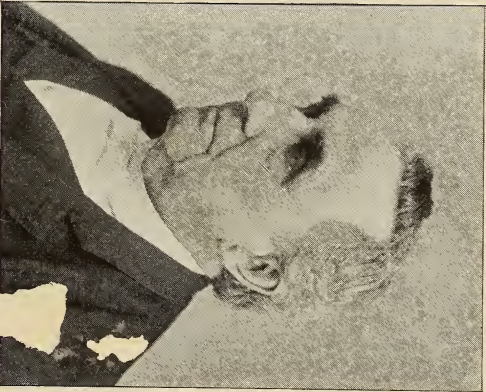
E. H. Stokes.

While the bill to submit an amendment to the constitution prohibiting the sale of intoxicating liquors was being debated in the legislature, in 1883, John W. Griggs stated he would oppose the bill because there were more laws now than were enforced, and because Prohibitionists did more harm than the liquor men were doing. This called out a scathing editorial from Dr. Graw, in which he asked the senator from Passaic county some pointed questions.

In the issue of February 24, 1883, the vote on indefinite postponement of the Prohibition amendment is given—31 for to 29 against. One of the men most implicitly relied on to vote for the amendment, went over to the liquor side of the house and caused the defeat of the temperance forces. This aroused the greatest indignation among temperance men, who felt they had been tricked again. The *Gazette* contained a stirring editorial referring to the affair, from which we extract the following: “To Arms!—Such was the cry when the armed rebels fired on Fort Sumter, and shall



REV. A. K. STREET.



REV. E. H. STOKES, 1



REV. JOHN T. GRAW.

not patriots sound the alarm when rumsellers, beer brewers and drunkard makers generally control our legislature? We had hoped against hope that the assembly might possibly pass the Prohibition amendment resolution. Dr. Chattle did all that it was possible for one man to do in this great struggle against legalized crime, and he deserves the praise of all good citizens. Of Mr. Cator we shall have something to say hereafter. As we now judge him, contempt is the only word that expresses our opinion of the man. [Mr. Cator had been counted as being in favor of the Prohibition amendment.] * * * We received information on Monday that the rum and beer men of New York had become alarmed and had moved on Trenton in force, armed with such influences as are usually employed. * * * After awhile—God grant that it may not be too late—good citizens will see that they have allowed pot-house politicians, lewd and corrupt men who are too lazy to work, dramsellers, gamblers and thieves, whose peers may be found in our penitentiaries, to control our political machinery.”

February 24, 1883, one of the Gazette correspondents nominated this Prohibition ticket for the election of 1884: For president, John P. St. John, of Kansas; for vice-president, John Wanamaker, of Pennsylvania.

The Prohibition State Convention to nominate a candidate for governor in 1883, met in Temperance Hall, Trenton, with 40 delegates in attendance. Reuben Woolman, of Elmer, was made chairman and R. V. Page, of Camden, secretary. Dr. I. N. Quimby, of Jersey City, was nominated for governor by acclamation.

Dr. Graw got sarcastic in this paragraph, published in the issue of June 9, 1883: "The Bridgeton Patriot says the presiding elder did not understand the state of affairs at Moorestown, and did not care to prevent the unpleasantness that sprung up at that point. Bishop Simpson says, 'The presiding elder managed the affairs with great wisdom and prudence, and the settlement of the Moorestown question is of great value to the denomination at large.' What puzzles us is to know how Bishop Simpson should make so great a mistake as to differ with the Patriot on an ecclesiastical question."

The trend of affairs in temperance work is shown by the action of the Burlington County Alliance, taken April 23, 1883, when a resolution was introduced "that independent political action, regardless of existing parties, be the future policy of this alliance, and we urge upon the different townships the need of such action and recommend that in all cases candidates for office should be such as are fully in sympathy with prohibitory legislation." The above resolution was reported by the committee of which Rev. J. E. Willey was chairman and Leonard Brown a member.

The following paragraph is taken from a letter descriptive of the seventh annual temperance meeting at Thousand Island Park, written by Rev. D. C. Babcock: "At 3 P. M. General Fisk was introduced to preside, and made the first address. He has just returned from Indian Territory where he had been summoned to settle matters with the wards of the nation and had found the work easy because 'prohibition prohibits' in that section. The people had placed their expectation high, but they were more

than met. He will always get a large welcome at Thousand Island Park. At the close of his excellent address he introduced John P. St. John, of Kansas, who did the cause grand service in an address of an hour."

The editor approvingly quotes in the issue of September 15, 1883, from a letter written by Ex-governor St. John to a friend, in which he said: "I want no office. I have enlisted for life in the war against rum-sellers, and I regard such a fight as far more honorable than to wade through beer and whiskey to the highest office in the gift of the people."

Dr. Graw was in receipt of invitations of various kinds but the one sent him in September, 1883, by a well known Newark brewer, was probably the least expected and most surprising of all. We publish the invitation and Dr. Graw's editorial comments in full, as taken from the issue of September 22, 1883:

INVITATION EXTRAORDINARY.

Newark, N. J., Sept., 1883.

Editor N. J. Temperance Gazette,

Dear Sir:—You are cordially invited to attend the opening of my new brewery, which will be celebrated on Tuesday, September 25th, 1883, at one P. M. Trusting that you may favor me with your presence, I remain yours most respectfully,

Gottfried Krueger.

Gottfried Krueger, the beer king of Newark, has kindly forwarded to us the above invitation. Precisely what the program will be at the opening of his new brewery we do not know. It is fair to presume, however, that foaming beer will flow without money

and without price for the comfort of invited guests. We suppose a large number of the editorial fraternity will be present, but fearing that the brethren who may be present will fail to give an advertisement sufficiently full and comprehensive, we take the liberty of expressing a few pertinent thoughts. And first of all we fear that friend Krueger has omitted to invite a large number of persons who have a greater claim on his hospitality than we have. For example, if he would invite all the bummers, loafers and dead-beats that were made such by his old brewery, he would have a fair sample of the work he is doing; his exhibition would scarcely come up to an ordinary cattle show, but still it would be strikingly illustrative of the effects of beer on human beings. As Mr. Krueger is ambitious for political honors he might learn a valuable lesson in political science that would be useful to him when he reaches the United States senate, an honor to which he aspired a year ago. The sight would enable him to know the value of beer in fitting men for the lowest slums of society. We fear that Mr. Krueger has overlooked another class of people—the vast army of women and children who have been impoverished by his beer. We suppose that food and clothing would be more acceptable to the impoverished families of Mr. Krueger's beer-guzzlers than the malt that will flow from his new brewery. Would it not be well to turn the new brewery into a mill so that it may help to feed the victims who have been famished by the old brewery? A sight of the women and children of his patrons might not be agreeable, but God will set the work of the brewer in order before his eyes

in the day of judgment, when it will be too late for repentance. But there is still another class of people that Mr. Krueger has failed to invite; we mean the men and women who have gone to almshouses, asylums and prisons in consequence of becoming intemperate and therefore criminals, lunatics and paupers through drinking his beer. We invite Mr. Krueger's attention to the following passage of scripture: "These things hast thou done and I kept silence; thou thoughtest I was altogether such a one as thyself, but I will reprove thee and set them in order before thine eyes." The things that Mr. Krueger has done through his brewery are known to God and men, and the Lord says, "Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver." Mr. Krueger once quoted a passage of scripture for our benefit; we will quote an appropriate one for the opening of the new brewery: "But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blest, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."—Jesus. There will be no recompense for Mr. Krueger on account of those who attend his opening next week. Will Mr. Krueger accept our regrets?

In October, 1883, Dr. Graw went on a trip to various points in the west, and his editorial correspondence at that time indicated great activity among temperance workers in Ohio and elsewhere. He attended a conference of the United Brethren at Marion and heard an address by Rev. Mr. Flickinger, a missionary, who said the greatest drawback to work

in foreign lands was "Christian whiskey," so-called. Most of the United Brethren are Germans yet there were many radical temperance men among the speakers. The Prohibition constitutional amendment was then up for settlement, and this accounts for the great public arousement on the subject.

As Dr. Quimby declined to permit his name to be used in connection with the nomination for governor on the Prohibition ticket another candidate had to be named. Calls had been issued by the Home Protection Party and also by the State Alliance to meet in convention in Association Hall, Newark, October 10, 1883. There was a large attendance of delegates representing both wings of the temperance movement. The committee on resolutions consisting of Dr. Aikman, Dr. Graw, Dr. Ryerson, Dr. Hunt, and Professor Davidson reported: "That while the abolition of the liquor traffic is absolutely necessary to temperance reform and to the promotion of morality and religion and so demands the aid of Christian citizens independent of their ecclesiastical affiliations, it is also a question of paramount political importance and fully justifies the use of the ballot. It is necessary to teach mere party politicians that they can no longer safely ignore temperance principles nor receive anything but the opposition of temperance men so long as they refuse to aid in the presentation to the people of the simple question of constitutional amendment."

Two resolutions were introduced, one favoring separate political action, the other opposing it. After a lengthy debate the vote stood 71 for and 18 against immediate separate action. Committee on nominations for governor reported the name of Rev. Solomon

Parsons, of Union county, and he was unanimously and enthusiastically nominated as the standard bearer of the campaign. Among the members of the Prohibition Executive Committee appointed at the convention were: Rev. J. H. Boswell and S. E. Brown, Atlantic county; Rev. H. R. Hall, Burlington county; C. B. Coles and R. Bingham, Camden county; Rev. C. F. Garrison and H. B. Howell, Mercer county; Rev. Wm. H. McCormick, Morris county; E. B. Humphreys, Salem county.

In the issue of October 20, 1883, the Prohibition ticket was placed at the head of the editorial columns of the Gazette, and in this same issue the candidate, Rev. Solomon Parsons, had a two-column letter of acceptance, in which he recited the facts that Prohibition had been ignored by both of the old political parties, and that they had been uniformly opposed to stringent license regulations. It was a very able paper and was given wide circulation at the time.

November 3, 1883, in the editorial column, we find this reference to a declaration made by Dr. Newman: "Rev. Dr. Newman says the church should revise her creed so that it would read 'I believe in the Holy Ghost, the Holy Catholic Church, communion of saints, the forgiveness of sins, total abstinence from all intoxicating liquors, the resurrection of the dead and life everlasting.' If Christians, or those professing to be Christians, would only resolve, irrespective of party ties, to vote as they pray and as their church vows commanded them, it would be a short time until this amended creed would become not only the faith but the common practice of the whole American peo-

ple. Failing to do this they retard the work of temperance, which is the work of God, hinder the church's progress and delay the earnestly prayed for and long expected millennium."

Temperance sentiment was now developing rapidly, owing to the attitude of the legislature in refusing to pass any of the measures advocated by the temperance element. The restlessness of the temperance people is reflected in the correspondence published in the news columns. When the bill proposing the submission of the prohibitory liquor amendment to the people, came before the house March 18, 1884, a strong effort was made by Dr. Chattle and others to secure its adoption, but it failed by a vote of 26 to 30.

Dr. Graw is authority for the statement, made in the editorial column of the Gazette March 29, 1884, that Rev. Thomas Sovereign "delivered the first temperance address he [Dr. Graw] ever listened to." This address was probably delivered in Scudder's schoolhouse, at Picton.

In the spring of 1884 there was considerable controversy over the declination of the Conference to admit a well-known minister to membership, and it caused a Long Branch correspondent to make public charge in the Record—

"That the four presiding elders had more to do with the overthrow of Mr. Miller than any others, there is but little doubt. These men have the reputation of ruling with an iron hand, and it is not the first time they have allowed their jealousy and personal feelings to run away with their brains. In reference to these elders a gentleman in Camden re-

marked: 'I have known a great many corrupt political and judicial rings, but I have yet to find a body of men as corrupt as the presiding elders of the New Jersey Conference.' I am not prepared to testify to the truth of this remark, but the people can have it for what it is worth. Of one thing I am certain, the presiding elders have time and again operated in direct opposition to the expressed wish of the people, for no other purpose 'than to show their authority.' And the result has been, in many cases, broken down and spiritually impoverished churches."

This called out a prompt and indignant reply from Dr. Graw, who characterized the anonymous correspondent as untruthful and unfair. The next week the correspondent and the Record made the following retractions:

"Editors Record:—The article in your paper last week, written by me, and headed 'Brains not Wanted,' I find, after investigation, to be incorrect in many particulars. The remark which I attributed to a gentleman of Camden I find to be without foundation. I make this statement feeling that I have done the presiding elders a great wrong. The article was written in good faith, but I now see that my authority for making statements reflecting on the elders was not good."

The following editorial appeared in the same issue of the Record:

"We regret having published a communication last week reflecting discreditably on the presiding elders of the Methodist Episcopal Conference, inasmuch as the statements made therein have been found to be incorrect and unjust."

In Rev. Wm. B. Christine's letter to the Gazette from Ocean Grove, in the April 5, 1884, issue, there is this paragraph: "We have been spending several days in Newark attending the session of the Grand Council of the Royal Arcanum. Our mutual friend, Judge J. Frank Fort, at one time associate editor of the Temperance Gazette, made an excellent speech at the banquet given us, setting forth the benefits of the society."

The high-license method was first given great prominence in 1884, when the politicians endeavored to force it to the front to head off the Prohibition movement, which was then rapidly gaining headway, and which continued to grow until the campaign of 1886, when a compromise measure was introduced which divided the temperance forces and caused the advancing tide to recede. Dr. Graw was aggressive in his opposition to high license, as he believed it embodied evils not so appreciable in the then reigning system of low license. If high license would "make the business respectable," that would make it more dangerous to the class of young men who would not patronize low resorts.

The convention to elect delegates to the National Prohibition Convention to be held in Pittsburg July 23, 1884, was held in Trenton, April 22. Prof. Geo. Macloskie, of Princeton College, presided. Among the delegates to the National Convention were Gen. Fisk, Rev. S. Parsons, Rev. H. R. Hall, Rev. C. F. Garrison, H. B. Howell and C. L. Parker.

Dr. T. G. Chattle, who was elected to the legislature from Monmouth county on the temperance ticket, wrote a letter on June 17, 1884, to the editor of

the Gazette in which he gave "advice to temperance men." He says:

"Mr. Editor:—Having had slight legislative experience without any very great probability of having it continued, it may not be amiss to give some thoughts suggested by legislative life and called forth by temperance men. Temperance people should not forget that the members of the legislature being on the ground understand the situation very much better than any one can who is not a member. If one enjoys the confidence of the district sufficiently to be sent as the representative of the people on the temperance question he should have enough of their confidence to be allowed to conduct his campaign in his own way. Temperance people should not look upon the temperance legislator as the medium through which to hurl impracticable bills on the legislature. The temperance men should unite on any one given thing. They should all favor constitutional Prohibition, local option or some one principle, and not permit their forces to be divided. * * * Our temperance papers should sustain and encourage temperance members and not criticise their methods of conducting temperance campaigns. It may be all very well to say 'that temperance legislation runs slow,' as the Gazette did during the last session, and fire shot at temperance members from the editorial sanctum. Paddy had no difficulty in fighting the bear from the loft out of danger, while his wife was killing the beast down-stairs, but it is probable that his wife knew just where, when and how to strike quite as well as he did, so I presume

the temperance members of the house knew quite as well as the Gazette how slow or fast to move."

In the issue of June 28, 1884, is an editorial on Bishop Simpson, which is reprinted in full. Bishop Simpson had been a life-long friend of Dr. Graw and the relation existing between them had been uninterrupted and sincere.

BISHOP SIMPSON.

In our last issue we gave a brief outline of the life and work of Bishop Simpson, with the promise that something more would follow.

It is utterly impossible to draw a pen-picture, or write a sketch, that will in any sense do justice to so great and good a man as Bishop Simpson. He was great in many respects, with no perceptible points of weakness. He was many-sided. Indeed he was the most symmetrical character that we ever knew. As a man he was completely rounded up. He was familiar with almost every subject that touched the welfare of the world and the prosperity of the Christian church. His broad mind grappled with all the great questions of the age, so that political leaders, philanthropists and reformers, as well as Christian ministers, sought his counsel.

His mind and heart were too broad in catholicity of Christian doctrine to be a bigot, or even lean toward sectarianism. He loved the whole church of God, and in turn the evangelical churches of the world loved him.

The greatness of Bishop Simpson was like the greatness of nature, for while the creations of human genius dazzle and astonish by display, nature in her

unobtrusive glory grows upon thought and imagination until heart and mind becomes impressed with a divine nearness, and the soul glows with God's glory, as the face of Moses shone when he beheld the mystic grandeur of his divine Lord.

In studying Bishop Simpson our first impressions led us to ask, Wherein is the greatness of this man? That he was great we felt in our soul, but the real character of his greatness we could not understand, until after long years of intimate acquaintance we realize more and more fully the grandeur of a character that stood out and above all other characters we have ever known in peerless beauty. As Carlyle says, "Some truths in their grandeur tower above all others, as some mountain peaks rise above others until they stand alone in a glory that belongs to them only." So our ascended bishop in his Christian manhood towered above all other men by whom he was surrounded. Bishop Janes said to the writer on one occasion after listening to one of the matchless sermons of Bishop Simpson, "Such men constitute the moral wealth and glory of the church."

The sunlight of eternity alone can print with photographic accuracy the life-work of Bishop Simpson. Many, many sheaves have gone before, but many more are to follow. The loving and saintly life of Bishop Simpson has led an unnumbered host of children, as well as grown people, to the Savior, and eternity alone can tell how many crushed hearts have taken a more hopeful view of life after listening to his tender and beautiful descriptions of God's gracious and providential dealings with the children of men. There are many men now living who are better men

and better preachers because they were permitted to listen to the counsels of this good man. The writer owes more to Bishop Simpson than to any other man in the world, not simply because of the counsels given, but because of a life that to him was a constant benediction and a standing memorial of the power of Christ to mould and fashion the hearts of men.

It was impossible to spend an hour with this saintly man without feeling a strong desire to be more holy and devoted to God. His very presence was an inspiration to greater effort and zeal in works of faith and love. Many men possess great personal power in persuading sinners to seek the Lord, and yet possess little or no power in inspiring preachers and other workers with an earnest purpose to do more for God. But Bishop Simpson possessed to a wonderful degree the power to move leaders in thought and action, and therefore while others have been moving thousands he has moved tens of thousands.

The greatness of Bishop Simpson was also seen in his modest and humble spirit. After receiving greater and more numerous honors than any man of our day, no one could see the least indications of awakened vanity in act or word.

No man was ever honored as the last General Conference honored Bishop Simpson, and the expression of love given him whenever he appeared in the General Conference was simply the outgushing of warm and loving hearts. The Conference honored him because it loved him. One of the delegates said, "We give vent to our feelings because we can't help it." And everyone who knew the good bishop loved him because he could not help it.

Bishop Simpson was the friend of the poor and weak. We have known him to request presiding elders to go over every appointment in the Conference to see if something could not be done to help a brother who felt afflicted in the appointment he received.

It is needless to speak of the bishop as a preacher. His rare pulpit powers are a household word in the Christian world.

But the great and good man has gone to his reward. Heaven is richer, earth is poorer. We would have been glad had our heavenly Father permitted him to stay with us for at least another decade, but his work is done, and a beautiful and active life has had an ideally beautiful close. In the midst of his usefulness, just after the General Conference that loved him most, he has been called to join the great company of those who washed their robes and made them white in the blood of the Lamb. A prince and a leader in Israel has fallen and we can only lay our tribute of love upon his casket, and pray that his mantle may fall on us. Many of us are beginning to feel like exclaiming with the patriarch: "My company has gone before." Death is robbed of its terrors when we think that it is only a translation to that bright world where the faithful have been gathering for centuries.

* * *

The campaign of 1884 was marked by extreme bitterness on the part of politicians who had sought to divert the temperance vote, as theretofore. John P. St. John of Kansas and William Daniel of Maryland were nominated by the Prohibitionists and at once

a vigorous campaign was instituted and pressed with energy to election day. A number of years previous Dr. Graw had declared in favor of the Prohibition party. Subsequently the Alliance plan seemed to commend itself most to his judgment, and he endorsed and worked for that more especially. After it became evident that the politicians were simply playing with the temperance people in order to tire them out, the doctor turned to the Prohibition party as the best method for registering his protest against the existence of the traffic, and in which he might labor with better prospects of ultimate success. He did not favor the independent plan until it seemed impossible to do anything further along the lines previously worked. In the St. John campaign the Gazette took an active and honorable part, working loyally and earnestly for the cause.

Rev. H. D. Opdyke was state organizer of the Prohibition party during 1884 and 1885, and was active in the work of forming clubs, circulating literature and arousing sentiment. Thomas V. Cator, who had experienced a change in his political and temperance views since he was in the legislature, was engaged in campaign work for the Prohibitionists, speaking at Dover, Boonton, Hackensack and other points in 1884.

Dr. Chattle was elected to the senate from Monmouth county, this year, although the Democrats refused to either nominate or endorse him. This result caused great rejoicing in the ranks of the temperance men, Dr. Graw being especially pleased.

During the campaign a Republican newspaper had made the charge that Dr. Graw had used his power



Contributors to the series of General Conference articles.

as presiding elder to influence ministers on his District to vote the Prohibition ticket. A meeting was held at the rooms of Perkinpine & Higgins, 914 Arch street, Philadelphia, March 10, 1884, to consider what action it was necessary to take in reference to the charge against the official integrity of the presiding elder of the Camden District. The meeting was called to order, and J. S. Heisler was chosen chairman and J. W. Morris secretary. It was moved that a committee consisting of the chairman and five others be appointed to make a proper report for publication. The following brethren were appointed: J. S. Heisler, J. G. Crate, C. F. Garrison, C. F. Downs, J. F. Morrell, and J. H. Payran. The paper containing the charge against Dr. Graw was read and the matter taken under consideration. After due deliberation this resolution was adopted:

Whereas, An unjust assault has been made on the Rev. J. B. Graw, D.D., insinuating that he would use his power as presiding elder to punish preachers who might not act in accord with him in the late presidential canvass;

Resolved, That we do most earnestly protest against any such unjust intimation.

Resolved, That we also protest against the thought that we have any ministers among us who will sacrifice their manhood so far as to submit to the dictation of any presiding elder as to the course they shall pursue at the ballot box.

This resolution was unanimously adopted, and was subsequently signed by thirty preachers on Dr. Graw's District. This action indicated the deep feeling the preachers of the District had regarding this

unjust and uncharitable charge by a partisan organ. The result of the affair was to still further entrench Dr. Graw in the esteem of the preachers of his District, who, above all others, were in a position to know the utter falsity of the charges.

The vote for St. John and Daniel in New Jersey aggregated 6155 and was very encouraging to the temperance workers. A call was issued for a Prohibition Conference to meet in Temperance Hall, Trenton, on the 11th of December to devise plans for perfecting the state organization and to arrange for systematic campaign work in the future. This call was signed by a large number of active temperance workers in the state, among others being Thomas V. Cator, Jersey City; H. B. Howell, Trenton; C. L. Parker, Perth Amboy; E. P. Stites, Cape May City; Professor Geo. Macloskie, Princeton; Geo. La Monte, Bound Brook; F. R. Austin, Atlantic City; G. B. Langley and Rev. S. W. Lake, Millville; Dr. J. B. Graw, Camden; F. V. Wolfe, Dover, Dr. F. W. Owen, Morristown, and Rev. W. E. Honeyman.

CHAPTER XIX.

CENTENNIAL OF METHODISM.

DR. GRAW and Rev. W. W. Moffett were the clerical and Gen. Fisk and B. F. Archer the lay delegates from the New Jersey Conference to the centennial anniversary of Methodism held in Baltimore, December, 1884. The doctor had these descriptive letters in the Gazette of December 13th and 20th:

BALTIMORE—THE SUCCESSFUL CENTENNIAL OF A GRANDLY SUCCESSFUL CHURCH.

December 11.

One hundred years ago the Methodist Episcopal Church was organized in this city. There was a general convention or conference of the preachers called by direction of Francis Asbury, who was the recognized assistant of Mr. Wesley. Dr. Coke, commissioned by Mr. Wesley, co-operated with Mr. Asbury in organizing the church, and also ordained Mr. Asbury a bishop. This conference is known in Methodist history as the Christmas Conference.

All branches of the Methodist church in America are represented. We have representatives of the Methodist Episcopal Church, the Church South, the various branches of the colored churches, the Methodist Protestant church, and the several branches of Canadian Methodism. Men from the north and south fraternize without reserve, while white and

colored delegates greeted each other as brethren on the broad platform of a common Methodism.

The following bishops are present: Bowman, Andrews, Foster and Fowler of the Methodist Episcopal church; Wilson and Granbery, of the Church South; Campbell and Beber of the colored church. Distinguished ministers and laymen are present from all parts of the continent.

New Jersey is represented by the following ministers: Drs. Whitney, Baldwin, Miley, Hurlbut and FitzGerald, of the Newark Conference; Revs. W. W. Moffett and J. B. Graw of the New Jersey Conference. The laymen are Gen. C. B. Fisk, B. F. Archer, H. K. Carroll, G. J. Ferry. All the sessions are held in the Mt. Vernon Place church, which is one of the largest and costliest churches in the Methodist denomination.

A meeting for the reception of delegates was held on Tuesday night which was largely attended. The first session of the Conference proper opened at 9.30 Tuesday morning, Bishop Andrews, chairman of the executive committee, called the Conference to order and nominated Bishop Granbery, of the Church South for chairman. Dr. Joseph Cummings led in prayer. The centenary hymn, composed by Rev. S. K. Cox, D.D., of Washington, was sung, beginning,

"Thou God of providence and grace,
Our father's God in days of old,
Alike to us reveal Thy face,
And all Thy wondrous love unfold."

After the usual preliminaries incident to the organization, Bishop R. S. Foster delivered the sermon. The bishop selected the following as his text: "And

when Hezekiah saw that Sennacherib, King of Assyria was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men." II Chronicles, 32-2-3. "Walk about Zion and go around about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces that ye may tell it to the generations following." Psalms 68:12-13. The sermon was a masterpiece of pulpit eloquence seldom, if ever, equaled. The preacher paid a high tribute to Bishops Simpson and Pierce, who have both died within the year and who were appointed to preach the sermon. The preacher reviewed the history of Methodism and also graphically described the Methodism that would win the struggle to take place in the coming century. He advocated a cultured and consecrated ministry, a devoted and holy church, and a united Christianity. He took very decided ground against the liquor traffic, which he described as the concentration of all wrong, cruelty and degradation. He urged the ministry and membership to labor for the destruction of this giant evil. The good bishop believes in the utter extermination of the traffic.

In the afternoon Dr. Miley read a paper on "The Work of the Christmas Conference," and Dr. Ridgway read a paper on "The Personnel of the Christmas Conference." Missionary addresses were delivered in eleven churches at night. The Conference will adjourn December 17th.

Baltimore, December 17.

The services during Friday and Saturday were very interesting; papers were read by ministers from

all parts of the continent, representing every branch of the great Methodist family.

The evening services, consisting chiefly of platform addresses, have been distributed through the various churches of the city. Friday night was especially devoted to the educational interests of the church.

Saturday night was set apart for temperance work; meetings were held in two churches. Among the speakers were Drs. Dorchester and Olin.

On Sunday morning the pulpits of all denominations of evangelical churches were occupied by delegates in attendance at the Conference. Bishop Granbery, of the Methodist Episcopal Church South, occupied the pulpit of the Mt. Vernon Place Methodist Episcopal Church. Bishops Fowler, Merrill, Andrews, Bowman and Walden were among the notable preachers of the day.

The afternoon was set apart for Sunday school jubilee services. The New Jersey delegates participated in these meetings. Rev. W. W. Moffett delivered an address at Emmanuel Church. Rev. J. B. Graw presided at the Grace Church meeting at which Gen. C. B. Fisk delivered one of his most charming addresses. The streets of Baltimore were filled with Sunday school children going to and from the several meetings on Sunday. Indeed some of the people said that the Methodists had captured the city.

The interest was fully sustained on Monday, Tuesday and Wednesday. With the closing services of Wednesday the first centennial of Methodism passed into history, and now the church which began its organized career at the Christmas Conference of 1784 has entered upon the second century of its work.

May this century be as the past and yet far more glorious on account of the holy living and earnest work of the people called Methodists.

We cannot close this letter without referring to the excellent spirit which pervaded the Conference. Ministers and laymen of the Methodist Episcopal Church South fraternized not only with the ministers and laymen of the Methodist Episcopal church but also with the colored brethren of all branches of Methodism.

Rev. Dr. J. B. McFerrin in a very neat speech said: "Forty years ago we separated and turned our backs on one another; now we stand face to face as brethren in Christ."

We also feel like saying a pleasant word for the Baltimore people who entertained us so royally. Some of the New Jersey delegates at least can say that they were entertained like princes.

CHAPTER XX.

CAMDEN DISTRICT—1881-1881.

THE forty-sixth session of the Conference was held in First Church, Millville, March 8, 1882, Bishop E. G. Andrews presiding. At this session of the Conference W. P. Davis was transferred from the Wilmington Conference, and J. Y. Dobbins from the Kentucky Conference, the former going to First Church, New Brunswick, and the latter to State Street, Trenton.

The memoir of Samuel Vansant was published in the Conference Minutes of 1882. Mr. Vansant was born at Port Republic, September 21, 1821, and was converted when ten years of age. He served one year under the presiding elder, at Columbus, in 1843, and entered the Conference in 1844. His rise in the Conference was rapid, and soon he was in demand by the largest churches. Death came April 24, 1881. Dr. Graw lost a true friend when death claimed this noble and unselfish man. During the preceding year Dr. G. F. Brown, Rev. F. A. Morrell, Rev. John W. McDougall, Rev. Jos. C. Summerill, Rev. David McCurdy, Rev. C. C. Eastlack and Rev. Edward Messler had passed away, the year being notable for the number of deaths of prominent ministers.

Camden District, with 43 charges, had enjoyed a year of great spiritual prosperity, reporting 1079 probationers. Bridgeton District, having 48 charges and 1034 probationers, was second. Camden Dis-

trict was the leader in missionary contributions, having raised \$5,301. New Brunswick District, with 53 charges, was third, having 1024 probationers.

The forty-seventh session of the Conference was held in the church of which Dr. Graw had been pastor before he went on the Burlington District—Centen-



REV. SAMUEL VANSANT.

ary Church (St. Luke), Long Branch—and where he had spent three happy and prosperous years. Bishop Wiley presided, Conference opening March 21, 1883. This was the bishop's last presidency of the New Jersey Conference.

In reporting his District work at the Conference Dr. Graw said the year had been one of great pros-

perity in all departments of church work. Many church debts had been paid and most of the charges had enjoyed gracious revivals. St. Paul Church, Atlantic City, Z. T. Dugan, pastor, had 151 probationers. Third Street Church, Camden, W. W. Moffett, pastor, reported 140 probationers. There had been probationers added to the church on all but two charges. Union Church, Camden, J. S. Gaskill, pastor, had been completed and dedicated on May 7, by Bishop Warren. On the night of December 2 the Gloucester church was burned and the parsonage greatly damaged. The insurance on the church was only \$5000, while there was a debt of \$1200 against it, leaving less than \$4000 to rebuild a church worth \$12,000. The work of rebuilding the church had already begun, and the cornerstone was announced to be laid March 29. A beautiful new church, costing \$8000, had been built at Hurffville, and was free of debt. Wenonah was a new charge this year, arrangements having been made to build a \$6000 church during the coming summer. The missionary collection (\$6,350) was the largest taken on any District in the Conference up to that time. This year 1458 probationers were reported from Camden District. Only one District exceeded this number of probationers—Bridgeton District, with 1610.

Dr. Graw was one of the speakers at the anniversary of the Temperance Society, which was held in Simpson Church. He "declared war to the knife, and the knife to the hilt, against rumsellers." In discussing the legal phases of the Prohibition question he declared clergymen could no longer maintain an equivocal position towards the temperance question. The

other speakers were D. W. C. McIntire, C. F. Downs, H. M. Brown and James Rogers.

Bishop W. L. Harris presided at the session of Conference held in Broadway Church, Camden, beginning March 12, 1884. This was the bishop's last episcopal visit to the Conference.

Several matters of considerable interest were mentioned in Dr. Graw's report as presiding elder this year. Grace Church, Camden, was in great financial distress, and had to call in help from the other Methodist churches of the city. Samuel Russell, of Third Street Church, became superintendent of the Grace Church Sunday school, and it grew rapidly under his care. The Gloucester Church had recuperated grandly, had completed their new edifice, and only had a debt of \$800 remaining. H. M. Brown, the pastor, was warmly commended for his good work. We quote the following from the doctor's report as printed in the Conference Minutes:

Moorestown has had a year of trouble. Prior to the last Conference a few persons who occupied official positions resolved to secure the removal of Dr. Whitecar, others were equally determined that the doctor should not be driven away. The trustees claimed the right to lock the doors against him, and the presiding elder was notified that this would be done.

The quarterly meeting was held immediately after Conference, neither the pastor nor presiding elder gaining admission to the church. It is proper to say that the parties in rebellion against church authority were treated with courtesy and kindness. The whole question resolved itself into this: "Does the appoint-

ing power belong to the Bishop, or does it belong to the trustees?"

The trustees claimed that their deed gave them the power to lock the church against any pastor who might be sent to them. Following what they believed to be their legal power, they locked the church, and refused to open it, except to a pastor who might be acceptable to them. Believing that the time had come to settle a question that had more than once disturbed the peace of the church within our Conference, we carried the question before the chancellor.

The chancellor issued a mandamus directing the trustees to open the church. By this decision it will appear that the character of a deed is immaterial. If an edifice is built for the uses and purposes of the Methodist Episcopal Church, that building is to be controlled by the authorities of the church according to the rules and laws governing the Methodist Episcopal Church. The settlement of this question is of great importance to all loyal Methodists, inasmuch as preachers and people are pledged to accept any and every appointment fixed by the bishop. If one church can reject a preacher, all churches ought to enjoy the same privilege; and if churches may reject unacceptable preachers, why may preachers not refuse to go to unacceptable churches?

I ought to say that these people did not object to Dr. Whitecar, either as a preacher or a Christian gentleman; the movement was simply an effort to do the work of a bishop.

This resolute stand of Dr. Graw was of inestimable value in settling a mooted and most important question. Church discipline is a necessity. There must

be an acknowledged source of power and authority. The effect of this decision was widespread and salutary.

The collection for missions again were the highest of any raised by a single District in the Conference—\$6816.39.

In referring to the liquor traffic Dr. Graw had this to say:

The question of temperance is becoming more and more prominent in our church work. We are beginning to see that total abstinence and prohibition are one and inseparable with our holy Christianity. The dram shop is a school of vice and an open gate to destruction. Holiness to the Lord cannot be written on whiskey barrels; neither can good men promote the work of the devil by supporting men and measures in the interests of dram sellers. To save the church and thereby save the nation, we must destroy the liquor traffic. The feet of those who have buried the demon, Slavery, are at the door, and they will soon deposit the blacker demon of intemperance in the same dishonored grave. One of our centennial resolutions ought to be, "That by the grace of God we will destroy every vestige of the liquor traffic in our midst."

