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CYCLOPEDIA OF METHODISM -- LETTER-N (1939--2057)

Embracing Sketches of Its Rise,
Progress and Present Condition,
With Biographical Notices
And Numerous Illustrations.
Edited by Matthew Simpson,
One of the Bishops of the Methodist Episcopal Church.

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1939 -- NADAL, Bernard Harrison, -- an eminent preacher, writer, and teacher of the Methodist Episcopal Church, was born in Talbot Co., MD, March 2, 1813, and died at Madison, NJ, June 20, 1870. He was sent when a well-grown youth to learn a trade at Hanover, PA, where he was converted. He joined the Baltimore Conference in 1835, and, without neglecting any of his ministerial duties, prepared himself to enter an advanced class. He entered Dickinson College while stationed at Carlisle, PA, and was graduated from that institution in 1848. In 1855 he was elected Professor of Ethics and English Literature in Indiana Asbury University, and was transferred to the North Indiana Conference. He returned to the Baltimore Conference in 1857, and was made presiding elder of the Roanoke district. He afterwards filled appointments at the Foundry church, Washington, Sands Street, Brooklyn, NY, the First Church, New Haven, Conn., Wesley chapel, Washington, and Trinity Church, Philadelphia, till 1867, when he was elected Professor of Historical Theology in Drew Theological Seminary, a position which he held at the time of his death. As a preacher, he was "clear, convincing, and scriptural." He wrote on a wide range of subjects, successfully in each department. His style was pure, vigorous, and polished, and many of his essays were masterpieces.

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1940 -- NAMAQUALAND is a district of country in Southern Africa, lying south of the Orange River, and is now included in Cape Colony. The native tribes number about 50,000 persons. They are a highly active people, with olive complexion, oblique eyes and short, matted hair. They speak a dialect of the Hottentot language. Mission stations were established by the

Wesleyan Missionary Society, and have been attended with considerable success, the New Testament and elementary works having been translated into their dialect.

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1941 -- NAPA COLLEGIATE INSTITUTE, The, is a school of high grade. It is located at Napa City, Ca., and has about 200 students in attendance. Rev. L. L. Rogers is principal.

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1942 -- NASHUA, N. H. (pop. 13,397), situated at the junction of the Merrimack and Nashua Rivers, the site of large manufacturing companies. It is in a region early visited by the pioneer preachers, but it first appears on the minutes of the M. E. Church for 1834. Previously it had been connected with surrounding towns, which had given name to the charge. A. P. Brigham was pastor, who reported, in 1835, 70 members. In 1836 the work had increased to 125 members, and in 1857 there were two stations. It is in the New Hampshire Conference.

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1943 -- NASHVILLE, TENN. (pop. 43,461), is the capital of the state, situated on the Cumberland River. It is the seat of the Vanderbilt University, the most flourishing institution of the M. E. Church South, and of the Central Tennessee College, established for the education of the colored youth, under the care of the M. E. Church. It was early visited by the Methodist preachers. In 1787, Benjamin Ogden was appointed missionary to the Cumberland circuit, which then embraced the whole region around Nashville and Carlton. Among the first fruits of Methodism were Isaac Lindsay, William McElroy, and Lewis Graham. The first Methodist church edifice was built of stone, in 1789 or 1790, and stood near the present public square. The first church completed on the north side of the Cumberland River was four miles north of Nashville, called "Hooper's Chapel." In 1801, William McKendree was presiding elder, and in 1802 reports from Nashville and Red River circuit show 742 white and 106 colored members. That year a separate work, called Nashville, was formed, which reported the following year 637 white and 87 colored members. The growth of Methodism surpassed that of the population, and the Nashville Christian Advocate was published several years before the separation of the church. In 1845, in common with the state of Tennessee, it united with the Southern Church, and so remained until during the Civil War. Since that period other branches of Methodism have been established. The Church South, however, has a very large membership and wealth, and has its publishing house in this place.

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1944 -- NAST, William, D.D. -- was born at Stuttgart, in Wurtemberg, in 1807, and entered when fourteen years of age the Theological Seminary at Blaubeuren, and later was a fellow-student with David Strauss. He changed the study of theology for that of philosophy, and emigrated in 1828 to the United States. Here he became a private teacher on Duncan's Island. In 1831-32 he taught German at the Military Academy of West Point. Through Law's "Call to the Unconverted" and Taylor's "Holy Living," Nast became interested in Methodism. He heard Romer

preach; became a teacher of modern languages at the Gettysburg (Lutheran) Seminary, and then Professor of Greek and Hebrew at Kenyon College, OH. In 1835 he became a local preacher, and joined the Ohio Conference of the M. E. Church. Since January, 1839, he has been the editor of the Christliche Apologete, of which, as well as of the Sunday School Bell, he was the founder. Dr. Nast was not only the first German M. E. missionary, but also the founder of German Methodist literature and compilations. Besides many translations of books, he has given the church a commentary on Matthew, Mark, and Luke and his Introduction to the New Testament has been adopted into the course of study for the ministry of the M. E. Church. In 1857 he was a delegate to the Evangelical Alliance held at Berlin, and in 1873 in New York and read in 1857 a paper on Methodism, and in 1873, on the doctrine of Christian perfection. He was a member of every General Conference from 1848 to 1876, to the latter of which he was elected a reserve delegate.

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1945 -- NATCHEZ, MISS. (pop. 9057), is the capital of Adams County, situated on the Mississippi River. As early as 1800 Methodist ministers had visited this section of country, and 60 members were reported from Natchez territory, under the ministration of Tobias Gibson. He labored alone in that entire district until, in 1803, Moses Floyd was sent as his assistant, and the report was 87 members. In 1817 the Mississippi Conference was formed, and there were reported from Natchez and Claiborne circuit 259 white and 116 colored members. It adhered to the South in 1845. Since the close of the Civil War the M. E. Church has organized a small colored congregation, consisting of only 16 members. The M. E. Church South reports 195.

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1946 -- NATIONAL PUBLISHING ASSOCIATION, THE, for the promotion of holiness, was organized for the purpose of promoting the sale and circulation of literature relating to the subject of Christian holiness, and has been operating for about six years. It has published a number of tracts and books upon this subject. It also publishes two periodicals, one an eight-page weekly, and known by the title of The Christian Standard and Home Journal, J. S. Inskip, editor; the other is a monthly, called The Advocate of Holiness, Rev. W. McDonald, editor. W. C. De Pauw, of Indiana, is the president, and Rev. J. F. Searles is the secretary of the board of directors. The body is incorporated according to the laws of Pennsylvania. The annual meeting is held in November of each year. The publications of this organization are strictly confined to the subject of "entire sanctification."

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1947 -- NATIONAL REPOSITORY, THE, a monthly magazine devoted to general and religious literature, was the successor of The Ladies' Repository, as authorized by the General Conference of the M. E. Church in 1876. The agents of the Western Book Concern, the editor of The Ladies' Repository, and the Western section of the general book committee, together with five others of thorough literary culture to be appointed by the bishops, were authorized to change the name or modify the scope and style of The Ladies' Repository as they might deem best. The committee met and adopted the name of The National Repository, and changed the scope of the

magazine. It was illustrated, and adapted to the wants of the general reader. Rev. Daniel Curry, D.D., was elected editor. It was discontinued by the General Conference of 1880.

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1948 -- NAYLOR, William -- a Wesleyan minister in England, labored for sixty years with zeal and diligence. His preaching was acceptable and useful. He ever sought the promised influence of the Divine Spirit to render his labors successful; and very many souls will be "his joy and crown of rejoicing" in the day of the Lord. He died in 1868, aged eighty-six.

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1949 -- NEBRASKA (pop. 122,993) is a part of the Louisiana purchase. Since the opening of the Union Pacific Railroad, population has rapidly increased. It was admitted as a state into the Union in 1867. Methodism was introduced about 1850 from Council Bluffs. In 1854, in the Iowa Conference, we find the Nebraska and Kansas mission district, W. H. Goode being presiding elder. In 1855 it re ported to the Missouri Conference. In 1860 there were 22 preachers, 1324 members, 908 Sunday School scholars, 4 churches, and 1 parsonage. The first Methodist Conference was held in 1861. The statistics of the M. E. Church for 1876 show, 88 preachers, 10,393 members, 8984 Sunday School scholars, 51 churches, 38 parsonages. There are also a few Methodist Protestant and African M. E. churches. There are also some churches in connection with the Southwest German Conference.

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1950 -- NEBRASKA CITY, NEB. (pop. 4851), the capital of Otoe County, is situated on the Missouri River. It first appears on the annals of the M. E. Church for 1855, and then as a mission connected with Nebraska mission district of the Iowa Conference, with W. H. Goode as presiding elder. In 1856 it was connected with the Kansas and Nebraska Conference, and reported 45 members. The next year the Conference was held in this city, when it had 76 members. In 1861 the first session of the Nebraska Conference was held in this city. In 1876 it contained 154 members, 150 Sunday School scholars.

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1951 -- NEBRASKA CONFERENCE, M. E. CHURCH. -- The Territory of Nebraska was from 1856 to 1860 connected with the Kansas and Nebraska Conference. Then it was organized as the Nebraska Conference, embracing the Territory of Nebraska. This Conference held its first session at Nebraska City, April 4, 1861, Bishop Morris presiding. It embraced two districts, Omaha and Nebraska City, and the report was 22 preachers, 1324 members, 4 churches, 1 parsonage. This included all the Methodism in the state at that time. The state is now divided into five presiding-elder districts. The latest statistics are: 88 preachers, 10,393 members, 8984 Sunday School scholars, 51 churches, 38 parsonages, \$669 for missions.

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1952 -- NEBRASKA CONFERENCE, M. P. CHURCH, "embraces the state of Nebraska." Its reported statistics are, 8 ministers, 378 members.

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1953 -- NEILL, James -- a native of Ireland, was converted in his youth, and entered the Philadelphia Conference in 1836. After preaching for several years he was seized with hemorrhage of the lungs, and was obliged to take a supernumerary relation, and afterwards to commence business. He has been largely engaged in the mining and sale of anthracite coal; but at the same time has preached as often as his health would permit. He was instrumental in assisting to organize the Central, Spring Garden, and Grace Methodist Episcopal churches, in the city of Philadelphia, where he resides.

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1954 -- NELLES, S. S., -- president of Victoria College, Canada, was born near Brantford, Canada, in 1823. At the age of sixteen he attended Lewiston Academy, in New York, where he was under the tuition of the American poet, John G. Saxe. Subsequently he attended Genesee Wesleyan Seminary, where he devoted his time largely to science. When Victoria College, at Cobourg, was opened, in 1842, as a university, he was one of the first matriculated students under Dr. Ryerson. After two years spent at Victoria College, and a year at home, he attended the Wesleyan University, Conn., where he graduated in 1846. After teaching for a year he entered the ministry of the Wesleyan Methodist Church, in June, 1847. After filling several important appointments he was elected, in 1850, to the presidency of Victoria College, the position which he still holds. He was a delegate to represent the Canadian Conference at the Methodist General Conference in Philadelphia in 1864, at the New Brunswick Conference in 1866, and at the English Wesleyan Conference in 1873.

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1955 -- NELSON, John -- was one of Mr. Wesley's earliest and ablest assistants among his lay preachers. He was the chief founder of Methodism in Yorkshire, where the church has remained strong to this day. He was early apprenticed to a stone-mason, a trade at which he worked the greater part of his life. He had long been perplexed with religious thoughts and longings. He was strictly moral, and had great personal courage. In 1711 he heard Mr. Wesley at Moorfields, was converted under his ministry, and immediately began to exhort his comrades. He refused to work on the Sabbath when urged by his employer, although at the risk of dismissal, and commenced to hold meetings in his own house, praying with and exhorting his neighbors. The result was a wonderful reform, which spread all through the neighborhood, and he gained immense power over the common people. He was successful in spreading Methodism, not only in Yorkshire, but in Cornwall, Lincolnshire, Lancashire, and other counties. He was greatly persecuted. "His house at Bristol was pulled down; at Nottingham squibs were thrown in his face; at Grimsby the rector headed a mob to the beat of the town drum, and, after supplying them with beer, called upon them to 'fight for the church.' Fighting for the church meant the demolition of the house in which Nelson was living, and its windows were forthwith pulled down and the furniture destroyed." But Nelson's preaching conquered the mob, -- the drummer who had been headed by

the rector was among the converts next day. The clergy, however, of the Church of England, determining to destroy his influence, caused him to be impressed into the army as a vagrant, and, though he protested that the charge was untrue, he was taken and made a soldier. He was faithful to his calling, and preached to his comrades in the army. He died in 1744.

