HE RODE WITH McKENDREE:
Selections from the Autobiography of Jacob Bishop Crist
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AMERICAN Methodism and American Lutheranism can claim con-
jointly at least one of the builders of the Christian Church in
America during the nineteenth century, a Pennsylvania German named
Jacob Bishop Crist. Through a curious combination of circumstances
Crist was placed in the vortex of the expanding Methodist movement
during the years 1827-1831 in the honored and privileged position of
traveling companion of the senior bishop of the Methodist Episcopal
Church, William McKendree (1757-1835). Accompanying the elderly
bishop on his episcopal visitations of the several Methodist conferences in
the United States, Crist was offered an opportunity for building up a
wide acquaintance with church conditions and church leaders. Then,
transferring his zeal later in life to the church of his German forbears, he
served American Lutheranism both as pastor and as agent of Lutheran
colleges. The selections here presented are from his manuscript Auto-
biography which was compiled late in life from personal reminiscence
and contemporary diaries, with the help of a daughter, Mrs. Mary Eli-
zabeth Beighel of Altoona, Pennsylvania.

At the time Crist shared in the daily life and work of Bishop McKen-
dree, the latter was past seventy. Born in King William County, Vir-
ginia, on July 6, 1757, McKendree was converted to Methodism in
1787 under the powerful preaching of John Easter on the Brunswick
Circuit, and entered the Methodist itinerant ministry in the following
year. In 1800, after serving as circuit preacher and presiding elder in
Virginia and Maryland, he was given the oversight, as presiding elder, of
the entire Methodist work west of the Appalachian Mountains from
Tennessee to the Northwest Territory; it was his privilege in this
capacity to aid in the famous Western Revival of the opening years
of the nineteenth century. At the General Conference of 1808 McKen-
dree was elected bishop of the Methodist Episcopal Church, the first na-
tive American to be accorded that honor. As senior bishop after the

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death of Asbury in 1816, he traveled thousands of miles each year in attending the various annual conferences in this country. With advancing age he asked for suitable young men as traveling companions, as Asbury had done before him. Among those who were favored with this appointment, besides the subject of our study, were Richard Bond of the Baltimore Conference and Robert Paine of Tennessee, the latter becoming the bishop’s biographer (*Life and Times of William McKendree*, two volumes, Nashville, 1874).

Crist entered the American scene on November 11, 1798, on a farm near Douglassville, Berks County, Pennsylvania, along the banks of the Schuylkill River. He was the second child and eldest son of John C(h)rist (1767-1812) and his wife Susannah Kopp, and grandson of the distinguished Henrich Christ, Esq. (1721-1789) of Reading, who served Berks County and the commonwealth as member of the Committee of Correspondence, Revolutionary captain, assemblyman, sheriff, register and recorder, clerk of the orphans’ court and of the quarter session, and president judge. Henrich Christ was a prominent member of Trinity Lutheran Church, Reading, and his immediate family were people of means and education. Jacob Crist’s early schooling was under Robert Rankin, Hugh Service, and Francis R. Shunk, later governor of Pennsylvania. Like Asbury he learned blacksmithing, under Samuel Derr near Douglassville and at Reading under George Rhodes and George Kline. Further formal schooling was received from the Reverend John F. Grier at Reading, where the family moved after John Crist’s passing in 1812.

Meanwhile a correspondence was initiated between Jacob and an uncle of his mother’s, Dr. Jacob Bishop, a wealthy planter of Darlington County, South Carolina, for whom he had been named. Bishop was childless and invited the orphan boy to live with him, promising to make him his heir. In his fourteenth year, in May of 1813, Jacob left Philadelphia on the “Wade Hampton,” arriving in Charleston three weeks later. The years 1813-1822 were spent in pleasant and profitable association with his kindly uncle. Life in the South was radically different from the Pennsylvania-German society in which Jacob had grown up, especially broadening, for splendid opportunities for education were opened to the boy by his uncle. Dr. Bishop was a graduate of Dickinson College in Pennsylvania and had studied medicine under
Dr. Casper Wister in Philadelphia; his wife, Penelope (Benton) Brocton, was a daughter of Hon. Lemuel Benton, M.C., and a cousin of Thomas Hart Benton who was to come into prominence later in the century. After private study under his uncle’s guidance, Jacob entered near-by Darlington Academy, and later took up the study of medicine under one Dr. McFarland from York, Pennsylvania, who proved a great Christian inspiration to the growing youth. After the failure of his first business venture young Crist experienced a period of ill health accompanied by extreme spiritual depression, which, with a growing distaste for the whole system of slavery, entered into his motives for leaving South Carolina in 1822, despite his uncle’s generous offer of a substantial plantation and other inducements; finding his way northward to the Shenandoah Valley, he secured a school on the Shenandoah River twenty miles from Harrisonburg, Virginia.

Religiously, Jacob’s home training in Pennsylvania had been Lutheran. His aunt in South Carolina had subjected him to Baptist influence, while the region of his teaching labors in western Virginia was strongly Methodist. He had lived a normal boyhood, yet as a youth showed a serious turn of mind, tending to religious speculation. For a long time he hovered in religious uncertainty, thirsting for peace in his heart. Of his conversion experience, which was duplicated by many a Methodist preacher, he wrote as follows:

> From the time I stood on the deck of the Wade Hampton and resolved to lead a different life my conscience had chided me; and after my pleasant associations with Dr. McFarland, his death-bed admonitions and persuasions, I felt almost compelled to come out boldly on the Lord’s side, but continued to put off the all important work until a more convenient season. When misfortune overcame me and I was prostrated on a bed of sickness I felt my unworthiness and my danger, but was too weak to care for anything. I was as one drifting out into unknown waters; and when convalescent, I fully realized what a fearful risk it was to put off giving the heart to God until summoned to appear before Him, yet I carried my burden in my heart and would not yield.

> In June 1823, I went to hear an illiterate Methodist preacher by the name of Samuels and was deeply impressed with his simple story of God’s love to fallen man and when after the sermon, penitents were invited to the “Mourners’ bench,” with a number of others I went forward fully determined
to find peace or forever give up all hope of pardon from a justly offended Savior. I think I never heard more eloquent prayers than were offered for us. A man by the name of [George] Conrad prayed with me, and so beautifully explained faith, that in reply to some one who said, "Brother, religion is good," I said, "Yes, and I have it." That night fifteen experienced a change of heart and soon after I was taken into the church on probation. Rev. James Sewell was the pastor.

In the spring of 1824 Crist visited Winchester, where, as an enthusiastic Methodist, he attended the session of the Baltimore Conference to which came the preachers from western Virginia and Maryland, central and western Pennsylvania, and eastern Ohio. But we will let Crist himself unfold the story of his subsequent labors in the Methodist Church in his own beautiful fashion:

I remained three days at Winchester attending Conference and derived profit and pleasure from sermons delivered by John Emory, James Hanson and a Richard Reese, a gentleman from England—all eminent divines, also William Barnes, generally known as "Billy Barnes," an exceedingly eloquent but very eccentric Irishman. The next week found me settled at Harrisonburg and I united with the Harrisonburg Methodist Church, by a letter from the church on the Shenandoah. In a short time I was made a Classleader and six months later during a meeting of the Quarterly Conference brother Monroe of that circuit came to me and told me the church thought I ought to preach. I felt my inefficiency but after a short conversation I consented to leave myself in the hands of the church. During that session a vote was taken and with a single exception (Dr. Harrison) the Conference voted that I should be recommended to the Baltimore Conference for admittance. That same evening at Dr. Harrison's request I was called on to preach. I was

2 James Sewell (1791-1867) was appointed by the Baltimore Conference of 1823 to the Rockingham Circuit, Virginia, in the Winchester District. Minutes of the Annual Conferences of the Methodist Episcopal Church, 1773-1828, 1:414 (New York, 1840).