This resolution was offered by Drs. Ballard and Graw:

Resolved, By the New Jersey Annual Conference now in session in Camden, that we respectfully request the senate of the state of New Jersey not to pass the "Robbins Bill," which takes away from boroughs of the second class the power to refuse licenses.

The vote for delegates to the General Conference resulted as follows: First ballot, J. B. Graw, 107; D.

H. Schock, 82. Second ballot, G. B. Wight, 95. Fourth ballot, Wm. Walton, 83. The reserves were Edmund Hewitt and Dr. D. P. Kidder. The lay delegates were General Fisk and B. F. Archer; W. S. Yard and J. W. Newlin were the reserves.

Dr. G. K. Morris was transferred to the Philadelphia Conference at this session, and J. Ward Gamble was transferred in from the Genesee Conference.

The 49th session of the Conference was held in First Church, New Brunswick, beginning March 19, 1885, with Bishop H. W. Warren in the chair. This was Dr. Graw's fourth and last year on the Camden District, and completed his residence of seven years in the city of Camden. In his report he made reference to the death of Rev. Joseph Ashbrook, a man whose geniality remained with him to the end of life, endearing him to all with whom he came in contact. The audience room of St. Paul Church, Atlantic City, had been dedicated during the year and the pastor, G. S. Meseroll, reported 150 probationers. The missionary collections on the Camden District during Dr. Graw's administration were as follows: 1881, \$4682; 1882, \$5301; 1883, \$6237.87; 1884, \$6816.39; 1885, \$7341. The District was in excellent condition at the end of Dr. Graw's term, when he left it to take charge of the Trenton District.

At the second day's session of the Conference Dr. Graw moved that a committee of three be appointed to solicit moneys to secure a portrait of Dr. Charles Pitman to be placed in the mission room at New York. Dr. Graw, D. P. Kidder and General Fisk were appointed the committee by Bishop Warren.

During this session of the Conference Dr. Graw was presented with a purse of gold by the preachers on his District.

Dr. Graw's appointment to the Trenton District made a change in residence necessary and so the family moved to Beverly. His work in the Fisk campaign of 1886 will follow Rev. D. H. Schock's article on the General Conference of 1884.

CHAPTER XXI.

GENERAL CONFERENCE OF 1884—By REV. D. H. SCHOCK, A. M.*

MY first distinct impression of Rev. J. B. Graw goes back to the session of the New Jersey Annual Conference held at Lambertville, 1868. Having obtained recognition from the presiding officer, Bishop Scott, he proceeded to the chancel of the church and facing the audience delivered a speech, on the question then pending before the Conference, which marked him as one who would in the future take no small part in the affairs of his Conference. Everything about him, at that time, pointed to leadership. His strong physique, clear voice, and the forceful, and transparent putting of his thoughts, awakened favorable comment on all sides of the house. He was recognized as one who must be taken into account in all the future work of the church, deliberative and executive; a man who knew that he had convictions, and who was not afraid to give them expression.

I was associated with him as a delegate to the General Conference held in the city of Philadelphia

*Rev. D. H. Schock was born in Frankford, Pa., in 1840; was converted in 1860 and licensed to preach in 1862. Roadstown was his first charge. He was twice pastor of Centenary Church, Camden, was presiding elder of the Trenton District 1881-84 and elected delegate to the General Conference of 1884. He also served Central Church, Trenton, Pitman, New Brunswick and Central Church, Bridgeton. Since 1891 he has held a supernumerary relation and resided at Island Heights.

in 1884. He led the delegation on the first ballot. He had obtained a position in his own Conference which rendered his election as a delegate both natural and easy.

In this General Conference he served as a member on the two most important standing committees: the Episcopacy and Missions, and also as a member of the Special Committee on Temperance and Constitutional Prohibition. He not only accepted the appointment as member of these committees but also conscientiously assumed the duties, being invariably found in his seat at the sessions of the committees whenever possible, taking personal interest, and active part in all the work of the committees. At the sessions of the General Conference his seat was rarely vacant, and his voice was often heard in the discussions and deliberations of that body.

It will be seen from the reports of the proceedings that his position at this session of the General Conference was conservative, especially on questions relating to the polity of the church. On the question of Temperance and Constitutional Prohibition his conservatism was a quantity non est inventus. When the report of the Committee on Temperance was taken up on its passage and rushed through, as he thought with undue haste, he was permitted by vote of the Conference to record his protest against passing so important a paper without debate.

It was but natural that a man of his qualifications should be suggested for some position within the gift of the General Conference. He, together with four other members, was nominated for the position of

Book Agent at New York, but the General Conference was in no mood to make a change and the old officers were re-elected.

My personal relations with Dr. Graw were of the most pleasant character for many years. He was to me a friend and brother to whom I could look for counsel and on whom I could depend. Associated with him for four years in the office of presiding elder I have found him true to the work, to the church and to his brethren. Only once did we have a misunderstanding, which lasted for one day and then it resulted in a revelation to me of his sincerity, conscientiousness and Christian humility which I shall never forget.

CHAPTER XXII.

THE 1886 FISK CAMPAIGN.

BEFORE entering on the record of the Fisk campaign of 1886 a brief consideration of the temperance doings of 1885 will be of interest. In January, 1885, some of the anti-prohibition newspapers charged Governor St. John with all kinds of evil doing; among other things they said his son, Harry C. St. John, voted against him because of his cruelty to his mother. The young man afterwards wrote a letter in which he fully exonerated his father from all blame and pronounced the slanders as maliciously false in every particular. This incident is of interest as illustrating the extreme intolerance and lack of principle of some of the politicians.

In writing to the Gazette from Port Monmouth, January 20, 1885, Rev. J. F. Sechrist has an interesting article on the good accomplished by Prohibition, in which he calls attention to the fact that some admiring friend had presented him with a fine St. John turkey at Christmas. A number of the preachers had been severely criticised for their activity in the cause of Prohibition in the St. John Campaign. Occasionally charges were made against Dr. Graw in public print of so definite a character as to make them actionable. In cases of that kind the doctor usually gave the offenders a chance to prove their assertions. In the issue of May 23, 1885, the following retraction by the Atlantic Review was published:

“The article published in our issue of October, 1884, reflecting upon the Rev. J. B. Graw, of which that gentleman has made considerable complaint against us, we have since ascertained to our entire satisfaction was founded upon misinformation, and we now do that gentleman tardy justice by fully retracting what we then said.”—Atlantic Review, May 16, 1885.

Professor Street, in his Beverly letter, June 13, 1885, says: “The question of granting liquor licenses has created considerable excitement within the past few weeks among all classes of citizens. It will be remembered that some temperance people (sic) voted the whiskey ticket at our last city election to spite the St. John men, as they said. These people no doubt enjoyed great satisfaction last Saturday in seeing some men drunk who had been sober during the time no licenses were granted. There were more drunken men seen on our streets Saturday night than we have seen for years. As a result of liquor selling and drunkenness there were several fights in which pistols and knives were freely used. One of our physicians extracted three bullets. But these things are opening the eyes of our people to see what ‘public good’ is sure to follow the sale of liquor. It is sad to think that one of the members of the council, who occupies an official position in one of our churches, voted for license and that the names of several church members are found on applications praying the council to license men who sell rum while as professed followers of Christ they pray, ‘Thy kingdom come.’”

In the issue of July 11, 1885, there is an article on

party organization by Thomas V. Cator, in which he made valuable suggestions on methods of organization. In referring to this article Dr. Graw said: "Mr. Cator is undoubtedly the best qualified man in the party in this state to discuss that subject."

Dr. Graw had the highest regard for General Grant and in an editorial on his death in the issue of August 1, 1885, said: "We enjoyed the personal acquaintance of the general for more than twenty years. We have known him as the soldier, the president, the citizen, the companion and friend. From the first year of our acquaintance with him until the day of his death we never lost faith in him. He was maligned and persecuted by enemies, but never stopped to explain or vindicate his actions. We knew that many things charged against him were false and we once asked him why he did not reply. His answer was that 'the truth will come out at last.' The general was a faithful attendant at church during his summer sojourn at Long Branch. He seldom was absent from the Centenary Church [of which the editor was pastor] on Sunday mornings. The trustees of that church upholstered two pews for himself and family. He loved to hear Bishop Simpson and never failed to be present when he preached."

The Centennial Temperance Convention held August 19, 1885, at Ocean City, was in charge of Rev. Dr. Wood. Dr. Graw opened the convention 7.30 P. M., Wednesday, August 19, with an address. Rev. G. B. Wight, Mrs. S. J. C. Downs, Mrs. J. T. Ellis, Mrs. F. H. Carr, Dr. Geo. K. Morris and others also delivered addresses.

A great deal of excitement was caused the latter part of August, 1885, when a Beverly rumseller had Dr. Graw arrested for alleged libel. The article against which the rumseller complained was so inoffensive that his action caused great surprise. It was generally regarded that his action was taken with an idea of intimidating the publishers from aggressive warfare against the liquor business. The article against which the Beverly rumseller complained was sent in by a correspondent and Dr. Graw did not see it until it was in print.

The Camden Preachers' Meeting on September 7th took action in the matter and after considering the alleged libelous communication passed a resolution expressive of their confidence in Dr. Graw. The concluding resolutions were as follows:

"Resolved, That we resent this apparently malicious effort to intimidate by unjust arrest, and to destroy the liberty of the press and prevent the freedom of speech against this most gigantic evil.

"Resolved, That we heartily appreciate the untiring efforts of Dr. Graw to expose the horrible character of the liquor traffic and commend his work which seeks its abolition."

This paper was signed by fifty-eight preachers who were present at the meeting. The Beverly temperance workers also spoke out strongly in favor of the doctor and passed resolutions pledging the citizens to assist in repelling this attack on free speech and free press. At this meeting Rev. D. Moore, Mrs. S. J. C. Downs, W. C. Johnson, Herbert Jeffries and Professor Street made brief but pointed addresses.

The list of signers to the paper protesting against Dr. Graw's arrest was subsequently signed by sixty-seven more preachers, making a total of 125.

In the fore part of 1886 there was a great deal of discussion on the best methods to be followed in order to secure Prohibition. Interesting articles on the subject were furnished by Dr. Chattle, Rev. William H. McCormick, William H. Nicholson, Rev. G. R. Snyder and C. L. Parker. In the issue of February 27, 1886, in an editorial on John B. Gough, Dr. Graw said: "The cause of temperance and Prohibition has lost an able and eloquent advocate in the death of John B. Gough. Mr. Gough was born at Sandycote, England, on the 27th day of August, 1817, and died in Philadelphia on Thursday, February 18th, in the 69th year of his age. The last words of Mr. Gough just before he was stricken down by paralysis were, 'young man, make your record pure.'" It is a singular coincidence that Dr. Graw should also die on the 18th of February, in the 69th year of his age.

The call for the Prohibition State Convention to nominate a candidate for governor was published in the issue of April 24, 1886, and signed by Clinton B. Fisk, state chairman. May 27, 1886, the State Convention met in the Grand Opera House on Washington street, Newark, with an attendance aggregating over 600. General Fisk was made temporary chairman of the convention and H. D. Opdyke temporary secretary. On being called to the chair the general made a brief address, which received the heartiest applause. David H. Bowen was made chairman of

the Committee on Credentials, Dr. Graw of the Committee on Rules, G. R. Snyder of Resolutions Committee and C. H. Stocking Committee on Permanent Organization. Addresses were made by Horace Waters, of New York, Rev. W. H. Boole, of Brooklyn, Rev. C. H. Mead of Hornellsville, New York, Thomas V. Cator, Dr. Chattle and others. The Grand Opera House was packed at the evening meeting, which was called to order by General Fisk. After a brief address by Henry Clay Bascom of New York and temperance songs by Rev. C. H. Mead and Willisford Dey, Dr. Graw took charge of the work of collecting campaign funds, and in a little while \$1300 had been pledged.

Rev. Dr. FitzGerald, now bishop, made the opening prayer at the second day's session. All the delegates were in favor of the nomination of General Fisk, but he had resolutely refused up to the last day to permit his name to be used in connection with the nomination for governor. The temporary officers were made permanent. Report of the Committee on Credentials gave the full quota of delegates for the twenty-one counties at 793 and the number present 599. After some routine business had been transacted it was the intention to renew the collection of campaign funds, but the nomination of General Fisk had been precipitated by an enthusiastic delegate and the convention went wild when the General in a brief speech agreed to accept the nomination. The collection was taken for campaign purposes and the fund was increased to \$2500. The new State Central Committee was officered as follows: Chairman, T. V.

Cator, of Jersey City; vice-chairman, Dr. J. B. Graw; secretary, H. D. Opdyke; treasurer, Henry B. Howell. Immediately after the convention had been held steps were taken to inaugurate an energetic campaign. The work of organization was pushed with vigor and meetings were held in every county of the state. General Fisk had many friends in both the old parties, and the news columns of the Gazette during the campaign gave accounts of numerous accessions to the party throughout various sections of the state. All the newspapers of the state referred to the general in terms indicating the profound impression his nomination had made on the public. The greatest enthusiasm was manifested everywhere and for awhile it looked as if the general might become the next governor of the state. The Camden Post worked hard to secure the endorsement of General Fisk by the Republicans, in which movement it had the sympathy of the leading Republican politician in the county. Dr. Graw worked harder in this campaign than he ever did before in his entire career. In company with Rev. J. H. Boswell, Rev. J. W. Morris and other ministers he delivered addresses in Central and Southern New Jersey on very many occasions. The directing of campaign work in South Jersey very largely devolved on him as the state chairman found the upper part of the state furnished enough work to keep him busy nearly all the time. There was very little unpleasantness during the campaign, which was conducted with excellent judgment and temper. All through the summer meetings were held and preparations made to inaugurate a campaign in Septem-

ber that would shake the state from centre to circumference. General Fisk worked incessantly, speaking in very many towns to large audiences. There was tremendous activity in Monmouth and Essex counties. The following editorial by Dr. Graw in the issue of August 14, 1886, illustrated the kindly spirit manifested during the campaign, which was nevertheless pushed with vigor all along the line:

“There are many sincere men in the old parties who are anxious to do something towards advancing the cause of temperance and Prohibition, but they say, ‘If we vote the Prohibition ticket we will help the other party, and thus hinder the cause of temperance, rather than help it.’ Is it not time that intelligent and thoughtful men should consider, without prejudice, the relation that the liquor traffic sustains to the old parties? In what sense is the Republican party a better temperance party than the Democratic party? Is it because it has secured the enactment of any temperance laws during the years of its history? We are now speaking of New Jersey. If there is a single law favoring temperance that either of the old parties has enacted, we have failed to find it. The laws regulating liquor-selling favor liquor-sellers more now than they did thirty years ago. But we are told the Republican senate again and again voted in favor of local option or the submission of the prohibitory amendment. Quite true, but why did not the Republicans in the assembly vote with the senate? Do Republicans split on other questions in this way? After an experience of twenty years in trying to secure local option or prohibition we are forced to the conclusion

that neither of the old parties has ever had a thought to help the cause of temperance by enacting laws to prohibit the manufacture and sale of intoxicating liquors. We now see how foolish we have been to expect anything from parties in which liquor-sellers exercise a controlling power.

“Beginning with the primary nominations liquor men name the candidates, dictate the platforms and direct the canvass.

“In Pennsylvania the Republicans incorporated the submission of a prohibitory amendment to the constitution to be voted on by the people. At first this looked as though the party intended to adopt Prohibition as a principle, but quickly the party leaders said, We are not to be understood as favoring Prohibition; we have agreed to do this simply to show that we are willing that the people shall be heard.

“The best that can be said of this position is that it is one of cold indifference; that the party is willing to allow the people to be heard when they cannot prevent it. Does such a position commend itself to thoughtful temperance men when the black and fiendish traffic in alcoholic poison is destroying the young and the old every day and every hour? Are we, as patriots and Christians, to stand in a position of cold neutrality, while the blistering and burning curse of the liquor crime continues to do its deadly work? But the attitude of the old parties on the liquor traffic is not one of cold neutrality; it is one of sympathy with this monster crime. The rum men of Pennsylvania have not left the Republican party; they have been assured of safety, and therefore they rest secure-

ly in the embraces of a party that has no inclination to harm them. If the old parties are in sympathy with Prohibition why do they encourage law-breaking rum-sellers by saying Prohibition is a failure? And why do they criticise Prohibitionists so harshly? Why are we called cranks and fools? Cranks and fools we may be, but why is it we were praised as wise men and Christians a few years ago, when we were following in the rear of the old parties, carrying the tin cup and the water bucket, while the rum barons were sitting in the seats of power? We surely have as much wisdom as we had then. Why are we, then, abused now? Simply because we are now disturbing the party equilibrium by inserting the sharp prohibition wedge in a way that alarms political manipulators and rum bosses. We have no desire to break up political parties only as the death of political parties may be necessary to the triumph of Prohibition. If the grave of a political party may become the birth-place of Prohibition then we are ready to help dig that grave.

“True Prohibitionists do not care to create a party; they only care to find a party to adopt their principles. Prohibitionists are those who have become fully convinced that the liquor traffic is a curse and crime at once disgraceful to the nation and the Christian civilization of the century. Was slavery an evil? How much greater is the evil of intemperance? We have only to look around us and see how great is the havoc caused by the rum demon. There is no home in all the land that is safe from the attacks of this arch fiend. Fathers and mothers train their children in the

ways of righteousness and truth, but the state opens schools of vice on every corner in which our boys are tempted to drink the cup of devils. Our streets swarm with moral wrecks, and when the moral nature is wrecked, the intellectual and physical forces are equally ruined. We ask the Christian men of New Jersey how long this evil is to continue? Is there no balm in Gilead? Is there no physician there? Is there no power in Christian truth sufficient to arouse the church to see the enormity of this evil?

“And is it possible Christian voters will still continue to stand in the way where sinners stand, and vote as sinners vote on the question as to whether crime shall be licensed and regulated or prohibited? We do not say that men who vote in the license parties are sinners; we simply say they vote with sinners to perpetuate a crime and sin. We have all been ignorant; we have sinned ignorantly in the past, but now the light has come. ‘And the times of this ignorance God winked at, but now commandeth all men everywhere to repent.’ Let us vote our convictions.”

The murder of Rev. George C. Haddock, of Sioux City, Iowa, which occurred on the night of August 3, 1886, created a great sensation and was the cause of arousing the temperance people to greater activity. Mr. Haddock's offense consisted simply in endeavoring to enforce the Prohibition laws of Iowa. This tragedy served to confirm the belief of many temperance men that the only way to deal with the liquor traffic was to exterminate it. In this campaign Chas. S. Wolfe was shaking the dry bones in the old Keystone state, which was gradually getting ready for

needed reformation. During the year there was manifested a disposition not only in New Jersey and Pennsylvania, but in other states, to rebel against the tyranny of rum dominance.

September 4, 1886, the First Congressional District Convention met in Temperance Hall, Camden, and nominated William H. Nicholson of Haddonfield for Congress. General Fisk accompanied by Dr. Graw and Rev. E. B. Lake visited the convention hall and were given an ovation. In the afternoon an open-air meeting was held in Diamond Cottage Grove, Jennings Sixth Regiment Band furnishing the music. When the carriage containing General Fisk, Dr. Graw, Rev. E. B. Lake and Mrs. Lathrap arrived at the grounds, they were greeted with cheers and the waving of handkerchiefs. Addresses were made by Dr. Graw, Mrs. Lathrap and General Fisk, all of the speeches being greeted with enthusiasm. Although the afternoon audience was very large it was not nearly so great as the evening meeting. Isaac C. Martindale acted as chairman of this meeting and prayer was offered by Rev. J. E. Lake. General Fisk and Mrs. Lathrap were the speakers and they were given a warm reception.

As was expected the partisan organs very quickly began their campaign of mud-slinging and charges of various kinds were made against General Fisk, but were disposed of as quickly as uttered.

During the month of September State Chairman Cator's health was quite poor and the bulk of the campaign work devolved on Dr. Graw, the vice-chairman. An idea of the activity manifested by the State

Committee may be gained by reference to the list of speakers employed almost continually during the campaign, among others being: Rev. H. D. Opdyke, Frank C. Smith, Rev. W. H. McCormick, Rev. A. A. Phelps, John B. Finch, Colonel R. S. Cheves, Rev. C. H. Mead, Rev. W. H. Boole, as well as General Fisk and Dr. Graw. Meetings were held almost continuously in the more populous sections. Rev. Dr. Theodore L. Cuyler, in referring to General Fisk's candidacy, said: "If the Republicans do not endorse General Fisk they have not a thimbleful of sagacity."

General Fisk's vote reached nearly 20,000 and greatly enthused Prohibition workers throughout the state. The general ran about 3000 votes ahead of the ticket, which not only attested his popularity but was a most effective rebuke to the slanderers who had sought to defame his character.

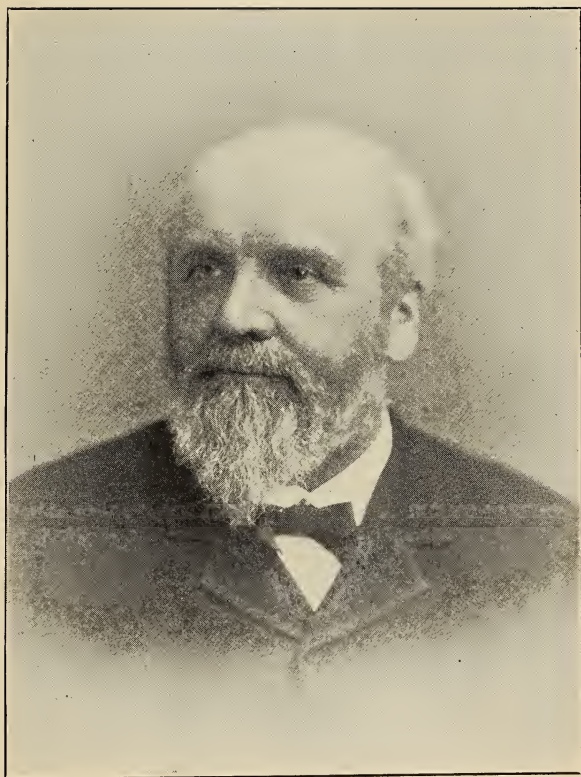
Reference has been made in preceding pages to a libel suit instituted by a Beverly rumseller against the publishers of the Gazette. Here is Dr. Graw's article in reference to it, taken from the issue of January 1, 1887:

"In June, 1885, a lady residing in Beverly wrote a communication to the Gazette, in which she stated that a certain war pensioner who had been a member of the Reform Club, had commenced drinking again, and that he had spent quite a large amount of money for strong drink at the bar of one of the rumsellers in Beverly.

"Our readers will understand the case better if we tell them the writer of the obnoxious article is the daughter of the pensioner whom she charged with

spending his money for liquor. The writer stated that the rumseller took this man's money, and by leading him to drink had taken his character also, not meaning the rumseller took the man's money contrary to law, but that he took the money in exchange for rum, and the rum made the purchaser a drunkard, in which way he lost his character. This is the awful crime which the publishers of the Gazette are charged with. For this they have been arrested as criminals and presented to the Grand Jury of Burlington county, and for this they were sued for \$3,000 damages.

"In September, 1885, the complaint of this rumseller was brought to the attention of the Grand Jury. It is needless to say the Grand Jury ignored the complaint. The civil suit has been postponed from time to time, but in the December term of court it was brought to an issue. We were fully prepared, and proved every allegation by a number of unimpeached and unimpeachable witnesses, with the exception of the exact amount of money that the pensioner spent. The amount spent, however, was not essential, as the judge very properly charged. The gravaman or substantial cause of the complaint lies in the fact that money was spent at the bar as charged; how much was immaterial. The rumseller admitted himself that the pensioner referred to did spend some money, though not near as much as was charged. The prosecution utterly failed to shake the testimony of our witnesses in a single point, while the witnesses produced by the prosecution substantiated our testimony. Our attorney, Judge D. J. Pancoast, conducted the case in a masterly manner, and his pleading was



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GEN. CLINTON B. FISK.

eloquent, convincing and unanswerable. Judge Parker charged the jury in a clear, impartial and straightforward way. When the case went to the jury, both lawyers and laymen said, the prosecution have utterly failed, and the jury will give a verdict in favor of the defendants. To the surprise of almost every one the jury, after deliberating for more than twenty-four hours, failed to agree. This gives us a substantial victory, and we are content.

"The prosecution may ask for a new trial. What our friend, the rumseller, will do we neither know nor care. We are just as full of fight as ever, and if he wants to try his luck again we are ready to meet him with smiling face and drawn sword.

"We have been urged to kick back. We shall do no such thing; we are fighting the battle of Prohibition 'with malice towards none and charity for all.'

"Leaving the libel suits that are past, with burnished sword and quickened pace, we shall continue to move towards the enemy, shouting to our fellow soldiers, the sword of the Lord and Prohibition shall win in this tremendous struggle."

This obituary notice is taken from the issue of February 19, 1887: "It becomes our painful duty to record the death of Professor J. Fletcher Street, who has for a number of years been principal of the Farnum School at Beverly. Professor Street died of pneumonia on Wednesday morning, February 16th, 1887, at his home in Beverly, in the 48th year of his age. He leaves a widow and several children to mourn his loss. Professor Street was an exemplary and active Christian. The church of which he was a

member will keenly feel his loss. Few men possessed such varied talents. He was a leader in almost every department of church work, and was equally at home in the business meeting, the prayer meeting and the Sunday school. The professor was also an earnest and active temperance worker."

The vote for excisemen at the election held in March, 1887, in the city of Camden, resulted in the success of the Republicans, who elected three of the members. The other two members, Dr. Louis Hatton and S. S. E. Cowperthwait, were Prohibitionists. The highest Republican vote was 3633; the highest Prohibition vote was 2747; the highest Democratic vote was 2163.

The final verdict in the Beverly libel suit created a great deal of amusement at the time, the jury assessing the damages at six cents. This gave General Fisk an opportunity to work off the following pun in a telegram to the Gazette: "Dear Editor:—Six center tyrannus. C. B. Fisk."

Another rum murder occurred in May, 1887, when R. D. Gambrell, a Prohibition editor, was assassinated in Jacksonville, Mississippi. Mr. Gambrell had been a relentless foe of the liquor traffic and had shown up some of the dark ways of Hamilton and his gang; hence the murder. Hamilton was a Democrat of the bitterest type. Gambrell and his father and brother had been Democrats until within about a year of the date of his murder, when they commenced the fight for Prohibition.

CHAPTER XXIII.

TRENTON DISTRICT—1885-1890.

IN the selection of Beverly as his home Dr. Graw was probably influenced somewhat by sentimental considerations. It was at Beverly his regiment camped in the fall of 1861, before leaving for Washington in December. The old army hospital was located on Broad street adjoining the railroad. Here considerable time was spent while awaiting military orders, and many acquaintances were formed.

At the time he was ready to move to Beverly in 1885 there were no vacant houses, and so Dr. Graw built a residence at Broad and Putnam streets which he designed to make his permanent home.

Dr. Graw had many friends in Beverly, but none whom he held in greater esteem than Prof. J. F. Street. The professor was at that time principal of Farnum Preparatory School and the leading official man in the Methodist church. He was also an active Prohibition worker and was willing at all times to assist in efforts for the improvement of the moral welfare of the city. His death, which occurred in 1887, caused widespread grief throughout the community in which he had lived an exemplary life for many years. Dr. Graw's interest in the Beverly Methodist Church was manifested by his liberal contributions to assist it in times of emergency. One of the hand-

somest stained glass windows in the church bears this inscription, "Rev. J. B. Graw, D.D.," and was paid for by the doctor. There were very few people in or out of the Beverly church who dreamed when the window was put in that it was so soon to become a memorial for the donor.

As Dr. Graw served six years on the Trenton District and had previously served four years on the old Burlington District, which contained a large majority of the charges now on the Trenton District, it will be seen there were many churches over which he served as presiding elder for ten years, when his term on the Trenton District was completed in the spring of 1896. This record is singular in many particulars and would probably never have been duplicated under former conditions.

The semi-centennial session of the New Jersey Annual Conference was held in the Commerce Street Church, Bridgeton, with Bishop J. F. Hurst in the chair. The session began March 11, 1886.

In his first report as presiding elder of the Trenton District Dr. Graw advised greater care in placing insurance on church properties, urged reductions in debt and an increase in the missionary collections. These extracts are interesting as illustrating the status of the District in 1886:

"Our collections have advanced along the whole line, so far as I have been able to learn. Pastors would do well to work all agencies of power that the church places within their reach. The pastor who utilizes the standing committees appointed by the Quarterly Conference is likely to secure the largest

collections. The missionary collections of Trenton District aggregate about \$6500, which is an increase of more than \$1400, and it is the largest collection the District has ever raised. General C. B. Fisk, Chaplain McCabe and others have rendered valuable services in helping our collection. Trenton District is on the real million-line. The million-line for missions has been laid in the region of the imagination rather than in that of facts. A brother told me that he had reached the second million-line, and his collection was just \$13.00. Twenty-five years ago Bishop Morris asked the church to give one dollar a member for missions, and if the membership of our church within the Conference would give eighty cents each the Conference would be on the real million-line. We have raised about eighty-five cents a member for missions on Trenton District.

“While we have had no very extensive revivals on the District, yet the majority of our churches have been favored with revival influence and power. The pastors have wisely done their own work or secured the help of neighboring brethren. Evangelists do but little permanent good by their peculiar and extraordinary methods. I am fully convinced that what a church cannot secure under God, through its own pastor, it cannot hold through its own pastor. We need the spirit of Christian aggressiveness. While holding the fort as a base of operations, we should advance on the enemy all along the line, resolved never to cease fighting or call a halt until the community in which we live is taken for Christ. We need the baptism of the Holy Ghost in all its richer fullness

until every fibre of our moral being is quickened by divine power. We need sanctified intellects and sanctified hearts.

“In closing my first year on Trenton District I desire to acknowledge my appreciation of the courtesy and kindness extended to me by all the pastors and churches. The District was in a good condition one year ago, but it has grown in the graces of piety and liberality. I have preached three times nearly every Sunday in the year, besides delivering from two to five sermons during the week. I have been able to attend all my Quarterly Conferences, besides a number of special meetings called in the interests of church extension.”

Bishop R. S. Foster presided at the 51st session of the Conference, which was held in State Street Church, Trenton, beginning March 10, 1887.

At this session Dr. Graw presented a paper from Dr. O’Hanlon inviting the Conference to visit Pennington Seminary. The invitation was accepted and Friday afternoon was fixed as the time for the visit. B. C. Lippincott was appointed to take charge of the excursion.

In his second report as presiding elder of the Trenton District the doctor again called attention to the claims of the missionary society and urged the instruction of children in the catechism. He said:

“It is a matter of regret that so little interest is taken in the doctrines of our church by many who labor in our Sunday schools. The discipline makes it the duty of the preacher to catechise the children, but it is to be feared this duty is not always faithfully performed.”

He noted the completion of the churches at Bridgeboro, Barnegat, Forked River and Mathistown and the building of new parsonages at Union Street, Burlington, and Beverly. Concerning the liquor traffic he had this to say:

“The extermination of the liquor traffic is coming more fully to be recognized as a work in which the Christian church must take a leading part. Saloons, like plague spots, are multiplying in our cities at a fearfully rapid rate. If the liquor traffic is not the sum of all villanies, it appears to be the soul of all evil. The greatest work of the Devil on the American continent is the liquor traffic, and for this purpose the Son of God was manifested, that He might destroy the works of the devil. License to continue an evil is itself an evil; the only remedy for the liquor crime is Prohibition. The law prohibits other crimes and when the law rises to the prohibition of this crime, the kingdoms of this world will speedily become the kingdoms of our Lord and His Christ. The liquor system is the natural enemy of the church, and the church is never so vigorous as when it engages its greatest enemy. An advancing army is always prepared for battle, while a retreating army soon loses courage. Although purely political questions should not be discussed in the pulpit, politico-moral questions like this must be kept before the people by our preachers, or our government will soon be entirely in the hands of the rum barons. If an enemy confronts us we had better force the battle while we may select our ground. It may be that another Red Sea lies before the church, and that God is saying to his min-

isters: 'Speak to the children of Israel, that they go forward.' "

At this session of the Conference memoirs were read of Rev. Joseph Atwood, who was born near the village of Tuckerton, April 22, 1804; Samuel S. Bellville (a great grandson of Benjamin Abbot), who died in his 71st year; John S. Gaskill, born July 23, 1839; Edmund W. Woodward, born in Navesink, February 10, 1845; and Gildon Elvin, born in England, October 8, 1856. This year was remarkable for the number of ministers who passed away. There were also four widows of preachers who died during the year.

Dr. Graw presented this resolution during the session of the Conference, which was adopted: "Resolved, That it is the sense of this Conference that, at our next session, the preachers in making their reports should do so by reporting the assessment and amount raised for missions, and that whether all other collections have been taken."

There had been 1183 probationers added to the churches of the District during the Conference year; all but three of the charges reporting conversions. The missionary collection aggregated \$7190 which was a considerable increase on the contributions of the previous year—\$6868.

The 52d session of the Conference was held in Broadway Church, Camden, March 14, 1888, Bishop Cyrus D. Foss presiding. This was the year of the great blizzard which unfortunately made its appearance the day before Conference was to have convened. W. S. Barnart was elected secretary pro tem. and on calling the roll only sixteen members re-

sponded, nearly all of whom were residents of the city of Camden. On Thursday the roll call was answered by a considerably larger number and the routine work of the Conference was begun, after the regular secretaries had been elected. In his third report as presiding elder of the Trenton District, Dr. Graw said:

“Church debts have been paid aggregating about \$20,000. There are 67 churches on the District, valued at \$585,000; on the churches there is a debt of \$80,000; there are 29 parsonages valued at \$84,000. * * * There have been revivals of considerable interest throughout the District and the number of probationers will nearly reach 1200. Our missionary collection will aggregate \$8095, the largest amount ever raised by any District in this Conference.” In closing his report Dr. Graw paid his respects to the liquor traffic as follows: “While the liquor traffic remains as a licensed institution of the state the church will find abundant work in seeking to save the young and the old from the power of this law-enthroned demon. If the 7500 dram shops of New Jersey were closed we would need many more churches and our jails and prisons would be comparatively empty. In preaching to the convicts in the prison at Trenton I requested all who were led into a criminal life through strong drink to lift up their hands, and fully three-fourths of all present did so. * * * There is but one thing for the Christian church to do and that is to teach and preach that this great evil is a sin against God and a crime against the state. And while we accept local option as a step in the right direction yet

following the teachings of our last General Conference we propose to go right on to the final and complete overthrow of the liquor traffic by legal Prohibition, as Prohibition is God's only method of dealing with evil."

Dr. Lewis presented to the Conference at this session a book in which he had written the Minutes of the Philadelphia Conference from 1800 to 1836, when the New Jersey Conference was formed. On motion of Dr. Wight the record was accepted and the thanks of the Conference extended to the venerable donor. The memoirs of Rev. R. A. Chalker, Rev. Albert E. Rae, Rev. Samuel Jaquett and Rev. W. W. Christine were read at this session of the Conference. Strong resolutions were adopted protesting against the extension of the time limit and doing away with probation in order to church membership. Another resolution was adopted petitioning the General Conference not to elect any man to office, especially that of bishop, who is addicted to the use of tobacco.