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1956 -- NELSON, John -- a venerable member of the Irish Conference just entered into rest. He was baptized by the Rev. John Wesley ninety years ago, on the occasion of his only visit to Lisbellaw, County Fermanagh. He was a devoted, successful, and well beloved minister, a true friend, and a holy man. He died in the ninety-second year of his age and the sixty-eighth of his ministry.

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1957 -- NELSON, Rev. Reuben -- one of the book agents in charge of the Methodist Book Concern at New York, was born at Andes, NY, Dec. 13, 1818. His academic studies were pursued at Hartwick Seminary. He received his degree of Master of Arts at Union College, and that of Doctor of Divinity at Dickinson College. He was converted at the age of fifteen, was licensed to exhort at the age of seventeen, and a year later became a local preacher. He entered the itinerant ministry in the Oneida Annual Conference in 1838. During his pastoral work he was twice appointed presiding elder of Wyoming district. He was early designated for the work of Christian education, and was for a time principal of Otsego Academy, at Cooperstown, NY. In 1844 he founded the Wyoming Conference Seminary, at Kingston, PA, and became its first principal, a position which he continued to hold (with the exception of a single year in the presiding eldership) for twenty-eight years. For several successive years he held the post of secretary of the Wyoming Conference, which body he also represented in the General Conference for the last five successive quadrennial sessions. In each case he was elected at the head of his Conference delegation. At the General Conference at Baltimore, in 1876, he was elected chairman of the standing committee on episcopacy. At the General Conference in May, 1872, Dr. Nelson was elected to the responsible post of book agent at New York, and with his associate, J. M. Phillips, Esq., took charge of the great publishing interests of the Methodist Book Concern. He was also elected treasurer of the Missionary Society of the Methodist Episcopal Church. In 1876 he was unanimously re-elected, but he was stricken with paralysis, and died Feb. 20, 1879.

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1958 -- NESBIT, Samuel H. -- was received on trial in the Pittsburgh Conference, M. E. Church, June, 1847, his first appointment being New Salem circuit. He continued in the itinerant work until 1853, when he became principal of Wellsburgh Female Seminary, a position which he held for three years. He then returned to the regular pastorate. During 1857-58 he was principal of Richmand College, and in 1860 was elected editor of the Pittsburgh Christian Advocate, where he remained until 1872. He has since been presiding elder of Canton, Allegheny, and Washington districts. He was a member of the General Conferences of 1864, 1868, 1872, and 1876.

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1959 -- NESTOR, George -- of the Methodist Protestant Church, was born March 19, 1818, near Nestorville, Randolph Co., VA; converted December, 1835; and licensed to preach October, 1843, in the Methodist Protestant Church. He joined the Pittsburgh Conference of the M. E. Church, September, 1844, and filled a number of prominent appointments in both the Pittsburgh and West Virginia Conferences. In the latter, he was elected and served as president of the Conference for three several terms. He was a member of the General Conferences of 1866, 1870, and 1874, and was also a member elect of the General Convention in May, 1877.

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1960 -- NEVADA (pop. 62,265) was received from Mexico in 1848. In size it ranks third in the Union containing about 112,090 square miles. It was admitted as a state in 1864. Its early inhabitants were Indians and Mexicans. It contains some very valuable mines, but much of the territory is sterile. Methodism was introduced from California about 1859, and services were held in Carson and Virginia Cities. In 1861 there were reported 75 members, 100 Sunday School scholars, and Nevada district was organized with N. R. Peck as presiding older. Ten appointments were placed upon the minutes, of which only one received a regularly-appointed pastor. In 1864 a Nevada Conference was organized, separated from California on account of the great distance and the difficulty that then existed of crossing the Sierra Nevada Mountains. It held its first session in 1865, and reported 11 traveling and 11 local preachers, 293 members, 803 Sunday School scholars, 4 churches, and 5 parsonages. In 1876 the minutes reported 15 traveling and 11 local preachers, 686 members, 1125 Sunday School scholars, 12 churches, and 14 parsonages. There are also a few members of the M. E. Church South. Owing to the changing character of the population the growth of the church has not been rapid.

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1961 -- NEVADA CONFERENCE, M. E. CHURCH, includes "Nevada and so much of California as lies east of the west summit of the Sierra Nevada Mountains." It was organized in 1864, and was separated from the California Conference, though having but few preachers and a small membership, because of the great difficulty of reaching it across the Sierra Nevada Mountains. Its statistics as reported in 1876 are: 15 ministers, 686 members, 1125 Sunday School scholars, 12 churches, and 14 parsonages.

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1962 -- NEW, Charles -- a missionary of the United Methodist Free Churches, England, was born in London, Jan. 25, 1840. He was converted at sixteen years of age, and at nineteen entered the itinerant ministry. After three years of service he consented to go as missionary to the mission station at Ribe, in Eastern Africa. After his arrangements were made, news arrived of the death of his brother in Sierra Leone, and that another missionary was believed to be in a dying condition. He only replied, "The greater need I should go there quickly." He sailed from Northampton Dec. 12, 1862 reached Zanzibar April 6, 1863; was detained at Mombassa, and did not reach Ribe until Sept. 1, 1863. There, in conjunction with Mr. Wakefield, he labored for eight years amidst great difficulties. Doubting the suitability of Ribe as a mission station, he made

various explorations, in one of which he ascended the summit of Kilima-jara, and ascertained that the whiteness on its Summit was owing to snow, which scientific men had supposed could not exist at that elevation in equatorial Africa. In the mean time he was requested by the Geographical Society to join the expedition in search of Livingstone, and the missionary committee gave him the required permission but before setting out the intelligence arrived that the heroic Livingstone had been found. He returned to England, where he remained a year and a half, attending missionary meetings, and publishing a volume entitled "Life, Wanderings, and Labors in Eastern Africa." Returning, he desired to establish a mission at Chaga, but he was plundered and insulted by the chief, and, dispirited, left the place for Ribe. He died upon the way, and His body was brought to the church mission station, at Rabai, on Feb. 14, 1875.

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1963 -- NEW, Joseph -- a missionary of the United Methodist Free Churches in England, was born in London, Dec. 20, 1835. He was graduated in his fifteenth year, and soon became superintendent of the Sunday-school and class-leader. In 1856 he became a circuit minister among the Wesleyan Reformers. After two years he joined the United Methodist Free Churches, and was sent as its first missionary to Sierra Leone. He had not been long in Sierra Leone when a dreadful epidemic broke out. Mr. New and his wife, at the urgent entreaty of friends, sailed for Madeira, but the authorities would not permit any one to land, and they returned to England. On the subsidence of the epidemic they returned to Sierra Leone. His health became impaired, and while waiting on a colleague whose life was despaired of, he was seized with a severe illness, and died the next morning, Aug. 6, 1862.

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1964 -- NEW ALBANY, IND. (pop. 16,422), the county seat of Floyd County, is situated on the Ohio River, immediately below the falls. Methodism was introduced by John Shrader in 1818. When on Salt River circuit he formed a class of some seven or eight members, and preached and administered the Lord's Supper in a tavern in this town. From that time the church has regularly increased. It first appears on the annals of the M. E. Church for 1830, when Calvin Ruter was appointed pastor. In 1831 it reported as a station 282 members. In 1857 it contained 5 stations, having an aggregate of 1014 members, 475 Sunday School scholars. A female seminary was founded by the Conference in 1846. which, after some years of struggling, was cared for by Mr. De Pauw, and it now properly bears his name. It has been of great service to Methodism in South Indiana.

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1965 -- NEWARK, N.J. (pop. 136,400), the largest city in the state, is noted for its various manufactures. It was settled in 1666-67 by colonists from Connecticut., who passed a law that no one should hold an office or even vote who was not a member of the Congregational Church. A college was founded, which, in 1756, was removed to Princeton. Methodist services were introduced as early as 1786. They were held only occasionally, and the first class was not formed until 1806. The first church was erected in 1809, and was enlarged in 1828. The present edifice on Halsey Street was erected in 1851. The Franklin Street church was the second built, and was

erected in 1831, which was followed by Clinton Street, in 1843. St. Paul's church was organized in 1853, and the chapel was opened at the close of that year. The cornerstone was laid October, 1854, and dedicated Feb. 22, 1856. A parsonage was built on the lot adjoining. The first M. E. church in East Newark was organized in 1854, and rebuilt in 1873 since which time the church has grown with the growth of the City, and a large number of buildings have been erected. The German Methodists have a strong society, the Methodist Protestants have a church, and the Free Methodists a small organization. The African Bethel and the African Zion have also congregations.

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1966 -- NEWARK CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1856, and included "that part of the state of New Jersey not included in the New Jersey Conference, Staten Island, and so much of the states of New York and Pennsylvania as was then included in the Paterson and Newton districts." No change has been made in its boundaries, except that Jersey City district is inserted in the place of Paterson district. It held its first separate session in 1858, having held its session in 1857 with the New Jersey Conference. In 1858 it reported 132 traveling and 103 local preachers, 22,421 members, 17,377 Sunday School scholars. 176 churches, and 54 parsonages. The statistics in 1876 were: 205 traveling and 176 local preachers, 40,987 members, 36,990 Sunday School scholars, 258 churches, and 109 parsonages.

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1967 -- NEWARK, O. (pop. 9602), the capital of Licking County. It first appears in the minutes of the M. E. Church in 1833, as a circuit, with J. W. Gilbert and J. M. Goshorn as pastors. It then contained 664 members. It did not become a station for several years. The first edifice was dedicated in 1834. The present edifice was dedicated in 1874. The German and African M. E. Churches have small congregations. This city is in the Ohio Conference.

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1968 -- NEW BEDFORD, MASS. (pop. 26,875), is situated on Buzzard's Bay, 55 miles southeast from Boston. The first Methodist sermon preached in this place was by Jesse Lee, Jan. 30, 1795. He says, "It was a good many years afterwards before we had a society formed in that place." It was connected with the Warren circuit for many years, that being the first circuit organized in the State of Rhode Island. It first appears by name on the annals of the M. E. Church for 1807, with Epaphras Kibby as pastor, with 30 members. The church increased until, in 1857, it contained 5 stations, having an aggregate of 715 members, 509 Sunday School scholars. The African M. E. Church has a strong congregation here. It is in the Providence Conference

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1969 -- NEWBERN, N. C. (pop. 6443), the capital of Craven County, situated on the Neuse River, was very early visited by Methodist pioneers. Bishop Asbury preached in it as early as 1785; at that time there was a small society. In 1802 he visited it, and says, "Newbern is a trading, growing town. There are seven hundred or a thousand houses already built, and the number is yearly increased." The population was then between 3000 and 4000. He made arrangements for

preaching each Sabbath. A collection of about \$60 was taken to complete the church. The Africans were about beginning a church, and Asbury was much encouraged. The most eminent people of the place attended Methodist services. This church was enlarged in 1804, and \$600 were raised for the purpose during the visit of Bishop Asbury. A Conference was held here in 1807, and another in 1813. This charge, with the North Carolina Conference, adhered to the M. E. Church South in 1845. It is in the North Carolina Conference, and the African M. E. Church has 106 members, 75 Sunday School scholars. The Church South has 245 members.

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1970 -- NEW BRIGHTON, PA., (pop. 3652), is a village on the Beaver River, about 28 miles from Pittsburgh. it contains several churches, among which is a M. E. church, and also a Methodist Protestant church.

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1971 -- NEW BRUNSWICK, N. J. (pop. 17, 167), the capital of Middlesex County, on the New Jersey Railroad, was settled about the close of the seventeenth century. Bishop Asbury visited the place as early as 1797, and "rejoiced that the preacher from Elizabeth had already begun a good work here." In 1798 he drew up a subscription to purchase a house of worship. The name does not appear upon the minutes of the church until 1811, when Joseph Totten was appointed to that circuit. The society appears to have been organized and the first church built during that year. The progress, however, was very slow, as Now Brunswick and Trenton were united in one circuit the following year. In 1802, New Brunswick circuit reported 220 white and 40 colored members. It did not become a separate appointment until 1818, when Thomas Smith was appointed as preacher. Subsequently it became a station, and in 1821 reported 21 members, when Charles Pitman was appointed pastor. From that time Methodism has increased more rapidly. The church, which was built in 1811, was destroyed by a tornado in 1835 and rebuilt in 1836 on the same ground. The present Liberty Street church, which succeeded it, was built in 1876. The Protestant Methodist church was built in 1837, but ceased to exist in 1845. An African Methodist church is in a fair condition.