3 The conference convened on April 6, 1824, Bishop George presiding. Minutes, 1:418.

4 John Emory, D. D. (1789-1835), a native of Maryland, elected bishop by the General Conference of 1832.

5 James M. Hanson (1783-1860), a native of Virginia, who entered the Baltimore Conference in 1809.

6 Richard Reece, representative from the British Conference to the American General Conference of 1824.

7 William Barnes had joined the Baltimore Conference in 1817.

8 William Monroe (1783-1871) served the Rockingham Circuit, Winchester District, in 1824. Minutes, 1:438.

9 Dr. Peachy Harrison was an active layman of Harrisonburg, Virginia. James Edward Armstrong, History of the Old Baltimore Conference, 251 (Baltimore, 1907).
filled with consternation, but after a few minutes in which I silently prayed for help and guidance I selected for my text "Thou fool, this night thy soul shall be required of thee," St. Luke 12:20. Dr. Harrison was satisfied. He was a very influential man; he said he had nothing against me but he knew nothing of me and had no idea of my abilities and he now requested that his vote for me should be recorded. He afterward became my warmest friend and greatest advocate.

In the autumn of that same year I was licensed to preach, and my first sermon as a licentiate was also preached in Harrisonburg from Rev [elation] 6th ch[apter] and 17th verse, "For the great day of wrath is come; and who shall be able to stand."

In May [March], 1825 [1826] the Conference met at Baltimore and I was continued on trial and was appointed to the Warm Springs in Bath County, Virginia. This was a popular summer resort, as it is one of the finest natural baths in the world. It is situated at the western foot of a high mountain called "Warm Spring Mountain." On the eastern side of the mountain is the Flowing Spring, a great curiosity, as it ebbs and flows every twenty-four hours. When flowing it is a considerable stream, and the water turns a mill wheel, but when it ebbs, the bed of the stream is entirely dry. During my sojourn there of one year, I took into the church nearly two hundred members.

In September I went on horseback to visit my mother. It was afternoon when I arrived in Reading; I put up at a public stable and then [went] to my mother’s house. I saw her sitting by the open door. Twelve years had passed since I left the house of my boyhood, and time had made a great change—everything was strange to me. Mother’s was the only familiar face I saw and hers was wrinkled and there was more silver than brown in her hair.

10 Crist’s actual admission on trial to the Baltimore Conference and entrance into the itinerant ranks came on April 6, 1825. His first appointment, as junior preacher under Robert Barnes (ca. 1789-1867), was to the Monroe Circuit, in the Winchester District. Others of the class of 1825 were R. D. Merriwether, Samuel McPherson, and Jonathan Munroe.

11 The conference met in Baltimore, March 15, 1826. Minutes, 1:463, 492, 493. The Methodist Magazine, 10:132 (March, 1827), contains an account of Crist’s labors on his Warm Spring Circuit taken from a letter by him dated Warm Spring, Virginia, January 1, 1827: "Believing it is at all times pleasing to the friends of religion to hear of the prosperity of the work, I send you a short account of it in this quarter. About six weeks before our last annual conference, brother Morgan, the presiding elder of this district, sent me to this county [Bath] to form a new circuit. Methodism was then but little more than known by name in this part of the country. The professors of religion were generally Presbyterians and Baptists. Being an entire stranger to the people, I commenced the work with fear, but not without hope, by traveling through the country, making my appointments as I went, preaching at first sometimes to only seven or eight persons, in places where Methodist preachers had never been before. In general I was well received. Three Presbyterian
I was overcome with emotion and walked around the square in order to gain perfect control of my feelings. I met a Mrs. Shaw from Douglassville, who recognized me and welcomed me most cordially. I then returned to my mother's house and on entering was joyfully greeted by Mother and my sister who was married to her second husband, Orlow Taylor. I remained at home not quite a week and preached several times. My friends and relations who were all Lutherans were surprised that I was a Methodist and still more surprised that I was a Methodist minister. At this time the Methodists were starting a paper in New York called the *Christian Advocate*, and I met for the first time Dr. John Emory and heard him preach such a sermon as none but a great man could preach.

In 1827 Conference again convened at Baltimore and at that time I was ordained by Bishop Soule who was the presiding bishop. Bishop McKendree, the S[enior] Bishop, preached the ordination sermon on Sunday, over the grave of Bishop Asbury, in the Eutaw Church. Bishop Francis Asbury is buried under the pulpit. On Monday morning after Conference had organized for business, Bishop McKendree, aged seventy-two [sixty-nine] years, who was handsome and also very polite, arose and said, "I am going now to attend a missionary meeting in New York, but [as] I think, in all probability [the] Conference will adjourn before I return, I take this opportunity to state that

meeting houses were opened to me, in two of which I continue to preach, the other has since been shut against me. In a short time I succeeded, by the help of the Lord, in forming several small societies. At conference this was received as a two weeks' circuit; and I was reappointed to it . . . At some of my appointments, as yet, little has been done; but at other places the Lord has measurably owned my labours. Sinners have been converted; and we have now about 140 members in society, who profess to have found redemption in the blood of the Lamb. Among them are many young persons of the most respectable families in this country, who bid fair to be ornaments to the church."

Writing again under date of February 17, 1827, Crist reports further progress: "Some of our young converts have taken courage to tell others what the Lord has done for them. Prayer meetings are established, and conducted by our young brethren, with great success. At one of these, a short time ago, God honoured them with six conversions. Our society is increasing fast. Oh! may the Lord continue to add to our little number. It is worthy of remark, that of all I have taken into the church this year, but two have been accused of improper conduct, and but one has left us to join another church, although many of them would do honour to any society. We have at present, three meeting houses building in our circuit, which are designed for our use." The *Methodist Magazine*, 10:182 (April, 1827).

12 Emory doubtless visited Reading in his capacity of book agent.

13 Bishops McKendree, Roberts, and Soule were present at the Baltimore Conference, April 12, 1827. Crist was admitted into full connection and ordained deacon. "Jacob E. Crist travels with Bishop M'Kendree this year." *Minutes*, 1:493, 526, 527.

14 Joshua Soule, D. D. (1781-1867), a native of Maine, was elected bishop in 1824; with the separation of 1845, he entered the Southern Church.
it is my desire to continue to visit [i.e., in an episcopal capacity] the different churches and conferences (At that time there were sixteen conferences in the United States) but in view of my age and the infirmities to which I am subject, I think it necessary to have an assistant and as I wish them to be without restraint, I would like some young man to volunteer to accompany me.” In an instant seven of the most promising young men in the Conference arose from their seats.

On the twenty-second of April, the day before Conference adjourned, having been unavoidably detained from being with them at the opening of the session, I was met on my way there by the Rev. Beverly Waugh, (who a few years after became a bishop) and he told me I was wanted in the Conference room, but refused to tell me why. As I entered the room I noticed sitting at the opposite end of the room in deep conversation my presiding elder, George [Gerard] Morgan and Rev. Stephen George Rossel. Partially rising, Rev. Rossel beckoned me to come forward and as soon as I joined them he said, “Brother Crist, how would [you] like to travel with Bishop McKendree?” I replied, “I would consider it an honor, but there is no probability that it would be conferred on me.”

“What is your reason for that statement?”

“Seven others, more worthy, have already volunteered.”

“That makes no difference. Would you like to go?”

“Nothing would please me better.”

“Are there any matrimonial engagements to prevent?”

“Not any.”

Our conversation on that subject was dropped and I heard nothing more of it until just before the close of Conference when the different appointments were made public, and I cannot describe the emotions of pleasure that thrilled me when my name was read out as the traveling companion of Bishop McKendree.