The session of the Conference in 1889 was held in First Church, Salem, Bishop Bowman presiding. During the Conference year Rev. Thomas Sovereign passed away in his 88th year. Mr. Sovereign was born in the town of Simcoe in upper Canada, December 18, 1801, and joined the Philadelphia Conference in 1827. His first appointment was on Burlington Circuit as junior preacher. He was chaplain of the Fifth New Jersey Volunteers. He was presiding elder of the Newark and Bridgeton Districts and had served in various other offices with profit to the church and honor to himself.

Dr. Graw's report for the fourth year devotes considerable space to describing the situation of affairs at Pennington Seminary, which was reported to be in a flourishing condition. He reported 1300 probationers for the District, revivals having been held in nearly all the churches.

The 54th session of the Conference was held in the First Church, Millville, Bishop D. A. Goodsell presiding. Conference began on March 12th and continued until the Tuesday evening following. At this session of the Conference D. B. Harris declined reelection as statistical secretary and on his motion H. J. Zelle was elected in his place. Rev. A. B. Richardson was transferred in from the Wyoming Conference and stationed at Centenary Church, Camden. Judge J. H. Diverty, whose death occurred during the Conference session, is referred to in the journal, and a memorial resolution adopted commemorative of his long and valued services to the church. In his report of the work on his District during the year Dr. Graw calls attention to the fact that the Medford church is the "star" church, in point of General Conference collections, having a membership of about 100 and the collections amounting to over \$700; of this amount \$450 were for the missionary society. Missionary collections on the District that year aggregated \$8575. One of the interesting features of this session was Dr. Buckley's semi-centennial sermon on Pennington Seminary, the text being from Proverbs 18:1.

A. E. Ballard and William Walton presented this resolution on temperance, which was adopted: "Re-

solved, That we petition the New Jersey legislature, now in session at Trenton, to enact the bill prepared by Rev. Solomon Parsons and presented by the Church Temperance Commission, which permits a majority vote of a county to prohibit licensing the traffic in intoxicating drink." General Fisk, J. B. Graw, J. L. Sooy, A. E. Ballard and G. B. Wight were appointed a Commission of Conference on Temperance to advise with similar commissions of the other prominent evangelical denominations of the state.

The vote taken on equal lay representation in the General Conference was as follows: For concurrence, 43; against concurrence, 118.

Bishop FitzGerald made his first episcopal visit to the New Jersey Conference in 1891, presiding at the session beginning March 18th in Greene Street Church, Trenton. Dr. Graw completed his term as presiding elder of the Trenton District at this session and was appointed to First Church, Camden.

The entire Conference was sorrowing over the death of General Fisk, which occurred July 9, 1891. For many years he had been the most prominent Methodist and public man in the state of New Jersey. He had been lay delegate from New Jersey to the General Conferences of 1880, 1884, and 1888, being the leader each time. General Fisk was born December 8, 1828, in Griggsville, New York, and was engaged in the banking and insurance business until the war broke out, when he hastened to tender his services to the government. He was commissioned colonel of the 32d Loyal Missouri Infantry and sub-

sequently advanced to Major-General by brevet. Since the war he had engaged in business and had become very prominent in educational, philanthropic and religious circles. An ardent Prohibitionist he supported Gov. St. John in 1884, and in 1886 was the Prohibition candidate for governor of New Jersey, polling over 19,000 votes. In 1888 he was the Prohibition candidate for president, and polled over 250,000 votes. Of a kindly, generous nature, he won friends among all denominations and parties, and his loss was mourned by many thousands of devoted associates and acquaintances.

Dr. Graw's sixth and last report as presiding elder of Trenton District was, in many respects, the best of the entire number; 1400 conversions had taken place on the District and 1259 probationers added to the church. This timely criticism was made in his report and was possibly more pertinent ten years ago than it is to-day: "The growing tendency towards expensive and somewhat dissipating Christmas entertainments should be studied by all earnest and spiritually-minded Sunday school workers. In some churches it is thought impossible to commence protracted meetings until the holiday festivities are over. If the one great object of the church is the salvation of souls, all other things should be made subordinate to that." In discussing the question of temperance he said: "All the evils that now exist are the legitimate results of the license system. Those who want the dram shop to continue its awful work are justified in voting for the men who represent the sin and crime of licensed wrong. But those who want the traffic in

alcoholic liquors crushed should vote and work and pray for Prohibition—the only remedy—and on this line the battle must be fought and the victory won.”

The Conference appointed the following Committee on Temperance to represent it at the Temperance Convention held in Saratoga during the summer: J. B. Graw, J. L. Sooy, E. C. Hancock, G. H. Neal W. P. Davis, J. W. Gamble, J. R. Westwood, J. W. Morris and W. P. C. Strickland.

At the close of this Conference Dr. Graw became pastor of First Church, Camden (formerly Third Street), and built his fourth and last church.

CHAPTER XXIV.

GENERAL CONFERENCE OF 1888—EXTRACTS FROM DR. GRAW'S
NEWSPAPER LETTERS.

THE General Conference of 1888 was held in the city of New York. New Jersey's delegation was as follows: J. L. Sooy, J. B. Graw, G. B. Wight, G. L. Dobbins. Philip Cline and W. W. Moffett were the reserves. The lay delegates were Gen. Fisk and W. H. Skirm; reserves, Dr. A. E. Street and J. W. Newlin.

This Annual Conference was made notable by the tremendous blizzard which made its appearance the day before Conference. Some of the preachers experienced great difficulty in reaching Camden in season. Dr. Graw, along with many others, was storm bound, but managed to dig his way out of the snow banks at Crosswicks in time to report on the morning of the second day. There were only sixteen present the first day.

Dr. Graw seems to have taken a prominent part in the General Conference of 1888. He was chairman of the Committee on Church Extension, a member of the committees on Contested Seats and Itinerancy, and a manager of the Missionary Society. He also received 48 votes for missionary secretary.

The General Conference of 1884 had appointed a Commission on Methods, "To consider what, if any, improvements can be made in the methods of doing business and the modes of administration in the pub-

lishing operations of the church," and to report at the Conference of 1888. Dr. Graw was a member of this important commission which was charged with a delicate and difficult duty.

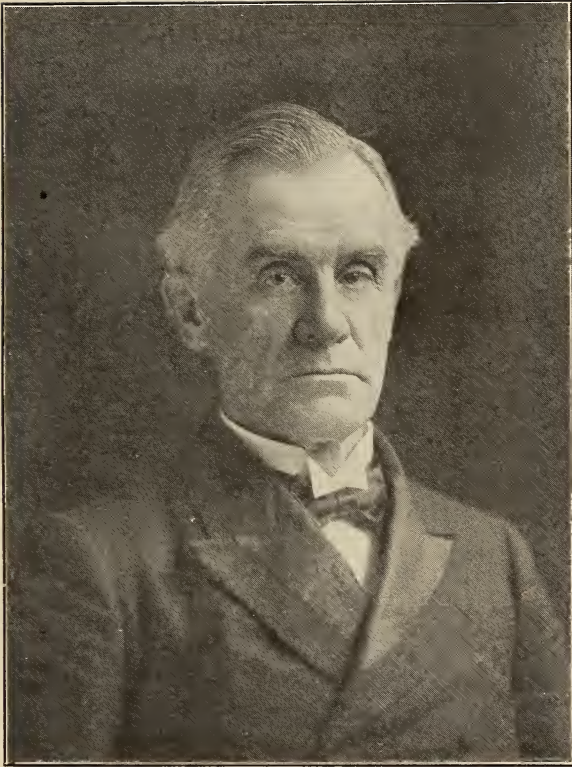
The following extracts are taken from Dr. Graw's weekly letters to the Gazette:

* * *

In his report to the Gazette of the preliminary proceedings of the General Conference Dr. Graw referred to the contest being made to secure the admission of women as delegates. The names of the ladies who had been elected, but whose seats were challenged are—Frances E. Willard, of Illinois, Mrs. Lizzie Vankirk, of Pittsburg, Mrs. Amanda C. Rippey, of Kansas, and Mrs. Mary C. Ninde, of Minnesota. After a battle royal between the opposing forces the seats of the women delegates were declared vacant. In referring to the matter editorially Dr. Graw said:

"The public ought to understand that the refusal of the General Conference to admit women to seats in that body is not to be understood as opposition to admitting them because they are women, but because the constitutional law of the church does not contemplate the admission of women to seats in the General Conference."

At this session of the General Conference the contested election cases of ex-Governor Pattison of Philadelphia and John M. Phillips of New York were decided against these gentlemen, who had been elected by Conferences within whose bounds they were not residents. The majority report of the committee favored the seating of the delegates, but the minority report was adopted. Dr. Vernon and Dr. Neely



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favored the majority, and Dr. Porter and Dr. Graw advocated the minority report. Dr. Graw was greatly impressed with the marvelous record of Bishop Taylor, so much so, indeed, that in his report printed in the Gazette of May 19, 1888, he embodied the following article referring to the bishop's work:

INTO CENTRAL AFRICA—By BISHOP TAYLOR.

Early in 1885 I took with me to South Central Africa a company of over forty missionary men, women and children. We arrived at St. Paul de Loanda, the capital of the Portuguese province Angola on the 20th of March. Our objective point was the Tushelange country, discovered by Dr. Pogge and Lieutenant Weisman in 1883, some 1200 miles inland from Loanda. We were unavoidably detained at Loanda, so that it was not until the 20th of May that I and five of our party started for the interior, to select and open mission stations.

One of our party died, and nine, including four little children, returned to the United States, and by September 1st all the rest were settled in their new homes and fields of labor, extending inland, by the line of travel, 390 miles.

The stations in their geographical order are as follows: First, St. Paul de Loanda, where a school was at once opened in the Portuguese language. The second station, 240 miles distant, is at Dondo, a town of over 5000 inhabitants. We have established a self-supporting day school and a large free night school. Our property cost us \$10,000, the gift of Thomas C. Richlow. Our third station is Nhanguepepo, which is reached by a narrow path over rugged moun-

tains and hills, a distance of fifty-one miles. This is a receiving station where missionaries can learn the language of the interior. We have a building erected which cost \$1250. Our fourth station, forty-nine miles further inland, is Pungo Adongo. Here we have erected a building costing \$1000, and have in connection with it a school. Sixty miles further we reach the fifth station, Malagne, where we have erected comfortable houses. Here we combine school, farm and mechanical work with what preaching can be done in the necessarily imperfect knowledge we have of the language.

In settling my pioneers on that line of 150 miles from Dondo to Malagne, I walked the entire distance to and fro twice, over 600 miles. It is over a rough, narrow path, but it is the caravan trail of ages. On each side it is almost a continuous graveyard. In 1886 I led a party as far as Stanley Pool, by the Kongo and Kassai rivers, but could not by any means get a passage up the Kassai; hence I notified my co-workers at this end that we needed for the Upper Congo a steamer of our own. It is now being carried by man loads from Vivi to Kimpokoon Stanley Pool, a distance of 260 miles. The English Baptist mission have a little steamer on the Upper Congo called the Peace. It does not exceed in weight more than one-fourth of our boat, and yet it was two years in its transit to Stanley Pool. Give us time and our steamer will reach her waters and do her work.

In regard to self-support I may further add that in our plan of industrial schools there is no serious difficulty. Charles Rudolph writes me from Nhanguepepo by recent mail that with a plow and two yokes

of cattle he plows half an acre of good ground in the forenoon of each working day and that he takes all the afternoons for studying and teaching.

We have opened in Africa altogether 36 new mission stations. On these we have 32 mission houses of our own, 5 of which are not yet supplied with missionary occupants. Five of our 32 houses, namely at Dondo, Nhangupepo, Pungo Adongo, and Malagne in Angola and Vivi the old capital of the Congo state, we purchased already built. These five houses and the large one we built in St. Paul de Loando cost us an aggregate of \$14,000. We have near Banana one small iron house, 22x24 feet, costing \$200. Ten frame houses, with weatherboard and shingle roof, on the west coast cost us \$2500. We have eight houses on the west coast of galvanized iron, 30x36 feet, costing \$3200. The sum total paid for our buildings is about \$20,000. All are paid for, so that we don't owe a dollar on our church property.

* * *

Although Dr. Graw had attended every General Conference from 1872 to 1888 he admits he was surprised when the pastoral term was extended from three to five years. The advocates of extension had worked very quietly, but effectively, as the result showed.

Equal representation of the laymen in the General Conference, which is now the law of the church, was then under strenuous discussion, with many able men of the church favoring the innovation.

When the report of the Committee on Temperance was first adopted it contained this clause "to deny the people the privilege of protecting themselves by

local option legislation is the very essence of despotism, and to unreasonably refuse such hearing is just cause for revolution." Some of the delegates were unwilling to declare themselves in favor of revolution under any circumstances, and the objectionable clause was stricken out.

In concluding his last letter to the Gazette published in the issue of June 2, 1888, Dr. Graw said: "The session has been remarkable in its progressive legislation. Very few questions presented for action have been set aside, and even these, with two exceptions, have been referred to the Annual Conferences for a vote in order to secure the sense of the ministers. The total cost of the Conference will reach nearly \$80,000."

CHAPTER XXV.

THE LA MONTE CAMPAIGN—1889.

THE presidential campaign of 1888, in which General Fisk was the nominee, did not result in as large a vote in New Jersey as had been expected. Nevertheless, the state workers were full of courage and enthusiasm and early in the spring of 1889 made preparations for the gubernatorial campaign of that year.

On June 4th the State Central Committee held a meeting in Trenton, which was attended by General Fisk, Dr. Chattle, George La Monte, Chairman Parker, H. D. Opdyke, Dr. Graw, William H. Nicholson, Henry Johnston, Rev. Minot S. Morgan, R. J. S. White, W. W. Winans and other well known workers. It was unanimously resolved to nominate candidates in every district, regardless of what other parties "may or may not do." There were forty-seven members of the committee present and all the counties were represented except Cape May and Atlantic. It was the largest gathering of the kind held in years. After considerable discussion it was decided to hold the State Convention at Asbury Park.

The Asbury Park Convention was held July 18-19 and was attended by nearly 450 delegates. The proceedings throughout were intensely interesting and were at no time lacking in vigor or warmth, although the best of feeling always prevailed. The delegates were largely in favor of George La Monte

for governor, but there were many who thought Dr. Chattle would make an ideal candidate. William H. Nicholson, of Camden, had he consented to permit the use of his name, would very likely have polled the solid vote of South Jersey.

Robert J. S. White called the convention to order and on instruction of the State Executive Committee named C. L. Parker as temporary chairman. After the usual preliminaries had been effected, a recess of ten minutes was declared to permit the counties to name their committees. Rev. W. H. McCormick introduced a resolution to the effect that women of the W. C. T. U. be invited to participate in the proceedings, which was carried. After the appointment of the State Central Committee the convention adjourned to meet at ten o'clock the next day. Dr. Graw was one of the committeemen from Burlington county.

After the convention met according to announcement on the 19th, the Credential Committee made its report. The report of the Committee on Rules was also read and after discussion adopted. Permanent organization was effected by electing the temporary officers. The report of the Committee on Resolutions caused considerable discussion. Some of the delegates desired to introduce local option in the platform in order to answer the criticism that the party would accept nothing short of absolute prohibition. The debate was participated in by Thomas J. Kennedy, C. W. McMurrin, E. P. Stites, R. J. S. White, Dr. Graw and many others. The so-called suffrage plank was also adopted finally. Dr. Graw said he

had heretofore been strongly opposed to woman suffrage, but that now he was heartily in favor of it. This evoked loud applause and brought the opponents of the plank to their feet. The platform as adopted was practically as reported from the committee.

As was usually the case when the question of finances was under discussion Dr. Graw was called on to make the appeal and in a short time \$1000 were raised for a campaign fund.

Nominations for governor were then in order and Dr. Graw named William H. Nicholson, who positively declined. D. F. Merritt, of Montclair, Joel W. Brown, of Jersey City, and Dr. Chattle, of Long Branch, were also nominated. Hunterdon, through Dr. Everett, nominated Mr. La Monte. This nomination was the signal for a long-continued outburst of applause. The vote was taken just before the dinner hour when nearly 100 of the delegates had gone out for lunch, under the impression that a vote would not be taken until the afternoon session. The vote was as follows: La Monte, 269; Chattle, 82. There were a number of votes cast for the other nominees. Dr. Chattle moved the nomination be made unanimous, which was carried with enthusiastic cheers. In response to repeated calls George La Monte, William H. Nicholson and Dr. Chattle went to the platform and made short addresses.

A largely attended mass meeting was held in the evening. Chairman Parker presided and read this letter of regret from General Fisk: "It is one of the saddest sorrows of my life that I will not be able to be

with you to-night." Bishop McNamara had a seat on the platform at the Thursday evening meeting and was loudly applauded when he entered the hall. Mrs. Clara Hoffman, of Missouri, was the speaker of the evening, and gave a very fine address. Mrs. S. J. C. Downs, state president of the W. C. T. U. was a delegate at this convention. She was greatly pleased with the action it took on the woman's suffrage plank and also with the nominee.

Wednesday, July 24th, was Temperance Day at Seaville Camp and was practically a Prohibition ratification meeting. In the morning the speakers were Revs. J. W. Morris, J. T. Price, Dr. Gilmour and Dr. Graw. In the afternoon Rev. C. B. Ogden gave a chalk talk which delighted the old and young alike. At night Mrs. S. J. C. Downs and Mrs. Mary T. Lathrap discoursed eloquently on Prohibition.

At the temperance camp meeting held at Ocean City during August, 1889, addresses were made by Rev. J. R. Mace, Dr. Graw and Rev. G. H. Neal. Dr. Graw was the preacher at the Sunday evening service.

There was a great deal of activity among the Prohibitionists during this campaign. Meetings were held throughout the state, clubs formed and much literature distributed. The vote for Mr. La Monte would undoubtedly have been twice as large as it was had it not been for the fact that the Republican nominee pledged himself openly to sign any temperance bill that might be submitted to him for his consideration, if elected governor. This open pledge drew many to the support of the Republican nominee

who would otherwise have cast their ballots for Mr. La Monte.

The Gazette of October 26th contained the following sketch of Dr. Chattle, which we reprint in full, chiefly because of his close relations with Dr. Graw for many years:

“Dr. Thomas Green Chattle died October 21, 1889, from a stroke of paralysis received the preceding Friday night. He was the son of Rev. Joseph Chattle, deceased, but long a member of the New Jersey and Philadelphia Conferences of the Methodist Episcopal Church. His mother was the eldest daughter of Hon. Geo. W. King, of Morristown. The deceased was born at Green’s Pond, Warren county, March 29, 1834, and was educated at Pennington Seminary and Dickinson College. From the latter institution, after graduation, he accepted a professorship in Pennington Seminary, staying but a short while, when he took up his residence at Long Branch and commenced the practice of medicine.

“In 1866 he was made superintendent of public instruction for his district, and in 1882 was made a trustee and secretary of the Board of Education, holding these positions up to the time of his death. His devotion to the cause of education brought him into state and national prominence, and at all important gatherings of educators he has been a central and moving spirit.

“From 1869 to 1880 he was president of the Long Branch Building and Loan Association, and for many years past, and up to the time of his demise, a director of the Long Branch Banking Company.

“In the fall of 1883 he was nominated and elected by the Democrats of the Second Assembly district of Monmouth county as their representative, and in the following year, in view of his pronounced temperance opinions, was taken up by the Prohibitionists, endorsed by the Democrats and elected for a second term.

“In 1885 the same coalition sent him to the state senate as Monmouth county’s representative for three years. It was during his service in this capacity that the memorable struggle between Leon Abbett and General Sewell for the United States senatorship took place wherein Senator Chattle, after ineffectual attempts to centre upon an acceptable Democrat, finally, in company with Democratic assemblymen, bolted the Democratic caucus, and, with the aid of the Republican minority, elected Rufus Blodgett, the present United States senator. His wife and eleven children survive him.

“The doctor was an active Prohibitionist, and at the State Conventon held in Asbury Park, was a leading candidate. He was a member and active worker in the Methodist Episcopal Church.”

* * *

Dr. Graw never lost interest in the Prohibition movement, but in the campaigns after 1889 he did not take so prominent a part as in previous years, owing to the fact that he had very little time at his disposal. Although he would not admit the fact, it was nevertheless true that his abounding energy and vigor began to lessen somewhat with the advance of years. He was still able to do a vast amount of work, but the

demands on his strength were nearly equal to his natural resources at this period. He had during the greater part of his life borne the brunt of the battle for Prohibition and he now from necessity, rather than from choice, found it advisable to surrender the leadership, in part at least, to younger men who had more time and strength at their command.

CHAPTER XXVI.

FIRST CHURCH, CAMDEN—1891-1895.

WHEN Dr. Graw assumed charge of Third Street Church in the spring of 1891 he found conditions quite different from what they were when he left the church in 1881. Since that time Broadway Church had forged to the front and become the largest society, not only in the city, but in the Conference as well. The constantly-increasing traffic of the Pennsylvania Railroad had become a source of annoyance to the church and it had been deemed necessary to take steps to abate the nuisance. Suit had been entered against the company to compel it to make changes in the running of trains which would lessen, if not remove, the annoyance. In the face of these augmenting difficulties the church had done well to even hold its own.

The Gloucester race track question was being largely discussed at this time and many efforts were made by the reformers to inaugurate a movement that would succeed in closing the place, which was working sad havoc among the young men of Camden and Philadelphia. Dr. Graw was foremost in this work and went to Gloucester for the purpose of securing testimony that might be used against the race track proprietors. The statement had been made in a Philadelphia newspaper that the prosecutor and his assistant were steady attendants at the race track; that one of the judges and a lay judge also; that the

prosecutor had often adjourned court at one o'clock so as to give him time to catch the train to Gloucester, and much other matter of like tenor. This caused great indignation among the better classes. The reform movement first originated with the Camden Preachers' Meeting and was afterwards ably seconded by ministers of other denominations, who likewise organized for effective work. Ex-Judge Pancoast was employed as counsel and arrangements were quickly made to begin an aggressive campaign. The following committee appointed by the Camden Preachers' Meeting had charge of the work: Dr. J. B. Graw, Revs. A. B. Richardson, Edmund Hewitt, J. L. Sooy, of Camden; and J. B. Turpin of Gloucester City. The Camden Ministerial Union also organized and prepared for business. At the meeting held April 2, 1891, Dr. Graw and others delivered addresses on the best methods of procedure. Charles Rhoads of Haddonfield also spoke on the same line. A committee of three was appointed to arrange for a public meeting, Dr. Graw being a member of this committee.

In the issue of March 7, 1891, a letter addressed to Governor Abbett and signed by William H. Nicholson and J. B. Graw was published, in which attention was called to the unjust discriminations made against minority parties by the proposed ballot reform law.

On Sunday, May 24, 1891, Dr. Graw assisted in the dedication of the new church at Hammonton. Such was the enthusiasm of the people the whole debt of \$9000 was quickly raised. Dr. O'Hanlon also

assisted the presiding elder, Milton Relyea, in the exercises.

There were a number of deaths of prominent ministers during the year. Dr. C. H. Whitecar, born in Woodbury, New Jersey, September 10, 1813, died February 18, 1892, in the 79th year of his age. He was one of the most eloquent preachers the New Jersey Conference has known in all its history. Dr. D. P. Kidder, who was born in South Pembroke, New York, October 18, 1815, died July 29, 1891. Rev. William E. Perry, a native of Hunterdon county, New Jersey, who was born in 1815, died May 27, 1891. Rev. G. R. Snyder, also a native of Hunterdon county, who was born February 27, 1821, died January 12, 1892. Rev. Firman Robbins, Rev. J. G. Crate, Rev. William C. Bowen and Rev. James F. Morell also passed away during this Conference year.

Another very notable death occurred in the fall of 1891—that of Mrs. S. J. C. Downs, who for ten years had been president of the State W. C. T. U. Mrs. Downs was born in Philadelphia, December 19, 1822, and died November 10, 1891. Dr. Graw was one of the speakers at the funeral services and also edited the memorial book, "Life of Mrs. S. J. C. Downs." There have been few women in the history of this state who made a more lasting impression on the public mind and conscience. Mrs. Downs was succeeded in the office of state president by Mrs. Emma Bourne, of Newark, who was also a warm friend of Dr. Graw.

At the session of the Conference held in 1891 M. E. Snyder was admitted into full connection and Ed-

ward Mount was elected elder. Both of these young men had been compositors in the Temperance Gazette office before they entered the work of the ministry. B. C. Lippincott, Jr., J. H. Batten and C. S. Grey had also been employed in the Gazette office in previous years. It will thus be seen that this printing office had been a sort of stepping stone to the larger and more responsible office of the ministry.

The Conference of 1892 was held in the First Church, New Brunswick, beginning March 16th, and was presided over by Bishop J. H. Vincent.

The first ballot for General Conference delegates resulted as follows: Thomas O'Hanlon, 102; G. B. Wight, 102; and J. B. Graw, 101. These were declared elected and on motion of Dr. Wight, Dr. O'Hanlon was made the chairman of the delegation. James Moore and Edmund Hewitt were elected on the third ballot, the former receiving 111 votes and the latter 109. D. B. Harris and George Read were made the reserve delegates. The laymen elected William H. Skirm and Dr. A. E. Street regulars, and C. W. Shoemaker and Dr. M. F. Middleton reserves.

In Dr. Graw's report as pastor for the first year the missionary collection showed an increase and there were 94 probationers on the roll as against 52 for the preceding year. There were 701 full members reported at the Conference of 1892.

In the summer of 1892, after considerable negotiations, the sale of the Third Street Church property was made to the Pennsylvania Railroad Company for \$65,000, not including the pews, organ and pulpit. This was considered a very good price at the time.

After the old property had been sold it became necessary to secure a new location and there was a great deal of trouble experienced in settling on the site. Dr. Graw was strongly in favor of the location which was finally selected, but for a long time he was unable to obtain the sanction of the board. No one now disputes the wisdom of the choice, but there were many who doubted it at the time.

A Building Committee composed of D. H. Erdman, president, Dr. William Shafer, secretary, Jonathan Duffield, treasurer, S. S. E. Cowperthwait, W. A. Davis, Samuel Robbins, F. S. Wells, W. C. Kean and Dr. J. B. Graw was appointed.

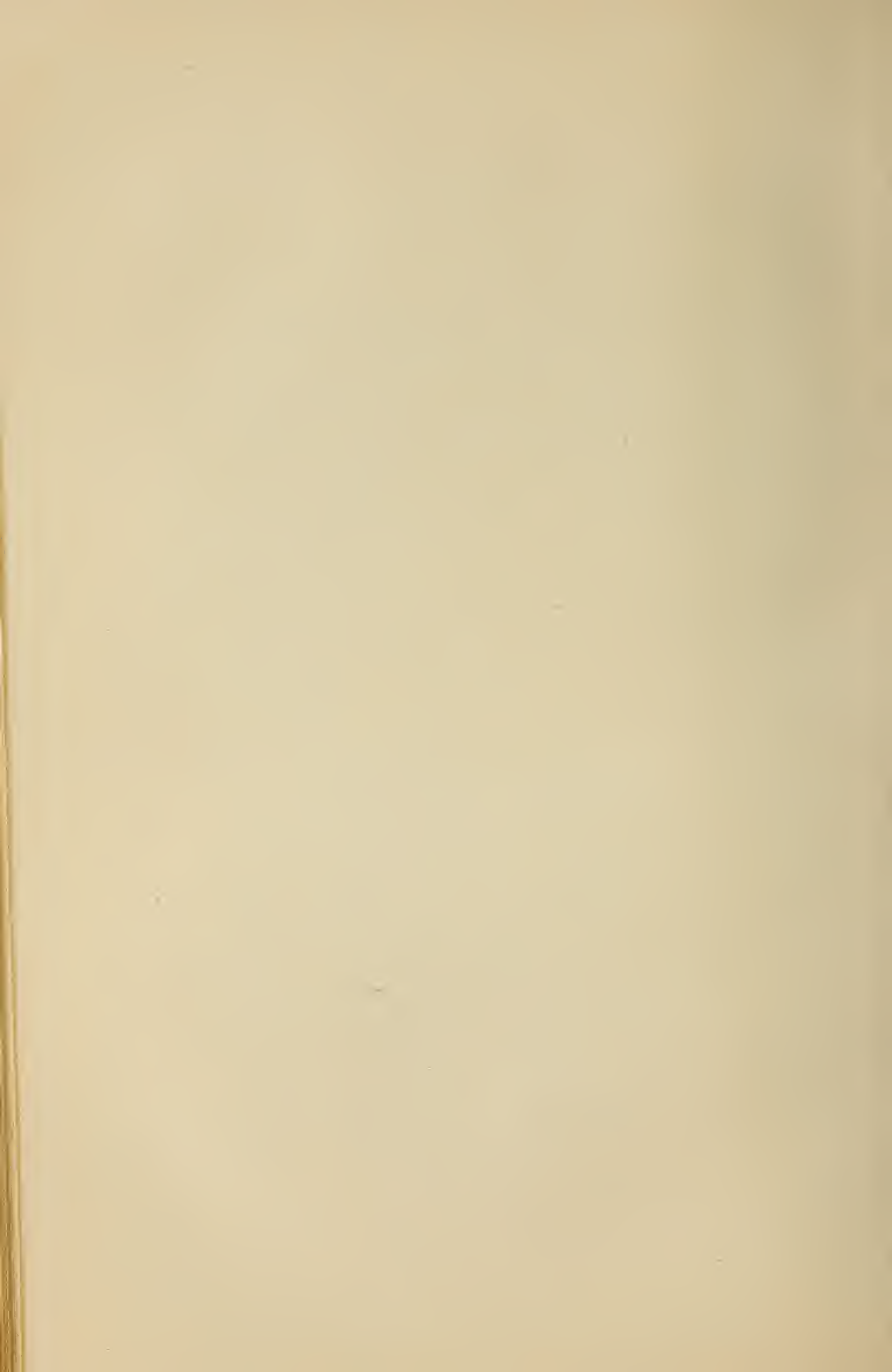
During 1892 a stock company was formed to publish the Temperance Gazette, composed of Wm. H. Nicholson, of Haddonfield, Geo. La Monte, of Bound Brook, S. B. Goff, of Camden, Joel W. Brown, of Jersey City, Lewis Eckel, of Camden, Dr. Graw, and others. The company was dissolved February 1, 1894, when the plant was bought by A. C. Graw. Previous to 1892 Dr. Graw had little to do with the business management of the paper, and after the sale of the business he only wrote occasionally for the editorial columns. In late years he did not write once a month, on the average, and this was all he could do, so fully was he engrossed with his duties as presiding elder, or as pastor of churches demanding all his time and energies. The men associated with Dr. Graw in the stock company were friends with whom he had labored in temperance work for many years. Mr. Nicholson is a leading and influential member of the society of Friends; Geo. La Monte



JOEL W. BROWN.



GEO. LA MONTE.



of Bound Brook, candidate for governor on the Prohibition ticket in 1889, is a prominent paper manufacturer and banker; S. B. Goff, of Camden, is the senior member of the firm of S. B. Goff & Sons Co.,



S. B. GOFF.

Camden, well-known patent medicine manufacturers; Joel W. Brown, of Jersey City, is president of the Brown Dry Dock Co., one of the largest concerns of its kind in the state; Lewis Eckel is engaged in business in Philadelphia but resides in Camden.

CHAPTER XXVII.

THE GENERAL CONFERENCE OF 1892—By REV. EDMUND HEWITT, D.D.*

AT the session of the New Jersey Conference held in New Brunswick, March, 1892, Dr. Graw was elected for the sixth time a delegate to the General Conference, which met that year in Omaha, Nebraska. His colleagues among the ministers were Dr. O'Hanlon, Dr. G. B. Wight, Dr. James Moore, and Rev. E. Hewitt; the laymen were Dr. A. E. Street and Hon. W. H. Skirm. This party left Broad street station, Philadelphia, on Thursday, April 28th, and arrived in Omaha on Saturday, April 30th. On Monday, May 2d, the first session of the Conference was held.

Boyd's Opera House had been selected by the committee as the place in which the General Conference was to meet, and in that building the first session was held; but it was soon discovered, however, that this building was too small and inconvenient for the accommodation of the Conference and the large number of visitors who desired to attend its sessions, and

*Rev. Edmund Hewitt, D.D., was born in Glassboro, N. J., and converted at the age of 13; was licensed to preach by the Heislerville Quarterly Conference; was admitted to the Conference in 1864 and stationed at Lumberton. Dr. Hewitt has been very successful in revival work, debt paying and church building. He was presiding elder of the New Brunswick District in 1881-83 and succeeded Dr. Graw on the Bridgeton District. He has been pastor of many of the largest churches in the Conference, and was a delegate to the General Conference in 1892.

the place of meeting was changed to the Exposition Building. This was a much larger building than the former, but not having been originally designed to accommodate such gatherings, it was not in every respect suited to the purpose. As a result of the methods of seating delegates the New Jersey delegation was located near the entrance, which fact placed them under two disadvantages: They were so near the door that they were made uncomfortable by the drafts and in constant danger of taking cold, and they were so far from the platform as to make it almost impossible to get either the eye or ear of the presiding officer. The first discomfort was greatly increased by the fact that the month proved to be stormy and unusually cold. However, they were providentially preserved from any serious results and remained during the entire session, each member being present to answer the final roll-call.

Dr. Graw's long membership in the General Conference and his familiarity with the order of business and methods of procedure made him a valuable adviser to those members of the New Jersey delegation who were present for the first time, and also gave him a position of influence in the Conference. In the formation of committees, which is part of the organization of the Conference, and in which most of the real work of the Conference is done, Dr. Graw was assigned to the following regular committees: Revisals and Temperance, and this special committee: General Conference District Boundaries.

At the first meeting of the Committee on Revisals he was elected chairman, which is always considered a position of power and influence, and for which his

long experience as the presiding officer in Quarterly Conferences and his knowledge of parliamentary laws well fitted him. With characteristic energy he conducted the work of this large committee with such precision and dispatch that they were able to present reports number one and two to the Conference as early as May 12th and the final report May 24th. They made in all thirty-seven reports and the work done was of great importance, the result of which was several necessary and helpful changes in the Discipline. These changes covered a wide range, including alterations in the form and to a slight degree in the substance of the law relating to local preachers, undergraduates in the Conference, changes in the order of business of District and Quarterly Conferences and also of the Annual Conference.

As a member of the Committee on Temperance his natural hatred to the rum traffic, his years of leadership among the members of his own Conference, his position as editor of one of the leading weekly newspapers of his own state, and his familiarity with every phase of the question made him a valuable and useful member. The first report this committee presented was a very able paper and so fully embodied the sentiments of the members of the General Conference as to be unanimously adopted. It contained very clear and positive utterances upon the following: "The progress already made in the temperance reform," "the duty of the church," "the necessity of personal abstinence," "affiliation with other organizations," "the continuation of our attitude of relentless hostility toward the traffic and the trafficker," "the United States government and the traffic," and a

recommendation that "all members of the Methodist Episcopal Church who enjoy the elective franchise so use that solemn trust as to promote the rescue of our country from the guilt and dishonor which have been brought upon it by a criminal complicity with the liquor traffic." As a result of the work of this committee another important action was taken, as follows, "We recommend:

"(1) That a permanent committee of fifteen, to be called the Committee on Temperance and Prohibition, so located that a majority may conveniently assemble for conference, be appointed by this General Conference, with power to act within the authorized declarations by our church to promote the following ends: First. The organization in every church, under the direction of the pastor and Quarterly Conference, of a Christian Temperance League, to include all members of the congregation willing to unite for practical efforts in suppressing the liquor traffic. Second. The alliance of such leagues with one another and with similar leagues of other religious bodies for such particular measures in this behalf as their combined wisdom and Christian conscience may approve.

