

of the original Church once more in operation ! We shall see, by my giving his veritable history, what grounds there were for putting in these claims for him and their Church. He was a "travelling Elder" in its technical sense at the Conference of 1834, in the Minutes of which his name appears as a *superannuate preacher*, and for the last time. He had been received on trial in 1810—travelled three years, and located in 1813—he remained located eleven years, that is, till 1824, when he united with the travelling Connexion again, and labored as an effective preacher until 1830,—six years,—when he superannuated—the change of the constitution in 1831 gave him a seat in all the General Conferences which followed. He was known to be somewhat opposed to the Union measure, and when the final vote was put in 1834, he withdrew from the General Conference room to avoid voting either way, but told his fellow-lodger, Rev. R. Corson, that he did not intend to dismember himself from the Conference. He continued to labor in protracted meetings through the Conference year 1833-34, if not 1834-35 also ; but the former year he received his superannuated allowance from Conference funds, and is duly charged with it in printed Minutes of 1834, one year after the ratification of the union. He was not at the Wesleyan Conference in Hamilton, which commenced June 10th, 1835, and is not mentioned in any form, neither "located," "withdrawn," or "expelled." But about that very time,—June 5th, 1835,—while the second Conference after the union was being held, he and the four local Elders already named, "met and resolved themselves into what they called a General Conference, and elected one of their number to the office of a bishop." This is stated in the Journals of the American General Conference in Cincinnati, to which they had applied for recognition, dated May 14th, 1836, and affirmed by the