At the close of Conference, as Bishop McKendree had not yet returned from New York, I again went to Reading to visit my mother; found them

15 The conferences in 1827 were the Pittsburgh, Ohio, Kentucky, Illinois, Missouri, Holston, Tennessee, Mississippi, South Carolina, Virginia, Baltimore, Philadelphia, New York, New England, Maine, and Genesee.
16 Beverly Waugh (1789-1858), a native of Virginia, was elected bishop in 1836.
17 Gerard Morgan (1784-1846), a native of Maryland and a distinguished member of the Baltimore Conference, was in 1827 appointed to the Rockingham Circuit in the Rockingham District, having been during the previous year Crist’s superior as presiding elder.
18 Rossel (1770-1841), a native of Virginia, who entered the Methodist itinerancy in 1789, was at the Conference of 1827 appointed presiding elder of the Potomac District.
all well, remained over Sunday and preached in the Methodist Church. On Monday starting to go back to Baltimore I stopped at Douglassville and preached that night in the Episcopal Church. On Tuesday I arrived in Philadelphia and unexpectedly met Bishop McKendree at Dr. Sargent's. Together we remained in the city two days and then took a steamboat and after a pleasant trip arrived in Baltimore the next day. After spending a week in Baltimore we started in Bishop McKendree's two-horse carriage for Ohio. The Bishop was very fond of his horses. "Dragon," a bright bay, and "Suffle," a light sorrel, were noble animals and manifested great affection for their master. We spent the Sabbath and preached in Hagerstown and on Monday morning resumed our journey. On Wednesday we were among the Allegheny Mountains, the horses were permitted to go their own gait and as we enjoyed the beautiful and sublime and changing landscape, our conversation drifted from one theme to another. At last Bishop McKendree proposed that we take turn about in preaching to each other. I objected and gave my reasons which in reality had their foundation in bashfulness, but he still insisted on my complying with his proposition, "as it would be," he said, "a mental benefit," and I would not be able to read much while traveling, so I acquiesced and appointed the same afternoon for me, with the understanding that we were to criticise each other, and do so without reserve. I must here state that it proved a great benefit to me, for he frequently threw himself open to criticism to see if I would notice it, and although greatly embarrassed at first, the embarrassment soon wore away and although I reverenced and loved him I felt no timidity when speaking in his presence or to him.

Bishop McKendree was a very handsome man and politeness with him instead of being a cultivated art, seemed to be but the outburst of his true nobility and gentleness of character; his whole being was so filled with love

Methodism had only recently been planted in Reading. Regular Methodist preaching was initiated there in 1823, and the following year a dwelling was purchased and used as a meeting house. In 1825 Reading was on a six-weeks' circuit, with preaching in the town every two weeks. Matthew Simpson, ed., Cyclopaedia of Methodism, 745 (Philadelphia, 1878).

St. Gabriel's Episcopal Church, originally called Molatton, was founded prior to 1720 by the Swedish Lutherans, but in 1761 formally became Anglican.

Thomas Fraser Sargent, M. D. (1776-1833), a native of Maryland, was in 1827 a supernumerary member of the Philadelphia Conference, practising medicine in Philadelphia.

The bishop wrote in his diary: "At the Baltimore Conference, Jacob B. Crist was appointed to travel with me. I went to the Philadelphia Conference, and at its close returned to Baltimore. From there we went, in company with Bishop Soule and his family, as they were moving, to the state of Ohio. On Sabbath we both preached at Hagerstown. Thence we went to Sharpsburg and Uniontown, Pennsylvania. Bishop Soule and family go on, and we stopped." Robert Paine, Life and Times of Bishop McKendree, 2:50-51 (Nashville, 1874).
for his fellow man that it was continually overflowing in tender words and
good deeds. But, if duty compelled him to reprove an offender, his reproofs
were terribly scathing.

At the time that Washington took Cornwallis, Bishop McKendree was quite
a young man and an adjutant in the American Army and he related to me
an anecdote of Washington and Alexander Hamilton which I have never seen
in print.23

Alexander Hamilton had Washington's entire confidence and was Wash-
ington's aide-de-camp. He left college when he was nineteen years of age
and joined the army when the British infested Boston. When Washington
was encamped at York, he entered Hamilton's tent and ordered him to send
off three expresses of great importance, one to Baltimore, one to some point
on the James River and the other point which I have forgotten. Washington
was anxious to have them forwarded immediately. Hamilton wrote them
without delay and hastened to find reliable persons to take them. While
he was out Washington entered Hamilton's tent and seeing the orders lying
on the table concluded he had been guilty of negligence and was just leaving
the tent when Hamilton returned. Washington demanded angrily, "Why
are my orders not obeyed?" Hamilton in turn became angry, but replied
respectfully, "They will be carried out," and immediately went to his table
and taking up his pen was busily engaged in writing when Gen. Knox
stepped in and noticing Hamilton's agitation inquired the cause of it. Hamil-
ton's reply was, "I am writing my resignation." Filled with surprise, which
he expressed, at Hamilton's words he enquired the reasons, and after telling
all, Hamilton continued, "Washington must think I am a slave to address me
in that manner." After exchanging a few more words, Gen. Knox apparently
unconcerned, left Hamilton and went to Washington to whom he made
known the state of affairs. Instead of seeing his aide-de-camp and apologizing,
Washington immediately appointed him to a very important post in the army.
Hamilton then did not dare send in his resignation, knowing full well if he
did so it would be attributed to cowardice and without making any reply
to Washington's instructions he immediately set off to take charge of the
work assigned to him, and the defeat of Cornwallis and the glorious victory
following forever ended the bitter feelings that existed between them.

When Bishop McKendree concluded his narrative, I remarked, "Alexander
Hamilton was considered a great man." After a short pause he shook his head
and replied, "Alexander Hamilton was a man of incorruptible integrity, a

23 John T. Morse, Jr., The Life of Alexander Hamilton, 1:48 ff. (Boston, 1876), and
Robert Irving Warshow, Alexander Hamilton, Ch. VI, "The Quarrel with Washington"
(New York, 1931) contain the usual version of this incident which took place in 1781.
statesman of consummate wisdom and a soldier of approved valor, but in view of his weakness in accepting the challenge of Burr, we must with grief apply to him the sentiments of Young: “With the talents of an angel a man may be a fool.”

I asked the Bishop how Henry Clay would compare with Hamilton. With a touch of reproof in his tone he replied, “I do not take it upon myself to be a judge of mankind and I would prefer not to give an opinion. Clay is a good politician, but Hamilton was great in everything.”

We were just one week going from Hagerstown, Maryland, to Washington, Pennsylvania. At Uniontown, the county seat of Fayette County, I became acquainted with the Rev. Henry B. Bascom, whose time as Chaplain to Congress had expired and he had just been appointed President of Madison College.

In that day although the Methodists had few schools or colleges, yet many of their ministers were intellectual giants when compared with the ministers of the present day.

We spent the sabbath at Washington, Pennsylvania, and there I became acquainted with a very talented minister by the name of John Waterman, who was stationed in Pittsburgh, but had exchanged pulpits with the minister at Washington. Bishop McKendree preached in the morning, John Waterman in the afternoon and I at night.

Early the next morning we were again on the road and that night reached Wheeling, [now West] Virginia, where we remained the rest of the week, stopping at the house of Rev. Sansom. On Sabbath morning the Bishop preached, and I preached in the evening. On Monday after riding about thirty miles we arrived at Barnsville, a small village in Ohio, and stopped with Mr. Davenport, a merchant who had been a member of Congress and was an old friend of Bishop McKendree. We remained there a week visiting and preaching to the people of the village and the vicinity.

24 Henry B. Bascom, D. D. (1796-1850), a native of New York, became bishop of the M. E. Church, South, in 1850. He was one of Methodism's most distinguished pulpit orators during the nineteenth century. Note that in 1829 he was agent of the American Colonization Society, a position which Crist was to fill later.

25 At Uniontown, Pennsylvania, under the patronage of the Pittsburgh Conference.

26 John A. Waterman, D. D. (1790-1837), a native of New Hampshire, was an esteemed member of the Pittsburgh Conference.

27 Asa Shinn (1781-1853), a native of New Jersey, and one of the founders of the Methodist Protestant Church. Minutes, 1:511.

28 James Green Sansom (1794-1861), a Pennsylvanian, and a valuable member of the Pittsburgh Conference.

On Monday we again started on our journey and early in the afternoon reached Washington, Ohio, and put up at a public stable and hotel kept by Mr. Roe, who was quite an old man, and one of the leading members of the Ohio Conference. That evening I preached and the next day we went to Somerset where we remained over night with an aged member of the church and in the morning (Saturday) a short time after we left there, Dragon, one of the horses, became quite lame and late in the afternoon when we reached our destination, the home of Rev. Jacob Young, in Lancaster, Dragon’s lameness had become quite serious. On Sunday morning Bishop McKendree preached, and in the afternoon, as on account of Dragon’s lameness, it was impossible for me to accompany him, he took Stuffle and went on horseback, about two miles in the country to the residence of Mr. Claypole, a wealthy farmer and an old friend of the Bishop’s, and the next day he continued his journey to the Wyandot mission at [Upper] Sandusky, Ohio.