"(2) That said committee be authorized to correspond with similar committees of other churches with a view to an alliance of all Christian people to strive together for the suppression of this great evil throughout the country and the world.

"(3) That said committee be authorized to propose a plan of action for our churches, and to invite the appointment of auxiliary committees in all our Annual Conferences."

Of this special committee Dr. Graw was made a member, his name standing next to that of the late Dr. A. J. Kynett, who, like the subject of this memoir, was a firm and uncompromising enemy of the liquor traffic.

That Dr. Graw had much to do with the formation of the report made by the Committee on Temperance to the General Conference, and that it fully embodied his views and feelings is seen in the somewhat remarkable fact that in his last report as presiding elder to the New Jersey Conference he uses some of the same language and further says, "We are not doing our duty in fighting the liquor traffic, and yet we are doing something; but the battle is chiefly along the skirmish line. The army is not yet in action. When I think that God is just I tremble for the nation and the church. Our duty as Methodists is to follow the flag on which the following words are inscribed: 'The Christian's only attitude toward the liquor traffic is that of relentless hostility.'"

The minutes of the General Conference of 1892 do not record any lengthy speeches made by him. It was not a Conference in which great revolutionary changes in church discipline were made, or even seriously attempted, hence there was little occasion for lengthy debate, but every act of so large and influential body, possessing as it does the power to work great good or incalculable harm to the church, is of such vast importance as to demand the constant, intelligent, wide-awake attention of each member. Sitting as I did in the next seat but one to Dr. Graw I had a good opportunity to observe his untiring interest and close attention to details. He was never ab-

sent from the sessions, never late, never unconcerned or indifferent. In the midst of heated discussions he seemed to know what motions to make at the right time. While as we read them now some of these motions may not seem to be of vital importance to the church, yet it is no small evidence of his interest and popularity in that Conference that the Journal shows that every motion made by him prevailed, except one. While he was strong in his convictions and outspoken in his opinions, his evident honesty and sincerity not only enabled him to retain his influence with old friends but also made him many new ones. He was present at the last roll-call of that Conference and when it had finished its work and the farewells were spoken, he returned again to his place as pastor of First Church, Camden.

CHAPTER XXVIII.

BATTLE AGAINST THE RACE TRACK INIQUITY.

THE Fifty-seventh session of the Conference was held in the Mount Holly Church, beginning March 15, 1893, with Bishop J. M. Walden in the chair.

In his report to the Conference at this session Presiding Elder Harris said: "During the year we have disposed of the Third Street property to the Pennsylvania Railroad Company for \$65,000, and purchased ground on the corner of Sixth and Stevens streets, a beautiful location, upon which we are now erecting a magnificent edifice of stone, capacious and massive, which property with parsonage, when completed will cost about \$80,000. The sale of the old property and the purchase of the new was managed with great skill and care to the satisfaction of the entire membership, by Dr. Graw and the brethren of the committee."

Dr. Wight, presiding elder of the Bridgeton District, was sick during this session of the Conference and Dr. Graw was called in to look after his District. Of the doctor's work during that Conference too much cannot be said in commendation. Bishop Walden's high regard for Dr. Graw is shown in an incident related by a prominent layman of the Conference. A preacher had been sent to W——h against the wishes of the official board, and after Conference one of the leading members interviewed the bishop at

1018 Arch street, on March 22, 1893, and after a brief talk Bishop Walden said:

“Refer this matter to Dr. Graw. He knows the ins and outs of the New Jersey Conference, and whatever he decides upon let me know and I’ll wire my sanction from Dover, Delaware.”

J. L. Roe was elected secretary of the Conference at this session and held the office continuously until he was appointed presiding elder in 1898, a period of five years.

Dr. Graw was chairman of the Committee on Race Track Legislation and in his report he urged all good citizens, regardless of party affiliations, to combine in an effort to overthrow the race track infamy. Drs. Graw, O’Hanlon and Handley were appointed a committee to meet a similar committee from the Newark Conference to take steps by which the Methodism of New Jersey might be arrayed as a unit in opposition to the iniquitous race track law. At the suggestion of the committee an indignation meeting was held on Saturday afternoon to express the condemnation of the Conference on the manner in which the race track legislation was enacted. Dr. Graw was a speaker at the Temperance Society’s anniversary and also presided at the anniversary of the Church Extension Society.

Dr. Graw had charge of the camp meeting at Ocean City this year and was instrumental in securing engagements with prominent clergymen in the denomination. He also preached on camp meeting Sunday at the Joanna Heights camp. He attended the General Conference held in Omaha this year and

also the National Prohibition Convention held in Cincinnati, being a delegate to both. A strong effort was made at the State Prohibition Convention, held in August, to secure his permission to become the candidate for governor. The convention strongly urged the doctor to stand, but he declined to permit his name to be used.

On January 9, 1893, Dr. Graw read a paper at the Camden Preachers' Meeting on "Parallels Between Slavery and the Liquor Traffic."

An account of the destruction of the Woodstown M. E. Church by fire is given in the Gazette of January 1, 1893. The fire was caused by a defective heater. About \$5000 insurance was carried, but this was not sufficient to cover the loss. Dr. Graw preached his last sermon in the church erected to take the place of the one burned by fire.

The death of Jonathan Duffield, treasurer of the Building Committee of First Church, occurred February 7, 1893, and deprived the church of the services of a faithful and conscientious worker.

Dr. Graw preached a sermon against the race track iniquity on Sunday, February 26, 1893. It was about this time that the race track bill was passed over the governor's veto, causing a storm of protest to arise from every section of the state. The race track men won at the time, but their success only intensified the opposition of the reformers and ultimately resulted in their overthrow. This was probably the most disgraceful chapter in the history of New Jersey legislation.

Mention is made in the issue of April 1, 1893, of

the death of Rev. James Rogers, which occurred March 26th at his home in Beverly. Mr. Rogers was only 46 years of age at the time of his death and was rated as one of the most eloquent preachers in the Conference. He was a sturdy Prohibitionist and never lost an opportunity to speak a good word for the cause.

The Sunday school room of First Church, Camden, was opened for services June 4, 1893. Dr. S. L. Baldwin preached in the morning and Revs. R. S. Harris, W. W. Moffett and others made addresses. During the day subscriptions aggregating \$18,600 were raised, including the amounts pledged in advance. The name of the church had been changed from Third Street Church to First Church before the society moved to its new quarters.

CHAPTER XXIX.

TRIP TO THE NORTHWEST IN 1893.

DR. GRAW took a trip to the west and northwest during July and August of 1893, and extracts from his letters descriptive of the trip are herewith given:

“On Monday, July 24th, we left Broad Street Station, Philadelphia, taking the Columbian express, one of the finest trains on the Pennsylvania Railroad. * * * As we passed Johnstown there were evidences of the wonderful recuperative powers of American towns and cities. Only a few years ago this place was almost completely destroyed by flood, yet it now appears more beautiful than ever. * * * But here we are at Chicago. The magnitude of the Exposition can be imagined when we say it covers 1037 acres of ground, all of Jacksonville and Washington Parks, with an intervening 80 acres thrown in. The Paris Exposition of 1889 only took in 183 acres in all. Chicago is a wonderful city and the Exposition may be classed among the wonders of the world. We are glad the gates are now to be kept closed on Sunday, but are not disposed to thank the managers for this. They did not close the gates because they feared God, but simply because it did not pay to keep them open on the Lord’s day.”

“En route St. Paul, July 25th.—In my last letter I only referred to the Chicago Exposition with the promise that a more extended reference would be

made in the next letter. I made a rapid trip around the fair grounds with the expectation of doing it more thoroughly on my return. * * * The attendance thus far is light; there were hardly enough people in portions of the grounds to keep one from getting lonesome. Those who visited the Centennial in '76 will be greatly disappointed in the number and character of the visitors; at least, so it seems to me. * * * We shall take the Northern Pacific to-night for Yellowstone Park, and from there we shall move on toward the Pacific coast."

"En route Bismarck, Dakota, July 27.—We left St. Paul, Minn., at 7.30 last night. At five A. M. we reached Fargo, on the Red river, 277 miles west of St. Paul. The city has a population of 10,000, and gives evidence of continued prosperity. Fargo is in the middle of the great wheat belt of Minnesota and Dakota. Harman Yerkes, a resident of Bordentown, N. J., a staunch Prohibitionist and an old subscriber to the Gazette, owns a large wheat farm at this point.

"As we look at the towns and small cities along the railroads two things especially attract attention. First, the signs of beer and beer breweries everywhere confront us, and second, we see churches and school-houses. The preacher and saloon keeper pioneer the march of immigration. Between these forces there is no good fellowship; one is of God and the other is of the devil. The Methodist circuit rider keeps himself abreast of the great army of immigrants from the east. The peculiar policy of the Methodist Episcopal church makes it easier for her preachers to be pioneers than the preachers of any other church.

The episcopal supervision is complete through the presiding elders. Then the Missionary Society helps to support the preachers who go to the front, while the Church Extension Society helps to build the needed churches. In places where there are but few people and where ready money is scarce the Church Extension Society appropriates \$250, the preacher and people do the work, and so the immigrant has the advantage at once of the church and Sunday school. The tendencies of pioneer life are towards barbarism rather than towards civilization, hence the importance of the refining influences of Christianity. The drink habit, on the contrary, debases and imbrutes those who indulge in it, which is clearly seen along the entire route.

“To-day has been almost perfect. If the reader can imagine himself or herself swinging in a hammock under a broad veranda along the seashore, it will be easy to know something of our rest and pleasure. The hot wave has gone east; the thermometer is at 70; the winds are sweeping through the windows of our Pullman, the Jamestown; the road bed is good; the speed is excellent, notwithstanding our train consists of twelve loaded cars. The difference between our condition here in North Dakota to-day and the seashore is: We have breezes from the mountains of the north and not from the ocean. We miss the ozone of the sea, but we have the pure, dry air of the mountains. We are more than 1600 feet above the sea level; is it any wonder that we are cool? We doubt whether there is a more comfortable train running on any eastern railroad to-day than this express train on the North-

ern Pacific. As we are writing we enjoy the cool prairie breezes free from dust and cinders, and when tired of writing we look out at the grazing cattle on the broad and rolling prairies. Just now we see a girl leading a horse from his grazing to the house.

“But here we are at Bismarck, 471 miles from St. Paul, with its population of 4500. It is located on the Missouri, which, with its tributaries, gives 2000 miles of navigation to the northward and westward and about the same distance southeastward, where it joins the Mississippi at St. Louis. Bismarck is the capital of North Dakota and is a port of entry with a United States Deputy Collector. The surrounding land is arable and generally good, capable of producing almost any crop needed for man or beast. Oats and wheat are the favorite crops, however. Some attention is given to education here, the high school building having cost \$25,000. One bank building cost \$60,000, another \$30,000, while the court house cost about \$30,000. There are several churches and a good supply of stores. But to reach the out-going mail we must close.”

In his letter from Yellowstone Park Dr. Graw had this to say concerning the natural phenomena which there abound:

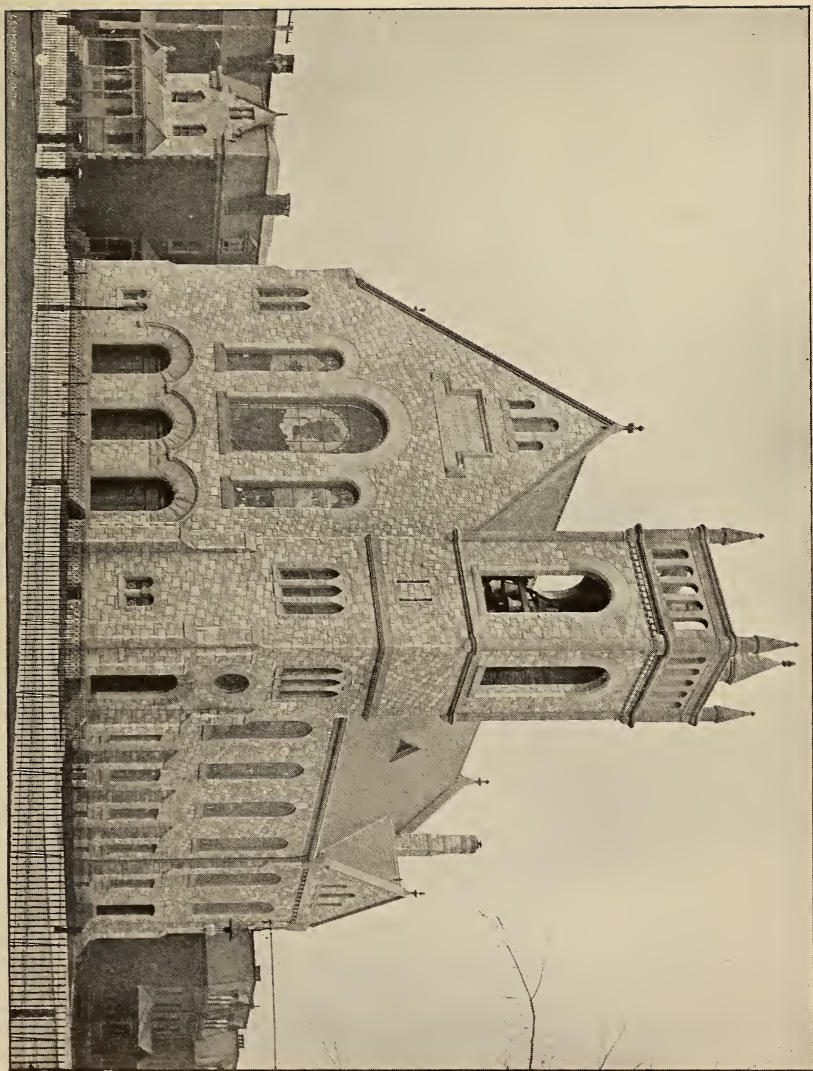
“The Park is a region of wonder, terror and delight. Here one can see tremendous geysers spout up their mighty fountains of water and steam, sometimes more than a hundred and fifty feet high. Some of these geysers cause the very earth to tremble by their violence, and others emit the strangest sounds, at times like the roll of thunder; again like the roar of

breakers at the seashore, and again like the hissing of steam when a half-dozen locomotives blow off steam. This is the land of geysers; there are more here than can be found in all the world besides.

“The geyser formations are too wonderful for descriptions; the waters are charged with sulphur, soda, lime and chalk. Some of the fountains are filled with boiling water of many hues. For this reason one is called the Paint Pot, another the Emerald, another the Morning Glory, another the Rainbow, and still another the Butterfly. The cones are also beautifully shaped, some looking like a beautiful urn or fluted vase; others look like huge animals, and others like castles or earthworks. The waters reach a temperature of more than 200; a horse stumbled into a fountain the other day, and although drawn out quickly as possible, his flesh fell from the bones; and a dog was thrown into another, and he perished without a struggle or a whine. The crust is so thin in some places that it sounds hollow as it is stepped on, and vehicles are not allowed to be driven over it.

“Last night we slept more than 10,000 feet above the sea level.

“The Rocky Mountain sides also are a wonder. Some of these great walls remind one of ancient castle walls; of rock-faced rubble work that has stood for ages. Most of the rocks have a yellow tinge, as also do the trees, and even mosses that we crush beneath our feet. As we stand in the valleys or ascend to the foot hills, we see mountains towering above the clouds that float around their rugged summits, and when we reach the summits of these mountains we



FIRST M. E. CHURCH, CAMDEN, N. J.

see the "Snowy Range" still beyond us. Where we now are we can see scores of spouting geysers as well as numerous fountains filled with boiling and seething waters, the sounds of which remind us of the noises heard near a railroad yard where many locomotives are blowing off steam. And yet, from this very spot we can see the higher mountain peaks covered with snow. To think that we are in sight of midwinter and midsummer at the same moment! Our surroundings are strange, but then we are now sitting just two miles above most of those who will read this letter.

"There is a river here called Hot Hole river, into which the boiling waters of many geysers flow, and not many miles away is Gibbon river, whose waters are almost as cold as ice. Then there is the clear and beautiful Yellowstone in which are found the most beautiful trout that anglers have ever drawn from the water. The Park also abounds in wild animals. Here can be seen the buffalo, the bear, the mountain lion, elk and moose. We have seen the black bear on several occasions, but we have not as yet seen the cinnamon bear, who is here classed with the grizzleys; we have not been hunting the latter class. The black bear, though large, is generally harmless, unless it be in the month of June. No game of any kind can be shot within the Park; hence we have now about 1200 buffaloes and countless numbers of bears and deer. Two companies of the 6th Cavalry are stationed here to enforce the laws.

"There is no liquor sold within the Park. The Secretary of the Interior, under whose control the Park

is placed, prohibits the sale of liquor, and consequently no drunken men are seen."

After leaving the Yellowstone Park Dr. Graw proceeded to Puget Sound and then made his way southward to Portland, Oregon, and thence to San Francisco. On his trip southward from Portland, Dr. Graw wrote this graphic description of the journey:

"But we cannot tarry longer in Portland and so must leave quickly. As we want to see all that is grand and beautiful in this country we take the scenic Shasta route. This road was completed in December, 1887, and it is said the projectors had spent ten years in deliberating on the possibilities of constructing a railroad over mountains and through canyons that were like mighty giants in the path of enterprise. We wish we could give to our readers a map of the mountains, whose rocky sides we were compelled to crawl up. At one point there were four parallel tracks from the foothills to the elevation that we reached, which means that it was necessary for us to wind around that mountain side four times before we reached the summit. Grand and wilder scenery is nowhere to be found than that of the Shasta Route. At the beginning of the ascent the observation car was put on, and after six hours it was taken off. This means that we had six hours of wonder sights. Two of the largest locomotives, like great giants, pulled our train along the steep grades of the mountain sides. Sometimes we were on trestles; then we thundered through tunnels; then we seemed to cling to the mountain side, as moss clings to the rock."

CHAPTER XXX.

DEDICATION OF FIRST CHURCH, CAMDEN.

THERE is an interesting history connected with the chime of bells in the tower of First Church, Camden. This chime was used at the centennial celebration of the laying of the cornerstone of the capitol building, Washington, D. C. It is composed of thirteen bells typifying the original thirteen states. The largest bell of the chime weighs 3023 pounds and the smallest about 2200. They had been pronounced the finest chime in the United States. This is the inscription on the largest bell: "This set of chimes is presented to the First Methodist Church, Camden, N. J., by George Holl, in memory of his father and mother, J. George Holl and Catharine Thackara Holl, September 8, 1893."

Dr. Graw was very much pressed with work at this time and in writing to Dr. Buckley asking him to preach on dedication Sunday he made a mistake in the year in dating his letter, making it 1897 instead of 1893, which gave Dr. Buckley an opportunity to make a characteristic rejoinder. We give below Dr. Graw's letter and Dr. Buckley's answer thereto:

Camden, N. J., Oct. 7, 1897.

Dear Bro. Buckley:—Will you preach at our dedication on Sunday, October 22? The notice is short but I could not say definitely until now about the exact date. As I have Bishop Andrews for the morning we want you for the night, and will give you a crowded house and as fine a church as you have seen for some time. Come if at all possible. Answer by telegraph at my expense.

Yours sincerely,

J. B. GRAW.

EDITORIAL ROOMS OF
THE CHRISTIAN ADVOCATE.

New York, October 27, 1893.

Dear Dr. Graw:—I always knew you were a thoroughly progressive man; I have felt too that I lagged behind you. But to discover myself to be fully four years in the rear, shows indeed that I "lag superfluous on the stage!" Note the date of your letter enclosed.

When that date finally comes in my slower calendar, may you and I both be living where dates and years are noticed, if it be the will of God.

Yours sincerely,

J. M. BUCKLEY.

The dedication of First Church took place Sunday, October 22, 1893. All the services were attended by immense audiences. Bishop Andrews preached in the morning, Dr. Moffett and Presiding Elder Harris spoke at the platform meeting in the afternoon and Dr. J. M. Buckley preached at night. Over \$10,000 were raised on subscription.

Eighteen ninety-three had been a very busy year owing to work incident to the completion of the new church. A revival in which 115 probationers were added to the church gave great encouragement to pastor and people. As was anticipated the financial strain caused by the demands made for building purposes caused a slight falling off in the missionary collection.

During January of 1894 the tragic death of Rev. Henry N. Cheesman occurred. Mr. Cheesman, owing to incessant application to work, had undermined his health to such an extent that for a time his mind became unbalanced. While in this condition he jumped from a ferry boat and was drowned January 8, 1894. Mr. Cheesman was justly regarded as one of the most promising young men in the Conference.

Bishop Andrews presided at the session of the Con-

ference held in the Broadway Church, beginning March 14, 1894. B. C. Lippincott and Dr. Graw introduced a resolution urging the passage of a law to secure scientific temperance instruction in the public schools. Dr. Graw was one of the speakers at the anniversary of the Conference Temperance Society. Addresses were also delivered by Dr. Kynett and B. C. Lippincott. The meeting was largely attended and very enthusiastic. The question of equal ministerial and lay representation was discussed at this session of the Conference. The vote on equal representation was as follows: For, 16; against, 121.

Dr. Graw had strongly opposed the high-license movement in the city of Camden. The claim of the high-license advocates that it would reduce the number of saloons has been disproven by the facts in the case. In 1894 the W. C. T. U. of the city of Camden urged the passage of an ordinance increasing the fee to \$500. Although the increase in the license fee was made, it had not resulted in diminishing the number of saloons or improving their character. A meeting was held in the City Hall during June, 1894, for the purpose of protesting against any increase in the number of saloons and urging a stronger enforcement of the law. Remonstrances were made against a number of saloons, and addresses were made by Frank Lloyd, Mrs. I. C. Wynn, Rev. J. H. Scott, Dr. A. G. Lawson, Walter M. Patton, Thomas Hollingshed, Rev. W. G. Russel, Rev. J. F. Shaw and Dr. Graw. The doctor was not one of the announced speakers, but made an address in response to repeated calls from the audience. In reporting this meeting the

doctor said: "We believe our friends have made a mistake in asking for a \$500 fee. The additional \$200 will act as an opiate to many an uneasy conscience and will serve to strengthen the claim that license money is a big factor in running the city government. It is to practically endorse the high-license principle."

Dr. Graw was one of the speakers at the laying of the cornerstone of the Asbury Methodist Episcopal Church, North Long Branch, June 25, 1894. Presiding Elder Strickland and the pastor, George S. Meseroll, also made addresses. He lectured on the "Wonderland of America" in Simpson Church, Long Branch, on Monday evening, August 13th. This lecture was replete with incidents which occurred during his trip to the World's Fair, state of Washington, California and Utah, taken the previous year, and which has been referred to in preceding pages. He also lectured in the Cinnaminson Church on his "Trip to the Pacific Coast" in December, 1894, and at many other places throughout the state.

In the spring of 1895 Dr. Graw had a very serious spell of sickness which made an operation necessary and from which he was a considerable time in recovering. It is doubtful if he ever fully recovered from the effects of this sickness, which was much more acute than was surmised by even his most intimate friends. The doctor attended church the first time after his sickness on Sunday, February 3, 1895. Dr. O'Hanlon preached both morning and evening that day.

At the Prohibition banquet held in the city of Camden, February, 1895, William H. Nicholson offered

this resolution which was unanimously adopted: "Whereas, Rev. J. B. Graw, D.D., who for years has been a champion of our cause in New Jersey is absent from our midst by severe illness: Resolved, That we extend our heartiest sympathy to him in his illness and hope he may soon be able to resume his responsible work, and deal the old time blows against the liquor traffic."

The Conference of 1895 began March 20th in Broad Street Church, Burlington, with Bishop S. M. Merrill in the chair. Dr. Graw was appointed by Bishop Merrill to preside at the sessions held Friday afternoon and Monday afternoon. It was at this session of the Conference that J. J. Graw, his brother, was changed from effective to superannuate. Presiding Elder Harris, in his report at this session of the Conference, said: "First Church, Camden, has paid \$5500 on the debt and her membership has steadily increased." Dr. Graw reported 43 probationers for the Conference year.

In the issue of the Gazette of April 20, 1895, Dr. Graw had this obituary notice of Rev. Dr. Lewis: "Rev. Jefferson Lewis, D.D., the oldest member of the New Jersey Conference, was buried last Monday. He was 90 years of age. Dr. Lewis joined the Conference in 1830, when it was a part of the Philadelphia Conference. The next in seniority, Rev. A. K. Street, joined a year later, but the third, Rev. Geo. Hitchens, became a member in 1837. Dr. Lewis occupied many of the largest churches in the state, and was secretary of the Conference for fourteen years. He was an able preacher and in his prime was a leader in the Conference."

On April 29, 1895, Dr. Graw addressed the Camden Preachers' Meeting on the topic: "The Principles that should govern in making the Conference Appointments." After Dr. Graw had made his address he was followed in remarks by J. W. Morris, Edmund Hewitt, S. S. Weatherby, J. R. Thompson and W. F. Herr.

In May Dr. Graw made a trip to Harriman, Tennessee, to visit that flourishing Prohibition town. While there he visited the American Temperance University.

In July, 1895, an open-air meeting was held in front of First Church, Camden, which was addressed by Colonel Scovel. The salvation army had charge of the music, the entire services being conducted by the Epworth League. The colonel delivered an excellent address. Dr. Graw preached at Malaga Camp Sunday, August 15, 1895. At the session of the Camden Preachers' Meeting held December 23, 1895, Dr. Graw gave some of his experiences in the battle of Fredericksburg.

Dr. Graw's report of work done during 1895 gave the following interesting statistics: Number of probationers, 150; full members, 890; missionary collection, \$763; paid on church indebtedness, \$5000.

Bishop Isaac W. Joyce presided at the 60th session of the Conference which was held in Central Church, Bridgeton, beginning March 11, 1896. Dr. Graw's pastorate at First Church closed at this session of the Conference. The election for delegates to the General Conference resulted as follows: J. B. Graw, 122; J. R. Mace, 95. These were elected on the first ballot; G. B. Wight was elected on the second bal-

lot; J. L. Roe and George Reed on the third. Dr. O'Hanlon and W. P. C. Strickland were the alternates. This was the second highest vote Dr. Graw received as delegate to the General Conference. In 1900 he received 123 votes, which was the highest. Dr. Graw presided at the Monday afternoon session of the Conference by appointment of the bishop. Bishop Joyce's presidency was very much enjoyed by the preachers as well as the people, this being his first episcopal visit to the Conference.

Dr. Graw was appointed to the pastorate of First Church, Trenton, at this session of the Conference. For twelve years he had resided in the city of Camden—three years as pastor of Third Street Church, four years as presiding elder of the Camden District and five years as pastor of First Church. During these twelve years he had enjoyed the companionship of friends with whom he had become acquainted while on the first year of his pastorate at Third Street. Of course, many had removed or died during these twelve years, but there still remained a goodly number at the time of his departure for Trenton. It was, therefore, with sincere regret the family left the city which had been their home for so many years.

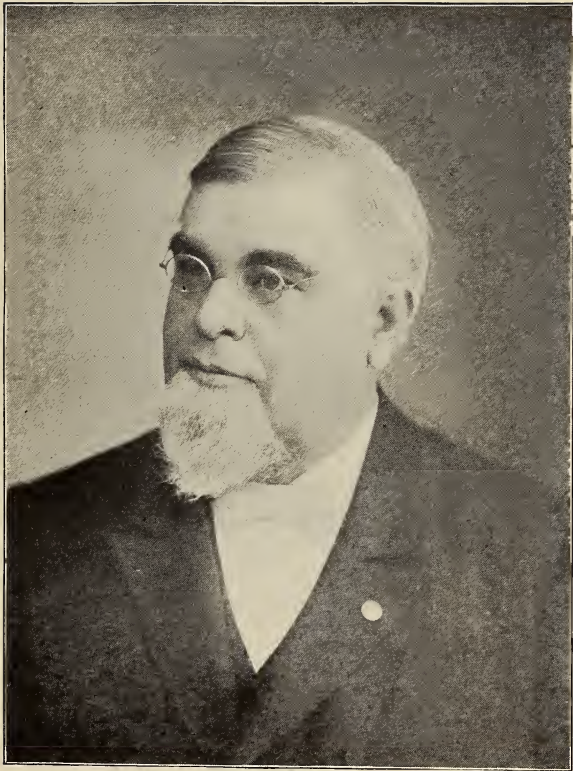
CHAPTER XXXI.

GENERAL CONFERENCE OF 1896—By REV. G. B. WIGHT, D.D.*

THE General Conference of 1896, held in Cleveland, Ohio, was the seventh consecutive Conference of which Dr. Graw was a member, and the fifth in which the writer had been associated with him. But few delegates of that Conference equalled him in his term of service, and he became at once a prominent and an interesting character in it. Thoroughly known to all, and thoroughly familiar with the routine of work, and an excellent parliamentarian, it was not surprising that he should have exerted great influence over the Conference.

As usual, he was chairman of the New Jersey Conference delegation, which, by an unwritten law, made him a member of the Committee on Episcopacy, the most important of all the standing committees of the General Conference, and a position greatly coveted by the delegates. It has to deal with the character

*Rev. Geo. B. Wight, D.D., was born in Randolph, Mass. (a suburb of Boston) October 14, 1841; converted in the Laight Street Baptist Church, New York City, in 1857; licensed to preach in 1865 by the Quarterly Conference of Milltown Church, Rev. Jesse Stiles, pastor; joined the Conference in 1866. Englishtown was his first appointment. He has served the largest churches in the Conference—Broadway and First Churches, Camden; First Church, Trenton, and First Church, Millville. Dr. Wight is a veteran of the war of 1861 and always wears the G. A. R. button. He was secretary of the Conference for 19 consecutive years, was a member of the General Conferences of 1880, 1884, 1888, 1892 and 1896, and preceded Dr. Graw as presiding elder of the Bridgeton District. He has also held important offices in connection with the general work of the church.



REV. G. B. WIGHT, D.D.

and work of the bishops, inquiring into any complaints against their character or administration, and into their physical ability to perform the duties assigned them by the church. In the discharge of this duty delicate questions sometimes arise which require the thoughtful consideration and the brotherly appreciation of the committee. Into this work Dr. Graw brought all the kindness of his nature; he believed in our episcopacy, he believed in our bishops, all of whom were his personal friends, and most of whom he had aided in elevating to their high office. As he had been a member of the episcopal committee at several previous General Conferences, he was particularly fitted to consider the important questions which would come before the committee at the General Conference of 1896. Prior to this time the question of retiring bishops as non-effective in consequence of ill health and their infirmities had not been fully determined by the General Conference. This committee clearly affirmed the right and duty of the General Conference to do this when it was deemed necessary, and recommended on account of age and infirmities, the retirement of two of its beloved bishops, and of its great missionary bishop to Africa. This action, sustained by the General Conference, commanded Dr. Graw's hearty approval, though he deeply sympathized with the bishops. It seems to us now a question of small moment, but it had disturbed the minds of our leading church legislators for a number of years, and while the action of the committee and of the General Conference was much criticized throughout the denomination at the time, it is now conceded it was just and proper.

The church as well as the General Conference had been agitated for a number of years over the eligibility of women to membership in the General Conference. Those favoring such eligibility contended that the admission of laymen in 1872 included of course the eligibility of women without further legislation; while those opposed declared that when the General Conference of 1872 admitted laymen, the admission of women was not only not contemplated, but was repeatedly disclaimed by those favoring the change.

At the General Conference of 1888, after much contention it was decided that women were not eligible to membership, and in 1892 the General Conference allowed that decision to stand. At the General Conference of 1896 four ladies presented credentials of election as delegates, and their names had been put upon the roll and called by the secretary, every one of them responding as present. At the first day's session of that Conference, the right of these women was challenged by nine of the prominent members of the General Conference, Dr. Graw's name following Dr. Buckley's, as second on the list. He was strenuously opposed to their admission, but from repeated conversations with him the writer is satisfied that his opposition was not so much against the admission of women, if the law should be so changed as to permit it, as it was against their admission under the existing law of the church. He did not doubt the loyalty of women to the church, nor their ability to properly represent it in its councils, but his contention was that before they should be admitted, the discipline of

the church should be so changed as to clearly permit it.

At this General Conference Dr. Graw was also a member of the Committee on Sunday School Publications and Tracts. While not so important as the Committee on Episcopacy, as it had to do largely with the literature placed in the hands of Sunday school children, and the young people of the church, it was an important committee and he gave it all the attention possible. In addition to this he was a member of a Special Committee on Temperance and Prohibition, a question with which he was entirely familiar, and which had long commanded his earnest thought and his hearty activities.

Dr. Graw was always careful to attend to his duties as delegate to the General Conference. It would have been an easy matter for him to have absented himself occasionally, from a committee, and after the fatigue of a morning session, it would be very desirable to rest in the afternoon, or to visit the places of interest in the cities where the General Conference was held, or to enjoy driving through their beautiful avenues and parks, contenting himself with the thought that others on the committees would look after the matters referred to them by the General Conference. But this was not Dr. Graw's way of working. He closely and carefully attended to his duties on the respective committees to which he was assigned. He was familiar with the proposed legislation, or amendments to the discipline suggested in these committees, and was prepared to defend the action of the committee and promote their conclu-

sions on the floor of the General Conference. But he was not only familiar with the questions coming before his own committees; he carefully read the Daily Advocate, noting what propositions had been referred to other standing committees. Upon all of these great questions he had decided convictions, the result of long and close thought, and it was surprising to notice how fully acquainted he was with all those proposed measures, when they were presented to the General Conference. If in his judgment amendments were needed, he was not slow to offer such amendments, and his voice and vote were always to preserve intact the settled and tried usages of the church. Attempts to strike out Paragraph 248 relating to amusements, had been made at several General Conferences, but it seemed to take more decided shape in 1896 than it had previously, and while Dr. Graw did not favor that change in the discipline, which it was now sought to repeal, he strenuously opposed any alteration of the paragraph in question, because it would be misunderstood by the church, and we think the best sentiment of the church is in harmony with that view of the case. Another matter of dispute in several General Conferences had been the requiring of the preachers to publicly report in their Annual Conferences the amounts which they had raised for certain benevolences. This was a popular movement, of course, with the secretaries representing the various connectional interests of the church. It was natural that they should desire to employ every means by which the collections could be increased, but Dr. Graw contended that this was

putting an improper compulsion on the ministry. He recognized the fact that every preacher was in honor bound to carefully and faithfully present the various interests to his congregation, but he did not like the compulsion which such public reporting seemed to include. To use his own expression, which is since current in the denomination, "it was compelling the preacher to report at the point of the bayonet." This effort was renewed in the General Conference of 1896 and again elicited from Dr. Graw his dissent in a vigorous speech, which brought ringing applause from the delegates. We are inclined to think no public attempt has since been made in the General Conference to secure such reporting of collections.