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1972 -- NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE is one of the six Conferences into which the Methodist Church of Canada is divided, and embraces the territories from which it receives its name. Methodism was introduced into New Brunswick by a few Methodists from New York who accompanied the loyalists at the close of the Revolutionary War, and who settled on the banks of the river St. John. The first minister stationed was Rev. Abraham Bishop, under whose ministry a society was formed. He was afterwards removed by Dr. Coke to Granada, to preach in French to the negroes in that island. At St. Stephen's, near the border of Maine, a solitary brother, named McCill, had been toiling, but who did not see a Methodist preacher until 1791, after which period the work was carried on under the superintendence of William Black, who had been ordained in 1791, by Bishop Coke. The severity of the climate and the toils of the work, and probably a lack of sympathy with the inhabitants on the question of government, led to the retirement of nearly all the preachers who came from the United States. In

1800 scarcely one remained, and only four or five preachers were at that time laboring in Nova Scotia, New Brunswick and Prince Edward Island. In the latter Province Benjamin Chancel had made great effort to secure assistance, and a society was formed at Charlestown, the capital, and at Tryon. Mr. Black, convinced that ministerial help must be sought from Great Britain, attended the Conference in 1800, and returned with four young men, of whom William Bennett and Joshua Marsden became successful laborers. The work from this period assumed more of an English Wesleyan aspect, and the last minister ordained by Bishop Asbury for the provincial work was in 1810. Two very devoted laymen -- Messrs. Davison and Arard -- watched over the individual societies in Prince Edward Island as far as possible, of whom, the first fell a victim to his earnest labors. A number of emigrants from the island of Guernsey came early in the century, and these and the former Methodists welcomed a minister, who was sent by Dr. Coke, in 1807. The number of missionaries sent out from Great Britain increased until 1817, when the Wesleyan Methodist Missionary Society having been formed, a larger number of laborers came to the work. For years it was carried on chiefly by English ministers, very few native ministers having been raised up but in 1835 the native ministers began to increase, and in 1865 they were the majority of the laborers. In 1825 the circuits in New Brunswick, with several of those in Nova Scotia near the former Province, were formed into a district, called the New Brunswick district and in 1851 the circuits on Prince Edward Island, with a small part of Nova Scotia, were constituted a separate district. In 1851 Bermuda was attached to the British-American work. In 1855, Dr. Beecham was sent from England to form the several districts in Nova Scotia, New Brunswick, and Newfoundland into one Conference, which became known as that of Eastern British America. Methodism does not occupy in New Brunswick more than a third- or fourth-rate position, as the lack of ministers in early days deprived it of many opportunities. It has recently gained by emigration from the mother-country, and many excellent Irish Methodists have found their way to the Province. The statistics reported in 1877 are as follows ministers, 96; members, 7717; Sunday School scholars, 8796.

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1973 -- NEWBURG, N.Y. (pop. 18,050), is the capital of Orange County, and is situated on the Hudson River. It was Washington's headquarters during a part of the Revolutionary War. It is mentioned as the head of a Circuit in the minutes of the church for 1789. It did not become a Station until about 1823, when William Jewett was appointed to Newburg Village, then reporting 88 members. Since that period Methodism has increased with the growth of the population, and now has a very fair standing in the city. The German Methodists have a few members, but no church. It is in the New York Conference.

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1974 -- NEWBURYPORT, MASS. (pop. 13,537), was settled about 1635, and it is said the first tea destroyed by the Americans was burnt in this place. George Whitefield died while on a visit here, Sept.30, 1770, and his remains were buried under the pulpit of the First Presbyterian church. The first Methodist sermon after Whitefield's time was preached by Jesse Lee, July 15, 1790. He had been recommended to call on Rev. Mr. Murray, the pastor of the church, but was very coolly received, the pastor informing him that he had heard that a Methodist preacher had held meetings in four different places in one day, and that this was a violation of the rules of the standing order. He succeeded, however in gaining permission to preach in the court-house at a

specified time, and, on returning, an effort was made to prevent him, but he succeeded in preaching both that day and the next morning. Bishop Asbury visited the place in June, 1802, and makes the laconic note, "As in Boston, everything thrives but religion." It was connected for a time with the surrounding points, and first appears in the minutes of the M. E. Church for 1829. In 1857 there were two strititions.

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1975 -- NEW CASTLE, PA. (pop. 8418), is the capital of Lawrence County, in Western Pennsylvania. Methodist services were introduced about 1804. The first meetings were held about four miles north of the city, by William Richard, an exhorter. The same year preaching was introduced into New Castle, and in 1810 a class consisting of seven persons was formed by James Watts, then on the Shenandoah circuit. In 1815 the first M. E. church, a log building, was erected. It was succeeded in 1836 by a frame building, and this in turn has given place to a substantial brick edifice. New Castle first appears as a distinct appointment in the minutes of the church for 1821, with S. R. Brockunier as pastor. In 1847 a society near the city (now in the city) was organized, and in 1850 a church was built. A second M. E. church was organized from the first church in 1874, and a building erected in 1875. The African M. E. Zion church was built in 1849, and rebuilt in 1865. The Primitive Methodists built a church in 1869. It is in the Erie Conference.

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1976 -- NEWCASTLE-UPON-TYNE, (pop. 128,443) is an old city in the northern part of England. The Romans occupied a stationary camp at this place, and Robert of Normandy, a son of William the Conqueror, built a castle which gave to the place its name. It is widely known for its exports of coal and lead. It was visited by Mr. Wesley as early as 1742, who observes: "So much drunkenness, cursing, and swearing, even from the mouths of little children, do I never remember to have seen and heard before." On the Sabbath morning he took "a position in the poorest and most contemptible part of the town, and commenced public worship, preaching again in the evening." After a few visits a small society was formed. Before the close of the year he purchased land for the erection of an Orphan house (which see). There are now reported two large districts, embracing 2100 members, and employing some 10 ministers.

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1977 -- NEWCOMB, George -- a minister of the Methodist Episcopal Church, was born in Quincy, Mass., Nov. 8, 1814. For several years he engaged in teaching. In 1856 he became a local preacher, and in 1864 went to Beaufort, SC, to labor among the freed men. In 1867 he joined the South Carolina Conference. After laboring successfully in organizing societies on different parts of the Beaufort circuit in 1870 he was appointed presiding elder of St. John's district, Fla. He commenced his work with great earnestness, traveling extensively, and preaching wherever he went, but his health becoming impaired, he started north, and at Beaufort, SC was seized with yellow fever, and died March 2, 1871. "He occupied a large place in the hearts of all who knew him."

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1978 -- NEW CONNECTION METHODISTS. -- See WESLEYAN METHODISTS, NEW CONNECTION.

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1979 -- NEW EDUCATIONAL INSTITUTION is located in Dublin, Ireland. The building is in course of erection, and will be completed in January, 1879. It is to take the place of the present Wesleyan Connectional School. It will be maintained as the present school, which was established in 1845, on a thoroughly Protestant and scriptural basis, as a first-class collegiate and commercial institute. The sons of ministers and of others of limited means will be admitted on very favorable terms. And it is hoped by means of the two Methodist institutions -- i.e., the Methodist College, Belfast, and the one in Dublin -- that the cause of education in Ireland will be greatly advanced. Rev. Robert Hazleton was appointed by the Irish Conference agent of the college, and has visited the United States its interests. His efficient services have largely contributed to the success of the undertaking.

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1980 -- NEW ENGLAND CONFERENCE, AFRICAN M. E. CHURCH, includes the states of Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine. At its session in 1876 it stationed 14 preachers, and reported 29 local preachers, 1576 members, 796 Sunday School scholars, and 13 churches.

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1981 -- NEW ENGLAND CONFERENCE, M. E. CHURCH. At the General Conference of 1796 six Annual Conferences occupied the entire area of the church. The first was New England Conference, under the direction of which were "the affairs of our church in New England and all that part of the state of New York which lies on the east side of Hudson's River; provided that, if the bishops see it necessary, a Conference may be held in the Province of Maine." Its first session was held at Wilbraham, Mass., Sept. 19, 1797. Bishop Asbury being unable to be present, Jesse Lee presided, and says, "The business was conducted to the satisfaction of the preachers, and peace and love dwelt among us. At the close of the Conference the preachers gave me a certificate, signifying their approbation of a proposed plan for me to travel with the bishop, and to fill up his appointments when he could not be present." In 1800 the bounds were changed so as to "include the district of Maine and all the circuits eastward and northward from the bounds of the New York Conference." In 1812 it included part of Vermont and all the New England states east of the Connecticut River. In 1816 it included also Lower Canada east of Lake Magog. The boundaries were gradually contracted until at present it includes "all of Massachusetts East of the Green Mountains not included in the New Hampshire and Providence Conferences." It originally embraced much of the territory now contained in the New York East, Providence, Maine, Vermont, and New Hampshire Conferences.

In 1798 two Conferences were held in the New England states, one at Readfield, in Maine, the other in Granville, Mass. Bishop Asbury says of the last Conference, "Fifty preachers of

different descriptions were present; ten were admitted on probation. We had many weighty and deliberate conversations on interesting subjects in much plainness and moderation." In 1802 New England Conference was divided into two districts, and included 21 charges, reporting 2927 white and 14 colored members. From its earliest history New England Conference has enjoyed the services of devoted and active leaders, who have been instrumental in extending its influence and power. Zion's Herald, published in Boston, preceded the establishment of The Christian Advocate of New York, and has been of great service to the church in New England. Wilbraham Academy, Mass., is the oldest institution established by the church, which still exists, and has sent forth from its halls many active ministers and honored professional men. Boston University, with its theological school, is now a center of great power. The statistics of the Conference in 1876 are 256 traveling and 184 local preachers, 30,940 members, 32,722 Sunday School scholars, 193 churches, and 96 parsonages.

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1982 -- NEW FOUNDLAND is one of the Conferences of the Methodist Church in Canada. Services were introduced from Nova Scotia and from New Brunswick, and it was far a number of years under the general superintendence of William Black. In 1815 the circuits in New Foundland were farmed into a separate district. In 1855, with New Brunswick and part of Nova Scotia, it was placed in the Eastern British American Conference, the understanding being that New Foundland and Bermuda were to have special claims upon the financial aid of the missionary committee, who for several years sent their only missionaries to those places. The report of 1877 shows 49 ministers, 7075 members, and 5829 Sunday School scholars.

In the first General Conference, after the union was effected, which formed the Methodist Church of Canada, New Foundland was represented by 2 ministers and 2 laymen. Its boundaries were defined so as to "embrace New Foundland, Labrador, and the Islands contiguous." In Labrador a mission is maintained during the summer for the fishermen on the coast.

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1983 -- NEW GUINEA-LANGUAGE. -- The Papuan language is diversified with many dialects, some of which are rich in synonyms, or different terms for the same thing, but all are poor in abstract terms. But little is known of them. The first attempt to compile a grammar of the language has been made in Dr. A. B. Meyer's (German) treatise, Ueber die Mafoor'sche und einige andere Papua-Sprachen auf Neu Guinea. A few short vocabularies exist of some of the dialects.

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1984 -- NEW GUINEA, NEW BRITAIN, NEW IRELAND, AND THE DUKE OF YORK ISLANDS, MISSIONS IN. The island of Papua, or New Guinea, is, after Australia (and perhaps Borneo), the largest island in the world. It lies in the South Pacific Ocean, north of Australia, and is 1500 miles long and about 400 miles wide at its greatest breadth, and has an area estimated at from 260,000 to 300,000 square miles. Less is known of it than of any other region of equal extent on the earth. The inhabitants are of a distinct race, known as the Papuan, have a facial expression like that of Europeans, and are remarkable for their crisp hair, which is allowed to grow very

long, is carefully dressed, and gives their beads a striking appearance. Travelers express a high opinion of their capabilities, and consider them superior to the Malays. They are at present, however, low in civilization. New Ireland, New Britain, and the Duke of York Islands are the names given to several snialler islands and groups of islands lying northeast of New Guinea, and near to it. The inhabitants of New Britain are of a negro race and very dark; those of New Ireland are of the Australian race, and their villages are said to be very neat.