In the evening after the Bishop left me, I preached, and at the invitation of

Probable Jesse Rowe, Sr. (1754-1845), who was converted to Methodism in Virginia about 1782 and settled in Fayette County, Ohio, near Washington, in 1808. The first Methodist class was formed in his home. R. S. Dills, History of Fayette County, Ohio, 244 (Dayton, 1881).

David Young (1779-1858), a Virginian, in 1827 was presiding elder of the Lancaster District, Ohio Conference, including Zanesville. Minutes, 1:513.

Jacob Young, D. D. (1776-1859), a native of Western Pennsylvania, was in 1827 serving the Columbus Circuit, in the Lancaster District of the Ohio Conference. He entered the ministry through inspiration from McKendree. For further information see his Autobiography of a Pioneer (Cincinnati, 1857); Minutes, 1:513.

Jacob Claypool (1775-1843) of “Yankeetown,” near Lancaster, belonged to the Lancaster M. E. Church. He had come from Virginia to Fairfield County, Ohio, about 1811, and served in the Ohio Assembly and Senate. C. M. L. Wiseman, Pioneer Period and Pioneer People of Fairfield County, Ohio, 298-299 (Columbus, 1901).

The bishop writes: “On Monday we reached Columbus, where Brother [James B.] Finley [Superintendent of the Mission] was waiting for me, and the next day we set out for the Wyandotte Mission. The weather was very hot, and one of my horses having been lamed at Lancaster, I had undertaken to go on horseback. I suffered considerably, and was greatly fatigued, but arrived safely at the mission about the 7th of August.” Paine, Life and Times of Bishop McKendree, 2:51. The bishop’s biographer is evidently in error on the above date, for it was June when McKendree visited the Mission. For his contem-
Hon. Judge Detrick, I went with him to his home, where I spent almost a month very pleasantly. In the meantime, Mr. Claypole had taken Dragon to his home, where he was well cared for and entirely cured. While here I was admitted to the degree of Royal Arch-Mason.

At the expiration of that time a young man from Urbana, Ohio, came to Lancaster on the horse Bishop McKendree had taken, and brought me a letter from the Bishop, directing me to take both horses and the carriage and meet him in Chillicothe. Following out his instructions I started immediately and when about two miles from Lancaster I caught up to a wagon containing the corpse of ex-Governor Worthington of Ohio, who died in New York and now in the care of his son, was being brought to his home near Chillicothe and I accompanied them until we reached that place, about noon of the second day. On Sunday morning the funeral sermon was preached in the Methodist Church to a very large congregation by Bishop McKendree and I preached in the same church at night.

The next day we visited Mrs. Worthington and her family and at her request we remained there until the next day when we returned to Chillicothe, where we remained two days and then went to Hillsboro, and stopped at General Trimble's where I was agreeably surprised at meeting an old friend from Harrisonburg, Virginia, who had lately removed to Hillsboro, and hearing of our arrival came immediately to see us. The next day being Sunday, as was our custom, Bishop McKendree preached in the morning and I in the evening.

Leaving Hillsboro on Tuesday, we arrived in Lebanon on Wednesday evening and went to the house of Mr. Voglesong where, at his special request, we made our home for several weeks, although we spent but little time there,

porary account, in which he mentions leaving his founder horse and carriage in care of his "kind and attentive friend Crist," see the letter dated Urbana, Ohio, June 16, 1827, published in the Methodist Magazine, 10:371-373 (August, 1827).

35 Jacob D. Dietrich settled in Lancaster in 1807, founding in 1809 a German newspaper, Der Ohio Adler, and served as postmaster and president of the town council; he and his wife were members of the first Methodist class in Lancaster, 1812. Hervey Scott, A Complete History of Fairfield County, Ohio, 13, 59, 123 (Columbus, 1877); A. A. Graham, History of Fairfield and Perry Counties, Ohio, 168 (Chicago, 1883).

36 Thomas Worthington (1773-1827), Ohio statesman, who was born in Virginia, served as United States senator for Ohio, 1803-1814; and in 1814 was elected fourth governor of Ohio, serving until 1818. Mrs. Worthington was Eleanor Swearingen. Worthington's sister was the wife of Edward Tiffin (1776-1829), a native of England, who served Ohio as its first governor, 1803-1805.

37 Allen Trimble (1783-1870), a native of Virginia, served as governor of Ohio, 1821-1830, and was an influential Methodist layman.

38 George Voglesong (1784-1831) had joined the M. E. Church at Lebanon in 1806. History of Warren County, Ohio, 476, 497 (Chicago, 1882).
for we did considerable visiting in the town and through the surrounding country, and also attended three camp meetings; one at Urbana, one at Ridgeville (the home of Hon. John McLain, at that time Postmaster General under President Adams) and one near Dayton.

In September we turned our faces towards Cincinnati, where the Ohio Conference was to convene, and on our way we stopped and spent a day at the home of Rev. Philip Gatch, who had been an itinerant preacher in Virginia, and also an intimate friend of Bishop McKendree; but now, on account of his advanced age, had returned home and retired from active service and was located in Ohio. The next day after leaving him we arrived in Cincinnati and made our home with Oliver Spencer, a wealthy banker who not only made our home with him very pleasant, but heartily welcome in his elegant home. The next day, Wednesday, Conference convened, Bishop George presiding. Bishop McKendree was only a visitor throughout all their deliberations [which] made the session a very delightful one.

Leaving Cincinnati we crossed the river to Newport, Kentucky, where there resided a physician by the name of Haines [Hinde], who had come with General Wolfe from England, and was surgeon in the British Army when General Wolfe was killed at Quebec, after which event Dr. Haines left the army and settled in Virginia, where he married. He was an excellent physician, but exceedingly eccentric. After some years he with his family moved to Kentucky and settled in Newport. Several amusing anecdotes are related of him which I will here repeat.

Once when attending a revival of religion, his wife became deeply convicted and consequently somewhat depressed in spirit. The Doctor was unable to

59 John McLean, L.L.D. (1785-1861), a native of New Jersey, served as a member of Congress, 1813-1816; judge of the Ohio Supreme Court, 1816; postmaster-general, 1823-1829; and associate justice of the United States Supreme Court.

40 Philip Gatch (1751-1835), a native of Maryland, had attended the first American Methodist Conference in 1773, and was one of the first native American Methodists. Gatch was then living at Milford, Clermont County, Ohio, in the Little Miami Valley.

41 Oliver M. Spencer had come to Cincinnati in 1791. In 1807 he was first cashier of the Miami Bank, the banking office of the Miami Exporting Company; in 1814 he became second president of the Exporting Company and Bank. He was a convert from Quakerism, and became a local preacher in the M. E. Church. Charles F. Goss, Cincinnati the Queen City, 1:496; 2:172-173 (Chicago, 1912); Charles T. Greve, Centennial History of Cincinnati, 1:215, 274-275 (Chicago, 1904).

42 The conference convened at Cincinnati on September 19, 1827. Minutes, 1:313.

43 Enoch George (1767-1828), a Virginian, was elected bishop in 1816.

44 Dr. Thomas Hinde (1736-1828) married in Virginia, 1767, Mary Todd Hubbard, daughter of an English merchant, and removed to Hanover County, where he was family
understand her, and being fully convinced that she was becoming deranged, in defiance of her protestations applied a blister [plaster] to her back. Sometime afterward the Doctor himself was very much concerned about his spiritual welfare and became a very pious man. At an exciting election in Newport, his grandson[s] who were very anxious to obtain as many votes as possible for their candidate, took the Doctor, who at that time was very old and feeble both in body and mind to the polls, and as he stepped up the Judge asked, "Who do you vote for, Doctor?" Clasping his hands he triumphantly replied, "I vote for the Lord Jesus Christ." Returning home, being met on the road by a friend who asked him where he had been, he replied, clapping his hands as if filled with joy, "Oh! I have been to camp meeting and we have had a glorious time." By the invitation of his two daughters who called on Bishop McKendree while we were at Mr. Spencer's, we went there and received a cordial welcome from him as well as from the other members of his family. We remained all night there and the next day went to a camp meeting in Boone County, about sixteen miles from Newport. After the meeting broke up we proceeded on our journey until we reached Cynthiana, the county seat of Harrison County, named after General Harrison's two daughters. There we spent two nights and one day with Rev. Mr. Cole.