Dr. Graw also vigorously opposed the removal of the time limit, as he had opposed its extension from three to five years. The attempts to remove the limit were not very pronounced in the Conference of 1896, because it was evident that a large majority of the delegates were averse to such action. Many who were present at the later sessions of that General Conference perhaps will recall that a brother, a pronounced advocate of the removal of the time limit, moved to strike out certain portions of the report of the Committee on Itinerancy. The motion seemed simple enough, but a few of the delegates, among whom was Dr. Graw, ever on the alert, discovered that such action would carry with it the time limit. A protest was immediately raised and the writer now thinks, as far as his memory goes, that a call of the house discovered the absence of a constitutional quorum and the movement failed, but perhaps it

would have failed any way had a vote been taken by the few who were present.

The General Conference of 1896 was an important one, and Dr. J. B. Graw was an earnest, faithful, and conscientious member. His Conference and the entire church may well be proud of his record in it.



FIRST CHURCH, TRENTON, N. J.,
of which Dr. J. B. Graw was pastor in 1896
and 1897.

CHAPTER XXXII.

FIRST CHURCH, TRENTON—1896-1897.

THE first preacher of Methodism in Trenton was Rev. Geo. Whitefield (see sketch page 75). His own journal of November 12, 1739, says: "By eight o'clock we reached Trent-town, in the Jerseys. It being dark we went out of our way a little in the woods, but God sent a guide to direct us aright. We had a comfortable refreshment when we reached our inn, and went to bed in peace and joy in the Holy Ghost. We left town early next morning." After preaching in the neighborhood he returned to Trenton and preached in the courthouse November 21, 1739. The building is still standing and is owned and occupied by the Trenton Banking Company. He was there again in 1740 and August 15, September 12, 13 and 14, 1754.—From Stevens, Vol. 1, page 100.

In 1779 Rev. Joseph Pillmore wrote in his journal: "Went on as far as Trenton, where I stopped to visit the society. In the evening I preached in the new Methodist chapel. It was 30x35 feet, frame, and was finished with doors and glass windows."

Old John Street Church (see engraving, page 34), was built in 1768, and is the oldest church in America. About 1770 Robert Strawbridge erected a log preaching house in Maryland. The Philadelphia Society was formed about 1770. The earliest date of an organized society of Methodists in New Jersey is be-

lieved to be that of the Trenton Society. A receipt for class money paid by Joseph Toy, dated April 19, 1772, and issued by the Trenton Methodist Church, is still in existence. "The list of subscribers for building a Methodist preaching house in Trenton, November 25, 1772," contained 122 names. The deed for the lot is dated July 28, 1773.

The first Conference held in New Jersey was held in Trenton, May 23, 1789, both Bishops Coke and Asbury being present. Bishop Asbury died March 21, 1816, aged 71 years, 55 of which were spent in the ministry and 45 in America. In his journal he mentions 25 visits to Trenton.

The first Methodist church building was erected in 1773, the second in 1806, the third (old Greene Street Church) in 1838, and the fourth (the present building) in 1894. There are now eleven Methodist churches in Trenton, of which any "mother church" might justly be proud, viz: Central, established 1865; State Street, 1859; Wesley, 1851; Trinity, 1846; Warren Street, 1857; Clinton Avenue, 1852; Broad Street, 1864; Hamilton Avenue, 1872; St. Paul, 1890; Broad Street Park, 1894, and Chambers Street.

When Dr. Graw assumed the pastorate of First Church, Trenton, it was with a weighty sense of responsibility. Since his term at Long Branch, 1868-70, he had served as pastor of only one church (Third Street, Camden). He had been very successful in that charge, but would he be equally so elsewhere? The doctor was 64 when he went to First Church, Trenton, and this put him about 14 years over the "dead line," as reckoned by some.

First Church, Trenton, is a most responsible charge. It is near to three of the largest Methodist churches in the city, and the pastor must preach well and wear well to hold his own. He must be up-to-date in every particular or else run the chance of seeing his congregation grow smaller and beautifully less by degrees.

This condition is brought about by the keenness of the competition, and it is doubtful if there are many cities of near the size of Trenton which are uniformly supplied with so high a grade of Methodistic talent.

Dr. Graw took hold of the work with his accustomed skill and energy. He preached old-fashioned Methodism in a way that attracted the people. A feeling of kindly co-operation soon sprung up between pastor and people and helped greatly in the furtherance of the work. The first year 22 probationers were reported, and 16 the second. The spiritual tone of the church improved and the membership became better fitted for effective work.

On his eighth election to the General Conference in 1900 the doctor had the pleasure of having one of his former official members, Gen. Wm. H. Skirm, to accompany him to Chicago as leader of the lay delegation. While in Chicago a group photograph was taken with Dr. Graw in the center, James L. Hays, of Newark, on the left, and Gen. Skirm on the right. An engraving from that photograph is considered one of the best in this book.

In December, 1897, First Church issued a souvenir historical edition of the Epworth Advocate, consist-

ing of 20 pages and cover. It was handsomely gotten up, and was an artistic as well as financial success. Dr. Graw wrote a number of articles for this paper, two of which we give herewith:

HOW MEN GO INTO BATTLE.

It is not always easy to determine how men will go into battle. Sometimes men who have entered into battle coolly and heroically will become at another time panic stricken without any apparent cause.

On one occasion our division was marching through the woods in three columns. The enemy was not within five miles of us, and yet one column broke and ran in the wildest confusion, simply because the horse of an officer became unmanageable and ran toward this column through the bushes. The men for the moment imagined that the "rebs" were after them in force. Later on, at the battle of Cold Harbor, these men stood firmly under a withering fire and fought like demons to retain their flag.

Just before the battle of Fredericksburg our soldiers crossed the Rappahannock on pontoons under a destructive fire; it was a wonderful sight to see these men march into the very jaws of death, while at some points the river ran red with blood. I shall never forget that wonderful December day when that long line of "boys in blue" followed the flag with unfaltering step, although a deadly fire was poured upon them by the enemy. At the battle of South Mountain a German soldier who had always displayed great bravery exclaimed, "This is a bad place for a poor German man who has left a wife and six children at home."

WHEN THE WAR BEGAN.

Some incidents of an amusing character occurred in connection with recruiting soldiers at the commencement of the war. I was largely instrumental in recruiting the Tenth Regiment of infantry.

In passing through the lower part of Cumberland county with one or two officers I saw a man engaged in chopping wood and asked him to enlist, telling him that he would get a nice uniform, with good pay, and that the war would soon be over and he would have the glory of serving his country. He said, "You can't fool me that way; I would rather chop wood than to have some fellows chopping at me." But I said, "My friend, you are a patriot and want to serve your country, don't you?" He said "The country has never done anything for me and I won't fight for it." I replied, "Do you want Jeff Davis to rule this country?" He replied, "I don't care a continental who rules this country; I get the same pay and have to do the same work whether Jeff Davis or Abe Lincoln rules." It is needless to say this man did not enlist.

I had arranged to make a war speech in a small Methodist church not far from Bridgeton, but when the time arrived for the meeting I found the church locked with a large company of people standing outside. I took in the situation and mounted a large stump in order to address the people. I began by eulogizing General Jackson, who said the "Union must be preserved." It was quickly apparent that I had made a happy hit, for at that point an old gentleman said, "There can be no objection to this man going into the church." We all entered the church

and had a good war meeting. After the meeting I invited all who wanted to enlist to meet me in the school house adjacent. Quite a large number followed me to the school house and sixteen young men enlisted. One good old mother came to me and said, "I cannot be a soldier, but here is my son who wants to enlist; take good care of him and bring him back to me again." This young man made a good soldier, passing through more than thirty battles and returned safely to his mother.

* * *

It was a noticeable fact during the later years of his life Dr. Graw delighted to relate personal reminiscences of the Civil War. A short time previous to this he had delivered an address before the Camden Preachers' Meeting on what he saw at the battle of Fredericksburg. He had also lectured and written frequently in later life on war topics.

The Conference of 1897 was held in Central Church, Trenton, beginning March 24, and was presided over by Bishop Warren.

The Lloyd marriage bill and the question of the eligibility of women to seats in the General Conference were up for discussion at this session. The Conference commended the work of the Committee on Marriage Legislation, appointed by the Camden Preachers' Meeting, of which Dr. Graw was a member. The vote on the eligibility of women was as follows: For, 68; against, 103. During the Conference year these brethren had passed away: Caleb K. Fleming, born near Bridgeport, N. J., August 30, 1824; died August 3, 1896. James R. Mace, born in

Canada, 1857; died January 16, 1897. Joseph H. Mickle, born in Mauricetown, May 18, 1841; died May 3, 1896. Dr. Mace's death was especially deplored on account of his youth and the promise he gave of reaching the front rank of pulpit orators.

On motion of Dr. Graw the Conference unanimously requested the legislature to pass Bill 162, which prohibited the sale of liquor within 200 feet of buildings occupied as a church, charitable institution or a public schoolhouse. In his report Presiding Elder Reed said: "First Church, Trenton, has paid \$7500 on the church debt. Their total missionary collection is \$1344."

CHAPTER XXXIII.

THE CONFERENCE OF 1898.

TWO pleasant years had been spent as pastor of First Church, Trenton, and it was Dr. Graw's intention to return to the charge for another year, when an unfair attack was made which forced him out of the office of pastor and again, and for the last time, harnessed him with the responsibilities of the presiding eldership. If the wishes of Dr. Graw and his family had been consulted, he would have been returned to Trenton for another year, and then when the Camden District opened the following spring, been given the privilege of serving that district again. But the men who sought his overthrow were confident they could now do openly what they had secretly attempted before, and with sure prospects of present success. In the fall of 1897 there were rumors that a "combine" was being formed to crush Dr. Graw; that they had the votes, the men and everything else needed to do it. Young ministers who had persisted in standing by the man who had stood by them so faithfully in the past, were urged to abandon their old-time friend, and not be buried under the avalanche that was about to sweep everything before it.

With singular indifference for one who was usually so alert and discriminating, Dr. Graw failed to detect the ominous signs that were manifest to most of his friends and which caused serious misgivings to arise

in their minds. Conference came and with it the culmination of the plans of the few who had worked so industriously for the overthrow of the man who had been a leader tried and true for thirty years. Their plan, in brief, was to assume that Dr. Graw was an aspirant for the presiding eldership of the Bridgeton District and then (knowing that such was not the case), to win a hollow victory by securing his rejection and thus obtain a preliminary advantage that might be used to his undoing a year later. But Dr. Graw spoiled the scheme by his unaccountable inaction at the outset, which permitted his opponents to develop their plans, and second, by his unexpected and vigorous fight for a vindication that could only be had by giving him the very thing his opponents sought to keep him out of. And this is why it was Dr. Graw was given the Bridgeton District; not that he wanted it, for he did not, but because his traducers could be effectually answered in no other way.

There is nothing unusual or unfair in the ambition which inspired some of the men who opposed Dr. Graw. They thought he had been in the leadership long enough, and that younger men should be given a chance. So long as proper methods were used, no reasonable objection could be raised. The objection was against the methods employed, not the object sought to be attained. It certainly did look as if, in the natural order of events, it was time for Dr. Graw to retire. But if the Conference desired him to continue in the leadership, who could deny his credentials? It is a pleasure to be able to state that a num-

ber of the men in this movement afterwards became warm friends of Dr. Graw.

It was with sincere regret the family moved from Trenton and took up their residence in Millville. First Church, Trenton, has many members who seem to take especial pleasure in ministering to the comfort of the pastor and his family. Their friendly offices greatly endeared the people to the pastor and his family and closely cemented the ties of friendship.

The sixty-second session of the Conference was held in First Church, Camden, beginning March 30, 1898, with Bishop McCabe in the chair. J. H. Payran was elected secretary to succeed J. L. Roe who had been made presiding elder of the New Brunswick District at the preceding session of the Conference.

It was at this session of the Conference that a resolution was introduced which caused a great deal of interest at the time. It appears that the ancestral name of Dr. Hanlon had been O'Hanlon. After the death of their father the children abbreviated the surname by dropping the O. The doctor had applied to the legislature for permission to restore his name to its original form and he asked in a resolution signed by himself and Dr. Graw that the proceedings connected therewith be entered on the Conference minutes as a part of the record. A paper from the Committee on Temperance appointed by the General Conference was presented by Dr. Graw and referred to the Committee on Temperance.

Dr. Graw had the very highest opinion of Miss Frances E. Willard, whose beautiful life and consecrated talents were an inspiration to all temperance

workers. The following resolution introduced by Dr. O'Hanlon and Dr. Graw was unanimously passed: "Resolved, That we, the ministers of the New Jersey Conference, desire to place on permanent record our estimate and appreciation of the late Miss Frances E. Willard; that in the brilliancy of her intellect, in the warmth of her great heart; in the snow-white purity of her character, as well as in the intense devotion and wide beneficence of her life, she very justly stands in history among the most conspicuous workers and benefactors of her sex or race; that we desire hereby to do honor to her memory and to render thanks to Almighty God for her beautiful and useful life."

A resolution thanking Rev. Joseph L. Roe for the remarkable ability and fidelity with which he had filled the office of secretary of the Conference was introduced by Dr. O'Hanlon and Dr. Graw and passed without a dissenting voice.

The committee on the gift of A. K. Rowan to the Conference made its report and recommended that the property be accepted. The report was adopted and J. B. Graw, Thomas O'Hanlon, W. W. Moffett, G. B. Wight, G. L. Dobbins, and J. W. Marshall were appointed a committee to carry out the intention of the donor. At this session of the Conference memoirs were read of the following: Dr. E. H. Stokes, born at Medford, N. J., October 10, 1815, died July 16, 1897. Dr. Stokes had been a leader in New Jersey Methodism for many years. Previous to his connection with Ocean Grove Camp Meeting he had served as presiding elder and supplied many of the largest churches in the Conference. He was a kindly, genial,

devoted Christian and delighted in aiding every good work in all possible ways. He and Dr. Graw had been friends for many years, their acquaintance dating back to the early years of Dr. Graw's ministry. Another prominent minister, Philip Cline, who was born in Philadelphia July 11, 1821, and died February 10, 1898, ended his life work during this Conference year; Robert S. Harris, born in Philadelphia in 1816, died February 10, 1898. He was the originator of Children's Day, and this surely is honor enough for any Methodist preacher. Wilmer F. Herr and James Vansant also died this year, one in the prime of vigorous manhood; the other an honored veteran of over four score. Wm. Walton, who had served a number of the larger churches in the Conference and had also been presiding elder and who had been secretary of the Pitman Grove Association for many years, died March 31, 1897, aged 66. Mr. Walton was converted under the ministry of Socrates Townsend. William M. White died of congestion of the lungs April 31, 1898, aged 60. Two prominent laymen also passed away during the year: Daniel H. Erdman, who was born in Philadelphia, June 25, 1826, and was for 40 years a member of First Church, Camden and for 18 years president of the board of trustees; and James M. Cassidy, born in Philadelphia in 1821, died August 8, 1897. He also was a prominent member of old Third Street Church, Camden, and was one of the best known lay Methodists in the state, being associated with the organizers of Pitman Grove Camp Meeting and treasurer of the association for a long time. There were twelve memoirs in the Conference

Minutes of 1898, a number which has seldom, if ever, been equalled.

At the close of this session of the Conference Dr. Graw moved his family to Millville and assumed charge of the Bridgeton District, succeeding Dr. G. B. Wight in the office.

CHAPTER XXXIV.

SKETCHES OF CAMP MEETINGS OF WHICH DR. GRAW WAS
PRESIDENT.

DURING the three years Dr. Graw served the Bridgeton District as presiding elder he worked with incessant energy. He had previously been president of the Ocean City Camp Meeting Association from October 4, 1887, to October 11, 1892. He had subsequently been elected president of the Malaga Camp and also of the Seaville Camp. During his life he had been president of four camp meeting associations, viz.: Island Heights, Ocean City, Malaga and Seaville. Rev. George J. Wentzell has furnished sketches of the Malaga and Seaville camps as follows:

MALAGA CAMP.

The West Jersey Grove Association, better known as the Malaga Camp Meeting Association, was organized in 1873. The grounds are situated on the west side of the old Malaga pike about a mile and a quarter from the little town of Malaga, and is in Cumberland county. Before the organization of Malaga Camp Association it was known as Richman's Grove.

In 1873 a meeting of those interested was held to consider the purchasing of the grove for a permanent camp meeting for Willow Grove and Gloucester Circuits. Rev. J. P. Connelly was then pastor of Willow Grove Circuit and Rev. John Warthman was stationed on Gloucester Circuit. Both of these min-

isters are members of New Jersey Conference, and to them much credit is due for the establishing of the camp meeting and for a great deal of its early success.

On August 2, 1873, the association was formally organized with the following officers: President, B. F. Richman; vice-president, J. S. Sanbern; secretary, A. A. Smith, M.D.; Hosea Nichols, who is the father of Revs. S. M. Nichols and M. H. Nichols, of the New Jersey Conference, was elected treasurer. Among the names of the first directors was that of Rev. Samuel Woolford, a local preacher who perhaps has preached more sermons, buried more people and married more couples than any other local preacher that ever lived in South Jersey. He has since gone to his reward.

The grove, then containing twenty acres, was purchased of Joshua Richman, Sr., for \$1000. The work of opening avenues and laying the ground out in squares was begun under the direction of Dr. A. A. Smith whose hard work is not forgotten.

The first camp meeting was held in July, 1874. The time for the opening was announced and people far and near anxiously awaited the dawning of the day that should make the woods ring with the songs and shouts of the hundreds that would assemble themselves together on the new camp meeting grounds.

It was a day long to be remembered. Long before the hour for service had arrived hundreds were present. Many preachers were there both from the itinerant and the local ranks. The first camp meeting started off very auspiciously, and a good revival followed.

This camp meeting resort has grown very rapidly. The people who first attended this camp and lived in muslin tents and market wagons during the ten days' meeting are now owners of very pretty and convenient cottages. The interest in this camp has never waned; but on the contrary has steadily increased from year to year until now more than two hundred cottages grace this beautiful grove.

Malaga Camp seems to be the Mecca of Methodism on Bridgeton District during the last half of the month of August of each year. Thousands of people go to this camp meeting, and, on what is known among the cottagers as "Big Sunday" between 10,000 and 15,000 people gather on Malaga camp ground.

Malaga Camp Meeting Association always had a layman for president and manager until 1894, when Rev. C. F. Downs was elected president. After serving in that capacity for two years he resigned and Rev. Dr. J. R. Thompson was chosen president and served two years. Rev. Eli Gifford became the next president. Owing to lack of sufficient time to give to this work he resigned after serving one year. Rev. J. B. Graw, D.D., after much solicitation on the part of the directors, consented to accept the presidency of the Association, which office he held two years. Dr. Graw did not believe in some of the so-called up-to-date methods of running camp meetings. He exhorted the people to steadfastly adhere to the principles of Methodism. The last year Dr. Graw was president the camp meeting was marked for its deep spirituality. At the close of the camp Dr. Graw told the directors that he could not accept the presidency for

another year, owing to the vast amount of work he had to do. This was deeply regretted by many. Rev. C. F. Downs, a former president, was again called to that office.

Under the good management of the above named ministers and the hearty co-operation of the laymen this camp has become one of much power and influence. It has good accommodations for the many visitors that throng to this popular religious resort. The association now owns thirty acres of fine grove and improvements have been made from time to time, until now the association has much very valuable property, and is destined to become a powerful factor in New Jersey Methodism.

* * *

SEAVILLE CAMP.

The South Jersey Camp Association, or what is known as Seaville Camp Association, was organized in August, 1875.

Rev. Jesse Diverty, a local preacher of more than ordinary ability, was one of the promoters of this camp, and became its first president, which office he held for a number of years. He was tireless in his endeavor to make Seaville Camp a success, and much of the success attained was the result of his untiring labors. Rev. J. T. Price, whom God had blessed to the salvation of many souls, became a very important factor in Seaville Camp and several times was chosen president of the Association.

Seaville Camp is so situated as to be accessible from all parts of Cape May county. In former years great crowds of people flocked from all parts of the

county to this then popular religious resort. Much interest was shown in its early days, and some glorious revivals resulted from these camp meetings. Many well-to-do people built very fine cottages on Seaville Camp ground, and liberally supported it financially.

Rev. H. F. Parker took a great deal of interest in the camp and served as secretary for twelve years and did much toward pushing on the chariot of Christ's gospel in this part of the moral vineyard.

This camp has been very unfortunate for the last few years. Many of its staunch supporters have died and others have moved away whose places have not yet been filled. The developing of seashore property and the starting of new seashore towns with their numerous attractions have succeeded in getting the young people as well as some of the old, so the attendance for some years has been on the decrease.

Rev. Ezra B. Lake was made president in 1900 and very successfully managed the affairs of the camp. The intense energy of Bro. Lake seemed to be just what was needed and the people began to look for brighter days. But soon after the close of the camp meeting Bro. Lake was taken seriously ill and lived but a few days. His death was keenly felt by his many friends.

Dr. J. B. Graw, who was vice-president, and a general officer, was then elected president. His masterly preaching, his ever-increasing love for Methodism, and his burning zeal to save the lost, endeared the people to him. The many friends of Seaville Camp were elated over his election to the presidency.

of the Association. Little did anyone think that he would be called away so soon; but before the time for another camp meeting had come, God called Rev. J. B. Graw to his eternal reward. This was another stunning blow to Seaville Camp; but not to Seaville Camp alone, but also to Methodism far and near.

While it is true that God has raised up other men to carry on successfully His work, yet everybody feels that a "mighty prince in Israel has fallen." All Methodist people in South Jersey who are interested in the onward march of Methodism are hoping that the former power and interest that have been characteristics of Seaville will be felt and seen again, and that sweeping revivals will be the order of the day.

* * *

OCEAN CITY.

While Dr. Graw was not president of the Ocean City Association during his term as presiding elder of the Bridgeton District, he nevertheless was closely related to the men who controlled the Association and assisted in various ways in furthering its interests.

Ocean City was established in the fall of 1876. A company composed of Rev. W. B. Wood, D.D., president; Rev. W. H. Burrell, vice-president; Simon Lake, secretary; Charles Matthews, treasurer; Rev. E. B. Lake, superintendent; Rev. W. E. Boyle, Rev. S. Wesley Lake, D.D., Charles Matthews, Jr., and Rev. James E. Lake, D.D., was formed, and the work of clearing the tract, laying out streets and otherwise improving the grounds was begun with vigor. A wharf 125 feet long by 72 feet wide was built out into the bay. This was used by the little steamer which

ran from Ocean City to Somers Point to connect with the West Jersey Railroad. Hotels and cottages were quickly built to meet the demands of summer residents. The city grew rapidly.

Rev. E. B. Lake was a pioneer, far-sighted and courageous. He was generally ahead of the times, but lived long enough to see his fondest prophecies more than fulfilled. City water, sewers, electric lights and trolley roads came one after the other in quick succession. The other members of the Association caught his spirit and the march of improvements went steadily forward.

Dr. Palen became treasurer in after years, and to his wise, careful administration a large measure of the success of Ocean City is due. Dr. James E. Lake's experience in other enterprises of this character made him a valued adviser. Dr. S. W. Lake also gave largely of his time and talents in furthering the work of the Association.

Ocean City is now the seashore summer home for thousands of residents of Philadelphia, Camden and other near-by cities. It is amply supplied with hotels, boarding houses and cottages. The camp meeting has for a number of years past been an attractive feature and has resulted in the conversion of many seekers and the building up of God's people in the Christian life. Eminent ministers of national reputation are often heard in the auditorium.

Two of the Lake family—the father, Simon, and the oldest brother, Ezra—have passed away, but others have taken their place in the ranks and there is no

diminution in the energy with which the interests of the place are advanced and conserved.

Dr. Graw was elected president of Ocean City Camp Meeting Association in the fall of 1887, and held the office until the fall of 1892, since which time up to the day of his death he had held the office of vice-president. He was succeeded as president by Dr. S. Wesley Lake, who still holds this responsible office.

CHAPTER XXXV.

HISTORICAL SKETCH OF METHODISM IN MILLVILLE.

HERE are not many large cities on the Bridgeton District and most of the charges are located in the rural districts where Methodism retains much of the form and substance of bygone years. This exactly suited Dr. Graw, who was never so happy as when addressing a responsive and deeply interested audience such as may be found at many points on the District. He found there a great deal of the old-fashioned Methodist fervor and spirituality which often manifested itself in hallelujahs and songs of rejoicing.

When the first year's labors were completed Dr. Graw had become so attached to the District that he was glad to continue in the office as presiding elder for another year. His brief stay in Millville was long enough to enable him to fully appreciate the people of that truly Methodist city. No city in New Jersey houses Methodists of a better type.

Millville, like Trenton, is a city with a proud and ancient Methodist lineage. In the year 1800 New Jersey was one presiding elder's district of the Philadelphia Conference, with all of South Jersey as Salem Circuit. In 1802 the Methodists of Millville attended class meeting at a place three miles east of the city. At the Conference of 1807 Salem Circuit was divided and the lower part became Cumberland Circuit. Two years after Millville had public preaching in a school

house at the corner of Second and Sassafras streets, where the City Hall now stands. In the year 1825 the society had become strong enough to own a place of worship, and purchased property at the corner of Second and Smith streets. Trinity Church now stands upon this site. This first church in Millville was dedicated by Charles Pitman, and is known as the "Old Stone Church." The Lord prospered this society under the faithful ministrations of the circuit riders and the local preachers, and in 1845 it had outgrown the "Old Stone." This gave place to a larger and more modern building upon the same site. In 1853 Millville became a station and Rev. J. W. McDougal was the first pastor. At the close of this year the records show 347 members and 46 probationers, with \$450 raised for ministerial support. Two years later Foundry Church was organized in the northern part of the city. Division caused the membership to multiply and in 1868 we find that First Church had again outgrown her church home and a new building was necessary. Accordingly, under the efficient labors of Rev. A. K. Street, the building now occupied by First Church was erected upon a new site, corner Second and Pine streets. Nine years later, 1877, First Church swarmed again and Trinity Society went out from the mother church to occupy the old building at Second and Smith streets. Rev. J. S. Gaskill was the first pastor. In 1881 First Church was renovated and beautified, Dr. G. B. Wight being the pastor at that time. In 1885 the time was ripe for a new chapel which was built the same year, Dr. E. Hewitt, pastor. During the pastorate of Rev. E. C. Hancock the

church was again remodeled and a new pipe organ put in. Methodist activities were not confined to the First Church. Foundry built a new church in 1856 and henceforth became known as "Second Church." The Fourth Church was built in 1890 and the new Trinity Church in 1891.

In 1899 the Conference departed from its usual custom of visiting certain of the larger inland cities and held its session that year at Atlantic City where it was given such a cordial reception that the visit will doubtless be repeated in the near future. For many years previous Conference had rotated between Camden, Trenton, Bridgeton, Burlington, Millville, Salem and one or two other of the larger cities. The Atlantic City visit was therefore in the nature of an innovation.

Bishop Foss presided at the session of the Conference which began March 8, 1899. During the Conference year George C. Stanger, Abram K. Street and George D. Thompson had passed away. The memoir was also read of John J. Graw, Dr. Graw's only brother. Mr. Graw's death occurred May 15, 1898, while he was in his 77th year. He had been in the effective service 48 years and was a superannuate when death came. He was an earnest, evangelical preacher and was especially successful in revival work. Father Street was the senior member of the Conference at the date of his death, August 14, 1898. He was born May 25, 1807, and during his long and useful life he filled the pulpits of some of the most prominent churches; he represented his Conference in the General Conference and served in the re-

sponsible office of presiding elder, discharging all his duties with fidelity and skill.

In his report for the first year as presiding elder of the Bridgeton District Dr. Graw said he had been able to preach three times every Sabbath with but seven exceptions, and that "the work done on the District during the last year will compare favorably with the best years in its history." During the year a new church had been built at Anglesea, costing \$2000 and most of the indebtedness had been paid. After making reference to church improvements and the payment of debts at various points he paid a tribute to work done by the Epworth League on his District and suggested that the working motto of the chapters should be "Saved to Serve." He also urged renewed activity in the warfare against the liquor traffic, saying, "The church is doing too little by far in seeking to overthrow and crush the liquor traffic. Between the saloon and the church there can be no peace. War to the knife and knife to the hilt is the only condition that should exist between the traffic in alcoholic liquor and the church." There had been 236 Quarterly Conferences held on the Bridgeton District during the Conference year and Dr. Graw had attended all but twelve.

In 1899 the work on the District was pressed with increased vigor. There had been only 584 probationers reported at the previous session of the Conference. During 1899 there were 1116 probationers reported on the District. The missionary collection for 1898 was \$6916; for 1899, \$7733.

Conference in 1900 was held in First Church,

Millville, beginning March 14th, with Bishop John F. Hurst presiding. On motion of Dr. Graw the board of stewards was authorized to consider the needs of J. B. Turpin, who was ill in the Philadelphia Hospital. In making his second report as presiding elder of Bridgeton District Dr. Graw said: "In reporting Bridgeton District it affords me great pleasure to say that the churches have enjoyed a good degree of prosperity in both spiritual and temporal matters. My health has been good. I have not failed in meeting a single official engagement. I have attended 232 Quarterly Conferences, have preached more than 200 sermons, have attended at least one love feast every week besides giving attention to the many details pertaining to the office of presiding elder. The Quarterly Conferences have been seasons of interest to all concerned. As all the working power of the church is in the Quarterly Conference, except that of legislation and making appointments, it should represent the spirituality and intelligence of the church." In closing his report he said: "Christian harmony has prevailed everywhere on the District. I have received the kindest attention from pastors and churches. It has seemed a pleasure to them to convey me from place to place and to entertain me in their homes. Nothing of an unpleasant character has happened during the entire year.

“And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round His throne we meet?”

This was Dr. Graw's last report as presiding elder. How appropriate that its concluding paragraph

should attest the harmony prevailing everywhere on the District and end with a quotation from a loved and familiar hymn.

An effort was being made to secure the passage of a law that would permit the opening of a boulevard through Ocean Grove along the beach, which would rob that resort of the control of its streets on the Sabbath by permitting unrestricted traffic on that day. The Conference vigorously protested against this measure and appointed A. E. Ballard and Dr. Graw to represent it before the senate.

The first ballot for General Conference delegates resulted as follows: Whole number of votes cast, 188; necessary to a choice, 95. J. B. Graw received 123 and G. L. Dobbins, 105, and both were elected. J. W. Marshall received 100 votes on the second ballot and was elected. John Handley 112 on the third and was elected, and J. H. Payran 101 votes on the fourth and was elected. The reserve delegates were W. P. C. Strickland and S. W. Lake. Memoirs were read of the following brethren at this session of the Conference: T. C. Carman, Socrates Townsend, John I. Corson, John L. Souder and Gideon F. Bishop.

CHAPTER XXXVI.

GENERAL CONFERENCE OF 1900—By REV. J. W. MARSHALL, D.D.*

DR. GRAW went to Chicago on the Pennsylvania Railroad with a company of friends, and was there on time for the opening of the Conference. He registered and stayed at the Victoria Hotel with his friend, Senator William H. Skirm. At this hotel were a number of the bishops and many prominent men; among them Dr. Graw's friend, Bishop Andrews, of New York City, and James M. Buckley, LL.D., editor of the Christian Advocate. From the moment Dr. Graw arrived he was a prominent figure in the hotel and among the delegates. It was evident to all who knew him that he was there to attend to the business of the church and to do it in the wisest and most faithful manner possible.

*Rev. James W. Marshall, D.D., was born in Aberford, Yorkshire, England, November 14, 1848, and was converted at Boston Spa, England, in the Wesleyan Church, when nearly 14 years of age; was baptized in the Episcopal Church and intended for the rectorship in that church, with graduation at Oxford University, but joined the Primitive Methodists, as exhorter, then local preacher. Came to the United States in 1869 and united with First M. E. Church, Orange. Joined the Newark Conference in 1872, having Cranford as his first appointment. Was transferred from First Church, Hoboken, to Centenary, Camden, eight years ago and served that church three years, and is now on his fifth year at Broadway Church, Camden. Was a delegate to the General Conference of 1900, member of the Epworth League Board of Control by General Conference election; appointed by Board of Bishops delegate to the Third Ecumenical Conference to meet in London September, 1901, and is Dr. Graw's successor as member of the Missionary Board.

“Dr. Graw was elected to the General Conference of 1872 and to every General Conference since. To the first he was second in the delegation, to the next three first, to that of 1888 second, to that of 1892 third, and to those of 1896 and 1900 he led his delegation.” Dr. Graw’s position in the General Conference of 1900 was that which is the natural sequence of almost thirty years’ attendance and service upon that body. His relation to the work of Methodism was that of a conservative among conservatives on some questions and a radical of the radicals on others.

The New Jersey delegation was located at a convenient rise on the floor of the auditorium. Dr. Graw was at the end seat near to the main aisle. This gave him excellent command of the floor, and being well-known to the presiding officer, and having a powerful voice he was readily recognized, and so amid the clamor of voices for recognition by the chair he was accorded the floor quite frequently during the session.

STANDING UP FOR A FRIEND.

His voice was first heard at Chicago championing the cause of his friend, Caleb H. Butterworth. These are the words he used:

“A point of order! My point of order is this, that the matter is passed on the delegate and that the matter to which he refers has absolutely no reference to this General Conference at all. It is a matter which a pastor should determine at home and it is therefore out of order.”

Nevertheless the challenge was admitted and the case referred to a committee of fifteen. Dr. Graw moved the appointment of the committee and Confer-

ence accepted and acted upon the motion. The result of the committee's action was the seating of Mr. Butterworth as a lay delegate. Dr. Graw's fidelity to his friends was one of the admirable traits of his character. He believed and acted upon the principle that a friend should be true at all times. This was axiomatic in his conduct, "A friend liveth at all times, and a brother is born for adversity."

EQUAL LAY REPRESENTATION.

The first great question which came up before the General Conference was that of Equal Lay Representation. Dr. Graw's position on this subject was well known; he was in the opposition. The following speech will show just exactly where he stood. The Conference was making up its committees and Dr. Graw expressed himself on the subject as follows:

"It seems to me that Dr. King is altogether wrong in this matter. Must we wait until we put a layman and a minister on each committee in order to have equal representation? There are committees that concern the laymen, and in our arrangement we have allowed the laymen to choose such committees, and there are committees that concern the ministers. In the Annual Conference we have enlarged the committees until every man has been placed on a committee and it has defeated the end in view for the reason that we cannot even get a quorum to transact business. Every man is on a committee and he does not care whether he is on a committee or not. Here we have fourteen committees, equal to some small Conferences. Now you put a layman and a minister on these committees, each of the fourteen, and where

will you find the men? You won't have enough for these small Conferences to have their men visit these committees. I think this is a very bad movement and I hope it will not prevail. We have done enough to-day, Mr. President. We have admitted laymen, they are now in equal numbers. Now, if you keep on there will be no place for a preacher to stand, not even in the Annual Conference. I have been willing to go just as far as we have gone, but I think the time has come to call a halt and I don't see any wisdom whatever of putting a layman and a preacher on the same committee."

From the above speech it will be readily perceived that whilst Dr. Graw was opposed to the measure which gave the church equal lay representation in the General Conference, when it became a fact he accepted it and ordered his conduct accordingly. This was one of the elements in his character which made him successful in his career. When further opposition was useless he accepted the new condition with good grace and laughed over it.