In 1874 Rev. George Brown, who had labored for several years as a Wesleyan missionary in Samoa, laid before the Mission Board at Sydney, in Australia, a plan for opening missions in these islands. He proposed to secure volunteers from among the catechists in Fiji, and take them to suitable openings in New Ireland and New Britain, whence he hoped, as the way should be opened, to secure a footing on the island of New Guinea. This extensive mission was to be worked by native agency, under the direction of an experienced European missionary. The plan was adopted by the Mission Board, and was accepted by the Fijian converts with enthusiasm. No difficulty was found in getting all the volunteers that were needed, and Mr. Brown sailed from Sydney in April, 1875, and calling on his way, took eight catechists with their wives from Fiji and two from Samoa. The party reached Port hunter, in the Duke of York Islands, August 14, and were well received by the natives wherever they went. Visits were paid to several places in the Duke of York cluster, to New Britain and New Ireland. Two teachers were stationed at Nodup, N. B.; one at Matupi, or Henderson's Island, two in New Ireland, and the remaining five for the present at different places among the Duke of York Islands. Seven more missionaries and their wives went out as volunteers from the Fiji district in 1876, under the charge of a judicious native minister. The first new church was opened in one of the islands in January, 1876, and two other churches were at the same time nearly completed. The mission has suffered from sickness and death, so that its working force is not as great as it would appear to be from the number of missionaries that have been sent out, and its success has been impeded. Beginnings of mission work have been made in New Guinea and the adjacent islands by the London, Church, and some other English missionary societies.

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1985 -- NEW HAMPSHIRE (pop. 346,948) received its first settlement near Portsmouth in 1623. In 1741 it became a separate Province, and so remained until the Revolution. Its state constitution was approved in 1783. Methodism was introduced in 1790 by Jesse Lee. On his first visit to Boston he went north as far as Portsmouth. The following year he visited the state again, and says, " We had a meeting in a private house. At Mr. Lindsay's request I preached on Psalms i. 6. I found it to be a time of much life and love, and some of the people appeared to be much affected. When service was ended some of the people blessed God for our meeting; all seemed friendly." In 1794, Lee was made presiding elder, and one of his appointments was New Hampshire, to which John Hill was sent as missionary. In 1796 one circuit was reported, Chesterfield, having 68 members; of it Lee says, "It lay in the southwest corner of the state, near the Connecticut River. . . . The first society formed in the state was in Chesterfield, some time in 1795, at which time there were but a few that felt the freedom to unite with us. After some time a few more cast in their lots and other societies were soon formed in other places. The circuit was entered upon the annual minutes in the year 1796. Some time after this there was a circuit formed higher up in the state called Landaff, and in that place religion prospered very much."

In 1798 a new circuit was formed called Exeter, but in 1799 there is no report, excepting from Chesterfield circuit, which then had 131 members. In 1804, the work having increased, a New Hampshire district was organized, and John Broadhead was appointed presiding elder. In 1809, Martin Ruter was appointed presiding elder, and the report from the entire state shows 1673 members. A New Hampshire Conference was organized in 1832, which contained, in 1840, 10,519 members. The Conference lines do not conform exactly to the state lines. In 1876 there were 14,644 members and 14,400 Sunday School scholars.

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1986 -- NEW HAMPSHIRE CONFERENCE, M. E. CHURCH, was organized in 1832, and included "all the state of New Hampshire not included in the Maine Conference, and that part of the state of Vermont east of the Green Mountains and that part of the state of Massachusetts northeast of the Merrimack River." In 1844 Vermont Conference was organized, separating Vermont from the New Hampshire Conference. Its present boundaries include "New Hampshire, except that part within the Maine Conference also that part of Massachusetts northeast of the Merrimack River." Its first session was held in 1832, when it reported 14,560 white and 11 colored members, with 126 traveling preachers. After the Vermont Conference was separated, in 1845, it reported 10,562 members, with 100 traveling and 59 local preachers. The statistics for 1876 are 136 traveling and 78 local preachers, 14,644 members, 14,140 Sunday School scholars, 117 churches, and 70 parsonages.

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1987 -- NEW HAVEN, CONN. (pop. 62,882), was settled in 1638, and is the seat of Yale College. It was visited by Jesse Lee in 1789, who preached in the court-house on Sabbath, June 21, the first Methodist sermon. Among his hearers were the president of Yale College and many of the students. His next appointment was on the 5th of July, when the Congregational church was tendered to him. He had a large congregation, with two ministers present. He adds, "Some told me they were much pleased with the discourse, but no man asked me home with him." He retired to a hotel, and prayed earnestly that God would give him access to the hearts of the people. In a short time a gentleman came and invited him to the hospitalities of his house. On Sabbath evening, he says, "After dark a young woman got her work and sat down to knit. I was much astonished at this, and spoke to her about it. They told me it was customary for the Congregationalists throughout the state to commence the Sabbath on Saturday evening, and continue it till sunset on Sunday."

In 1790 New Haven circuit was formed, and extended from Milford to Hartford. John Lee was the first pastor, and organized a class of nine persons. The city was connected with surrounding appointments until 1814. when it became a station. In 1800 a house was purchased, which was used until 1807, when an edifice was erected on Temple Street, and used until 1820, when a larger building was erected on the public green. In 1848 this house was sold, and the present one was built on the corner of Elm and College Streets. This building was greatly improved in 1876. In 1841 a second charge was organized by 50 members, which has now a strong and massive church on John Street. In 1852 a third society was organized from the second church, and since that time West Chapel Street. Wesley Chapel, Newhallville, City Point, and

Edward Streets have erected houses, some of which are but temporary, and look to larger accommodations as the city and the wealth of the membership may increase. It is in the New York Conference.

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1988 -- NEW JERSEY (pop. 1,130,983). -- The first settlement of this state was probably at Bergen, between 1617 and 1620, by the Dutch of New Amsterdam. They claimed the whole territory as a part of New Netherlands. In 1682 the territory was purchased by William Penn and eleven other Friends or Quakers, but in 1702 they surrendered the right of government to the crown. The State Constitution was adopted in 1776. Methodism was introduced in 1768 by Captain Webb, who passed through New Jersey and preached in Trenton, New Mills, Burlington, and other places. In Burlington he preached both in the market-place and in the court-house. Bishop Asbury preached in Burlington, in 1771, on his way from Philadelphia to New York. A society was early organized at Pemberton, then called New Mills. Dr. Coke, on his visit in 1785, says, "The place had been favored with a faithful ministry for sixteen years." The first M. E. church in the state, as is generally supposed, was built at Trenton, in 1773; and another at New Mills, in 1775. The first society mentioned by Bishop Asbury is the Trenton society, in 1772. He says, "In meeting the small society of about nineteen persons, I gave them tickets, and found it a comfortable time. They are a serious people, and there is some prospect of much good being done in this place."

At the first Conference held, in 1773, in Philadelphia, 200 members were reported from New Jersey. In 1774 two circuits were formed, -- the Trenton, with William Waters as pastor, and Greenwich, with Philip Everts as pastor, who reported, in 1775, 300 members. The societies were greatly interrupted and scattered during the Revolutionary War, so that, in 1779, but 140 members were reported. In 1781 the state was divided into two large circuits, and reported 512 members, and the church began to spread with greater rapidity. In 1783, when the war closed, 1028 members were returned. From that time forward the progress has been regular and constant, although in some parts of the state, for many years, there was considerable opposition, school-houses and pulilic buildings were closed against them, and in one or two instances their churches were destroyed. There are now within the state two Annual Conferences, -- the New Jersey and the Newark, -- which report, in 1876, 368 preachers, 68,601 members, 62,857 Sunday School scholars, 509 churches, and 205 parsonages. There are in the state two flourishing seminaries, -- at Pennington and Hackettstown, -- under the patronage and control of the Conferences, and the Drew Theological Seminary, a flourishing institution, is located at Madison, N. J. There is also the Bordentown Female College, which is private property, though under the patronage of the church. There are a few churches organized by the Germans, which are embraced in the East German Conference. There are also a few colored congregations, belonging to the Delaware Conference. The African and the African Zion Churches have a number of members, and there are a few churches belonging to the Methodist Protestants.

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1989 -- NEW JERSEY CONFERENCE, AFRICAN M. E. CHURCH, was organized in 1872, and includes the state of New Jersey.

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1990 -- NEW JERSEY CONFERENCE, M. E. CHURCH, includes "that part of New Jersey south of the following line, viz., commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick and Lambertville station." It was originally comprised within the Philadelphia Conference. In 1836 it was organized, embracing the state of New Jersey, Staten Island, and a portion of New York. In 1856 the Newark Conference was separated from it, and its present boundaries were received. It held its first session in 1837, and reported 17,258 white and 502 colored members. After the Newark Conference was separated from it, in 1856, there remained 19 traveling and 151 local preachers, 26,711 members. The records for 1876 report 179 traveling and 212 local preachers, 38,196 members, 34,242 Sunday School scholars, 259 churches, and 96 parsonages.

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1991 -- NEW JERSEY CONFERENCE, M. P. CHURCH, "embraces the state of New Jersey, except that Newark shall be transferred to the Maryland district until it shall otherwise elect." The reports for 1877 are: 21 itinerant preachers, 2121 members.

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1992 -- NEWELL, Ebenezer Francis -- an early Methodist preacher, was born in Bromfield, Mass., Sept. 1, 1775, and entered the New England Conference in 1807. After filling various appointments until 1825, he was employed as Conference missionary in behalf of Maine Wesleyan Seminary. Resuming work again in 1826, he labored diligently until he was superannuated, in 1844, and died March 8, 1867, at Johnsville, SC.

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1993 -- NEWMAN, John P., D.D. -- was born in New York City, Sept. 1, 1826. He was converted and united with the M. E. Church at the age of sixteen. He pursued his studies in the seminary at Cazenovia, NY, and entered the ministry in the Oneida Conference in 1848. After filling a number of appointments he was transferred, in 1855, to the Troy Conference, and shortly afterwards to the New York Conference, and was stationed in New York City. In 1860 he sailed for Europe, and made an extensive tour on the Continent and in the East and on his return published a book, entitled "From Dan to Beersheba." In 1864 he was sent to New Orleans to organize the Methodist Episcopal Church in the Southwest. He succeeded in building a fine church in the city, and opening a seminary and orphan asylum, and also in establishing for a time a religious paper. In 1869 he was appointed as pastor of the Metropolitan church in Washington City. He was three times elected chaplain of the United States Senate, and in December of 1873 was appointed by President Grant, Inspector of United States Consulates. He crossed the Pacific, traveled extensively in China, Japan and other Oriental countries, and on his return published a work, entitled "Thrones and Palaces of Babylon and Nineveh." He was a member of the General

Conference of 1868 and 1876 and is now (1877) for a second term pastor of the Metropolitan church.

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1994 -- NEW MEXICO (pop 118 430) has an area of about 121,201 square miles being nearly as large as the states of New York, Pennsylvania, and Ohio. It was visited by the Spaniards as early as 1537. The viceroy of Mexico about 1595 sent an officer to take formal possession of the territory in the name of Spain, and to establish colonies, missions, and forts. The missionaries met with great success in establishing the Roman Catholic religion. Numerous forts were established, but the Indians were so oppressed that they revolted, in 1680, and drove out the Spaniards, recovering the whole country as far south as the Paso Del Norte. The Spaniards regained possession in 1698. In 1846, Santa Fe was taken by a United States force, under General Kearney, who soon after conquered the whole territory from Mexico, which was ceded by treaty in 1848.

In December, 1872, the Methodist mission to New Mexico was inaugurated, when Revs. Thomas Harwood and J. Steele were sent as missionaries to that Territory. Much opposition was experienced from the Romanists, who had control of the school funds, and were simply conducting denominational schools supported by public funds. The dangers they experienced were great. One missionary, F. J. Tolby, was killed, in 1875, while returning from one of his appointments. The work is under the control of the Missionary Society. Successful mission stations have been established at Cimmaron, La Junta, Ciruelita, Peralta, Socorro, and Las Cruces. The following are the statistics: 129 members, 194 Sunday School scholars. The M. E. Church South has eight mission stations, with about 150 members, and about five missionaries, mostly along the Rio Grande.

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1995 -- NEW ORLEANS, LA. (pop. 216, 140), was settled in 1718 by a French colony. The Jesuits, who settled in 1727, were expelled in 1763. In 1745 the population was about 800 exclusive of women and children. In 1785 it amounted to 4980. The memorable battle between the British and Americans occurred in 1815. It is the greatest cotton market in the world. Methodism was introduced in 1805 by Rev. E. W. Bowman. At that time the Sabbath was either disregarded or was the day of especial parade and festival. After making various unsuccessful efforts, he writes: "On the 7th day of December I shook off the dust of my feet against this ungodly city of New Orleans." And he turned to the country parishes.