We next went to Georgetown, Scott County, where we remained over Sunday, preaching as usual. On Monday morning we started for Lexington, where we arrived in the evening and in conformity with an appointment which had preceded us, Bishop McKendree preached in the Methodist Church. We remained there several days visiting among the people and resting the horses. Our next stopping place was Versailles, where the Kentucky Conference had physician to Patrick Henry. An avowed infidel, after Mrs. Hinde's conversion he too experienced a change of heart and became a devoted Christian. His son, Thomas S. Hinde, became a distinguished Methodist minister and, under the guise of "Theophilus Arminius," the early historian of Kentucky Methodism. A daughter married the Reverend Mr. Leroy Cole, father of Methodism in Cynthiana; another married Williams Kavanaugh and was mother of four Methodist preachers, including Bishop Hubbard Hinde Kavanaugh of the Southern Church. William E. Arnold, *A History of Methodism in Kentucky*, (1783-1820) 1:188-192 (Louisville, Ky, 1935); Dr. Thomas Hinde, "Recollections . . .," *Methodist Magazine*, 12:121-128 (April, 1830); Mary Todd Hinde, "Recollections . . .," *Methodist Magazine*, 13:121-132 (April, 1831).

45 Leroy Cole (1749-1830), a Virginian, entered the Methodist itinerancy in 1777, and was ordained elder at the Christmas Conference, 1784.

46 The Kentucky Conference met at Versailles, Woodford County, on October 11, 1827. Minutes, 1:515.

47 Thomas A. Morris, D. D. (1794-1874), a native of West Virginia, was elected bishop in 1836. In 1827 he was stationed at Louisville. Minutes, 1:548.
just convened and the first evening after our arrival, I preached. During that session, I had the privilege of becoming acquainted with, and listening to some of the most eloquent and distinguished men in the Methodist Episcopal Church, among whom was Thomas Morris, who afterward went to Ohio and became editor of the [Western] Christian Advocate which for several years he conducted with marked ability until he was appointed Bishop, and Hubert Kavanaugh, a bishop in the Conference South—both were very able men. Also Peter Akers, one of the greatest and most able divines I ever listened to. On Friday we went to Harrodsburg, where we remained over Sunday, Bishop McKendree preaching in the morning and I in the evening. On Monday, after riding about fifteen miles we stopped with Barnabas McHenry, an old acquaintance who had been an itinerant preacher with Bishop McKendree in Virginia, but now, being advanced in years, had located on a small, but beautiful farm near Springfield; his family consisted of four daughters and one son, who were remarkably talented and interesting.

On Wednesday we went to Springfield, about four miles from brother McHenry's home. On the street we met brother Arkus Lindsay, the leading member of the Kentucky Conference, who insisted on us accompanying him to his home a short distance from town, where we remained until the following Monday, Bishop McKendree preaching on Sunday at the house of Mr. Lindsay's father-in-law. Here Bishop McKendree told me that his health was so much enfeebled, it was thought best for him to discontinue his labors until the next spring when the weather would be settled and as a preacher by the name of McNeal was going to Tennessee, where Dr. McKendree, his brother, resided, he had concluded to accompany him as he had kindly offered to take care of him. Accordingly with great regret on my part on Monday morning, after instructing me to go to Bardstown to take charge of that circuit, the Bishop bade me farewell, and I proceeded to my appointment.

48 Hubbard Hinde Kavanaugh, D. D. (1802-1884), a native of Kentucky, was elected bishop of the M. E. Church, South, in 1854.
49 Peter Akers, D. D. (1790-1886), was in 1827 agent for Augusta College, Kentucky. He later served as president of McKendree College, Illinois. Minutes, 1:548.
50 Barnabas McHenry (1767-1833) was one of the pioneer Methodist preachers in the trans-Appalachian region.
51 Marcus Lindsey (1787-1833), a native of Ireland, was in 1827-28 presiding elder of the Salt River District, Kentucky Conference. Minutes, 1:548.
53 Dr. James McKendree lived near Fountain Head, Sumner County, Tennessee.
54 At the Baltimore Conference held at Carlisle, Pennsylvania, April 9, 1828, "Jacob B. Crist, transferred to Kentucky Conference." Minutes, 1:527, 561.
where I made my home with Benjamin Hardin, one of the greatest lawyers in the state. I remained there until the last of June [1828], when I received a letter from the Bishop requesting me to meet him in Elizabethtown. During my ministration in Bardstown, I took into the church ninety-five members.

Complying with the Bishop's request I immediately went to Elizabethtown and was delighted to find the old gentleman greatly improved in health. After traveling together several days through a country called "the barrens" and passing through Bowling Green and Russellville at both of which places we preached, we arrived at Franklin, where I made but a short stop and then went to Dr. McKendree's in Sumner County, Tennessee.

After remaining there several days, we went to a camp meeting in the northern part of the county; on our way there we passed through Gallatin, the county seat. Rain fell nearly all the week and at the close of the meeting we returned to Gallatin and stopped at the home of Elijah Boddie, a liberal and talented member of the Methodist Episcopal Church, whose elegant residence was in a beautiful walnut grove about two miles from Gallatin and here I first met his niece, Miss Elizabeth Elliot, a beautiful young lady whose many charms led me captive. After remaining there two days Bishop McKendree and I went to a camp meeting near Nashville. Like most other meetings of the kind, it proved very pleasant and profitable; and like most other camp meetings, many incidents both ridiculous and humorous transpired. One which particularly amused me, I will relate.

Residing at Nashville was a very worthy gentleman known as Harry Hill, whose many virtues were equal to his great wealth. He was the owner of 55


56 During the interim Bishop McKendree attended the Kentucky Conference at Shelbyville, October 23, 1828; "then a three-days' meeting on my way to Elizabethtown, where Brother Crist met me." Paine, Life and Times of Bishop McKendree, 2:119.

57 Elijah Boddie (1787-1851), a lawyer and planter of Sumner County, Tennessee, was a native of North Carolina; his grandfather, Nathan Boddie, was a member of the Mecklenburg Congress. In 1816 Elijah Boddie married Maria Elliott, daughter of Charles and Elizabeth (Odum) Elliott of "Walnut Grove," Sumner County, and a stepdaughter of Learner Blackman, Methodist preacher. Boddie succeeded to "Walnut Grove." Jay Gay Cisco, Historic Sumner County, Tennessee, "The Odum, Elliott, and Boddie Families," 283-286 (Nashville, 1909).

58 Henry R. W. Hill, millionaire merchant of Nashville and New Orleans, was converted to Methodism in 1817. His home was Bishop McKendree's when the latter was in Nashville. Will T. Hale and Dixon L. Merritt, A History of Tennessee and Tennesseans, 2:356,394; 3:809 (Chicago, 1913); Paine, Life and Times of Bishop McKendree, 2:135-56.
large and handsome steamboat which he called The Nashville, and which ran from Nashville to Pittsburgh and from Pittsburgh to New Orleans. At the time of this camp meeting the rivers were so low that it was impossible to run any but small boats, consequently the hands of the Nashville were all idle and Mr. Hill gave them a tent on the camp ground and furnished them with provisions. Among them was a native of Portugal, a very small excitable and profane man, who had become deeply convicted and was in great distress. He gave expression to his emotions in loud and continued lamentations, declaring the Devil was in him as big as a horse and he was sure he would get him. But at last after several days of terrible anxiety and grief he professed to have found peace and jumping up from the mourners' bench he ran to his comrades in their tent and clapping his hands exclaimed, "I'll be d——d if I haven't got religion!"