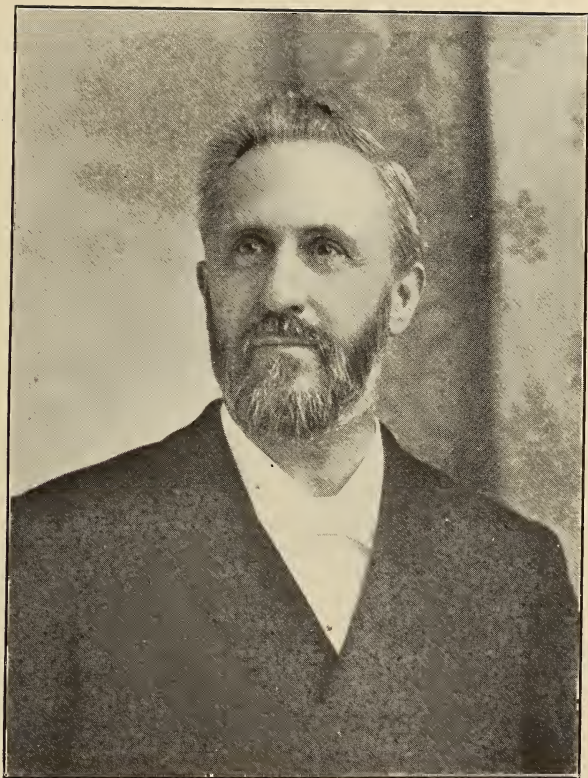
Here we might mention that some of the most important work of the General Conference is performed by the fourteen standing committees; the discussions in committee are as a rule very exhaustive in character and the results reached indicate the wisdom of the best minds of the church concerning the matters involved. Dr. Graw was for years an important member of the Committee on Episcopacy to which he was again elected at this Conference. He was also with his friend, Ezra B. Lake, a member of the Committee on Temperance and Prohibition of the Liquor Traffic. In his work on these committees he was a most

faithful attendant. With his large knowledge of the general needs of the church, his strong conviction of what was conducive to its highest interests, and his dominant personality, he was a very important factor in reaching valuable and abiding conclusions.

THE ORGANIC LAW OF THE CHURCH.

For a number of years there has been an effort to secure a written constitution for our church. A commission on this subject has been some time in existence. That commission reported making it possible that laymen become members of Annual Conferences. To this Dr. Graw was unalterably opposed from the inception of the movement. The following speech indicates his position on this subject :

Mr. President and Brethren:—I am astonished that a minister should bring to the attention of this General Conference a motion like the one now pending. We have admitted laymen to the General Conference in equal numbers, and I am sure that I have accepted and do accept this fact and I rejoice that the laymen are here. Now, Mr. President and brethren, the laymen have the Quarterly Conferences. Do not overlook this fact; the laymen have the Quarterly Conferences. Bishop Hedding, I think it was, said: "All the working power of the Methodist Episcopal Church is in the Quarterly Conference, excepting that of legislating and that of making appointments." There is not a minister here, there is not a bishop here, but that began his career by the grace and power of the Quarterly Conference which licensed him and recommended him to the Annual Conference. Now, the laymen have all the power at the other end ;



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REV. J. W. MARSHALL, D.D.

they have equal power here; there is only one spot that remains for the ministry, and that is in the Annual Conferences. Now will any of these learned men, these professors, these higher and lower critics, these masters of church law, tell us what there is in an Annual Conference that laymen can properly do? Mr. Chairman and brethren, it is a blessed thing to be a member of the Methodist Episcopal Church. There is something more than that in the fact that I am a member of an Annual Conference. While I behave myself and have sufficient physical and intellectual power to do my work, I am entitled under Methodist law to an appointment. You may call it "a living," or whatever you may. In the Annual Conferences substantially what we do is to make our reports of the work done, and the passage of character and other matters that do not officially concern the laymen. If there is anything of special interest to the laymen, the Conference of which I have the honor of being a member is always ready to throw open the doors and invite the layman to come in and speak. Mr. President, I want to say there is not a layman from the New Jersey Conference here to-day but is in perfect harmony with the views I hold, and as I hold them and because I oppose the admission of laymen to the Annual Conferences, I stand here as the defender of the laymen as well as the ministry. Why? Now the laymen who go to the Annual Conferences, how do they get there? They are elected year by year according to your plan. Now it took some years for each minister here to get into an Annual Conference. He must go through a preparatory course, he must pass his examinations, his character must be passed

from year to year, and the minister ordained of God to preach the gospel has to promise as a faithful son in the gospel to go where he is sent. When you joined the church, my brethren in the laity, you agreed to be governed by the doctrine and discipline of the Methodist Episcopal Church. Now, if the laymen come into the Annual Conference what will follow? They will go into the cabinet, and that is the end. I asked a distinguished layman the other day, "What do you expect?" "We want the appointments." Mr. President and brethren, the one thing that is held dear by every lover of Methodism, and other churches are beginning to recognize the wisdom of it at this time, is that a third party makes the appointments, and that third party consists of a bishop and his advisers, and if these men are the men they ought to be, they will hear what the laymen have got to say and what the ministers have got to say and they will make the appointments as they should be made in justice to the ministers and to the churches alike. But here is a layman in the cabinet, from a District. For some time I represented a District. Here is a layman. He comes from one of the churches. What does that man know of the other churches on the District, except the one to which he may belong? What will that man do in the cabinet? At once you laymen destroy this great principle of Methodism that the third party shall make the appointments, the party that has no interest personally in it. What follows? The ministers will stand up and say: "You have elected your presiding elders, we want to elect our presiding elders," and then there comes the election of a presiding elder; and God Almighty have mercy on the

Methodist Episcopal Church when we have all these elections. Brethren, we haven't got grace enough to stand this awful strain of elections. I say to you, and I appeal to my own laymen, there is not a man among the laymen a better friend to you than this man; but while I love the laymen and love the ministry I love the church above all:

“For her my prayers go up,
For her my tears shall fall,”

and prayers and tears shall ever go that Methodism may lead in the grand march of Christ in redeeming the world and in planting the Redeemer's kingdom in every land.

A Delegate—Mr. President.

The Bishop—Dr. Graw has the floor.

J. B. Graw—I believe with St. Paul, “Every man in his own order.” This is my time. Let me plead with you; do not ask for anything more, you dear laymen, don't! I believe that you are true in your thought to Methodism. And you ministers—oh, well, now, I don't know what I would do with you if I had you on my District. I would show you an example of fairness, justice and equality. But, brethren in the ministry, don't be so liberal as to give up everything. You will be like the old Methodist preacher who said, “Some people have charity enough so that they can go down to perdition and they would shove up the lower windows and shout ‘Charity, charity!’” My charity and my love go for the church of the fathers, the church that I love, the church to which I owe everything that I have and expect to be in this world through the grace of God. Brethren, let us remain as we are. And I would like to say, Mr. President,

but I haven't time now, and I think I have a constitutional point—

Delegates—Louder.

J. B. Graw—I have a constitutional point that I will raise by and by. Go slow, brethren. We do not intend that you shall get in ahead of us here.

THE ADMISSION OF WOMEN.

During the discussion of this subject the question of the Admission of women to General Conference and incidentally their ordination came up for consideration. Dr. Graw's position on these very important and what seems to many co-ordinate matters is clearly set forth in the following characteristic speech. It is inserted here with the recognition of the chair, the interruptions, and the climax. It is a piece of realism. Its effect upon the Conference was marked, it being greatly enjoyed by all, but especially by the German brethren and their friends. The following is the exact record of what occurred:

J. B. Graw, New Jersey—Mr. President.

The Bishop—Dr. Graw.

F. A. Arter—I move that we suspend the rules and take our recess after we hear Dr. Graw's speech.

J. B. Graw—I will be very brief.

The Bishop—He says it will be a brief one. Dr. Graw.

J. B. Graw—Mr. President and Brethren:—A distinguished statesman said on one occasion, some forty years ago, when arguing in favor of the liberation of the African race from slavery—he was informed by a Southern statesman that all the laws and powers were against him—"There is a higher law;" and on this

question there is a higher law. There is no member of this General Conference, there is no man or woman anywhere, that can successfully take the position that God's word favors the election of women to a body like this, much less the licensing and ordination of women to the ministry.

Mr. President, the end of this will not be reached until, as two distinguished gentlemen said who favor this amendment, "We will not stop our agitation until we place a woman in the Episcopal office." Now, Mr. President, if you adopt this amendment and the outcome of this amendment shall be the admission of women to the General Conference, it means that women shall become ordained ministers, and it will no longer be a question of statutory or constitutional law, but it will be a question of the word of God. Paul said: "A deacon shall be the husband of one wife."

A Voice—Hallelujah.

J. B. Graw—It is not necessary for you to change the word of God, and as Martin Luther, a distinguished gentleman of the race to which I belong, said, "Here I stand, God being my helper," I will stand with God's word, not that I love the women less, but that I love the church more, not that I love the constitution the less, but that I love the word of God the more; and if some of the distinguished gentlemen, and my friend Dr. Moore among them, had been living in the time of Abraham, when God commended him because he commanded his house before him, he would no doubt have raised the question, "What about Sarah, if Abraham is to be commended and his house?" I say to you, my brethren, there is not a scintilla of evidence anywhere to be found in the word of

God that women are to become ministers of the gospel, regularly appointed. I want to say, if women become preachers, the order of God in nature will be destroyed and therefore I oppose this amendment. Suppose a woman becomes an ordained minister and is admitted to an Annual Conference, and suppose that young woman marries a minister, the Bishop must send him to one place and her to another. I don't want a Bishop in my place—

A Delegate—I rise to a point of order. He is not discussing the question before the Conference.

J. B. Graw—In my state is a river and up that river a certain place called “Point-No-Point.” That brother's point of order is Point-No-Point. (Great laughter!) If I am not discussing the question, very well. In 1876 Dr. Hughey proposed to license and ordain women to preach the gospel, and that was the beginning of this movement.

D. L. Rader—We are not back to 1876. We want to come down to 1900.

J. B. Graw—What! is my time expired?

Bishop—Yes, it has.

The Bishop—Let me say that the time has arrived for the notices.

THE TIME-LIMIT.

Another subject of considerable moment before this General Conference was that of the removal of the “Time Limit.” After the report of the committee had been ably discussed, Dr. Edward J. Grey, of the Central Pennsylvania Conference presented the following paragraph for the Discipline: “The Bishop shall fix the appointments of the preachers under the follow-

ing provision and limitation: He shall not allow any preacher to remain in the same pastoral charge more than three consecutive years nor more than three years in any consecutive six. Nevertheless, if in any case the term of three years shall expire in the interval of the sessions of the Annual Conference he may continue on until the next session, provided the time shall not be more than six months." This, it will be seen, was an effort to return to the three year rule, and it was in perfect accord with Dr. Graw's judgment and feeling on this very vital subject. As an old presiding elder he had had long experience of the average period in which a Methodist minister can do his work. The following speech shows clearly his state of mind concerning this change in our administration:

"I am in favor of the report as amended and presented by Dr. Monroe. It is not exactly what I want, but it is so nearly what I think will be for the best interests of the whole church that I favor it. I am absolutely and unalterably opposed to the majority report. Those who have favored the majority report have simply given to us theories and matters of imagination. They have referred to great city churches that will perish unless these great churches can keep their pastors for more than five years. Mr. President, they have failed to present us a single case where a church has perished because the pastor could not remain more than five years. Show me a church like that, I will make to it a pilgrimage, I will climb to its highest pinnacle, I will look down upon the sleeping dead and say, "Blessed are the dead who die in the Lord." Again, Mr. President, we are told that these churches

that demand the removal of the time limit in order that a favorite pastor may remain for an indefinite period are the very churches that constantly clamor for transfers, new men. Now it remains for these people to reconcile this discordant element that they have brought to our attention. Again, it is said that the time limit must go in order that some great preacher may remain in our great cities for an indefinite period of time. There was a time when the law did not allow a minister to remain in a city for more than four years. That law has been removed, and now it is possible for a great preacher to remain in a great city for an indefinite period, if he shall go from church to church. Now, it does seem to me that we have not as yet found men so great that these great cities need them for this long period of time. St. Paul went over to Corinth and preached the gospel. The philosophers opposed him, the Jews opposed him, the whole city seemed to be against him, and yet in a period of eighteen months this holy man of God stirred Corinth until all men began to feel the power of Jesus Christ and him crucified. Again, St. Paul went to Athens. The learned and silver tongued Dr. Kennedy, prior to 1864, quoted the services of St. Paul in Ephesus and said he hoped the time would come when the preacher in the Methodist Church could remain for a period of three years; and in 1864 the time limit was extended to three years. But it seems that many men now want to go beyond the period of St. Paul. Paul was in Ephesus three years, he stirred the city until the howling mob for a space of two hours yelled not knowing whereof they affirmed or what the trouble was. Now, let us have

the great preacher that will come to Chicago and stir it. Let us have a great preacher come to New York and stir it, and then we shall find some reason for taking off the time limit. Until that time shall come my voice shall be in favor of this three-year time limit, with the privilege of extending it where the necessity seems to indicate such a thing. It seems to me, Mr. President, that this is the wisest measure that we can adopt to-day. Let us go on and remove from the Discipline the old time marks. Let us take away the word of the fathers, and what will remain? The greatness of this church to-day has been reached through the two-year time limit, through the three-year time limit, through the five-year time limit, and there is no reason to suppose that we shall retreat, that we shall fail in our great and blessed work simply because ministers cannot stay an indefinite period. A man may go but another will come. To my mind it is one of the most sublime things we can look upon, 17,000 Methodist preachers true and loyal to God, they go, you may say, when the clock strikes; as does the soldier when the bugle sounds, but they go without any disposition to rebel against the authority, knowing that when one good man goes out another good man comes in, and, as Tennyson has said, "Men may come and men may go, but I go on forever." Men may go, but the church will go on forever provided we preach the gospel of the Son of God. Less surplice, less ritualism, less of the things of this world, and more of the glory of God."

The above speech was delivered with all the energy and fire of Dr. Graw when he appeared at his best.

His commanding personal presence, strength of mind, great fidelity and sincere love for the church, were all centered in those few moments. So far as I can recall it was his valedictory on the floor of the General Conference; yes, I think I may say it was his last utterances to the Methodist Episcopal Church, for he died a little while before the Annual Conference of 1901; and as such, it was in perfect harmony with his convictions and conduct during the whole of his remarkable ministry. The two closing sentences are worthy to be transcribed in gold. Happy will be the ministry and membership of the Methodist Episcopal Church if these sentiments are remembered and followed. "Men may go but the church will go on forever, provided we preach the gospel of the Son of God. Less surplice, less ritualism, less of the things of this world, and more of the glory of God." To these words every sincere Methodist can add a hearty Amen!

CHAPTER XXXVII.

THE LAST YEAR OF SERVICE.

IT is with sadness and regret that we enter on a brief description of the work of the last year of his life. It is true Dr. Graw was an old man, so far as years were concerned, but when his rugged constitution was taken into account, together with his habits, health and temperament, there seemed no reason to doubt his living to be at least eighty years of age.

Seemingly he had never been in better health. His appetite was good, he slept well, and his capacity for work was apparently unimpaired. But with all these evidences of health there are not wanting signs of frequent admonitory premonitions. Did he have a definite foreboding of the near approach of death? There is no evidence of any such thing. But there appears to have been a half-formed thought, or apprehension, which caused him to do things explainable only on this hypothesis. It may have been merely the thought that he had now nearly reached three-score and ten and that the summons might come at any time. Dr. Westwood was a robust man and yet he passed away quickly. In fact many of the more recent deaths were of those whose physique and constitution warranted the belief that they would be the last, rather than the first, to go.

He spent the month of May at Chicago, attending the session of the General Conference. Never had

he worked harder than at this, the eighth consecutive General Conference he had attended. He spoke earnestly against innovations that he feared, and he plead with fiery zeal for the retention of the landmarks that had brought Methodism her glory and power. In 1855, while at Chatham, serving under the presiding elder, he had preached a sermon on "Seek ye the old paths and walk therein." This was the burden of his plea on the floor of the General Conference, and had been elsewhere all through life. This conviction was born in his fibre and in the knowledge of the forces which control men and shape their eternal destinies. It was not an evidence of the conservatism which comes with age, because he thought that way, felt that way and preached that way when he was only twenty-two years old, and serving his first appointment.

But Dr. Graw was not a conservative on all lines of church work. Many of the fathers in Israel placed little value on education. He thought education was the second highest in rank in the equipment of a Christian minister. Some of the fathers thought the plainer the church, the better, but Dr. Graw thought nothing was too good for the service of the Master. Some of the fathers consorted only with the older men, but Dr. Graw numbered many of his staunchest friends among the younger element in and out of the Conference.

He was a devoted admirer of many of the old hymns in our Methodist hymnals, but he loved the hymns because of their intrinsic worth rather than because of their age. Dr. Graw could not sing at all,

and yet he knew more hymns by heart than most trained vocalists who are supposed to be able to sing without the book and on a moment's notice.

During the summer he attended the camp meetings, as usual, and preached with great acceptability. But there seemed to be a change in his manner. He was just as earnest as ever, but his zeal was tempered with a kindliness and gentleness that strangely affected many who heard him. This was noticed especially at one of the prayer meetings he attended in First Church, Camden, and also at a meeting held in Ocean City. At the Camden meeting he talked in a way to lead one of his former members to remark: "He spoke at this prayer service with such love and pathos, I feel God is preparing to take him unto Himself."

Rev. John H. Boswell was present at the Ocean City meeting, which was held in December, 1900, and which was attended by deep manifestations of interest on the part of the people. Dr. Graw preached for over an hour, the people seeming to be almost spell-bound. So intense was the interest there were few to go out when the after service was begun.

As the doctor sat down after the sermon the pastor said, turning to him: "Doctor, I have heard you preach a good many sermons, but none like this. If you were not so rugged and strong, I would think the Master was getting ready to take you home."

"Well," replied the doctor, "I am not thinking of dying soon, but if the call comes I am ready."

A member of the Catholic church occupied a front seat at this service, but his presence was unknown to

both Dr. Graw and Pastor Boswell. During the sermon the doctor, in referring to one of Faber's grand old hymns ("There's a wideness in God's mercy"), said: "The heart of the man who wrote that hymn must have been right, or he could not have written so sweetly of God's love and grace." There was no bigotry in Dr. Graw's religious belief. A creed may be made lip service only, but when the heart is in it God's love controls all the impulses of man's being.

Rev. J. L. Howard, now pastor of Central Church, Trenton, writes: "The incident I desire to relate is one fraught with interest revealing the intense love of souls which marked this 'winner of souls.'

"On Sunday, December 11, 1900, Dr. Graw, in the discharge of his official duties as presiding elder of the Bridgeton District, came to preach in the evening for the congregation at Cape May City, of which I was then pastor. He had already preached twice during the day, as I afterward learned, with a considerable degree of abandon. I judged him tired and to lighten his labors assumed the preliminary opening service. While the second hymn was being sung Dr. Graw turned to me and said: 'Brother Howard, how about an altar service?'

"The time was already far spent, the doctor was tired, so I replied for his sake, 'Just as you please or feel led, doctor.' He turned with a sadness of pathos in his voice I can never forget, deeply moved:

" 'I think we had better have an altar service; some poor fellow here to-night ought to start for heaven.'

"Of course I gladly acquiesced and warmly entered into the altar work but no one came forward. The

sermon had been earnest, evangelical and intense; the exhortation as of a prophet of old, as of one who spoke feeling eternal destiny might be affected by his entreaty. It was for immediate result, and never have I heard man plead and labor more earnestly. But no one came forward. The meeting closed.

“After church, while seated in the parsonage Dr. Graw said he felt that some one that night in the congregation, under tremendous pressure to yield to God, had rejected His Spirit.

“On the following Sunday evening in response to the altar call a man respected by the entire community, about seventy years of age, came forward and was blessedly saved, joining the church on probation.

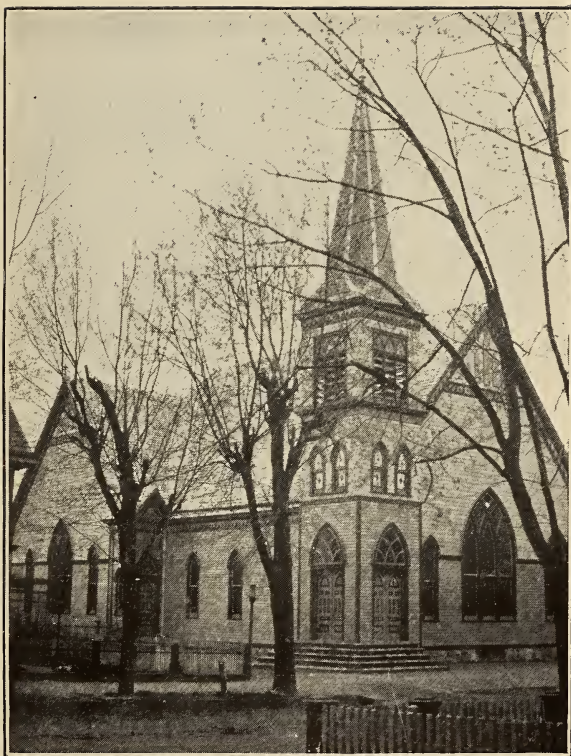
“During the course of the extra meetings which began with the new year and were signally owned of God, the sad intelligence of Dr. Graw’s death came. The pastor read the funeral notice to the congregation. In making the announcement I noticed that the newly converted brother seemed overwhelmed with grief at the intelligence. The service then turned into a memorial service, Rev. E. P. Stites, George Ogden, Rev. J. R. Wilson and the pastor speaking, and concluding with an altar service with seeking and finding souls.

“At the close of the meeting, the brother so visibly affected by the announcement tarried and asked me to call at his store in the morning as he had some important business to talk to me about. I called as requested and then learned for the first time of the part that Dr. Graw had played in the conviction and conversion of this devout soul.

“The night Dr. Graw preached this brother was deeply convicted and only by the hardest fighting did he keep from the altar. After service, repairing to his home, while he thought of his rejection of the open altar, a voice, as audible as any he ever heard, said ‘You will never see that man again. You should have gone as God called you and honored Him and His servant.’ He humbly prayed for forgiveness and promised God to avail himself of the first opportunity. That opportunity, as we have already related, came with the next Sunday night, when he was sweetly saved. His sorrow was great in the death of Dr. Graw, this unexpected event robbing him of the great pleasure of thanking the doctor for help in the hands of God in his conversion, and the fulfillment of the strange premonition of Dr. Graw’s death.

“The brother abides in church fellowship to-day. Any one can learn from his own lips the facts as I have recited them. His name is Samuel H. Foy, Sr., of Decatur street, Cape May City. Thus did Dr. Graw ‘sow by all waters.’ Truly ‘He withheld not his hand’ and already the harvest is being garnered. It affords me great pleasure to pay this just tribute to one who ‘loved souls and strove for them.’”

Perhaps there is no more interesting incident related than that told by Rev. H. R. Robinson. Dr. Graw’s memory was remarkable as regarded temporal affairs, but it seemed almost marvelous with reference to spiritual concerns. He could quote whole chapters in the Bible and hymn after hymn without an effort.



WOODSTOWN M. E. CHURCH,
(Where Dr. Graw preached his last sermon.)

DR. GRAW'S LAST WATCH-NIGHT SERVICE.

Rev. H. R. Robinson furnishes this account of Dr. Graw's last watch night service, held in Central Church, Bridgeton, of which he was then pastor:

"Before going into the church on New Year's Eve we sat in the sitting room of the parsonage. The ladies of the house were busy untrimming the Christmas tree, and the doctor and I looked on, when, quickly drawing from his pocket a copy of the New Testament, he said: 'Bro. Robinson, take this and see how much of it I know.'

"I took it from his hand and started him on chapter upon chapter and he repeated them word for word. I said to him, 'Doctor, this is really wonderful. I never heard anything like it.' He responded, 'From my youth I have stored away in my mind these verses and they never leave me.'

"He then began on that ever favorite topic to him, the hymns of the church. These he quoted one after the other until I concluded that he also knew the hymn book by heart. As the time drew near for the public service in the church at 9.30 P. M., he suddenly took from his coat a package of old-fashioned hymns, some from the hymnal and others from miscellaneous books, and said:

'Take one of these and sing for me. I have sent several copies to Bishop Mallalieu and he says they are just the thing. By all means get the people to sing them.' Among the selections were 'Young People All, Attention Give,' 'My Beloved,' 'Come, Saints and Sinners,' 'Christ in the Garden,' 'Palms of Victory,' 'In Evil long I took Delight,' 'Awake my Soul,'

'Arise, my Soul, Arise,' 'The Shining Shore,' 'Safe within the Vail,' 'The Pilgrim's Song.'

"That was an ever memorable service that night. The church was full. The doctor was at his best in preaching.

**"He preached as though he ne'er should preach again
And as a dying man to dying men."**

"Those of us who were present will not soon forget his sermon on 'Going forward,' and the earnest, pathetic entreaties made to the people in exhortation and prayer, and when, at the solemn midnight vigil, we waited with him in sincere consecration, around the chancel rail and all over the audience there seemed to be an extraordinary manifestation of holy influence. On his return to the parsonage, the doctor said that it was one of the best watch night services he ever attended. It proved to be his last. For he has gone to the land of Eternal Sunshine; 'there is no night there.' "

With the beginning of 1901 Dr. Graw sought to advance the work on his District as rapidly as possible, in order that he might have a couple of weeks' rest before Conference. He worked with incessant energy, but no harder than he had in former years. He never permitted the weather to interfere with filling his engagements, and sometimes he was privileged to minister to audiences so small as to scarcely be entitled to the name. Yet he would always preach, no matter how few the numbers.

His last sermon was preached in Woodstown Church, on Sunday evening, February 3d. At the close of the service, he appeared to be very tired, but

this was not at all surprising because he had preached three times during the day and driven many miles to keep his appointments. The text was from Prov. 11:30: "He that winneth souls is wise." "It was," so writes the pastor, "a wonderful discourse on the value of a human soul. He preached as I never heard him before, on the sorrows of those eternally lost and the joy of those who are saved by grace. After the sermon a lady came to the altar and was gloriously saved. He spoke three quarters of an hour with old-time vigor and earnestness."

The next morning he took the train for Camden, intending to return to Woodstown at night, but the carbuncle then rapidly forming on his neck gave him so much pain the family would not permit him to go. On the 4th of February he went to bed, little thinking this was to be his final illness. Even up to the day of his death he gave no evidence of belief that his sickness was more than ordinarily serious. He had recovered five years before from an illness that was of a more alarming nature than this. After the second day he suffered comparatively little from the carbuncle, and that probably served to deceive him as to his real condition, although to the doctors this was the most discouraging sign, as it indicated a partial paralysis of the nerves.

Dr. Geo. W. Woodward had been attending another patient in the family and so he was called in first; then, later, Dr. M. F. Middleton was summoned. As the case became more complicated a specialist was brought for consultation, and two trained nurses were employed. All that loving care and the best medical

skill could suggest was done to alleviate pain, and build up the system to enable it to withstand the ravages of disease, but the case was hopeless. His physicians worked with superhuman energy and skill, but their efforts only resulted in postponing the inevitable.

A drowsy feeling crept over him at times and it required an effort to awaken him. This coma increased in duration and intensity as the disease progressed until towards the last it was almost impossible to arouse him sufficiently to take nourishment. Even as late as Saturday there appeared at times glimmerings of hope, but these grew fainter and fainter as the hours sped by on leaden wings.

All day Sunday he lay unconscious, and remained so until a quarter of one, Monday morning, February 18th, when death brought sweet relief from the pangs of disease.

During his entire illness he kept talking constantly of his District work, and quoting passages from the Bible and verses of favorite hymns. All the while he fully expected to recover and be at work again by Conference time.

Death came while in a coma and so he was not privileged to give a final message to his loved ones. He passed away peacefully at the noon of the night, to receive the reward reserved for the people of God.

CHAPTER XXXVIII.

THE FUNERAL SERVICES.

THE funeral services were held in First Church, Camden, on Wednesday, February 20th, and were attended by an immense concourse of people. More than two hundred ministers of the New Jersey and neighboring Conferences were present.

The service was opened by singing the familiar hymn, "Jesus, lover of my soul," which was a favorite with Dr. Graw. Prayer was offered by Dr. A. E. Ballard, vice-president of the Ocean Grove Camp Meeting Association. The scriptures were read by Rev. Drs. Edmund Hewitt and John Handley, and "Rock of Ages" was sung by the congregation.

Rev. J. M. King, D.D., read a minute giving the action taken by the Board of Managers of the Missionary Society, and Dr. Spencer read the resolutions passed by the Church Extension Board, Dr. Graw having been an active and useful member of both these boards for many years. The resolutions of the Philadelphia Preachers' Meeting were read by Dr. S. M. Vernon, and those of the Camden Preachers' Meeting by Rev. J. R. Thompson, D.D. Resolutions of regard and condolence were also read from official boards of the Centenary Church, Lambertville, and the First M. E. Church, Trenton.

Dr. Wight conducted the services and introduced

Dr. Thomas O'Hanlon, president of Pennington Seminary, who spoke as follows:

Brethren and Friends:—Not since the tragic death of the greatly distinguished Dr. Samuel Y. Monroe which occurred a generation since, has there been so much interest in the funeral of any of our ministers in the annals of New Jersey Methodism, as on this great and sad occasion. In attestation of this fact is this vast concourse of people, made up of representatives from all parts of this state and even beyond the state, including the 200 or more clergymen of the New Jersey Annual Conference of which the deceased was so distinguished a member.

Dr. Jacob B. Graw was a strong man and filled a large place in his day and generation. In the very beginning of his ministry he showed unusual ability and energy; such was his success that he was rapidly promoted in his pastorate, as is shown by the fact that his second appointment was at Freehold, the county seat of Monmouth, an important appointment then as it is now. In a few years we find him stationed at Lambertville, building a church edifice which even at this time is a credit to Methodism in that city. From Lambertville he was appointed to the Centenary Church, Long Branch, where he was very effective in a very critical period of that church's history.

In 1871 he was appointed presiding elder of the Burlington District, in which office on the four Districts of the Conference he served the church with unusual efficiency for 20 years. In the meantime he was the pastor of Third Street Church, Camden, building the present magnificent church edifice,

known now as the First Church, Camden. He was stationed also at the First Church, Trenton, where he served with great acceptability. From this church he received his last appointment as presiding elder and was put in charge of the Bridgeton District, which covered the balance of the territory of the New Jersey Conference in which he had not already been presiding elder, and where his labors were, if possible, more abundant than on his former Districts, and without doubt, it was overwork on this District that shortened his career.

As a preacher he was always interesting, first because he was never dull; he was blessed with a superabundance of physical life; he had a clear and warm religious experience, and a thorough knowledge of the plan of salvation. He preached plain gospel sermons, aiming chiefly and always at the salvation of sinners and the edification of the children of God, hence as a pastor, God gave him many seals to his ministry. There was somewhat of the spirit of revival manifested in all of his pastoral charges, and in some of them were remarkable revivals.

As presiding elder, Dr. Graw excelled, and this accounts for the fact that the bishops of our church kept him in that responsible office for a score of years. He was a wise and safe counsellor both to the preachers and to the laymen. No emergency could arise at any of his appointments in his District with which he could not readily grapple, and in all instances readily adjust in conformity to justice and to the discipline of our church. He had with his keenness and alertness of intellect a very warm heart, so that he was a wise

and warm friend both to the preachers and to the churches.

I have not time to speak of the great service he rendered in his day and generation to the temperance cause, to the missionary cause and to the cause of Christian education. He served long and faithfully in the Board of Trustees of Dickinson College. He served on the Book Committee and Board of Managers of the Missionary Society in the city of New York. He was a trustee of Pennington Seminary for thirty consecutive years, having been first elected in 1870, and he was very faithful in attending to his duties as trustee all these years. He was among the best friends of Pennington Seminary in its darkest days as well as in its days of prosperity. He was, with rare exceptions, present at all the meetings of the Board. He was placed on the Building Committee that had charge of our recent improvements which have been going on for the last two years, and are now about completed. Dr. Graw, though wearing himself out with hard work, as we could see, on his District, was very attentive to his duties as a member of this Building Committee.

I have already spoken of his large and kind heart. I shall never forget an illustration of this in what was probably the greatest trial of his life. It was at the Conference of 1898 in the city of Camden, where there was unexpected opposition to his appointment as presiding elder to his last District. In the darkest hour of this trial I was walking with him late at night in the streets of Camden, giving him a word of cheer and assuring him that I believed his appoint-

ment to be sure. At this point in the conversation he stopped on the street and spoke of his long and warm friendship to those who were now opposing him and he trembled like a stalwart oak in the tempest and storm, and the tears trickled down his cheeks showing how keenly he felt the ordeal through which he was passing, and at the same time his brotherly feeling towards all his brethren in the ministry.

Farewell, dear brother, how we shall miss thee in the counsels and toils of our Conference, and how the inner circle of thy household shall miss thy genial smile. Thy stalwart frame lies paralyzed and cold in the coffin to-day, but thou dost still live in the hearts of thy friends and in thy gigantic toils of nearly fifty years. Though dead in thy coffin, yet thy great soul has swept through the gates of pearl, washed in the blood of the Lamb.

Thy work on earth is done, and well done, and we hear an impressive voice above thy coffin and thy shroud, from the opening heavens, "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors and their works do follow them."

Happy soul rejoicing in the immediate presence of thy Lord, we would not recall thee from thy blessed abode, but we hope in God's own time each to greet thee in that rest that remains to the people of God. Until then, we say again "Farewell, farewell."

Rev. Dr. W. W. Moffett, of Lambertville, gave a beautiful tribute to the memory of his life-long friend as a man whom he loved as a brother. It was

difficult for the doctor to speak at times because of his emotions. Dr. Moffett had tested the friendship and worth of his departed friend and knew him as few others did. He spoke from a heart overflowing with sorrow.

Dr. S. Wesley Lake was for many years intimately associated with Dr. Graw in church work and especially in the Ocean City Camp Meeting Association, and this gave him an opportunity to become perfectly acquainted with his characteristics. In his address Dr. Lake spoke of a few of the leading events in Dr. Graw's life as he had noted them as follows :

First, as to his loyalty to the doctrines. He was well informed in the history and doctrines of our church. He had a clear knowledge of our doctrines and was happy in preaching them. Perhaps there was no other preacher in the Conference that preached so many doctrinal sermons as he had, and yet he preached them so earnestly and plainly that the people were glad to hear him. He was well prepared and always ready to defend them. He was an admirer of the old Methodist hymns and greatly enjoyed the quoting of them while preaching the gospel. I never knew a preacher who could recite so many of the hymns of our hymnal from memory, and this fact was wonderfully helpful in making him such an interesting preacher.

For many years he was the leading advocate of the temperance cause in the New Jersey Conference. He fought the liquor business with great courage and with much success. His earnest fight against King Alcohol begot him many enemies, both in the church

and out of it. Some of his enemies were very bitter; others were strong and influential. The fact that he left the Republican party and joined the Prohibition party and went throughout the state lecturing in the interest of the Prohibition party naturally aroused opposition from the leaders of the old party. No other cause in his life's work made him so many enemies. Strange to say, that while this noble fight of his made him so many strong and admiring friends and caused so many, both in the laity and ministry, to look up to and follow him as the great leader in the temperance and other reform movements, it influenced others to take a stand against him. Because of this fight we doubt not the Master will say, "Well done."