The city is first mentioned in the minutes for 1811, when Miles Harper was sent as pastor. In 1812, Lewis Hobbs was appointed to the city, but owing to the occurrence of the war no other appointment was made until 1818, when, after two years, it disappears from the minutes until 1823. The first report of membership occurs in 1825, when 23 white and 60 colored members were returned under the ministration of Rev. B. M. Drake. The progress of the church was exceedingly slow, for in 1831 it had only 64 white and 162 colored members. Shortly after that period, however, it began to increase more rapidly, the Poydras Street church was built, and substantial permanent advance was made. At the division of the church, in 1845, the city with the

Louisiana Conference adhered to the Church South, and it so remained until near the close of the Civil War. At that time the M. E. Church re-organized, chiefly under the superintendency of Rev. J. P. Newman. In 1866 the Mississippi Mission Conference was organized by Bishop Thomson, and the New Orleans district was formed. Other branches of the Methodist Church have also been established among the colored population.

The M. E. Church has a literary institution which was founded in 1868. This city is in the Louisiana Conference. The M. E. Church South has for many years had literary institutions, a book depository, and a weekly paper, which circulates throughout the South. In 1866 The New Orleans Advocate was established by Dr. Newman, and published until 1869. The Southwestern Christian Advocate began in 1873, and was established by the General Conference of 1876, with Rev. J. H. Hartzell as editor.

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1996 -- NEW ORLEANS UNIVERSITY was organized in 1868, for the benefit of the colored youth, and is maintained by the Freedmen's Aid Society of the Methodist Episcopal Church. The property is located on the corner of Camp and Race Streets. The number of students now in attendance is over one hundred. Prof. J. S. Bean is president. He was preceded in that office by Rev. W. D. Godman, who was president from October 1875, until October, 1877. From October, 1873, to October, 1875, Rev. I. S. Leavitt, had charge of the institution.

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1997 -- NEW PHILADELPHIA, O. (pop. 3246), is the capital of Tuscarawas County. It first appears on the annals of the M. E. Church for 1840, as a circuit, with C. F. Weirick and William Knox as pastors. In 1841 this circuit reported 765 members, and Pardon Cook and D. Neil were appointed to that charge. It did not become a station for a number of years. It is in the East Ohio Conference, and has 439 members, 250 Sunday School scholars.

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1998 -- NEWPORT, KY. (pop. 20,433), the capital of Campbell County, on the Ohio River, nearly opposite Cincinnati. This territory was included in the Licking circuit, which was formed in 1804 when Benjamin Edge was sent as pastor, who reported to the next Conference 178 members. The German Methodists have a large and flourishing congregation. This city is in the Kentucky Conference.

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1999 -- NEWPORT, R. I. (pop. 15,693), was settled in 1638 by 17 colonists from Roger Williams's party. It has many curiosities and antiquities, and has become one of the most popular summer resorts on the Atlantic coast. The first Methodist sermon was delivered by Jesse Lee, June 30, 1790. In 1791 Bishop Asbury visited it, and wrote that "he expected before many years the Methodists would have a house of worship here." In 1798 he and Mr. Lee visited it, and the Methodists had a small church, in which Asbury preached. In 1792 Providence, afterwards

Warren, circuit was organized, of which Newport formed a part for many years. It first appears on the annals of the M. E. Church for 1825, with Enoch Mudge as pastor, who reported 82 members. In 1857 the city contained two stations. The African M. E. Church have a strong church here. It is in the Providence Conference.

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2000 -- NEWSPAPER LITERATURE (ENGLISH WESLEYAN). This has only partial recognition by Conference, but two old established weekly papers, The Watchman and The Methodist Recorder, are semi-officially acknowledged, and are deservedly popular publications. They are published by a "limited liability" company, and annually give a portion of their profits to connectional funds. The Methodist newspaper is one of broad and liberal tendencies, and is obtaining a wide and increasing circulation. None of these are published at the Conference office. (For American papers, see CHRISTIAN ADVOCATE)

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2001 -- NEWSTEAD, Robert -- an English Wesleyan minister, labored in Ceylon for nine years, preaching, translating, compiling, etc. His life was eminently holy. In 1837 he returned to the English work and was very useful, ready for every call, proving himself a genuine follower of Christ. His courtesy, general intelligence, and unaffected piety commanded the respect of all. He died in 1865, aged Seventy-seven.

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2002 -- NEWTON, Robert, -- was one of the foremost men in English Methodism, a popular preacher and the eloquent advocate of foreign missions, whose very name was synonymous with success. He was born in Yorkshire in 1780, was received as a probationer before he was nineteen, and rose to the highest position with graceful ease. In 1840 he was representative to the M. E. Church. On his return he was elected president of the Conference for the third time, and again in 1848 he filled the chair. He became Supernumerary in 1852, and died in 1854, aged seventy-four. He had the respect of universal Methodism, and never was popularity so well-founded or so unfading.

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2003 -- NEWTON, Thomas -- a minister of the United Methodist Free Churches, England, entered the itinerancy in 1842, and was elected president of the Annual Assembly in 1866. During his presidential year Mr. Newton met with a railway accident, which necessitated his temporary retirement from the active duties of the ministry. Recovering his health, he resumed circuit work in 1869. In 1875 he was appointed head of the publishing department, with the title of book steward, which office he still holds.

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2004 -- NEW YORK (pop. 5,083,810) is the most populous state in the Union. Its beautiful bay was discovered in 1609 by Hudson, whose name remains upon its river, and it was claimed by Holland. The little settlement, now grown into the city of New York, was at first called New Amsterdam. The Dutch retained possession until 1674, when it passed into the hands of the English, and so remained until the close of the Revolutionary War. Methodism was introduced in 1766 by Philip Embury and others, in the city of New York (see NEW YORK CITY), and by Captain Thomas Webb, who was barrack-master at Albany, where he preached a few sermons in that place, though no organization seems to have been made.

The first Methodist church in America was built in 1768 in New York City; and to it the first missionaries, Boardman and Pilmoor, were sent by Mr. Wesley. In 1770, Embury left New York and settled in Camden, Washington County, and organized the Ash Grove church. In 1771 services were held in New Rochelle by Pilmoor, and in 1773 Asbury organized a society of 13 members. As early as 1767 Captain Webb preached on Long Island, and it is supposed that a society was organized in the vicinity of Jamaica. Staten Island was visited in 1771 by Mr. Asbury, and in a few years half a dozen preaching-places had been opened in its bounds. At the first Annual Conference, held in Philadelphia in 1773, there were reported from the state of New York 180 members. The second church built in the state is supposed to have been at Harpers, on Long Island, and the third at Ash Grove, in 1788. In 1774 the number of members reported from New York amounted to 222.

The Revolutionary War soon breaking out and the city being occupied by the British troops, the progress of Methodism was for several years suspended. No appointments were made by the Conference from 1777 to 1783. In 1784 the city reported 60 members, and Long Island 24, being the only report made from the state. In 1788 a Conference was held in the city of New York, and Freeborn Garrettson was appointed presiding elder. He was sent up the Hudson River to explore and organize societies, and Samuel Wigton was appointed to Lake Champlain. From this time the work began to spread in the northern part of the state, and in 1800 there were reported 6363 members, with two presiding elder districts. With the growth of the population the increase of the church has kept regular pace, except in the city of New York, and in a few other points where the foreign population is exceedingly large. There are now in this state 7 Conferences, to wit: New York, New York East, Troy, Northern New York, Wyoming, Central New York, and Genesee; though the Genesee and Wyoming embrace parts of Pennsylvania, and New York East, New York, and Troy embrace portions of Connecticut, Massachusetts, and Vermont. The African M. E. Church has also a Conference in the state. There are a few Methodist Protestants, and a Conference of the Free Methodists.. The chief literary institution is the Syracuse University, which was founded in 1870. Several seminaries existed long previously: Cazenovia in 1824, Genesee Wesleyan in 1830, Amenia in 1835, Chamberlain Institute in 1850, Claverack and Fort Edward in 1854, and Drew Ladies' Seminary in 1866.

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2005 -- NEW YORK CITY (pop. 1,206,590). -- The first Methodist society in the city of New York was founded in 1776. It was also the first Methodist society in the United States, and its establishment marks the beginning from which the numerous American branches of Methodism have grown. Philip Embury, the first Methodist class-leader and preacher in the United States,

came to New York in 1760, reaching the city on the 10th of August. No account is given of his having done any ministerial work till 1766, when he was roused to activity by a singular incident. Mrs. Barbara Heck, a cousin of Embury's, visiting some of their friends, found them engaged in playing cards. She took the cards away, threw them into the fire, and rebuked the players for their trivial conduct and neglect of duty. She then went to Embury, related the circumstance to him, and entreated him to begin preaching. He consented. Mrs. Heck brought four persons with herself into Embury's house, services were held, with a discourse by Embury, and the party were enrolled into a class. Meetings were afterwards held weekly at Embury's house, until the congregation became so large that it could not accommodate them, when a more commodious room was hired. In a few months two classes, one of men and one of women, had been organized.

The society was strengthened early in 1767 by the accession of Captain Thomas Webb, of the British army, a preacher of great energy in work and power in exhortation. Later in the same year a rigging-loft, 60 feet by 18 feet in dimensions, was hired in William Street, where Embury and Webb preached three times a week to crowded audiences. A site on John Street for a chapel was leased in 1768, and a building was erected. (See JOHN STREET CHURCH) A parsonage was built in 1770. A request was made to Mr. Wesley as early as 1768 that he would send a regular preacher to the new congregation. Pending the appointment of such a preacher, Robert Williams came to America and labored for some time at the John Street church. Richard Boardman and Joseph Pilmoor, who were appointed to take charge of the church at New York and the other churches which were organizing in America, arrived at New York in 1769, and served the church in John Street alternately as a part of their itinerant work for the next four years. In 1773, Thomas Rankin was appointed general assistant or superintendent of the American society, and his name appears in the first minutes of the Conference of 1773 as appointed to New York, "to change in four months." The church reported to the Conference in that year 180 members. In the next year it reported 222 members, and Francis Asbury was the appointed preacher, with directions "to change in four months." The number of members fell off in the next year to 200; after which it became small, and the society made no report during several years of the Revolutionary War. In 1784 it reported 60 members, and in 1786, 178 white and 25 colored members.

In 1790, when the second church was formed, the church of New York had on its books the names of 522 white and 102 colored members. The Forsyth Street church was organized about 1790, with 30 members. This church became a very large, flourishing, and active society, and is the parent of several younger churches in various parts of the city. Many of its former members, who have removed from New York, are represented on the rolls of the best churches of Brooklyn and other neighboring towns.

The third church, the Duane Street church, was formed in 1797, when the New York circuit reported 831 members. It had at the time of its organization but five members. The society became large and prosperous, but having suffered great losses of members by the changes of population, sold its church several years ago, and removed farther up town, to Hudson Street. In 1874 a part of the congregation joined with the Greene Street church in buying a building on University Place, and organizing the present Asbury Methodist Episcopal church.

The fourth church in the order of organization was the Seventh Street church. It originated in a weekly prayer-meeting, which was established in 1788, near the "two-mile stone," on what

was then the road to Harlem, by two members of the John Street church. In 1800 a church was organized, which was called the "Two-mile Stone church." The site on which the present building stands was given to the society by its former owners in 1836. Allen Street and Bedford Street churches were founded in 1810. These two churches, with the Forsyth Street church, were, about 1840, the largest Methodist churches in the city, and reached a growth which no Methodist church in New York has surpassed. In 1840, Forsyth Street church had 850, and Allen Street church 1005 members, and in 1845 Bedford Street church reported 1056 members. The removal of the American population from the east side of the city to quarters farther up town, or to Brooklyn, has deprived Allen and Forsyth Street, as well as other east-side churches, of numbers of their best members, who are giving strength to newer organizations, while the foreigners who take the place of the removals are not attracted to Methodist churches. Allen and Bedford Street churches remain, however, vital and useful organizations, and the latter, though not so large as it once was, is still one of the largest churches in the city. In 1810 the New York churches reported 2200 members. The Willett Street church was begun in 1817, and grew by 1845 to be a society of 664 members. The Eighteenth Street church was formed in 1829, and recorded, in 1845, 819 members.