At the close of the camp meeting, we returned to Elijah Boddie's where we spent the night, and after visiting several families in the neighborhood went back to Dr. McKendree's. While there the circuit preacher, Rev. Rice, came and as the Bishop purposed spending several weeks in the neighborhood with his brothers and sisters, he advised me to go on the circuit with brother Rice. After traveling with him about a week and preaching I became seriously indisposed and stopped at the house of a Mr. Parker, where I remained several weeks under the treatment of his son, who was a physician. During that time Bishop McKendree, who was obliged to resume his travels, started south accompanied by his nephew [John McKendree], however, previous to starting he wrote me advising me to remain on the circuit until his return, for brother Rice's year had in the meantime expired and he had gone elsewhere, and by the wish of the people Conference had appointed me his successor.

The country was delightful, the people intelligent and kind and Methodism above par. I was a frequent and welcome visitor at the home of Mr. Boddie, whose beautiful and intelligent niece I have already mentioned, but as she was wealthy and I was only a poor minister, although I had my aspiration, I never had the courage to ask her to share my lot. But one evening I was made supralatively happy by receiving in a very delicate manner a proposal of marriage.

59 One Thomas Rice was a member of the Holston Conference in 1828 (Minutes, 1:552), but Crist may possibly be referring to Henry Rives of the Tennessee Conference. Minutes, 2:13.

60 The bishop writes that "Crist was taken with the fever, and declined going any further." Paine, Life and Times of Bishop McKendree, 2:119.

61 The Tennessee Conference met at Murfreesborough, Tennessee, December 4, 1828, Bishop Soule presiding. Minutes, 1:553. Among the appointments was "Fountain Head, Jacob B. Crist, John W. Ellis," in the Cumberland District. Minutes, 2:14.
from her. To say that my sojourn in that neighborhood was pleasant only expresses an atom of the real truth. I was also very successful in my ministry, taking into the church over three hundred new members.

Bishop McKendree was gone several months and when he returned his health was so feeble, he had to give up traveling and rest for several months more with his brother. During this time we were together most of the time. We together took a remarkably pleasant trip in the Nashville to New Orleans, which occupied eight or nine days, and while the Nashville was unloading and reloading, we enjoyed ourselves in visiting in the city. I preached once in the Methodist Church there, and then on the same boat we returned to Nashville where I left the Bishop, he going to his brother’s and I to attend Annual Conference at Huntsville, Alabama, Bishop Roberts presiding. It was now the latter part of 1829, and having been in the itinerancy four years, I was ordained Elder.

While in Huntsville, I became acquainted with John Ross, a very wealthy and educated Indian whose wife dressed in Indian costume; but he had two daughters who were educated at Bethlehem, Pennsylvania, who were beautiful and intelligent girls and dressed as other young ladies of their age.

While there I also became acquainted with Parson Brownlow; he was a member of the Holston Conference, and a very singular character. My first impression of him was not at all in his favor, as I took him to be a rude forward man.

Together with three other ministers I made my home with Mr. Brandon, a very wealthy man whose house was always thrown open to the Methodist

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62 The Tennessee Conference met at Huntsville, Alabama, November 19, 1829. Minutes, 2:15.
63 Robert Richford Roberts (1778-1843), a native of Maryland, was elected bishop in 1816.
64 Ross, then the principal chief of the Cherokee nation, lived on a plantation on the Coosa River. The historian of Alabama Methodism writes that he was “a man of splendid talents and brilliant attainments, and owned and used to profit a well selected library. He was a member of the Methodist Episcopal Church, and was a zealous worker and an influential leader in the divine cause.” A society met at his home, at which services were conducted in the Cherokee tongue. Anson West, A History of Methodism in Alabama, 395 (Nashville, 1893).
65 William Gannaway Brownlow (1805-1877), a Virginian, joined the Holston Conference in 1826; was an editor and pro-slavery writer, governor of Tennessee, 1865-1869, and United States senator, 1869-1875.
66 Byrd Brandon (1800-1838), a native of North Carolina, was a lawyer at Huntsville, Madison County. His wife was Mary Caldwell, of Kentucky, a third cousin of John C. Calhoun. Thomas McCAdory Owen, History of Alabama and Dictionary of Alabama Biography, 3:205 (Chicago, 1921).
ministers and from his unbounded hospitality, it had obtained the name of the Methodist Hotel. There were two beds in our room; one bed was occupied by two ministers of advanced age, the other by a younger brother and myself. Retiring late, we had conversed together until after eleven o’clock; when sleep began to weigh down our eyelids and the events of the day were strangely mingled with the visionary scenes in the land of Nod, we were all brought back to consciousness by some one opening the door and walking into our room. Here it is necessary to state that Mr. Brandon’s house was a cottage, and our chamber was on the first floor, and as Mr. Brandon never locked his front door, it was not a difficult matter for anyone to enter.

The stranger first going to the bed occupied by the two aged ministers, in his rough positive voice demanding a sleeping place, soon made us understand that our unannounced nocturnal visitor was Parson Bro[w]nlow. “There is no room in this bed,” said one of the old gentlemen, “but I think you may find room in the bed in the other corner.” Coming over to our bed the Parson commenced undressing. In vain we protested against the intrusion, the “rough and ready parson” went on preparing for bed and when he said “Now, if you can’t make a place for me, I shall sleep on top of you” and suititing his actions to his words, he got in between us and was soon apparently sound asleep. After I became better acquainted with him I learned to have great respect for him.

From Huntsville I went to Florence, Lauderdale County, Alabama, where as there was no preacher there, I was appointed to take charge of the circuit which included the Cherokee Mission, until Bishop McKendree was again ready to travel. After remaining there several months, in compliance with instructions from the Bishop, I met him again at his brother’s and together we started on a tour through the South, but we had just crossed the Cumberland Mountains and arrived at the Cherokee Mission, when the Bishop, whose health was failing while we were in the mountains, became so feeble that we were obliged to go back to his brother’s and as he found he would be compelled to give up traveling, I reluctantly made preparations to bid him a last adieu,

67 Crist’s appointment for 1830 was to the Florence and South Florence Circuit in the Richland District of the Tennessee Conference. Minutes, 2:50.

68 Missionary work was begun among the Cherokees by the Tennessee Conference about 1822. J. M. Reid, Missions and Missionary Society of the Methodist Episcopal Church, 1:110 (New York, 1879).

69 Robert Paine, the bishop’s biographer, writes: “The tour began. Slowly and painfully he journeyed over the mountains, for about the sixtieth time; and before he reached the seat of the Conference, he could neither get in nor out of his carriage without assistance. Frequently he had to be carried in the arms of others—his sympathizing and faithful traveling companion J. B. Crist, being often constrained to shed tears over his precious and suffering charge.” Paine, The Life and Times of Bishop McKendree, 2:145.
for I knew I would never again be permitted to hold sweet converse with him, who at that time I loved more than any man living, and on whose remarkably handsome face, lit up by loving thoughts for others, I saw the marks of the near approach of coming dissolution.

I had bought a horse (Shirk) which stood already at the door waiting to bear me homeward, but Bishop McKendree leaning on my arm, led the way to the woods a short distance from the house all the time conversing with me in his most pleasant style, and taking my hand, on returning, he thanked me with much warmth for my kindness to and care of him and expressed his hope that the "blessing of Heaven would ever attend me." He then bade me an affectionate farewell. Then mounting my horse I sadly rode away. It was now Autumn of 1830 (November).

After riding fifteen miles I stopped at Mr. Elliot's, the father of my affianced bride, where I received a cordial welcome. There Elizabeth and I again made solemn vows of constancy and I started toward my home in Reading.

Leaving Tennessee I passed through Kentucky and on the first of December, crossed the Ohio River at Maysville into Ohio. Continuing my journey about twelve miles, darkness overtook me, and I found I was obliged to spend the night at a wayside inn in the woods. My host put my horse in the stable and taking the saddle and bridle, locked them safely in the corn crib, in such a mysterious manner, it seemed to me, that my suspicions were at once aroused. The inn was built of logs and in two distinct apartments, the same roof covering both, thereby leaving a covered passageway between.