Notwithstanding the fact that he was so courageous and brave in fighting all wrong doing, he was very kindly in his disposition toward every one. Even his enemies could not say that he ever used his position as presiding elder to wrong them, but on the other hand many thought he would do more for his enemies than for his friends. I think his aim was to show every one that he had nothing in his heart against any of his brethren.

Then he was so willing to help every one needing help, especially the churches and the ministers. No one for the past 25 years has preached more dedication sermons and attended more funeral services of our ministers and members of their families, than he. His sympathetic nature moved him to help anyone in sorrow.

Dr. Graw was a pure-minded man. I never heard him use any language unbecoming a Christian min-

ister. It always seemed to me that his mind and heart were so full of interest in, and his love so great for the prosperity of, the cause of God, that he had no time nor disposition for anything else.

He was a devout man. Within the past year or two he and I have had confidential talks about the glorious work of the ministry and the rich reward hereafter.

He loved the church, its doctrines, its ministers and people with an unbounded love.

He was a faithful husband and a loving father and he did all he could for their religious, moral and temporal welfare. We all join with the bereaved family in mourning their loss, for their loss in a measure is our loss. We shall all greatly miss him. But our loss shall be his eternal gain, for Jesus said, "Be thou faithful unto death and I will give thee a crown of life."

The closing address was made by Dr. J. W. Marshall and was as follows:

Brethren! The dominant personality of our Conference has suddenly passed away from our midst. We sit together to-day with the death angel hovering over us in the shadow of a great loss. Our brother was strong and clear in conviction and most zealous in labor. He was a man of steady nerve and iron will. For about forty-six years he has gone in and out among us, his overshadowing presence felt at all times. He was indeed a cedar in Lebanon, steady in growth, tough in fibre, permanent in values. No man among us has borne heavier burdens, done more work, exercised greater influence, made a deeper im-

pression. We can hardly conceive of the New Jersey Conference without the presence of Dr. Graw. I have just received a letter from Bishop Mallalieu. In it is this poignant sentence: "The death of Dr. Graw is a great grief to me."

Brethren! We have lost an evangelical minister. This man's orthodoxy was never doubted. We might differ with him on matters of administration and differ we did. But we all most heartily agreed here. What did he believe? He believed the gospel with all his heart and soul and he believed in the man who believed the gospel and made it the rule of his personal life and conduct. He believed in this Bible in its completeness as containing the revealed will of Almighty God. He believed in the eternity of Jesus Christ. To him the incarnation was one pier of everlasting truth, the atonement the other; the bridge spanning the chasm resting safely on these two omnipotent and eternal truths, makes the safe highway over which any man can travel from sin to God. He believed in the Holy Ghost, the divine illuminator of the whole world of man, the convincer of sin, the witness of adoption, the eternal testifier of the Son of God. He believed in the doctrine of eschatology—an eternal heaven for the good, an eternal hell for the incorrigibly wicked. These truths he preached most earnestly and at times with burning enthusiasm. When he preached, the whole man was engaged, body, mind and soul. The question of sparing himself never entered his thought. His preaching embraced clearness in conception, readiness of utterance, and at times great spiritual power. He had an experience of the things of God. To him the atone-

ment was a cause of daily joy and blessing. He was very fond of Toplady's immortal lyric :

“ Could my tears forever flow ;
Could my zeal no languor know ;
These for sin could not atone,
Thou must save, and Thou alone.”

Dr. Graw was a practical believer in substantial atonement. He knew that Jesus stood in his place bearing all the penalty of sin, and he joyfully accepted Him as the propitiation for his sins and for the sins of the whole world. Growing out of these beliefs, and realizing the presence of Christ with him, Dr. Graw in his last years became an evangelical zealot. During the time of his illness, while pastor of First Church, Camden, the last time, he had a vision of God and duty which greatly stirred his whole nature. He spoke of it at length during the funeral of Rev. Amos M. North. When he took the Bridgeton District he entered upon herculean labors. His zeal was fiery ; it burned and glowed until it consumed him. He preached everywhere ; he rebuked the unconverted personally in season and out of season ; he exhorted like the fathers ; he prayed and wept and pleaded with men ; he did his utmost ; in fact, he finally worked himself to death.

Brethren ! We have lost a very valuable type of conservative Methodist. Dr. Graw was a staunch Union man. He loved his nation and hated slavery. He was not wanting in the day of governmental adversity. He loved Abraham Lincoln. He was just as radical on the temperance cause. He did most cordially hate the rum traffic. All that he could do he did in favor of personal abstinence and legal pro-

hibition. At the same time in church administration he was conservative. He believed in the government and methods of the fathers, and so the removal of the time limit, the admission of laymen in equal numbers into the General Conference, the possibility of women exercising place and influence in legislation, the amending of the discipline to suit what he believed were degenerate times in the church, all these things he opposed, and the very conservatism of the man helped to save the church from going too far on the line of reform. It was a favorite remark of his to say that he believed in good leaders; but when you are moving heavy loads true shaft horses are just as necessary, and he liked a horse which could pull and then when going down hill could hold steady in the bridle. He loved the church and believed its highest good consisted largely in keeping close to the old landmarks.

Brethren! And now he is gone, what survives? What is there beyond death and this sad day? Well, thank God, he survives. That royal personality of strength and fulness, the real greatness of the man, is not dead.

“They are not dead.
’Tis true many of them are gone;
Singly they came, singly they departed;
When their work was done, they laid them down to sleep;
But never one hath died,
Forms may change, but spirit is immortal.”

Dr. Graw was such a large and full man, so eager for Methodism to be at the front, that he entered into various enterprises for her enlargement, and so got into commercial activities. To some of us it seemed a mistake. Had our brother given all his powers and

all his time to the gospel, to the church, to ecclesiasticism, what might he not have been? Not merely a local bishop as he was, but a bishop universal, a mighty benediction to world-wide Methodism. But his work is done and he is gone. We think of him to-day with all his imperfections removed. We think of him perfectly satisfied in the presence of his Redeemer. What a magnificent glorified character he is! He is quite at home in the society of Abraham, Moses, Isaiah, John, Paul, Luther, Wesley and Asbury. His great nature revels in the superlative glories of the eternal life.

Memory survives. The good we do lives on and gathers blessed accretions. "The memory of the just is blessed." When you enter St. Paul's Cathedral, London, and ask who was the architect of this great structure and where is his monument, the answer is given, "If you would see his monument look around you." So here is this great church in which we worship to-day. He was responsible for its erection. Wise leaders in Camden Methodism demurred strongly when the work began. But he persisted, bearing the blame, and now here is a new parish, and both these great churches live and prosper. Did not his eagle eye penetrate the future and see the greater Camden?

Affection survives. Into the inner circle of this private home life we will not intrude. But as we stand together on the outer edge there comes from within only echoes of love. He loved his family. They love him. That is enough. Let God say the last word: "Your heart shall live forever." "Peace I leave with you, my peace I give unto you; not as the world

giveth, give I unto you. Let not your heart be troubled; neither let it be afraid."

Only a closing word about his death. I am very sorry I did not see him. I wanted to see him. I believe he wanted to see me and his brethren. I wanted to send some messages of love by him to the heavenly world. May I enter a gentle protest to the medical fraternity? We can help you in the sick room as no other men can. Our presence brings peace, comfort and hope. No prudent minister ever gave a physician's work any setback. Let us help you by prayer and personal comfort. But Dr. Graw's death was for the most part as he would have desired it. He worked to the last. What a Sunday's work he did before he gave up! He has earned his rest and God has given it to him with the heavenly reward. Tennyson's immortal poem is a fitting close to this address, and a perfect description of the earthly ending of this great life:

Crossing the Bar.

Sunset and evening star,
 And one clear call for me;
 And may there be no moaning of the bar,
 When I put out to sea.

But such a tide as moving seems asleep,
 Too full for sound and foam,
 When that which drew from out the boundless deep,
 Turns again home.

Twilight and evening bell,
 And after that the dark!
 And may there be no sadness of farewell,
 When I embark.

For tho' from out our bourne of time and place
 The flood may bear me far,
 I hope to see my Pilot face to face
 When I have crossed the bar.

As the paper prepared by Dr. Wight was not read at the funeral service, but at a special service held during the session of Conference, it is inserted here in its rightful place:

This vast concourse of people has assembled in this church to-day upon a sorrowful mission. Ministers of the New Jersey Conference, and of the Philadelphia and Newark Conferences, with committees from the Missionary Society, the Church Extension Society, Preachers' Meetings and churches, together with many honored laymen from all parts of the state, make up this great congregation, to look with tearful eyes into each other's faces for mutual condolence and support, while in these sad funeral services we pay our last loving tribute to our departed brother, Rev. Dr. Jacob B. Graw, before his mortal remains are forever buried out of our sight.

I know it is not an unusual thing for honored servants of God to be taken from us; brethren whose loss we sincerely mourn, and whose memories we tenderly cherish, but, brethren of the New Jersey Conference, in this sad dispensation of Providence our foremost minister has fallen. The one upon whom we have depended so often has gone out from us and his familiar form is cold and lifeless before us. The voice we were accustomed to hear is silent now and shall be forevermore. Great issues may arise in the church in the future as in the past, but the voice of J. B. Graw will not be heard concerning them.

Brethren of adjacent Conferences and of the laity of the church, we have lost our leader, a gallant defender of our faith, just when we seemed to need him

most. He profoundly believed in our common Methodism, and during his long ministry was unswervingly loyal to its discipline, its usages and its traditions. We thank you for your presence here to-day, assured that you feel our loss to be your loss also. May God have mercy upon us and pity us in our sorrow.

But the presence of this vast audience also means an expression of profound sympathy for the stricken widow and children of our departed brother. Great is their loss, and deep is their grief. Let us unite in fervent prayer that our Divine Lord may tenderly console and sustain them in this dark hour.

Several brethren, by request of the family, will speak to you upon this occasion, and many more would be gratefully heard, if time permitted, but before their remarks it will be fitting that I should read this brief memoir which will recall the important parts of our brother's honorable and eventful ministry.

Dr. Jacob B. Graw was born in Rahway, N. J., more than sixty-eight years ago. He was converted to God in early life, and in 1855, when a young man about twenty-three years of age, was admitted on trial to the ministry of the Methodist Episcopal Church, in the New Jersey Conference, and for forty-six years has been a faithful preacher of the gospel, ceasing from his work only when he ceased to live.

Of these forty-six years of ministry, twenty-five were spent in the direct pastorate, one year he was chaplain of the Tenth Regiment of New Jersey Volunteers, and twenty years he was presiding elder. His pastorate of twenty-five years included the foremost churches of the Conference, and was uniformly suc-

cessful. As a preacher he attained high rank; his sermons were clear and convincing expositions of our faith, well calculated to build up his devout hearers, and lead them to higher attainments in the Christian life, while at the same time they were earnest and faithful exhortations to the unsaved to give their hearts and lives to their Savior. As a result, gracious revivals of religion frequently blessed his ministry, in which many hundreds of souls were hopefully converted to God. The churches which he served still hold him in grateful remembrance. But his pastorate was attended with great material results to the churches. Large and beautiful buildings were built in Lambertville and Long Branch; and during his second pastorate of Third Street Church, Camden, he was mainly instrumental in effecting the sale of the church property to the Pennsylvania Railroad Company for \$65,000, and the erection at a cost of \$125,000 of this beautiful edifice where we have met to-day to do honor to his memory and to his work.

Dr. Graw's twenty years as presiding elder gave him supervision, in turn, of every District in the Conference, and it is no disparagement to others to say that in his eldership he was pre-eminent. He possessed executive ability of high order—he was sagacious and tactful—he knew both preachers and churches, and this, with a kindly and genial manner, made him popular with both, who felt that their interests were safe in his hands. In the Quarterly Conferences and in his oversight of the younger ministers, his ripe experience, his knowledge of Methodist law and usage, made him an efficient presiding officer, and a sure and wise counsellor.

The New Jersey Conference was not slow to recognize the ability and worth of our brother, and no man in the history of our Conference has been more signally honored than he. From 1872 to 1900 he was eight times elected delegate to the General Conference, five times leading the delegation. His General Conference service made him widely known in the church, and commanded the respect of bishops and of leading ministers and laymen, as one always true to his constituency, and to the traditions and usages of Methodism. His ardent and impulsive temperament would seem to indicate that he was radical. And he was, intensely radical and uncompromising when moral principle was at stake, or when confronting the evils of the day, but in all matters of church polity he was conservative and cautious. Before he would favor a change in the Discipline he must be assured that the proposed change would not tend to remove or even to weaken any of the landmarks of his beloved Methodism, and his voice and vote in the General Conference were against every proposition which did not commend itself to him as tending to strengthen the church and to promote its efficiency in the great work committed to it. He fully believed in Methodism as the nearest approach to the ideal New Testament church, and tenaciously clung to all that belonged to it, its Discipline, its hymnal and its ritual, as factors tried and approved, which, by the blessing of God, had been instrumental in bringing about the great successes of Methodism, and in shaping up that history of which he was so devoutly and so thankfully proud.

But a man so versatile as was Dr. Graw, had to assume work beyond that of pastor and presiding elder. In 1873 he was elected trustee of Pennington Seminary, and continued in that office until his death. He was always a warm friend of the institution, and in the dark days of its history was its generous supporter and advocate. He bore an important part in the work which finally extricated the seminary from its financial embarrassments, and in leading up to its present prosperous condition. He was a member of the Building Committee charged with the erection of the new administration building, now approaching completion, rendering service of the utmost importance.

In 1875 he was elected a trustee of Dickinson College, and gave the college his careful attention. He was present at the recent mid-winter meeting of the Board in Philadelphia. In 1874 the Bishops selected him for the Book Committee to fill the vacancy caused by the death of Rev. Isaiah D. King, and at the ensuing General Conference in 1876 he was elected for the full quadrennium to that important office. In 1880 he was elected by the General Conference a member of the Board of Managers of the Missionary Society, and of the Board of Church Extension, which offices he held at the time of his death. In all of these positions he discharged his duties with fidelity to the church, and with credit to himself and to his Conference.

In his own Conference he was an active supporter of the several Camp Meeting Associations, giving time, means and effort to promote their efficiency.

His sermons at their great summer meetings were always appreciated by the large audiences who delighted to hear him, and who always heard him with profit.

The temperance reform movement immediately enlisted his active co-operation, and he preached, lectured and wrote unceasingly in its advocacy. His work in this direction is a part of the history of the movement itself. To his dying hour he was the untiring and uncompromising foe of the liquor traffic and an unswerving advocate of total abstinence and legal prohibition.

Thus was his long ministry spent in humble imitation of our blessed Lord who in the days of His flesh "went about doing good."

In his personal life he was unostentatious, but devout. Those who were close to him will remember that amid the many cares which pressed upon him, he would frequently speak of the grace of God, which was his constant support, and upon which he continually relied. He was a pure minded man. It has been my privilege to be associated with him, when, for weeks at a time, we were in confidential intimacy, and I desire to state that I never heard him utter a sentence which by word or suggestion was not pure and good, and which might not have been spoken in the family circle.

A few years ago his health was seriously impaired, and some of us feared the worst, but he rallied, and during the past two years seemed to have recovered his former vigor. He entered upon the work of Bridgeton District with his old time force and fervor,

but he worked too hard. During his fourth quarterly visitations of this year he has been preaching three times every Sunday, and riding many miles to reach his appointments, in addition to which he has preached in revival meetings several times each week; exhausting vital forces which he needed when the fatal malady seized him. He returned home from District work Monday morning, February 4th, intending to return to Woodstown in the afternoon, but he was unable to do so. In a few days he was compelled to call in his physicians, and was faithfully attended by his old time friends, Dr. M. F. Middleton and Dr. Woodward, who did for him all that medical skill could do. But his end was at hand. The carbuncle, the primary cause of his illness, developed other difficulties, before which even his strong constitution was compelled to give way, and a few minutes before one o'clock Monday morning, February 18th, he passed on to his eternal reward. His wife, the comfort and help of his life, and three sons and three daughters survive him in deepest affliction. Two aged sisters, one of them the widow of the late Rev. Dr. Jacob Rothweiler, for many years a prominent member of the Central German Conference, still live, but too infirm to attend his funeral. His brother, the late John J. Graw, of our Conference, had preceded him to the heavenly home. May the dear Lord comfort and support the bereaved family and friends; may the Lord bless us who are members of the Conference, and lead us to newer consecration to His service, and to more faithful work in His vineyard.

* * *

At the close of the services the body was viewed

for the last time by his colleagues in the ministry, and the large assemblage gathered in the church. The honorary pall-bearers were J. H. Boswell, Milton Relyea, Edmund Hewitt, J. W. Morris, Levi Larew, S. S. Weatherby, W. S. Ludlow, W. A. Spencer, J. H. Magee and S. M. Vernon.

A special car, tendered by the courtesy of the Pennsylvania Railroad, conveyed the casket and members of the family to Beverly, where the interment was to be had. Dr. Wight accompanied the body to its last resting place and it was his mournful privilege, in company with Rev. J. F. Sechrist, pastor of Beverly church, to consign the mortal remains of his true and tried friend to the grave, there to await the resurrection of the just.

Thus ended the career of Jacob B. Graw, on the earthward side. Of his newly begun "life beyond the grave," we may not know until the final summons come to the faithful who yet remain on the shores of time. Fighting bravely the battles of life to the end this rugged warrior, a veteran in the service of God and His church, has entered the celestial city where there is no night and where long-separated kindred find a blissful reunion that will last through all eternity.

APPENDIX.

NOTABLE REVIVALS.
UNPUBLISHED LETTERS
MINUTES ETC.

Notable Revivals from 1855 to 1901.

Year	Place and Pastor	Probat'rs.	Mem.	Mis'ns.
1855	Haverstraw, J. B. Dobbins	150	157	\$75 00
	Keyport, J. Scarlett	122	195	87 33
	Toms River, D. Teed	174	429	29 50
1856	Morristown, J. K. Shaw	145	250	286 44
	Union St., Trenton, Chas. Miller	110	132	25 00
	Lambertville, S. E. Post	135	150	71 00
	Bordentown, J. O. Rogers	250	250	242 15
	Absecon, D. Teed	122	316	80 35
	Barnegat, Wm. Margerum	140	141	15 00
	Broadway, Camden, J. H. Knowles .	112	92	40 00
	Madison, C. S. Coit	140	116	101 25
1857	Boonton, J. Faull	130	66	4 75
	Farmingdale, J. F. Morell	195	632	25 13
	1858	Union St., Trenton, J. K. Burr	119	185	34 00
New Brunswick—				
	Liberty St., R. A. Chalker	175	240	200 00
	Pitman, E. H. Stokes	191	208	149 00
	Pennington, J. R. Bryan	125	200	96 00
	Englishtown, Wm. Franklin	109	190	180 00
	Squan, R. V. Lawrence	250	200	50 00
	Burlington, Broad St., C. E. Hill	177	411	110 00
	Bass River, W. C. Chattin	110	200	10 00
	Barnegat, W. C. Stockton	102	362	19 21
	Fifth St., Camden, J. W. Hickman ..	225	337	100 00
	Fayette St., Bridgeton, H. M. Brown	116	204	24 50
	Penns Neck, H. B. Beegle	213	362	111 33
	Glassboro, F. Robbins	125	186	46 24
	Alloways, J. W. McDougall	152	206	40 65
	Cedarville, J. Hugg	130	145	63 00
	Cape May, J. F. Morell	255	640	22 83
1859	Hightstown, H. B. Beegle	141	240	74 82
	Middletown, G. H. Neal	112	216	20 60
	Beverly, R. V. Lawrence	165	198	70 00
	Berlin, T. O'Hanlon	360	260	111 00
	Tuckerton, L. J. Rhoads	170	657	40 76
1860	Jacobstown, T. S. Wilson	100	343	234 60
	Gloucester City, R. S. Harris	108	135	60 06
	Absecon, W. C. Stockton	104	441	31 42

Year	Place and Pastor	Probats.	Mem.	Mis'ns.	
1861	Greene St., Trenton, E. H. Stokes ..	152	432	337 70	
	Pemberton, C. K. Fleming	130	200	73 25	
	Broadway, Camden, C. W. Heisley .	103	182		
	Bargaintown, J. F. Morell	162	482	75 00	
1863	Winslow, A. Gilmore	105	140	36 00	
	First Ch., Millville, G. Hitchens	210	353	122 00	
1864	Lambertville, T. O'Hanlon	263	181	218 12	
	First Ch., Long B'nch, W. Franklin	104	163	200 25	
	Bordentown, E. H. Stokes	150	327	655 20	
	Fislerville, S. Parker	110	141	106 00	
1865	Palmyra, R. S. Harris	103	100	438 40	
	Paulsboro, T. S. Wilson	137	152	91 37	
	Bargaintown, H. S. Norris	100	425	178 00	
	Pennsgrove, J. F. Morell	104	195	160 80	
	Atlantic City, W. B. Osborn	111	397	153 16	
1866	Greene St., Trenton, J. S. Heisler ...	125	470	900 00	
	New Brunswick—				
	Liberty St., R. V. Lawrence	131	255	316 70	
	Red Bank, I. D. King	112	282	273 23	
	Farmingdale, W. E. Boyle	148	247	100 00	
	New Egypt, J. H. Payran	130	120	177 00	
	Tuckerton, C. C. Eastlack	160	267	187 18	
	Pleasant Mills, Peter Burd	198	70	91 00	
	Gloucester City, M. Relyea	100	135	106 70	
	Bargaintown, H. S. Norris	152	435	154 74	
	Cape May, S. Townsend	110	348	210 00	
	1867	Pleasant Mills, Peter Burd	100	170	87 95
		Lambertville, J. B. Graw	106	330	244 49
		Pennsville, W. E. Boyle	125	134	108 00
		Millville—			
Foundry, J. T. Tucker		160	210	67 45	
	Second St. Church, A. K. Street .	225	472	415 75	
1868	New Brunswick, Pitman, R. Thorn .	116	200	245 00	
	Jacksonville, J. T. Price	81	28	52 25	
	Farmingdale, J. F. Morell	150	225	48 71	
	Freehold, W. W. Moffett	100	165	109 00	
	Jacobstown, J. J. Graw	120	271	205 65	
	Tuckerton, A. M. North	134	225	60 00	
	Com'erce St. Bridgeton, F. A. Morell	136	445	356 05	
	Port Norris, C. F. Garrison	129	96	41 40	
1869	Long Branch, J. B. Graw	290	320	300 00	
	Groveville, W. F. Silvers	110	135	100 00	
	Hedding, J. Warthman	104	194	116 63	
	Mantua, J. T. Tucker	120	190	60 13	
	Clayton, G. Hitchens	120	260	287 90	
	Alloways, W. Reeves	169	230	80 00	
	Vineland, Geo. H. Neal	100	200	213 10	

LIFE AND TIMES OF

Year	Place and Pastor	Probat'rs.	Mem.	Mis'ns.	
1870	Matawan, M. Relyea	110	212	160 00	
	Trinity, Trenton, R. V. Lawrence ...	175	274	101 62	
	Central, Trenton, R. Thorn	160	230	130 00	
	Hightstown, Geo. Hughes	145	185	122 39	
	Bethesda, G. W. Dobbins and J. H. Boswell	304	290	86 00	
	Jacobstown, J. Vansant	125	260	187 15	
	Pemberton, W. W. Christine	151	184	131 33	
	Atlantic City, J. F. Heilenman	110	109	105 70	
	Broadway, Camden, R. A. Chalker .	100	330	102 64	
	Gloucester, J. L. Souder	115	240	100 00	
	Willow Grove, E. B. Lake	226	256	111 85	
	First Ch., Millville, G. K. Morris	140	586	350 00	
	1871	Squan, J. T. Price	109	161	62 50
		Princeton, A. Lawrence	100	125	75 00
Vincetown, S. W. Lake		143	109	30 00	
Port Republic, W. F. Randolph		137	213	110 13	
Absecon, S. F. Wheeler		105	156	182 82	
Willow Grove, E. B. Lake		106	376	100 00	
First Ch., Millville, H. M. Brown ...		150	670	345 42	
1872		Good Luck, E. J. Lippincott	100	133	42 00
	Bass River, J. Pratt	167	160	76 88	
	Mays Landing, C. E. P. Mayhew	126	191	108 50	
	Bethesda, A. J. Gregory	109	425	91 00	
	City Mission, Camden, J. T. Price ...	143	156	43 24	
	Gloucester City, A. K. Street	186	228	305 50	
1873	Paulsboro, R. S. Harris	119	250	135 75	
	Keyport, R. J. Andrews	300	350	175 00	
1874	Trenton Circuit, J. R. Westwood ...	114	96	7 25	
	Keyport, R. J. Andrews	100	450	163 87	
	Silverton, E. B. Lake	153	135	70 25	
	Trenton Circuit, J. R. Westwood	109	174	10 00	
	Groveville, G. D. Collins	130	95	76 00	
	Glassboro, J. B. Turpin	114	242	228 90	
	Clayton, G. L. Dobbins	126	307	309 05	
	Com'erce St. B'dgeton, C.S. Vancleve	151	515	373 40	
	First Ch., Millville, R. Thorn	175	600	301 00	
	Foundry, Millville, S. F. Wheeler ...	151	365	287 60	
	Elmer, M. C. Stokes	142	294	328 75	
	Tuckahoe, W. Margerum	100	245	72 00	
	1875	Centenary, Long B'rch, H. M. Brown	175	328	121 25
		Columbus, S. M. Hudson	100	200	103 56
Sharptown, Socrates Townsend		105	152	120 00	
1876	Matawan, W. W. Moffett	114	235	124 30	
	Bricksburg, E. B. Lake	118	95	51 00	
	Cassville, John Wagg	180	200	77 65	
Good Luck, W. N. Ogborn	102	145	20 00		

Year	Place and Pastor	Probats.	Mem.	Mis'ns.
1876	Freehold, A. Lawrence	175	220	130 00
	Barnegat, J. L. Souder	112	127	26 00
	Tuckerton, J. J. Graw	132	190	60 00
	Union St., Trenton, G. D. Collins ...	115	115	35 00
	Central, Trenton, W. Walton	250	246	52 32
	Hightstown, J. Lewis	102	138	82 75
	Bethesda, T. D. Sleeper	270	300	46 00
	New Egypt, W. Pittenger	131	162	101 40
	Florence, James Rogers	100	88	34 76
	Berlin, W. Margerum	150	200	26 00
	Atlantic City, W. S. Zane	183	155	177 45
	Third St., Camden, C. R. Hartranft .	103	500	800 00
	Tabernacle, Camden, G. K. Morris ..	134	345	329 30
	Williamstown, R. S. Harris	100	233	315 34
	Commerce St., Bridgeton, C. E. Hill .	120	582	271 23
	First Ch., Millville, B. S. Sharp	413	700	270 00
	Foundry, Millville, J. H. Hutchinson	170	325	243 24
	Dennisville, C. D. Mead	174	182	30 00
	Newport, J. P. Connelly	104	144	38 00
	1877	Pennington, B. C. Lippincott	118	201	200 00
Central, Trenton, W. Walton		130	450	58 60
Broad St., Burlington, M. Relyea ...		148	400	319 90
Mt. Holly, E. Hewitt		150	350	620 67
Vincentown, C. C. Eastlack		100	150	30 00
Eighth St., Camden, J. R. Westwood		201	166	40 00
Clayton, H. M. Brown		100	310	191 18
Pennsgrove, L. O. Manchester		138	255	132 43
Unionville, T. S. Wilson		119	260	70 50
1878		Bethesda, A. M. Lake	108	251	59 40
	New Lisbon, J. Handley	125	100	11 50
	Point Pleasant, E. W. Woodward ..	120	174	16 50
	Trinity, Bordentown, J. Wilson	112	185	70 00
	Central, Trenton, W. Walton	130	470	120 00
	Vincentown, C. C. Eastlack	107	196	32 00
	Elmer, J. B. Turpin	105	400	225 00
	Gloucester Circ't, C. A. Malsbury	110	170	12 00
	Trinity, Millville, J. S. Gaskill	164	231	64 00
	Pennsville, J. S. Price	135	139	58 00
1879	Atlanticville, E. C. Hancock	105	214	206 68
	Keyport, S. F. Wheeler	100	316	182 06
	Lower Bank Circuit, H. Magee	119	80	15 00
	Camden—			
	Third Street, J. B. Graw	127	555	653 00
	Union Church, James Moore	115	422	266 32
	Tabernacle, E. Hewitt	138	360	316 14
	Pennsgrove, J. H. Payran	120	377	146 20
	Clayton, H. M. Brown	100	360	309 50
	Trinity, Millville, J. S. Gaskill	116	368	100 00

LIFE AND TIMES OF

Year	Place and Pastor	Probat'rs.	Mem.	Mis'ns.	
1880	Cassville, Eli Gifford	106	340	45 00	
	Silverton, A. H. Eberhardt	105	137	22 00	
	Toms River, G. C. Stanger	176	146	33 35	
	Tuckerton, S. S. Weatherby	100	250	161 00	
	Eighth St., Camden, W. Reeves	102	374	50 00	
	Cape May, A. M. North	135	192	100 00	
	Walnut St., Salem, B. C. Lippincott	106	443	140 60	
1881	Third St., Camden, J. B. Graw ...	130	673	1031 39	
	Grace, Camden, J. H. Boswell	130	146	50 00	
	Trinity, Millville, J. H. Payran	177	401	141 59	
1882	Farmingdale, Eli Gifford	105	150	60 00	
	Central, Trenton, J. R. Westwood.	126	534	266 00	
	Broadway, Camden, M. Relyea	150	580	535 00	
	Swedesboro, C. F. Downs	156	214	177 42	
1883	Lumberton & Smithville, G. Reeves	130	98	34 62	
	St. Paul, Atlantic City, Z. T. Dugan	151	87	40 60	
	Third St., Camden, W. W. Moffett	140	824	1395 87	
	Com'rce St., Bridgeton, Jesse Stiles	138	529	345 51	
	Trinity, Bridgeton, W. S. Zane	117	362	197 76	
1884	Greenville Circuit, J. Morgan Read.	118	187	26 00	
	Port Monmouth, J. F. Sechrist	89	80	42 09	
	Broadway, Camden, M. Relyea	104	696	902 42	
	Foundry, Millville, S. W. Lake	103	276	236 64	
	Trinity, Millville, J. L. Roe	105	477	225 00	
	Vineland, Philip Cline	140	411	186 57	
1885	Cassville, J. Morgan Read	136	441	82 00	
	Greenville Circuit, S. M. Hilliard ..	101	228	15 00	
	Long Branch—				
	First Church, B. C. Lippincott.	110	300	230 00	
	Mount Holly, A. Lawrence	151	375	313 00	
	Atlantic City—				
	First Church, J. H. Boswell	200	210	170 00	
	St. Paul, G. S. Meseroll	150	192	102 00	
	Millville—				
	First Church, J. R. Westwood ..	186	600	605 00	
	Trinity, J. L. Roe	129	502	200 00	
	1886	Cassville, J. Morgan Read	165	511	125 00
		Ocean Grove Mission, E. H. Stokes	145	45	67 00
	Princeton, C. H. McAnney	118	122	78 00	
	Broadway, Camden, W. P. Davis ...	209	777	1366 00	
	St. Paul, Pennsgrove, Gildon Elvin	100	160	100 00	
	Williamstown, J. F. Heilenman	112	271	266 00	
	Clayton, R. Thorn	130	450	342 00	
	Millville—				
	Foundry, G. H. Neal	166	370	297 00	
	Trinity, A. M. North	160	550	284 00	

Year	Place and Pastor	Probats.	Mem.	Mis'ns.
1887	Good Luck, W. P. Tomlin	100	107	22 00
	Lambertville, J. H. Boswell	140	360	145 00
	Camden—			
	Broadway, W. P. Davis	126	818	1451 00
	Fillmore St., J. E. Diverty	130	207	50 00
1888	Bethesda, L. M. Atkinson	133	383	145 00
	Lambertville, J. H. Boswell	110	464	175 00
	Camden—			
	Broadway, W. P. C. Strickland .	109	875	1530 00
	Wiley, H. N. Cheesman	107	145	131 00
	First Ch., Salem, C. F. Downs	145	380	131 00
1889	Bethesda, S. C. Chattin	120	359	158 00
	N. Long Branch, C. H. McAnney ...	168	162	326 00
	Indian Mills, F. A. Howell	110	82	22 00
	Tabernacle, Camden, J. L. Sooy ...	139	630	668 00
	Williamstown, H. M. Brown	185	300	375 00
	Clayton, J. S. Heisler	120	400	345 00
	Glassboro, W. S. Zane	160	268	268 00
	First Church, Salem, C. F. Downs .	135	425	125 00
1890	Freehold, D. B. Harris	100	300	226 00
	New Brunswick—			
	First Church, W. M. White	117	535	382 00
	Trinity, Millville, J. H. Mickle	122	480	324 00
1891	St. Luke's, Long Branch, Geo. Reed	131	361	200 00
	Silverton, D. C. Cobb	141	239	23 00
	Toms River, R. B. Stephenson	115	157	135 00
	Manahawkin, C. R. Smith	140	260	50 00
	Tuckerton, J. F. Sechrist	92	287	222 00
	First Ch., Atl'c Cty., J. H. Payran	184	260	245 00
	Broadway, Camden, E. Hewitt	117	918	2450 00
	Gloucester City, J. B. Turpin	100	275	210 00
	Central, Bridgeton, John Handley ..	325	482	425 00
	Trinity, Millville, J. H. Mickle	130	512	325 00
	Vineland, W. A. Allen	118	531	487 00
1892	Pointville, W. R. Wedderspoon	104	93	72 00
	Burlington, S. W. Lake	137	482	450 00
	Broadway, Camden, E. Hewitt	271	930	2340 00
	Tabernacle, Camden, J. L. Sooy	103	726	699 00
	Trinity, Millville, C. F. Downs	160	600	325 00
	First Ch., Salem, James Rogers	100	400	141 00
	Vineland, W. A. Allen	111	600	506 00
1893	Trinity, Millville, C. F. Downs	125	700	307 00
	Broadway, Camden, E. Hewitt	157	1034	2000 00
	Mays Landing, John Wagg	140	163	30 00
1894	Bridgeton—			
	Wesley Memorial, E. C. Sunfield	118	171	25 00
	Clayton, J. L. Roe	156	356	375 00

Year	Place and Pastor	Probat'rs.	Mem.	Mis'ns.	
1894	Belford, B. C. Lippincott, Jr.	112	174	46 00	
	Elmer, H. M. Brown	103	325	228 00	
	Fairton, D. Johnson	105	155	42 00	
	Trinity, Millville, C. F. Downs	130	700	300 00	
	Port Norris, W. G. Moyer	161	284	103 00	
	Atlantic City—				
	St. Paul, J. W. Gamble	157	302	225 00	
	Camden—				
	Broadway, E. Hewitt	178	1041	1670 00	
	First Church, J. B. Graw	115	785	733 00	
	Union, Camden, G. C. Stanger ..	180	703	510 00	
	Cassville, A. L. Iszard	106	415	81 00	
	North Long Branch, G. S. Meseroll.	103	210	231 00	
	Manahawkin, E. Mount	88	280	53 00	
	Central, Trenton, James Moore	200	572	925 00	
Greene St., Trenton, John Handley	225	590	1549 00		
1895	Com'erce St., Bridgeton, S. W. Lake	156	529	285 00	
	Trinity, Millville, C. F. Downs	100	700	286 00	
	Kaighn Ave., Camd'n, J. L. Surtees	104	76	.....
	Paulsboro, J. E. Lake	135	260	180 00	
	Farmingdale, W. R. Wedderspoon .	140	170	75 00	
	Medford, D. C. Cobb	163	167	218 00	
	1896	Elmer, H. M. Brown	120	350	186 00
Vineland, B. C. Lippincott		138	589	502 00	
Camden—					
Bethany, S. M. Nichols		101	230	60 00	
Broadway, E. C. Hancock		141	1022	1300 00	
First Church, J. B. Graw		150	890	763 00	
Tabernacle, E. Hewitt		170	715	760 00	
Farmingdale, W. R. Wedderspoon ..		100	276	107 00	
Hamilton and Wall, J. D. Bills		126	153	81 00	
Hightstown, J. L. Howard		148	269	200 00	
Calvary, Keyport, G. H. Neal, Jr. ..		105	300	203 00	
Palmyra, Marshall Owens		117	303	182 00	
Trinity, Trenton, J. H. Boswell		170	429	100 00	
1897		Dennisville, Wm. Disbrow	100	274	80 00
		Pennsville, J. H. Hutchinson	129	164	63 00
	First Ch., Salem, J. R. Thompson ..	153	374	188 00	
	Woodstown, G. G. Senser	120	270	143 00	
	Union, Camden, J. S. Heisler	130	640	480 00	
	Cassville, D. Johnson	131	319	56 00	
	Seaside, J. R. Van Natta	117	55	33 00	
	Trenton—				
	Broad Street, J. F. Shaw	121	479	100 00	
	Trinity, J. H. Boswell	112	572	100 00	

Year	Place and Pastor	Probat'rs.	Mem.	Mis'sns.
1898	Com'erce St., Bridgeton, C. H. Elder	172	598	335 00
	Cape May City, J. H. Payran	120	412	300 00
	Eldora Circult, J. R. Greer	100	279	109 00
	Camden—			
	Broadway, J. W. Marshall	144	1042	1376 00
	Eighth Street, W. S. Mitchell ...	115	208	70 00
	First Church, John Handley ...	125	825	920 00
	Barnegat, C. B. Ogden	137	240	90 00
	Trinity, Trenton, J. H. Boswell	122	658	100 00
1899	West Grove, W. G. Moyer	116	240	76 00
	Whitesville, Wm. Disbrow	105	445	90 00
	Trinity, Trenton, J. H. Boswell ...	110	698	100 00
1900	Camden—			
	Broadway, J. W. Marshall	177	1190	1594 00
	First Church, John Handley ...	150	900	800 00
1901	Trinity, Camden, G. T. Harris	108	163	46 00
	Trinity, Trenton, C. H. Elder	143	550	112 00

Probationers, Preachers, Members and Missionary Collection by Years.