In 1830 the number of members in the churches of New York was 3955. The Harlem mission circuit was established about this period, and embraced six principal stations, at Harlem, Yorkville, Manhattanville, Fort Washington, Forty-first Street, North River, and Twenty-seventh Street, towards the East River. The churches at Yorkville (1832), Twenty-seventh Street (1834), Harlem (1836), and Forty-first Street (1840) owe their origin to this effort. To this period belong also the formation of the Greene Street (1831) and the Second Street (1832) churches.

New York appeared on the minutes as a single circuit till 1832, when it was divided into the New York East and New York West circuits. The churches were first separately named in the minutes in 1836. Vestry Street church was organized in 1833, and was the first pewed church in the city. It was removed several years ago, and is now represented by the Central church, in Seventh Avenue. Mulberry Street church, also a pewed church, was organized in 1834. It is now represented by St. Paul's church. In 1840 the twelve New York churches reported 5776 members. A meeting for Germans was begun in 1841, in Second Street, which resulted in the organization, in the next year, of the First German church. The Asbury society, which was organized in 1842, to increase the number of Methodist Episcopal churches in the city, formed a church, for which a building was bought in Norfolk Street. In 1845 the same society established the Floating Bethel, of which Rev. O. G. Hedstrom was pastor for thirty years continuously, having bought a hull at the foot of Rector Street, North River, of the American Wesleyan Connection for that purpose. This church was intimately connected with the origin and growth of the Scandinavian Methodist Episcopal churches. It is now attached to the South Long Island district. It returned, in 1877, 55 members and 5 probationers. The statistical tables for 1850 showed that there were then in the city of New York 25 churches, with a total of 8667 members, probationers, and local preachers.

In 1850 a mission was begun by the Ladies' home Missionary Society at the Five Points, a quarter of the city which was notorious as being the abode and resort of the most vicious and depraved classes. The undertaking was considered arduous and attended with danger. The mission was opened in a hired room, with Rev. L. M. Pease as missionary, and Rev. J. Luckey as assistant. In a short time the Old Brewery, the worst house of resort in the quarter, was bought as the site of a building to be put up especially for the mission. The new mission house, containing chapel,

school-, reading-, and library-rooms, workrooms, a parsonage, and twenty tenements, was dedicated on the 18th of June, 1853. The mission furnishes the only Protestant Sunday service in the Sixth Ward, a district containing a population of 20,000 inhabitants, conducts English and Italian schools, furnishes situations to adults and homes to children, and serves as a medium for the distribution of supplies to the poor, and has been of vast benefit to the neighborhood and the city. Among the indirect results of its operations has been an entire transformation of the Five Points, and the complete removal of its bad features.

The New York City Church Extension and Missionary Society of the Methodist Episcopal Church was incorporated in 1866. Its object is to purchase or hire suitable places for the establishment of mission chapels and Sunday Schools, and to assist in the formation of the same. The privilege of membership is extended to all laborers in the Sunday Schools connected with the Methodist Episcopal Church in the city of New York; and provision is made for the representation of all the Methodist Episcopal churches in the city in its board of managers. It has been concerned in every mission Sunday School, and every new church enterprise looking to the addition of another congregation, that has been undertaken in behalf of the Methodist Episcopal churches of the city during the past twelve years. The following statistics are given for the year ending December 31, 1876: Number of churches and chapels, 16; of pastors and assistants, 16; of full members, 1530; of probationers, 225; total membership, 1755; number of Sunday Schools, 16; of officers and teachers in the same, 357; of Sunday School scholars, 3698.

The Book Concern was removed from Philadelphia to New York in 1804, and it has since remained the great publishing center. The Methodist Magazine was started in 1817, and The Christian Advocate in 1826. The Northern Advocate was commenced in Auburn, but is now published in Syracuse. The Buffalo Advocate, and the Methodist, are independent papers, issued in the interest of the church. New York is also the seat of the missionary and Sunday School societies, and of the educational board of the church.

In 1820 a number of members separated from the Methodist Episcopal churches on account of dissatisfaction with the episcopacy, and formed several societies, which eventually became consolidated in the Sullivan Street and Attorney Street Methodist Protestant churches. The Sullivan Street church, which was opened in 1824, was sold in 1842 to the Methodist Episcopal church. The Attorney Street church, which was built in 1831, was occupied till 1872, when it was sold, and the society having removed to Brooklyn, became the Fourth Street Methodist, now Methodist Protestant, church in that city. The Methodist Protestants are now represented in the city of New York only by a small church of the colored branch.

A congregation of American Wesleyans was formed in 1840 or 1841. It underwent several changes till 1844, when a Wesleyan church was regularly organized. A second church was formed in 1845, and a third about 1846. These prospered for several years, but none of them now exist.

A church of Primitive Methodists was formed about 1830, and worshipped for several years in hired halls, but was finally discontinued.

The first colored Methodist congregation was formed in 1796, and remained under the care and jurisdiction of the Conference until 1820, when it organized as the African Methodist Episcopal Zion Church. A second of this denomination, "Little Zion," was built in Harlem in 1843.

The African Methodist Episcopal Church was organized in the city of New York in 1820. It is now represented by the strong society of the Sullivan Street church. A congregation of the African Union Methodist Church was formed in 1826. It was re-incorporated in 1874, and is now represented by the flourishing society of the Union American Methodist Episcopal church, in Fifteenth Street, and the smaller society at Yorkville.

The first society of the Free Methodist Church was established in 1865, at Thirty-seventh Street. Two other churches have been formed since, so that this organization is now represented in the city by three churches, which occupy fields separated at a considerable distance from each other.

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2006 -- NEW YORK CONFERENCE, AFRICAN M. E. CHURCH, includes the state of New York. At its Session in 1876 it stationed 23 preachers, and reported 20 local preachers, 2469 members, 1292 Sunday School scholars, and 27 churches.

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2007 -- NEW YORK CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1800. Its boundaries included that part of the state of New York east of the Hudson River, all of Connecticut and those parts of Massachusetts, New Hampshire, and Vermont which were included in the New York and Now London districts. There were two districts and 15 circuits. It held its first session in the city of New York, June 16, 1801. In 1804 its boundaries were so changed as to embrace New York, Pittsfield, Albany, and Upper Canada districts. In 1808 Cayuga district was organized. In 1812 the boundaries included all the state of New York not included in the Genesee and Philadelphia Conferences, that part of Connecticut and Massachusetts west of the Connecticut River, and that part of Vermont lying west of the Green Mountains. In 1816 Lower Canada, between Lake Champlain and Magog, was added. In 1824 Canada was separated from it. The territory originally included within its bounds has been organized into four other Conferences, viz.: New York East, Northern New York, Central New York, Troy, and also about one-half of the Wyoming Conference. The boundaries as fixed by the General Conference of 1876 include "the New York, Poughkeepsie, Newburg, Plattsville, and Elenville districts, and Gaylordsville circuit." In 1833 this Conference reported 11,458 white and 391 colored members; its 1810, 17,572 white and 942 colored members in 1820, 22,065 white and 1391 colored members; in 1830 34,593 white and 281 colored members; in 1840, 35,724 white and 423 colored members, and 217 local preachers. It was within the bounds of the Baltimore Conference when the Methodist Episcopal Church was organized, and within the Philadelphia Conference when the first three Annual Conferences in America were held. It enjoys the honor of being the first place where Methodism was permanently planted in America, where the first society was gathered, and where the first church was built. The latest statistics (1876) are: 244 traveling, 161 local preachers, 49,060 members, 39,286 Sunday School scholars, 370 churches, and 173 parsonages.

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2008 -- NEW YORK CONFERENCE, M. P. CHURCH, embraces "Western Vermont, Connecticut, and that part of New York lying east of a line forming the boundary between the states of New York and New Jersey, terminating at the Delaware River thence tip said river to the northwest corner of Sullivan County; thence north to the northeast corner of Hanilton County; thence east to Lake Champlain; thence down the lake to the Canada line. The charges now occupied in Pennsylvania shall remain in New York district until they shall otherwise elect." The reports for 1877 are: 28 itinerant preachers, 2860 members.

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2009 -- NEW YORK EAST CONFERENCE, M. E. CHURCH, was set off from the New York Conference in 1848, embracing one eastern part of New York City, Long Island, and a part of Connecticut. Its present boundaries are "the New York, Bridgeport, New Haven, and the two Long Island districts, including those charges in the city of New York east of a line through Third Avenue, Bowery, Chatham Street, Park Row, and Broadway." Its first separate session was held at Middletown, Conn., May 30, 1849, and reported 25,769 members, with 158 traveling and 123 local preachers. In 1876 it reported 261 traveling and 237 local preachers, 43,632 members, 43,942 Sunday School scholars, 276 churches, and 146 parsonages.

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2010 -- NEW ZEALAND LANGUAGE AND MISSIONARY LITERATURE. -- The Maori language is one of the Malayo-Polynesian group of languages, which is regarded by philologists as independent, and unconnected with any other group. It has been reduced to writing since the Wesleyan mission was established; but it had before that time an extensive traditional literature, consisting of lyrical poetry, and prose stories of the style of children's stories, of striking original conception, and creditable to the genius of the people. Several collections of these stories have been made. The Wesleyan mission press was established about 1837. In 1842 it had sent out 5000 copies of Scripture lessons, 3000 copies of an elementary school book, and 6700 catechisms and prayers and hymns. 15,000 copies of the Maori New Testament had also been published and sent out by the British and Foreign Bible Society.

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2011 -- NEW ZEALAND, METHODIST MISSIONS IN. -- The colony of New Zealand consists of three islands lying in the South Pacific Ocean southeast from Australia, between 350 and 480 south latitude, and 1060 and 1780 east longitude. The total area of the islands is 166,000 square miles, and the population in 1874 consisted of 299,514 whites and about 40,000 Maories, or natives. The earliest authentic account of knowledge of the islands is in connection with the visit paid to them by Tasman, in 1642, although the French and Spanish claim to have discovered them in the previous century. Captain Cook visited them several times, and left pigs and other animals upon them. The English appointed a lieutenant-governor for New Zealand in 1838, when about 1000 Europeans had settled upon the islands. The New Zealand Company was chartered in

the following year. A settlement of Presbyterians was made at Otago in 1848, and one of the Church of England at Muhlenburg in 1850. The growth of the colony has been rapid, although it has been interrupted several times by wars with the natives. The settlers have been generally of a superior character to those of the other Australian colonies. The natives of New Zealand are called Maoris. They are a tribe of the Polynesian branch of the Malayo-Polynesian family, and are regarded as constituting the finest of all the tribes inhabiting the South Sea Islands. They have a good appearance, and have been proved capable of a high degree of civilization and intellectual development. Their numbers, which were formerly estimated at 100,000 persons, have diminished very fast in recent years. In 1872 they were made voters and eligible to office, and several of them have since held seats in the Colonial legislature.

The mission of the Wesleyan Missionary Society in New Zealand was founded in 1821. The Rev. Samuel Leigh, a Wesleyan missionary in New South Wales, had visited the islands in 1819 for his health, and having become acquainted with the missionaries and work of the Church Missionary Society, conceived a desire to engage in labors there himself under the direction of his own society. The executive committee of the Wesleyan Missionary Society having approved his purpose, here turned to New Zealand as a missionary, with his wife, in 1821. He was defeated in his purpose of settling at Mercury Bay by the outbreak of a war, and was compelled to reside for a time at the church missionary settlement. After a few months he was joined by two other missionaries, Messrs. Turner and White, and the party removed to Waugaron, on the northeast coast, where they were at first received with kindness by the chief, George, but in a short time were threatened with violent demonstrations of hostility.

The history of the first ten years of the mission is a story of difficulties arising from the opposition and outbreaks of the natives, and of little progress or encouragement. At first, for want of a house, the missionaries were accustomed to teach the people and children in open-air meetings, and it is stated that many of the New Zealanders dated their first religious impressions from these exercises. Comfortable missionary premises, with a house, garden, and two places of worship, were completed in 1824. A good beginning had been made in the meetings, in the schools, and in industrial teaching, when the natives arose and attacked the missionary premises. This attack was averted, and the natives had been conciliated, when, early in 1827, the district was invaded by a neighboring chieftain, the missionaries were obliged to flee, and the mission was temporarily broken up. The missionaries received protection in their flight from a friendly chief named Patuone, who escorted them until they met English friends, under whose care they reached an English settlement, and embarked for Sydney.