Being very tired, immediately after eating my supper I requested my host to show me to my room. Taking a tallow candle he conducted me into one of the cabins in which considering the place and its surroundings, the accommodations were very good. The night was chilly and coming so directly from the South, I felt the cold so perceptibly that I was unable to sleep and to add to my wakefulness soon after retiring, I heard in the passageway voices in earnest conversation but so low and muffled I could not distinguish a word and my suspicions were not in any way allayed by the whispers. Shortly after midnight I heard in the distance a number of men laughing and talking boisterously; gradually they drew nearer, at last they were close to the house. Then I knew my apprehensions were not without foundation. I felt that the hour and minute for action had come. Without a weapon of any kind to defend myself in the house of a desperado, now surrounded by his boon companions, I felt the cold chills creeping over me for I was indeed powerless to defend myself and I knew too at just such places many a poor traveler had disappeared, leaving no trace of his untimely end. My door was tried, not quietly, but as though the bloodthirsty hounds felt my weakness and their power.
Assuming a courage I did not feel, I demanded angrily, "What do you want here at this time of night?" My landlord replied in a conciliatory tone, "I am sorry to disturb you, but a lot of us have just got home from a corn husking, and I am going to keep a couple here all night. I would like to put them in the loft above your room." I immediately arose and let them in and then asked who it was that kept up such a continual whispering. "Oh!" he replied with a genial laugh, "that is our girl and her feller courting." My fears were dispelled and returning to my comfortable bed, I soon fell into a sound and refreshing sleep, broken only by a call to an early breakfast and it was not yet light when I took my well fed and groomed horse and resumed my journey.

After traveling two days I arrived late Saturday night at Chillicothe and stopped with my old friend, Mr. Levi. On Sunday morning we went to church and being recognized by the pastor, Rev. Powel, he came to me and insisted on me preaching. After church was dismissed, the people and the pastor, who had been very anxious to commence a protracted meeting, gathered around me and insisted on me remaining a week and as my horse was tired I cheerfully consented. We had a good meeting, great interest was manifested and it was not until the next Saturday [a] week that I was permitted to take my departure.

On Saturday after a delightful ride through a beautiful country, I arrived at Lancaster and again was the guest of Judge Detrick. Samuel Hamilton, the pastor of the church, having been informed of my arrival, called on me and insisted that I should fill his pulpit that day. The next day being Monday, I tried my horse's and my own patience by going over a dreadfully muddy road. However, we arrived about sundown at Rushville, and after resting all night and getting our breakfast we again undertook to get to Zanesville, which on account of the horrible condition of the roads, was almost an impossibility. Late in the evening the lights shining from the windows in the town, cheered us and in a short time my horse was well cared for in a good stable, and I was comfortably installed in a good bed.

Wednesday morning I took the [National] turnpike which was then just completed. It was certainly the best road I ever traveled on. Friday evening I passed through Wheeling and when six miles east of that place, I put up for the night at an excellent inn kept by a Mrs. Beck, recently from Berks.
County, who although she had never before seen me, was well acquainted with all my people, and entertained me pleasantly by conversing of them.

The weather was now very cold, but being very anxious to reach home, I left there Saturday morning and late in the night arrived at Washington, Washington County, Pennsylvania, and stopped at the house of an old gentleman by the name of [James] Shannon, a leading member in the Methodist Church. Here again I met brother Waterman from Pittsburgh, who had exchanged pulpits with the minister [Daniel Limerick] stationed at Washington, which strange as it may seem, was the case, just three years and six months before, when Bishop McKendree and I stopped there together. Brother Waterman insisted on me filling the pulpit both Sunday morning and evening.

On Monday morning my faithful "Shirk" and I again took to the road, in the afternoon reached the mountains and in the evening ascended Laurel Hill and after riding five miles put up at a wayside inn and rested until the next day (Tuesday). On Thursday, I passed through Cumberland, Maryland, on my way to Flintstone, where I arrived late in the evening and stopped with brother Tegtis, who kept a large hotel. It was an old house to which had been built several additions. It was already full of guests who had retired and while supper was being prepared for me, another traveler arrived from the east, and it was ten o'clock before we were called to supper. My appetite was sharpened by long fasting and a long, cold ride. They had just butched and the table fairly groaned with the best of well-prepared victuals of which sausage, pudding, and beefsteak took no inconsiderable part, and forgetting prudence I did more than justice to the good things before me. After eating I went to my room and satisfying myself that the doors and windows were securely fastened, I went to bed and was soon asleep.

I had not slept long until I became conscious that some one was in my room, but when I attempted to rise I found that I was held fast in bed by some prodigious weight on top of me and that I was unable to move. After struggling for some time, I succeeded in extricating myself and still feeling the presence of some one in the room, I jumped from my bed, tried the doors and windows, found them all as I had left them, then crept under the bed to ascertain if any one were hiding there, but could feel nothing, so I returned to my bed, but not to sleep, for I could not convince myself that I had been mistaken.

Early the next morning I was glad to take my departure from the haunted house, but I could not escape from the effects of the terrible experience through which I had passed, making me very uncomfortable all day. Just about dark I arrived at a tollgate, the keeper came out with his lantern, I did not have the right change, so I gave him a quarter dollar and as he turned to get
the change it flashed across my mind that I had been the victim of a horrible nightmare, and my depressed spirits were caused by the weight on my stomach.

On Saturday night I reached Hagerstown, Maryland, and on Sunday morning Rev. Edward Smith,73 the Methodist minister, requested me to preach, which I did, both in the morning and evening. Great interest was manifested, and brother Smith prevailed on me to remain through the week and preach every evening. We had a powerful meeting and many were added to the church.

The next Monday I again turned my face homeward and Wednesday evening arrived in Lancaster, Pennsylvania, where I expected to stop with a friend, for although I had seventy dollars when I left Florence, Alabama, I was now with but a shilling in my purse, and I could not go to a public house, and now as the shades of evening were gathering around, I fully expected to find in Lancaster rest and refreshment for myself and horse, (but greatly to my disappointment my friend, Mr. Benedict,74 was not at home) so urging my tired horse six miles farther, I stopped at a country inn, kept by a Mr. E. Baer.75 I told him my name, destination and circumstances, and requested him to stable my horse and feed us both and a bed, promising to send the money as soon as I arrived in Reading. His reply was insulting and coarse, but after much coaxing, he put my horse in the stable and gave me a bed, but would give neither of us a mouthful to eat. Just at break of day I took my horse and started on my journey and went to my aunt's, Mrs. Kegrice. She had been married to my father's brother, George, and being left a widow married again to Mr. Kegrice. She recognized me at once and welcomed me most cordially. As I shook hands with her I said, "I am as hungry as a bear," and then I told her of the treatment I had received the night before. I do not remember her reply, but I do distinctly remember that no time was lost in having my horse bountifully fed and well groomed, and that the table to which I was soon invited was crowded with the best of victuals. I remained with her about an hour and resisting her urgent and repeated request to remain longer I left before dinner.

When I arrived within three miles of Reading, as I ascended a rising piece of ground, the city of Reading lay spread out before me like a beautiful picture. Beyond the city with its domes and spires, its antique buildings and tow-

73 Edward Smith (1797-1856), a native of Virginia, was appointed to Hagerstown in the Carlisle District of the Baltimore Conference in 1830. He later became an anti-slavery leader and editor, and a founder of the Wesleyan Methodist Church. Minutes, 2:50.

74 Philip Benedict was the lay founder of Methodism in Lancaster, Pennsylvania.

75 Possibly at Bareville, on the New Holland Pike in upper Leacock Twp., Lancaster County, where an inn was kept by Adam Bare (1787-1880).
ering chimneys rose Penn Mountain, bleak and cold, whose leafless trees could not conceal its dark rocky sides and from its summit the "White Spot" stood out in bold relief. Then came the city nestling between its base and the beautiful winding Schuylkill River, whose clear water looked, in the distance, like a broad band of burnished silver.

I cannot describe my emotions as I reined in my horse to take a good look at the home of my youth, but I knew my heart went out in thankfulness, that I was again permitted to gaze thus upon it, and that I would soon again be numbered as one in the home circle. In another hour I crossed the Schuylkill on a new bridge that had been built during my absence, and as there was no toll to pay, I had the privilege of keeping my twelve and a half cents in my pocket. Ten or fifteen minutes later I was at home and cordially welcomed by my brother-in-law and sister, Mr. and Mrs. Orlow Taylor. Mother was away on a visit, but just before bedtime, she returned and was both surprised and glad to see me, and it was almost morning before we retired.