Years	Probationers	Preachers	Mem.	Missions
1855	5947	227	32532	\$12123
1856	5957	222	33632	9650
1857	6312	232	36697	10591
1858	*6254	119	20457	5311
1859	4287	126	22370	6114
1860	3438	125	22950	6713
1861	4188	132	22559	5518
1862	2293	130	22974	6485
1863	2998	138	22410	9254
1864	3683	148	22527	12984
1865	3652	146	22703	17274
1866	5122	149	22648	18402
1867	4133	150	24117	16581
1868	5101	162	25171	15832
1869	5053	161	26217	17159
1870	5429	164	27717	17675
1871	3812	166	27577	17097
1872	4083	170	28055	18104
1873	3556	176	27592	18894
1874	5823	176	28251	10372
1875	4095	171	28863	16781

*Newark Conference set off this year.

LIFE AND TIMES OF

Years	Probationers	Preachers	Mem.	Missions
1876	8860	179	29585	16133
1877	4993	180	31835	15705
1878	4829	175	32554	16168
1879	4535	179	33714	14509
1880	5393	183	34290	15875
1881	3312	183	34918	16565
1882	3867	187	34851	18613
1883	4763	189	35020	20562
1884	4406	199	35346	21643
1885	5436	202	35943	23074
1886	5887	212	37432	26881
1887	4984	215	38682	27331
1888	4540	216	40209	29263
1889	5626	216	40798	29417
1890	4941	225	41875	30076
1891	6504	226	41912	31423
1892	5036	219	43442	31603
1893	4716	224	43619	31684
1894	7321	221	44557	30862
1895	6392	223	47056	28752
1896	6465	221	48228	29445
1897	6573	226	48708	29484
1898	5953	223	51307	29356
1899	3486	221	51420	27469
1900	4874	220	50470	29425
1901	4309	224	51886	28850

Minutes Adopted by Societies and Churches.

MISSIONARY SOCIETY

of the

METHODIST EPISCOPAL CHURCH.

150 Fifth Avenue, New York, March 21, 1901.

Mrs. Jacob B. Graw, Camden, N. J.

Dear Mrs. Graw—The Board of Managers of the Missionary Society, at its meeting on Tuesday last, adopted the inclosed Memorial Minute concerning their beloved co-laborer, your honored husband, and I am directed to send you this copy. Hoping that you will be graciously sustained in the great affliction that has come upon you,

Sincerely yours,

S. L. BALDWIN.

MEMORIAL MINUTE ADOPTED BY THE BOARD OF MANAGERS, MARCH 19, 1901.

Jacob B. Graw was born in Rahway, N. J., in 1832. He was converted in early life, and in 1855, at the age of twenty-three, was admitted on trial in the New Jersey Conference. Of the forty-six years of his ministry, twenty-five were spent in the pastorate, one year as Chaplain of the Tenth Regiment of the New Jersey Volunteers, and twenty years in the presiding eldership. He had excellent rank as a preacher of the Gospel, of an earnest and evangelistic type. Gracious revivals of religion were frequent in his ministry, under which hundreds of souls were converted. His great ability in the presiding eldership was everywhere recognized. Tactful in dealing with both preachers and churches, of very general disposition, he succeeded in securing the confidence of those with whom he had relation. He was well known as an efficient presiding officer, and a wise counsellor. He was eight times elected delegate to the General Conference, and while his ardent and impulsive temperament and radical views brought him in collision with others, yet in matters of church polity he was conservative and cautious, and always kept in good fellowship with those who, with him, were endeavoring to serve the Master, however much he might differ with them in regard to the measures to be adopted.

He was an ardent supporter of the Temperance Reform, preaching, lecturing, and writing unceasingly in its favor. No one ever doubted his position as an uncompromising advocate of total abstinence and legal Prohibition.

In his personal life he was a devout and pure-minded man, and one whose influence in all family circles was ever good.

He returned home from his District work Monday morning, February 4th, expecting to resume his duties that day, but was unable to do so. His strong constitution succumbed to severe disease, and he passed to his eternal reward early on Monday morning, February 18, 1901.

He was elected a member of the Board of Managers by the General Conference of 1880, and has rendered faithful service during the twenty years following. We miss the presence of the genial and beloved brother and faithful friend, and ardent and Christian minister. We sorrow with his family in the bereavement that has come upon them, and direct that a copy of this memorial minute be forwarded to them.

THE BOARD OF CHURCH EXTENSION
of the
METHODIST EPISCOPAL CHURCH.

Philadelphia, Pa., March 14, 1901.

Mrs. J. B. Graw, Camden, N. J.

My Dear Mrs. Graw:—I send you a copy of the minute that was adopted by our Board on the death of your husband, and which was read at the funeral services, and is now sent to you with the signature of the secretary.

Praying God's blessing upon you, in your bereavement, I am,
Yours faithfully,

W. A. SPENCER.

JACOB B. GRAW, D.D.

At a regular meeting of the Board, February 20th, the following minute was adopted:

This eminently useful minister of our Lord Jesus Christ passed from the earthly to the heavenly life on February 18, 1901.

Dr. Graw was elected a member of the Board of Church Extension by the General Conference of 1880, and has given twenty years of faithful service to our cause, serving on three important committees.

The Board of Church Extension desire to express their appreciation of his sterling qualities of mind and heart, and his sturdy, unflagging devotion to Methodism, his loyal and loving adherence

to its spiritual life and mission, his constant and consuming zeal for the salvation of the souls of his fellowmen, his Christlike condescension to the lowliest and least of the poor around about him. As a pastor, an editor, a presiding elder, in every relation of church life, he was conspicuously conscientious and faithful. Amid all the multiplied emergencies of his varied duties, he gave to our work also loyal service and sympathy.

We cannot adequately express our deep sympathy with the bereaved family of our brother, but we feel ourselves to be, in a large sense and in a large measure, losers by the closing of his earthly career, and the severing of our mutual fellowship and companionship. But we are confident in the hope of the renewal of our companionship and the perpetuity of our fellowship in the world to come.

Invoking God's blessing upon his sorrowing loved ones, we pray that the spirit of all consolation may comfort them.

J. S. J. McCONNELL,
Secretary.

NEW JERSEY PUBLISHING COMPANY.

Camden, N. J., Feb. 25, 1901.

At a special meeting of the Directors of the New Jersey Publishing Company, unanimous action was taken upon the death of the president and founder of said company, Rev. J. B. Graw, D.D., and Rev. Marshall Owens and Rev. Edward Mount were appointed to draft suitable resolutions. The following were adopted:

It is with profound sorrow we learn of the death of our honored brother and co-laborer in the ministry and in the work of the New Jersey Publishing Company, the Rev. J. B. Graw, D.D., one of the presiding elders of our Conference, and we desire to put on record an expression of our high appreciation of the great services rendered by our deceased brother to the said company, the success of which he always desired and for which he labored, having in mind the benefit to the New Jersey Conference and the church at large.

With the whole Conference we mourn his loss to us and yet rejoice in the fact that he has lived long and wrought a good work and has passed triumphantly to his reward.

We hereby tender our sincere condolence to the bereaved wife, daughters and sons, praying that God's grace may be abundantly administered to them in this their time of severe afflictions.

We order this tribute to his memory to be entered upon our records and published in The New Jersey Methodist and a copy sent to his family.

MARSHALL OWENS,
EDWARD MOUNT.

LIFE AND TIMES OF

BROADWAY CHURCH, SALEM.

The following resolutions were unanimously adopted by the Official Board of Broadway Methodist Episcopal Church, Salem, New Jersey:

Whereas, The all-wise and eternal Father has seen fit in His far-reaching and inscrutable providence to remove from his earthly labors our highly esteemed and beloved presiding elder, Rev. J. B. Graw, D.D., and,

Whereas, It is in full accord with the sentiment and desire of this Official Board to place on record our appreciation of his life and services, it is hereby

Resolved, That while we bow in humble submission and acknowledge the wisdom that finds it necessary to afflict, we remember our deceased brother as one whose life was devoted to the upbuilding and establishment of Christ's kingdom in the world, who sought in the highways and byways for those who needed aid and sympathy, and whose time and abilities were devoted to all who required the counsel of a wise and sagacious leader.

Resolved, That we recall with gratification the success of Dr. Graw as an able and fearless preacher of the Gospel whose zeal and logic were irresistible, and as one whose burning words for the right will pass down to posterity.

Resolved, That in his death the church in general sustains a loss not easily estimated, and that we, as an Official Board, and also in our individual capacity grieve that our brother will meet with us no more; that we shall no more receive that genial and cordial greeting which he was so accustomed to give his associates.

Resolved, That in life Dr. Graw was the champion of whatever was of good report, and a foeman who dealt sturdy blows to whatever was evil.

Resolved, That the Official Board sympathize most deeply with the bereaved family, and tender them their most kindly wishes that their sorrow may be assuaged by the consolations of Him whose promises are ever sure.

Resolved, That the above resolutions be placed in the records of the church, and a copy be sent to Mrs. Graw and family, and also that they be published in the New Jersey Gazette and Epworth Herald.

MAURICE B. AYARS,
T. G. DUNN,
C. L. DUFFELL,

Committee.

Unpublished Letters.

WILLARD F. MALLALIEU,
BISHOP OF THE METHODIST EPISCOPAL CHURCH,
AUBURNDALE, MASS.

May 31, 1899.

Rev. J. B. Graw, Camden, N. J.

My Dear Brother:—Yours at hand. I am very sorry indeed to be obliged to decline your invitation. There is no man I would rather work with than yourself. I hope you will have a glorious meeting. I have still several important enterprises on hand and would be glad of the help you suggest.

Very truly yours,

W. F. MALLALIEU.

WILLARD F. MALLALIEU,
BISHOP OF THE METHODIST EPISCOPAL CHURCH,
AUBURNDALE, MASS.

Nov. 24, 1900.

Rev. J. B. Graw, Camden, N. J.

My Dear Brother:—I was very pleasantly surprised at the last moment to find myself placed with the New Jersey Conference. I hope every effort will be made to secure the full apportionment for each benevolent cause. Much more do I hope that the revival spirit may break out all over the Conference. I find that our church has increased in the last ten years in New Jersey only 17 per cent. We stand next to the foot in all evangelical denominations in this respect. What can we do to turn the tide? I venture to suggest that you urge upon every pastor the importance of commencing revival services at the earliest possible moment, and let everything else give way. I will write to the other presiding elders something as I am writing to you. I believe if all will go to work we may as well have 3000 or 4000 converts before Conference meets.

Always truly yours,

W. F. MALLALIEU.

FROM A FRIEND FORMERLY LIVING IN BALTIMORE.

Cottage City, Mass.

Rev. J. B. Graw.

Esteemed Friend:—I wonder if you remember that during the session of the General Conference of 1876, held in Baltimore, that you were my guest? I need not say how you won the hearts of my two boys, Harry and Douglas. That same year Harry graduated at Wesleyan University. Since then my noble boy, Douglass, has passed away, after graduating at the head of a class of 80 students in medicine at the Michigan University. Harry brought on an attack of lung trouble from overwork, and was obliged to go to Denver, where he is now one of the leading physicians. * * * I did not commence this letter to you intending to sing the praises of my boys, but to thank you for the article of yours I read in the General Conference Advocate of May 9th. I agree with you entirely. * * * But I guess I shall not see it in my time as I am in my seventy-fourth year. For the past year or two I have been compelled to use crutches, having fallen twenty-five feet from the upper veranda of my summer home. * * * How I should love to see you again. Two of the members that composed our party at Baltimore (Dr. Newman was one—I forget the other brother's name) have gone home. I felt such a drawing, as the Quakers say, after reading your speeches to write to you that I could not desist.

Do not answer this till you return home and get rested.

Sincerely yours,

J———— S————.

N. B.—I know that Harry would like to be remembered did he know I were writing to you.

New Brunswick, May 9, 1898.

Rev. Dr. Graw.

My Dear Brother:—By this time you are fixed away all right in your new home in Millville. I am glad to congratulate you on your appointment as presiding elder of Bridgeton District. "The fittest must survive."

Yours truly,

G. C. STANGER.

FROM AN ARMY COMRADE.

Rahway, N. J., Feb. 13, 1901.

Dear Chaplain:—You may not recollect me, but I was a member of Co. E, 10th Regt. of New Jersey Volunteers when you were our chaplain, and in all the years since the war I have never lost sight of you in your ups and downs and controversies on the

temperance question. I have sometimes been a dissenter from your views, but in the one great object to be attained I am with you always.

It has never been my good fortune to meet you or to be fortunate enough to hear you preach in any of the pulpits you have occupied since the close of the war. I have a little red Testament somewhere about the house yet, that you gave me at Camp Clay, so many years ago.

I am extremely sorry to know you are sick and hope you will soon recover. I see by to-day's Inquirer that Rahway was your birthplace. I have lived here for the last ten years.

The surviving members of the 10th N. J. Volunteers are dwindling away and soon all will be gone. There are one or two that I see once in a while, and it does me good to have a talk about the stirring times of long ago. Hoping this may find you much improved when it reaches you, is the earnest wish of your old comrade,

RILEY LETTS,

Late of Co. E, 10th N. J. Vols.

Letters of Condolence.

FROM REV. C. H. MEAD.

New York, March 22, 1901.

Dear Bro. Graw:—The news of your father's death came to me while I was speaking in Massachusetts. It came as a terrible shock to me and it is a blow from which I shall not soon recover. * * * I want you to know that I sympathize with you and your mother and all who have been bereft, for I, too, have lost "a brother beloved," and my heart is sore over his going away. For years he and I have been warm, personal friends. He was a delightful "Radical," and I am not much of a conservative myself. Our radicalism caused us to "tie up" to each other from the very beginning of our acquaintance—a quarter of a century ago—and every year since brought us into a closer friendship. He could give (and take) sturdy blows, and yet was as sympathetic and tender hearted as a child. I did not think the pleasant hours we spent together at National Park last fall were to be our last on earth together, and I must wait for our next meeting "in the better land." You will give my love and sympathy to your mother and accept same for yourself and all the rest of his dear ones.

Yours sincerely,

C. H. MEAD.

LIFE AND TIMES OF

FIRST
METHODIST EPISCOPAL CHURCH.

Trenton, N. J., Feb'y 19, 1901.

A. C. Graw. My Dear Brother:—I cannot tell you how deeply I sympathize with you, your mother and others of your family, in this hour of sore bereavement.

The Conference, the state, and the church at large, have suffered a great loss in the death of your greatly-beloved and honored father. Be assured, together with your family, of my earnest prayers and profound regret that I cannot be at the funeral.

Yours affectionately,
WESLEY A. HUNSBERGER.

FROM CHARLES RHOADS.

Haddonfield, 2mo. 21, 1901.

Alexander C. Graw. Dear Friend:—The intelligence of the decease of thy father has come to us with a deep feeling of the loss that has been sustained by this state in the removal of one who has been so important a factor in promoting civic righteousness within its borders; so constant in the combat against intemperance and the liquor traffic in both state and nation, and whose voice and pen have wielded so potent an influence in the church.

My first acquaintance with him began some twenty-five years ago, when he came to Haddonfield to organize a local auxiliary to the New Jersey State Temperance Alliance, which was then in active existence. I afterwards was frequently in concert with him on committees to wait on and urge the legislature to pass local option and other laws to restrict or abolish the liquor traffic, and we always felt that we had a strong advocate in Dr. Graw for our cause.

I desire to extend my sympathies to thee in the personal bereavement that has been suffered, and yet to rejoice in the blessed hope and trust that through the merits and mercies of the Lord Jesus Christ, whom he strove so zealously to serve, thy father is now reaping the reward of his labors on earth. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

Sincerely thy friend,
CHAS. RHOADS.

FROM REV. G. K. MORRIS, LL.D.

Cleveland, Ohio, April 10, 1901.

A. C. Graw. Dear Bro.:—Yours received. * * * I cannot tell you how I was shocked by the news of his death. Even now it seems

impossible. He was so robust in appearance and so full of vigor that he ought to have lived to be a hundred years old.

Yours truly,
GEO. K. MORRIS.

FROM BISHOP FITZGERALD.

St. Louis, Mo., May 13.

A. C. Graw. Dear Bro.:—* * * We were together as General Conference delegates and had pleasant social intercourse. * * * I remember Dr. Graw with great pleasure as a brother in the ministry who sought the advancement of every good cause.

Yours truly,
J. N. FITZGERALD.

Office of
TIMES PUBLISHING CO.

Norristown, Pa., Feb'y 21, 1901.

Mrs. Rev. J. B. Graw. Dear Madam:—I notice in the papers today the obsequies of my old army friend, your husband. It had always been my intention and fixed purpose to look up my old and valued friend, and renew the acquaintance of our younger days, and our army life. He and I were congenial, and different from the other officers of the 10th N. J. We were together most of the time and our likes and dislikes were the same. He was my senior in years and I was very glad to have so good a friend that I could go to and be advised, and I never sought him in vain. We several times tried to get our comrades to meet, but he never would agree to go anywhere but to some place where we could not get "liquor." And this suited me, but not the others, and so it happened that we never got together, and I am very sorry. He has been a very busy man and so have I, and it has so happened that our congenial natures have been separated, and now finally.

He was a noble man—great hearted and generous. It has been my loss that we were so long separated, and I am very sorry that he has now left us.

Will you kindly accept from his old army friend the condolence that I hope will be of some little comfort to you, and that your health may be good, and that the final and great consolation of the happy meeting above may comfort and console you always.

Yours truly,
WM. RENNYSON.

LIFE AND TIMES OF

FROM REV. J. L. HOWARD.

Cape May, N. J., Feb. 19.

My Dear Bro.:—My heart goes out to you in your sorrow. How we and our people loved your father. I found some of my people crying in their homes as I went calling, they having learned of your father's departure. Our children felt particularly sad in the intelligence of his decease.

Yours truly,

J. L. HOWARD.

FROM A PRESBYTERIAN CLERGYMAN.

Ringoos, N. J., Feb. 19, 1901.

A. C. Graw. Dear Bro.:—I was sorry to hear yesterday of your father's death. I realize that in him I had a true friend. * * * I desire to extend (through you) sympathy to your mother and each member of her family, as well as to yourself. A host of people will miss him, who was foremost in ever good work.

Yours truly,

SAMUEL H. POTTER,

Formerly a member of the N. J. Conference.

Statistical Summary.

Woman's Christian Temperance Union.

The following statistical summary shows in compact form the work of the State Woman's Christian Temperance Union, since its organization in 1874, and is taken from the "Life of Mrs. S. J. Downs," of which Dr. Graw was editor.

Yr.	Where Held.	President.	Unions.	Memb's.	Money Raised.		Total.	
					State & Nat'l.	Local Work.		
1874	Newark,	Mrs. Denman	.....	2	....	....	....
1875	Hackettst'n,	Mrs. Denman	.	3	69	13 70	....
1876	Paterson,	Mrs. Denman	....	17	190	97 78	....
1877	Trenton,	Mrs. Denman	.....	17	224	44 17	....
1878	Camden,	Mrs. Denman	.....	29	469	164 80	....
1879	Mt. Holly,	Mrs. Denman	....	38	563	112 70	....
1880	Millville,	Mrs. Denman	....	33	491	98 05	....
1881	Lambertville,	Mrs. Downs	..	26	517	103 40	1340 00	
1882	Bridgeton,	Mrs. Downs	....	39	1200	341 06	3263 48
1883	Hackettst'n,	Mrs. Downs	...	50	1806	547 19	4667 41	
1884	Newark,	Mrs. Downs	.....	77	3396	943 34	15764 76
1885	Trenton,	Mrs. Downs	.....	100	4214	1242 47	20050 54
1886	Plainfield,	Mrs. Downs	....	132	5159	2108 99	22742 43
1887	Millville,	Mrs. Downs	.....	176	7423	2957 77	29308 60
1888	Passaic,	Mrs. Downs	.....	200	7427	3332 61	31312 81
1889	Ocean Grove,	Mrs. Downs	..	215	8411	3278 21	34380 24	
1890	Atl'ntic C'y,	Mrs. Downs	||	204	6657	2873 33	35078 35	
1891	Salem,	Mrs. Downs	.....	208	6732	3270 15	39101 10
1892	Newark,	Mrs. Bourne	.....	165	7113	3991 78	43234 97
1893	Camden,	Mrs. Bourne	.....	154	*6208	3023 64	.....
1894	Jersey City,	Mrs. Bourne	...	165	*6169	3357 18	17526 93	
1895	Paterson,	Mrs. Bourne	....	183	*6307	3103 07	35962 03
1896	Bridgeton,	Mrs. Bourne	....	203	*7337	3657 34	35755 53
1897	Trenton,	Mrs. Bourne	.....	205	*7838	4869 21	29411 47
1898	Elizabeth,	Mrs. Bourne	....	213	*7954	4527 97	31287 00
1899	Atlantic City,	Mrs. Bourne	.	217	*7646	3250 32	39250 98	
1900	New Brunsw'k	Mrs. Bourne		211	*7461	3007 22	38689 50	
Total						\$54317 45	\$498128 13	\$552445 58

||In 1890 and 1891 only paid-up members were counted. This explains the seeming decrease in members and Unions.

*Honorary members not included.

No account was kept of money raised for local work previous to 1881.

There were 33 Y's in 1892; 25 in 1893, 4 in 1894, 21 in 1895, 34 in 1896, 27 in 1897, 25 in 1898, 29 in 1899, 21 in 1900.

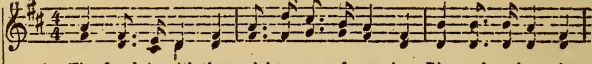
The Lord and Gideon.

REV ALFRED TAYLOR
Cho by H L G

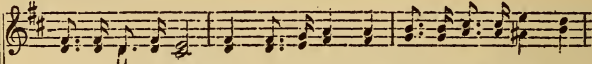
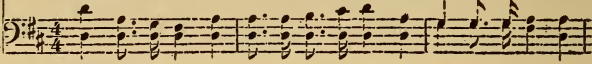
Judges 7: 15 to 24.

(Dedicated to Rev J B CRAW, D D.)

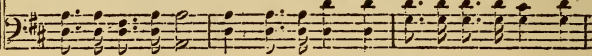
Dr H L GILMOUR.



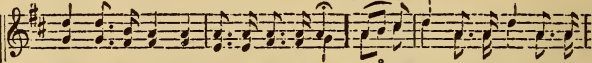
- 1 Thy Lord is with thee, mighty man of va - lor, Rise and o - bey the
- 2 Thy Lord is with thee. for the fight he needs thee. He will defend what
- 3 Gath - er the host, be bold be calm, be cheerful. Trust not to numbers,
- 4 Charge on the foe, sword of the Lord and Gideon, Blow now the trumpets



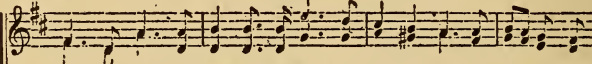
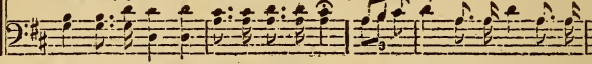
word he speaks to thee; Go in thy might, put from thy face its pal - lor,
ev - er may oppose; Strange tho' the way, yet follow where he leads thee,
choose the strong and brave; Send to their homes the cowards and the fearful,
through the hostile camp! Put to the rout the fright - ned hosts of Mid - an.



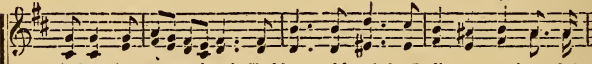
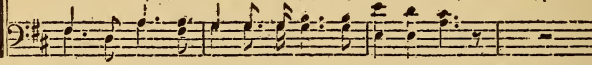
CHORUS.



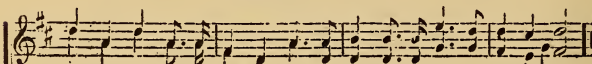
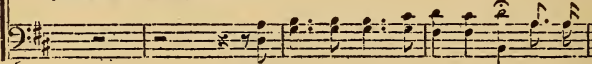
Strong in his strength, so set thy people free. "The sword of the Lord and of
He leads to vict'ry o - ver all thy foes.
In his own way the Lord thy God will save.
Break every pitcher! wave each blazing lamp.



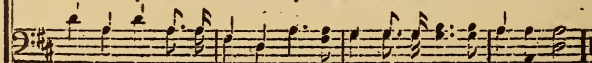
Gid - e - on." With three hundred tried and chosen men, With trumpet and

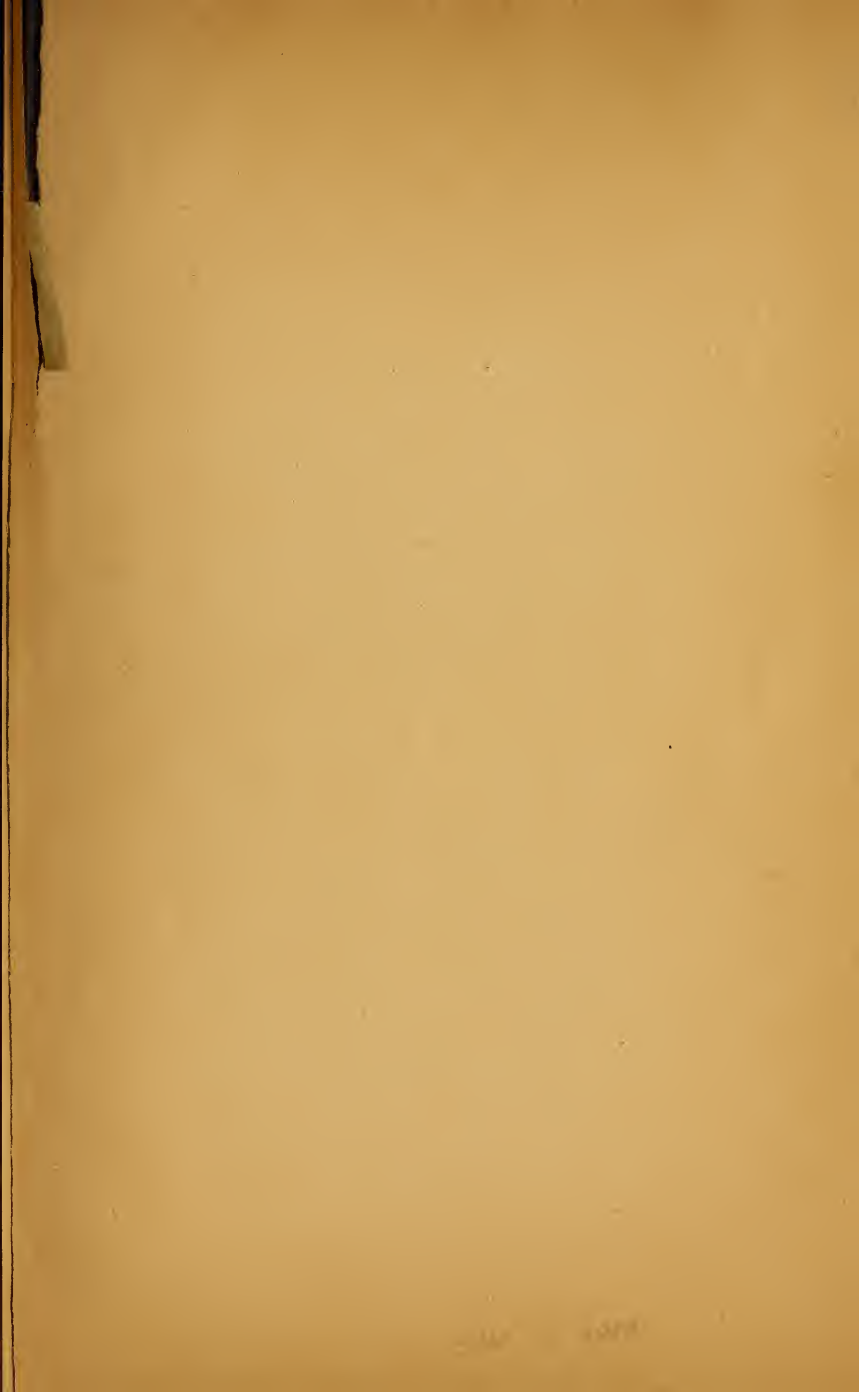


pitcher in ev - ery hand, To blow and break by God's command, And the

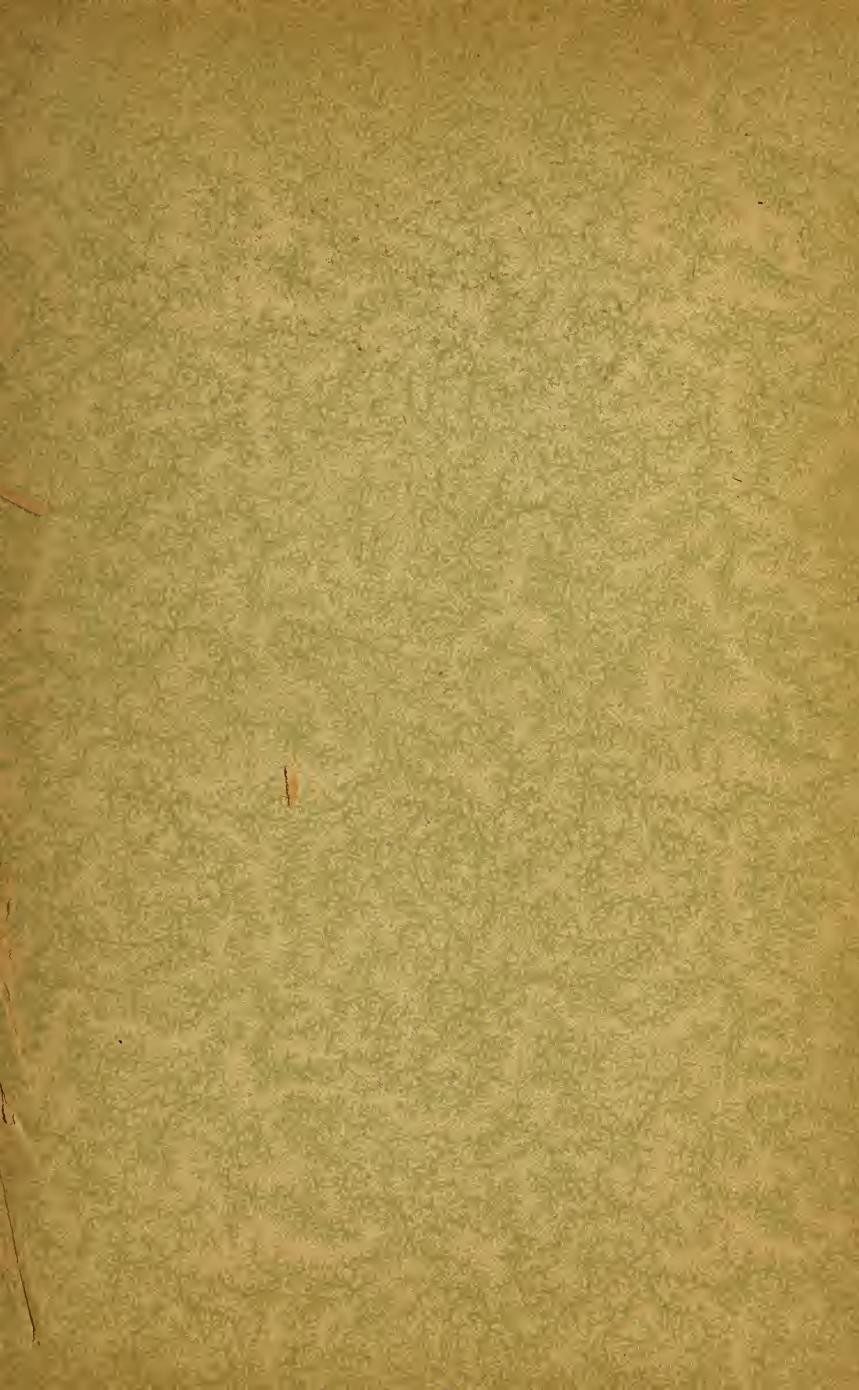


foes will fly as the faithful cry The sword of the Lord and Gid - e - on.





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