At the solicitation of Patuone, they returned in the beginning of 1828, and established themselves at Mangungu, on the river Hokianga, on premises selected after consultation with the church missionaries, and regularly bought of the natives. By 1830 the natives became satisfied that the missionaries were their friends, and began to trust them; and from this time the mission made good progress. In 1834 one of the missionaries was able to write a favorable account of the attentiveness of the people to the services of the church, and of the fidelity of the converts to their religious duties. Several chiefs declared in favor of Christianity, the mission was strengthened by sending out additional laborers; and a printing-press was established about 1837. Six additional missionaries were sent out in 1840. A Wesleyan Institution for training a native ministry was founded in 1844, and at about the same time a college and seminary for the education of the

children of the missionaries in Australia, New Zealand, and the islands of the South Seas was established at Aukland. In 1854 the mission returned 16 principal stations or circuits, 105 chapels, 125 other preaching-places, 20 missionaries and assistants, 9 catechists, 15 day School teachers, 521 Sunday School teachers, 293 local preachers, 4316 full church members, 203 persons on trial, 202 Sunday Schools with 6737 scholars, 71 day Schools with 2212 scholars, and 10,769 attendants on worship.

In 1869 the report of the Missionary Society recorded New Zealand as "nominally Christian." The report for 1876 stated of the Maori mission, that "about 3341 natives in New Zealand attend the services, conducted by 5 native ministers and 2 native catechists. The number of members of society is 392 (being an increase of 17), with 58 on trial. 21 Sunday Schools and 3 day Schools return 810 pupils." The New Zealand Annual Conference was constituted in 1873, in connection with the Australasian General Conference. At the session of this Conference in 1877 a total of 3413 church members was reported, of whom 379 were attached to the Maori mission.

The United Free Methodist Churches of England in 1864 appointed Rev. John Tyernian missionary to New Zealand, who labored acceptably for two years. He was followed by M. Baxter, who had served many years in Jamaica, but who was compelled by increasing infirmities to retire in a few years from active work, and was made supernumerary in 1873. His place was taken by Samuel Macfarlan, who has since been assisted by Joseph White, J. J. Pendray, and four others.

The mission is looked upon as a very hopeful one. In 1876 there were 9 circuits or stations, with 13 ministers 3 of whom were called out by the New Zealand district. There were 38 chapels and preaching-rooms, with 23 local preachers, 29 leaders, 564 members, and 72 on trial, 18 Sunday Schools, with 203 teachers, and 1726 scholars.

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2012 -- NICHOLSON, David B. -- a minister of the M. E. Church South, was born in Iredell Co., NC, Feb. 1, 1809, and died April 15, 1866. He entered the Virginia Conference in 1831, and after having filled important charges was appointed presiding elder in 1842, and, with the exception of two years, continued in that position for twenty-five years. He was twice called to preside over his own Conference, in the absence of the bishop, and was several times elected to the General Conference. He was also a trustee of several institutions of the church, for which he was eminently fitted by his exact business habits.

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2013 -- NICKERSON, Hiram -- a minister of the Methodist Episcopal Church, was born in Orrington, ME, Sept. 3, 1797, and died Dec. 26, 1869. He was received into the New England Conference in 1821, and was one of the original members of the Maine Conference in 1821 at its organization. Besides filling other important appointments he was presiding elder for twenty-one years. Four times he was a delegate to the General Conference. He was highly esteemed as a safe counselor and a judicious friend.

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2014 -- NILES, MICH. (pop. 4197), is situated in Berrien County, on the Michigan Central Railroad. It first appears on the annals of the M. E. Church for 1836, as a circuit in the La Porte district, in the Indiana Conference, with Thomas P. McCool as preacher, who reported next year 311 members. It did not become a station until about 1845, when it had 99 members. It has been in the Michigan Conference since 1840, and has 350 members, 200 Sunday School scholars.

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2015 -- NINDE, William Ward -- of the Black River Conference, was born in Lyons, NY, in 1810, and died in Delta, Feb. 27, 1845. When a student in the Oneida Conference Seminary, at Cazenovia, he was converted in his sixteenth year, and shortly after was licensed as a local preacher. In 1828, when he was only eighteen years of age, he was admitted on trial by the Genesee Conference, and was soon placed in responsible appointments. He was the first secretary of the Black River Conference on its organization. In 1843 he was appointed presiding elder of the Herkimer district, and was also elected as reserve delegate to the General Conference of 1844. His health, however, began rapidly to decline, and for several months he was the subject of considerable suffering. His perceptions were clear and accurate, his imagination vivid, his fancy brilliant, and his taste exact, and yet he was extremely timid, shrinking from special responsibilities.

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2016 -- NINDE, William X., -- was born in Cortlandville, NY, in 1832, and graduated from Wesleyan University in 1855. In the following year he joined the Black River Conference, M. E. Church, and after filling important appointments he was, in 1861, transferred to the Cincinnati Conference. In 1870 he was transferred to the Detroit Conference, and stationed at Central church, Detroit, which he served until 1873, when he was elected to the chair of Practical Theology in Garrett Biblical Institute, and in 1879 was appointed its President. He was a delegate to the General Conference of 1876.

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2017 -- NINGPO, CHINA. -- The mission of the United Methodist Free Churches of England to China originated in 1863. A letter from Rev. J. H. Taylor, who has labored earnestly among the Chinese, gave the first impulse towards the establishment of the China mission. It was determined to open a mission at Ningpo. W. R. Fuller was designated to the work. He had the advantage of Mr. Taylor's kind instructions in the language ere he sailed, in 1864, and he also received some medical training. Rev. John Mara was also chosen, and was put for a time under Mr. Taylor's care when he joined his colleague. At a later period Mr. Fuller labored at Chefoo, but he gave up the work and retired from the ministry. Mr. Mara believed that missionaries should, in things innocent, conform to the customs of the people among whom they labored. "I am convinced that the day of glorious things will not arrive," he wrote, till Protestant missionaries learn the lesson the Romanists have taught us, . . . that it is only by multiplying points of contact we shall be able to reach them. We must give up our foreign houses, our foreign food, our foreign

dress, and live with them and among them." He resigned at the Annual Assembly of 1870. Rev. F. W. Galpin, on whom the burden of the mission has chiefly lain, reached China in 1868. There he labored till the year 1877, when he reached London on furlough. At present there are seven salaried catechists employed, all of whom are Chinese. There are eight preaching stations, and the missionaries go on evangelistic tours. There are 116 members in society, with 12 on trial.

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2018 -- NITSCHMANN, David -- though not a Methodist, was intimately associated with Methodist history. He was the first bishop of the renewed Moravian Church, and was born Dec. 27, 1696. At Copenhagen he became acquainted with a slave from the West Indies, and was so moved with sympathy for the sufferings of that race that he volunteered for missionary work, and sailed with Leonhardt Dober for St. Thomas, determined to sell themselves as slaves if there was no other way to reach the Negroes. On his return to Europe he was elected bishop, and sailed to Georgia with a colony of Moravian emigrants. Among his fellow-passengers were John and Charles Wesley. His deep piety and his calmness in the midst of a terrible storm so impressed John Wesley that he formed his acquaintance, and it became the means of that fellowship which arose between Peter Boehler and Mr. Wesley. He died on the 5th of October, 1772, at Bethlehem, Pa.

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2019 -- NOLLEY, Richmond -- a minister of the Methodist Episcopal Church, was born in Virginia in 1790; was converted in Georgia in 1806, and entered the Conference in 1807. He was stationed in Wilmington, NC, and Charleston, SC. In 1812 he went on a mission to the Tombigbee country, enduring almost incredible hardships. "For two years he ranged over a vast extent of country, preaching continually, stopping for no obstructions of flood or weather. When his horse could not go on, he shouldered his saddle-bags and pressed forward on foot." In 1814 he was appointed to Atakapas circuit, in Louisiana, and the following year lost his life from exposure in fording a stream.

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2020 -- NORFOLK, VA. (pop. 21,966), in Norfolk County, is situated on the Norfolk and Petersburg Railroad. It was the first place where Methodism was established in Virginia. Robert Williams preached his first sermon in 1772, from the door-step of the court-house. Unaccustomed to hearing such preaching, so earnest and so plain, the people thought him mad. He was succeeded in the spring by Pilmoor. The second visit of Williams to Norfolk was in company with William Watters, the first native American itinerant Methodist preacher. They crossed the Potomac at Alexandria, and passed through the lower counties, preaching as occasion furnished opportunity. At the first Conference, held in 1773, Norfolk is mentioned as one of the six appointments, and Richard Wright was appointed to the circuit. In 1774 it reported 73 members, and John King was appointed to Norfolk circuit. In 1775 it contained 125 members, and Francis Asbury was appointed pastor. He found about 30 members of the church. The services were held then in an old play-house. He says, "I entertain a hope that we shall have a house and a people in this town." He remained as pastor most of this year, preaching at Portsmouth and surrounding towns. On the 14th

of May \$180 was received towards building a church. Asbury was the last pastor until after the close of the war. In 1783 Joseph Morris was pastor. In 1792 Asbury was again there, and says, "The seed which has been sowing for twenty years begins to spring up; Norfolk flourishes, Portsmouth declines and is already low." In 1794 the first M. E. church was built. In 1800 he was again here, and a plan of a new church, 50 by 70 feet, was presented him for his approval. In 1803, Asbury preached in the new house, which he said was the best Methodist church at that time in Virginia. In 1804 he records, "At a meeting of the women we laid the foundation of a female charitable society of Norfolk, similar in plan to those of New York and Baltimore but more liberal; may this live, grow, and flourish when I am cold and forgotten!" Bishops Asbury and Whatcoat held a Conference in February 1806. This city is in the Virginia Conference and since the war the M. E. Church has re-organized a small but enterprising congregation.

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2021 -- NORMAL CLASS is a quarterly Sunday School magazine published by the book agents at New York and Cincinnati for the M. E. Church. It was begun in 1875, at the suggestion of Rev. J. H. Vincent, corresponding secretary of the Sunday School Union of the M. E. Church. It is designed especially to promote the work of teacher-training for the Sunday School, and to publish elaborate papers on all the aspects of the Sunday School work, which could not be published in the Sunday School Journal for want of space.

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2022 -- NORRISTOWN, PA. (pop. 13,064), the capital of Montgomery County, first appears on the annals of the M. E. Church for 1835, connected with Bethel, with W. Gentner as pastor, who reported for the circuit 175 members. It was subsequently connected with various points, until it became a station. There are now two charges and a mission. There is also an African M. E. church. It is in the Philadelphia Conference.

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2023 -- NORTH ALABAMA CONFERENCE, M. E. CHURCH SOUTH. -- Previous to 1870 there were two Conferences in this state, known by the names of Montgomery and Mobile. In that year the state was divided between the Alabama and North Alabama Conferences. The latter held its first session at Gadsden, November, 1870, Bishop Paine presiding. It embraced ten districts, and reported 107 traveling and 259 local preachers, 22,460 white and 188 colored members, and 9952 Sunday School scholars.

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2024 -- NORTH ARKANSAS CONFERENCE, M. P. CHURCH, "begins at the northwest corner of Pope County, running east to the little river called 'Fush' down this stream to the Arkansas River, and with said Arkansas River to its confluence with the Mississippi, including all that part of the state of Kansas lying north of said line." It reported for 1877, 31 traveling ministers, 1800 members.

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2025 -- NORTH CAROLINA (pop. 1,400,047). -- The first attempt at settlement in this state was made by a party sent out by Sir Walter Raleigh in 1585. It proved, however, to be a failure. In 1663, Charles II formed out of this territory the Province of Carolina. Settlements were made at various points until, in 1674, the population was about 4000. In 1765 a colony of Presbyterians from the north of Ireland settled in the northern part of the state, and a few Moravians settled between the Yadkin and Dan Rivers. In 1776 the state constitution was adopted, and the Constitution of the United States was ratified in 1789. Methodism was introduced from Virginia. Carolina first appears by name in 1776, when Edward Dromgoole, Francis Poythres, and Isham Tatum were appointed missionaries. In 1780 Asbury first visited the state, and found four circuits, and traveled through three of them. At that time a few of the humbler places of worship were built, and the region was traversed by Pilmoor, Jesse Lee, and others.

The first Conference held in this state was in 1785, at the residence of Mr. Green Hill, -- who had been a member of the first provincial Congress -- at which time Beverly Allen was ordained deacon and elder. He introduced Methodism into Salisbury in 1783, forming a class in that town. In 1786, Bishop Asbury held a Conference, and twenty-four preachers attended. From an early period Methodism had a respectable position in the state. In 1845 the churches identified themselves with the M. E. Church South, and so remained until the close of the Civil War. Since that period other branches of Methodism have been established in the state. The North Carolina Conference of the M. E. Church South embraces a large portion of the state; but that portion lying west of the Blue Ridge, and a small portion on the east, are in the Holston Conference. The Methodist Episcopal Church has a Conference in the state, so also have the Methodist Protestant and the African M. E. Churches. The African M. E. Zion Church and the Colored Church of America have also a number of congregations. The M. E. Church South has founded a number of institutions of learning, among which are Trinity College, in Randolph County, founded in 1852, Wesleyan Female College in Murfreesborough, and the Greensboro Female College, founded in 1841. There are in the state about 500 Methodist preachers and about 120,000 members.