The next day the news of my arrival spread rapidly and many of my old friends came to see me. In the afternoon, Rev. Thomas Sovereign, the pastor of the only Methodist Church there in the city, called on me and requested me to preach for him both morning and evening on the following Sabbath, and I complied with his wishes. Feeling that I needed rest, Conference at my own request had left me without an appointment and I remained at home a year.

A brief account of Crist's subsequent life and labors, chiefly in the Lutheran Church, will serve to round out the picture presented of him in the introduction and verbatim selection from his autobiography. During his sabbatical year in Reading idleness proved an impossibility to a man of his active nature, and he writes that he generally managed to fill some pulpit on the Sabbath. In addition, he opened in Reading, in April, 1831, a school of 133 pupils which he taught for several months. In the same year he entered the lists as champion of orthodox "partialism" against the doctrine of Universalism which was being advanced in Reading at the time, by publishing a pamphlet entitled The Fog of Universalism dissipated by the Light of Truth. Offered the agency of the Ameri-

76 Thomas Sovereign was appointed to Reading in 1831, in the Philadelphia District of the Philadelphia Conference. The appointment was now a station or single-church charge. Minutes, 2:99.

can Sunday School Union for Ohio in the spring of 1832, he again spent eight months of traveling, lecturing in churches, collecting money, and selling books. His travels with Bishop McKendree seem to have conditioned him to a peripatetic life, longing for which recurred in later years. Crist next returned to Pennsylvania, and on February 5, 1833, married Miss Elizabeth Shipley, of an old and influential Philadelphia Quaker family, who proved a constant help and inspiration in his later life.²⁸

After his marriage he again visited Ohio, and made a tour through southeastern Virginia, returning in the summer of 1834 to Columbus, Ohio, where under his supervision a depository of Sabbath School books was opened. Columbus remained his home for several years, but about 1840 he again moved westward, settling in Illinois, first at Oregon, Ogle County, and later in Jacksonville, Morgan County. Of positive antislavery views²⁹ in the period when the slavery question was looming large in the political and religious scene in America, Crist was now appointed agent of the Colonization Society. His work in this connection brought him into close contact with many men of rising importance in the mid-West, among them Lincoln, in whose Springfield home Crist was a frequent visitor.

The second religious phase of his life opened in the year 1847, when he formally entered the Lutheran Church. He explains his momentous decision as follows: “After spending the year at my home in Reading, and again mingling with the Lutherans, I felt that my proper place was among them, in fact I was a Lutheran at heart, although I loved the Methodist Church and for years I could not think of leaving it. However, in 1847, I took my papers from that church and was cordially received into the Lutheran Synod of Illinois.”³⁰ Lutheranism was young in Illinois, ministers were scarce, and plans were being launched for Lutheran schools to supply the deficiency. In the spring of 1848 Hillsboro College offered Crist an agency, and, moving with his family to the little

²⁸ Of his former marriage prospect he writes: “During this time there had been quite a change in the length, tone and frequency of Miss Elliot’s letters, and though I did not want to confess it even to myself, I was not disappointed nor hurt when I heard of her marriage to a more wealthy suitor.” Autobiography, 22.

²⁹ It is interesting to note in this connection that about this time, as executor of his uncle, Dr. Jacob Bishop’s estate, he manumitted the latter’s many slaves. This information came from the Crist family.

college town, he made it the center of a wide itinerancy in its interests. In this capacity during 1848-1849 he toured Kentucky, Tennessee, Georgia, South Carolina, North Carolina, Virginia, [West] Virginia, Maryland, Delaware, Pennsylvania, Ohio, and Indiana, visiting the islands of Lutheranism throughout the South and East and attending several important synods. He was next appointed agent of the Education Society of Gettysburg College, Pennsylvania, in which work his labors were confined to the Middle States.

Desiring to settle down with his maturing family, he now accepted a call to the Lutheran charge comprising Mount Joy, Maytown, and Marietta, in Lancaster County, Pennsylvania, and Wrightsville, in York County, where he served faithfully and well during the years 1852-1854. That some of his zeal and techniques were Methodistic in character is seen in his assisting in protracted meetings on several charges, resulting in large ingatherings of converts. His second Lutheran pastorate was the Kishacoquillas Charge in the beautiful Big Valley of Mifflin County, Pennsylvania, where he labored in 1854-1856. In 1857 he was called to the churches of the Sinking Valley Charge in Blair and Huntingdon Counties, Pennsylvania. Here the aging pastor spent some of the happiest years of his life, and his evangelistic ardor added several new preaching-points to his parish. In 1865-1866 he again toured Pennsylvania and Maryland as agent for Gettysburg College, and soon afterwards accepted a cordial call from the Jenner Charge in Somerset County, Pennsylvania. The twilight of his life was spent in Altoona, Blair County, whence he went out to preach at Freeport, Armstrong County; at Antis [Bellwood], in Blair County; and at Peters burg, Huntingdon County. This faithful and beloved minister passed to his reward on the twenty-eighth of April, 1881, at Altoona, Pennsylvania.

These selections from the autobiography of Jacob Bishop Crist give us a picture of American Methodism at a time when it was expanding in North and South, and undergoing crucial changes which were to usher in a new day. A decade and a half later came the momentous division of 1845 on the slavery issue, which split the movement into churches North


and South; of this, however, nothing is presaged in Crist’s account. The contacts he made with influential laymen such as Governor Trimble of Ohio show that Methodism was and had been making converts among the more prominent and well-to-do classes of society. Mention of Methodist colleges hints at another change in Methodism at the time: the period of Crist’s travels marked the inception of Methodist higher education. His acquaintance with the great Methodist preachers of the day—Bascom, Akers, Morris, Lindsey, and Brownlow, for examples—is also of interest. And the picture he gives us of Bishop McKendree, who was himself a living link with Asbury and the very genesis of American Methodism, is a “voice out of the past” and a valuable supplement to the several published lives of McKendree.

Crist may be considered one of the most important Pennsylvania-German contributions to the Methodist movement in America, perhaps one of the three greatest early Pennsylvania-German Methodist circuit riders. Second in the coterie was Henry Boehm (1775-1875) of Lancaster County, whose labors as traveling companion to Bishop Asbury, paralleling the labors of Crist with McKendree, were invaluable to the growing church; the other was Jacob Gruber (1776-1850) of Bucks County, that beloved eccentric of the Baltimore and Philadelphia Conferences whose memory is still pleasantly green in the valleys in Virginia, Maryland, and Pennsylvania, where he spent a lifetime as circuit preacher and presiding elder. Crist’s work was equally meritorious.

As the years passed the compass of his labors was diminished but he ministered in the smaller fields with as much energy and Christian vision as in the larger. Each of his various later activities, such as the agencies of the Colonization and Education Societies, of Hillsboro and Gettysburg Colleges, is a subject worthy of further study. To his work in the Lutheran ministry in his second “period” he brought a fresh evangelical approach, an attitude which characterized his work throughout his life. As a pastor he seems to have been beloved among his people; as a preacher, outstanding officially and locally—it was once said in the Pennsylvania Synod that “Brother Crist is of more value to the Church than the whole Illinois Synod,” which at the time was in disrepute in the East. As a pamphleteer he firmly upheld orthodoxy against the inroads of newer viewpoints such as Universalism; his autobiography shows his power of
expression—concise, well-worded, and interesting are the tales he tells of his fascinating life. A devoted friend he was, as seen in his relations with Bishop McKendree, and a loving husband and father.

Jacob Bishop Crist was a leader in many ways. The scarcity of published references to his work may be an indication of Pennsylvania-German modesty and humility on his part, but at least during his lifetime, though he did not seek fame, he enjoyed wide esteem in the denominations which he served. The lives of such men, the humble great, are imbued with the spirit of Goethe’s lines:

Thu was jeder loben müszte  
Wenn die ganze Welt es wüszte  
Thu es dasz es niemand weisz  
Dann ist doppelt grosz dein Preis

Such was Jacob Bishop Crist, one of Pennsylvania’s most distinguished Methodists, and one of her most valued Lutheran leaders.