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2026 -- NORTH CAROLINA CONFERENCE, AFRICAN M. E. CHURCH, includes the state of North Carolina. At its session in 1876 it stationed 47 preachers, and reported 65 local preachers, 6291 members, 3840 Sunday School scholars, 77 churches, 4 parsonages.

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2027 -- NORTH CAROLINA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1836, and was bounded on the east by the Atlantic Ocean, on the north by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the top of the Blue Ridge, including the counties of Wilks and Iredell, on the south by the south lines of Iredell, Rowan, Davidson, Randolph, and Chatham, thence by Cape Fear River, except those appointments then included in the Wilmington and Lincolnton districts. It adhered to the M. E. Church South at the separation in 1845. Its history from this point forward is to be found in that church. In 1867, Bishop Scott held the Virginia and North Carolina Mission Conference at Portsmouth, Va. At the

General Conference of 1868 it was organized into a separate Conference, which included the state of North Carolina, except towns or counties west of Watauga County and the Blue Ridge. In 1876 it included the state of North Carolina, except the counties west of Watauga County and the Blue Ridge, which are included in the Holston Conference. Before the division of the church the territory of North Carolina was included in the Virginia Conference until, in 1837, it was set apart. In 1838 it held its first separate session, and reported 15,312 white and 3896 colored members, with 76 traveling and 175 local preachers. In 1844 it reported 19,499 white and 6390 colored members, with 85 traveling and 140 local preachers.

After the war, this Conference being re-organized, held its first session separate from the Virginia Mission Conference, in 1869, in Union chapel, Alexander County, Bishop Ames presiding. It reported 18 traveling and 25 local preachers, 3331 members, 2340 Sunday School scholars, and 10 churches. The latest report from this Conference (1876) gives 55 traveling and 79 local preachers, 9719 members, 4488 Sunday School scholars, 104 churches, and 2 parsonages.

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2028 -- NORTH CAROLINA CONFERENCE, M. E. CHURCH SOUTH, was one of the original Conferences that adhered to the Church South at the division of the M. E. Church, in 1845. In 1846 it reported 86 traveling and 133 local preachers, 19,943 white members, and 6705 colored. The General Conference of 1874 fixed the boundaries as follows: "On the east by the Atlantic Ocean, on the north by Albermarle Sound and Roanoke River to its intersection with the Virginia state line, and by said state line (including Union Church, in Mecklenburg Co., Va) to the Blue Ridge, on the west by the western boundary of Surry, Wilkes, Caldwell, Burke, McDowell, Rutherford, and Polk Counties to the South Carolina line, and on the south by the state line of South Carolina to the ocean." The latest (1875) report from the Conference is 159 traveling and 221 local preachers, 1 53,750 white and 421 colored members, and 27,737 Sunday School scholars.

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2029 -- NORTH CAROLINA CONFERENCE, M. P. CHURCH, embraces the entire state of North Carolina, and Greenville circuit, Virginia." The statistics for 1877 report 78 ministers, 10,849 members.

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2030 -- NORTH GEORGIA CONFERENCE, M. E. CHURCH SOUTH. -- The Southern General Conference of 1866 divided the state of Georgia into two Conferences, the North and South Georgia. The former embraces "all that part of the state of Georgia (except a part in the Holston Conference) which lies north of the following line: beginning at the Chattahoochee River, at Pine Mountain, and running along Pine Mountain to Flint River; thence down said river to the southern line of Upson County thence along the south line of Jones, Baldwin, Hancock, Warren, and Richmond Counties to the Savannah River." The latest (1875) statistics are: 192 traveling and 425 local preachers, 53,520 white and 68 colored members, and 27,171 Sunday School scholars.

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2031 -- NORTH ILLINOIS CONFERENCE, M. P. CHURCH, embraces all that part of the state of Illinois lying north of the Great Western Railroad." It reports for 1877, 44 itinerant ministers, 3140 members.

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2032 -- NORTH INDIA CONFERENCE was organized by that name in 1876, and includes "the province of Oudh and the districts of Rehileund, Cawnpore, Kumaon, and Gurhwal, in the northwest province." It had been organized as early as 1868 as the India Conference including the northwest provinces of India, and embracing about the same territory; but in 1876 it was named North India, to distinguish it from the South India Conference then established. The first session of the India Mission Conference was held in Bareilly, in January, 1869, C. W. Judd presiding; at that time it embraced 23 ministers and 25 local preachers, 665 members, 16 churches, and 21 parsonages. The statistics for 1876 are: 53 traveling and 53 local preachers, 2148 members, 7149 Sunday School scholars, 16 churches, and 27 parsonages.

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2033 -- NORTH INDIANA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1844, and included chiefly that part of the state north of the National Road. In 1852 the Northwestern Indiana Conference was organized, embracing the northwestern part of the state. Since 1868 its boundaries have been as follows: "On the north by Michigan, on the east by Ohio, including Union City, on the south by the National Road from the state line west to Marion County thence north to the northeast corner of Augusta County thence west to the Michigan Road, on the west of said Michigan Road to South Bend and by the Sandusky River thence to the Michigan state line, including Logansport, and two towns on the National Road east of Indianapolis." This Conference held its first session Oct. 16, 1844, and reported 27,296 white and 47 colored members, with 105 traveling and 220 local preachers. The entire state was then divided between two Conferences. After the organization of the Southeastern and Northwestern Indiana Conferences, in 1852, there still remained in the North Indiana Conference 16,590 members, with 86 traveling and 157 local preachers. The latest report from this Conference (1876) is 184 traveling and 272 local preachers, 32, 117 members, 31, 165 Sunday School scholars, 390 churches, and 104 parsonages.

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2034 -- NORTH MISSISSIPPI CONFERENCE, M. E. CHURCH SOUTH, was organized in 1870, and includes "all of the state of Mississippi not included in the Mississippi Conference, and so much of Sumter Co., Ala., as lies north of Noxubee and west of Tombigbee Rivers." Its first session was held at Waterville, Miss., Nov. 30, 1870, Bishop Doggett presiding; and it reported 110 traveling and 190 local preachers, 22,125 members, and 8072 Sunday School scholars. Its reports for 1875 show 124 traveling and 204 local preachers, 28,165 members, and 9340 Sunday School scholars.

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2035 -- NORTH MISSISSIPPI CONFERENCE, M. P. CHURCH, embraces the north part of that state. The statistics for 1877 are: 18 traveling ministers, 1300 members.

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2036 -- NORTH MISSOURI CONFERENCE, M. P. CHURCH, embraces that part of the state of Missouri lying north of the Missouri River." It reports for 1877, 35 itinerant preachers, 1351 members.

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2037 -- NORTH OHIO CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1840, and included all that part of the state of Ohio not included in the Ohio, Pittsburgh, and Erie Conferences. In 1856 the Delaware or Central Ohio Conference was organized, embracing its western part. Since 1868 its boundaries have been: "On the north by the Ohio state line, on the east by Erie Conference and Tuscarawas and Muskingum Rivers to Dresden, on the south by Ohio Conference, including Utica, Homer, and Galena circuits, and excluding Stratsford, on the west by the main road passing from Delaware and Marion to Upper Sandusky and the Sandusky River, excluding so much of the town of Delaware as lay west of Olentangy River, and also excluding the towns of Marion, Vermont, and Upper Sandusky, and including Tiffin." In 1876 East Ohio is substituted for Erie as a part of its eastern boundary. It held its first session Sept. 9, 1840, and reported 23,594 white, 91 colored, and 213 Indian members, with 98 traveling and 150 local preachers. The statistics for this Conference in 1876 were: 168 traveling and 138 local preachers, 24,373 members, 24,511 Sunday School scholars, 307 churches, and 70 parsonages.

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2038 -- NORTH TEXAS CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1874, and its boundaries are as follows: "On the north by Red River, on the east by the western state lines of Arkansas and Louisiana, on the south by a line commencing at the Louisiana state line in Caddo Lake; thence up said lake to the mouth of Little Cypress River up said river to Taylor's bridge; thence in a direct line to Fort Crawford; thence in a direct line to Fredonia, on Sabine River; thence following said river to Belzora; thence by a direct line to the southeast corner of Van Zant County, including the Canton and Garden Valley circuits; thence along the southern boundaries of Van Zant and Kaufman Counties to Trinity River; and on the west by Trinity River and West Fork to its source, and by a direct line from that source to Red River."

It held its first session Nov. 4, 1874, at Denton, Texas, Bishop McTyeire presiding. In 1875 it reported 91 traveling and 219 local preachers, 18,991 white members, and 5938 Sunday School scholars. The Church South has the following other Conferences, chiefly in this state: Texas, Northwest Texas, West Texas, East Texas, and part of the German mission.

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2039 -- NORTH TEXAS FEMALE COLLEGE is located at Sherman, Texas; was chartered in 1877, and is owned by the North Texas Annual Conference of the M. E. Church South. It is under the presidency of Colonel James R. Cole, a graduate of Trinity College, N. C., who rose from the ranks in the Southern army to the command of a regiment, and who had been Professor of Languages in Mackenzie College, Texas, and principal of Benham Female Seminary, and is an ex-member of the Texas legislature. He is assisted by a faculty of six teachers.

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2040 -- NORTH WALES DISTRICT CHAPEL FUND.- A scheme for the relief of Chapel Trusts in North Wales, by means of loans, was commenced in 1857 with satisfactory success. In 1861 a similar scheme for South Wales was introduced with excellent results. Many thousand pounds' worth of debts have been discharged; and in 1867 it was resolved, "That all matters relating to this fund, and the proceedings of the district committees with regard to trust property, shall be annually reported to the Conference; and a statement of the accounts shall be printed in the annual report of the chapel committee.

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2041 -- NORTHERN CHRISTIAN ADVOCATE, a weekly periodical, under the control of the Methodist Episcopal Church, is published at Syracuse, N.Y. It was founded in 1841. The first editor, however, elected by the General Conference was in 1844, at which time it was placed under the control of a local publishing committee. In 1864 it passed into the hands of the New York Book Concern, and is published by the book agents. It reported in 1876 a circulation of 12,960, and Rev. O. H. Warren, was elected editor. It circulates chiefly in Western, Central, and Northern New York.

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2042 -- NORTHERN NEW YORK CONFERENCE, M. E. CHURCH, was organized in 1872, and includes "so much of the county of Franklin as is not within the Troy Conference, and all of the counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phoenix, and so much of the county of Madison as lies on the east of the New York and Midland Railroad, together with Cherry Valley, Springfield, and Richfield Springs, in Otsego County, Sharon Springs, in Schoharie County, and Frey's Bush, Ames, and St. Johnsville, in Montgomery County." Prior to 1872 the chief part of its territory had been embraced in the Black River Conference, which was organized in 1836. The first session of the Northern New York Conference was held in 1873, Bishop Peck presiding; and it reported 24 traveling and 142 local preachers, 24,421 members, 20,617 Sunday School scholars, 248 churches, and 143 parsonages. Its reports for 1876 show 237 traveling and 143 local preachers, 28,335 members, 22,829 Sunday School scholars, 245 churches, and 149 parsonages.

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2043 -- NORTHWEST GERMAN CONFERENCE was organized in 1864, and comprised the German work within the territorial bounds of the Rock River and Minnesota Conferences, and

in the Galena district of the Upper Iowa. In 1872 the Chicago German Conference was separated from it, and it now includes "the state of Minnesota and that part of the state of Iowa north of an east and west line passing along the south line of the city of Clinton, and that part of the state of Illinois lying west of the bounds of the Chicago German Conference." It reported, in 1876, 67 traveling and 50 local preachers, 5795 members, 4275 Sunday School scholars, 82 churches, and 45 parsonages.

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2044 -- NORTHWEST INDIANA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1852 from the western portion of the North Indiana Conference. Its boundaries, in 1876, are: "On the north by Lake Michigan and the state line, on the east by the St. Joseph River and the Michigan Road, on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road, except Logansport and Plainfield, and all the towns on the southern boundary." It held its first session in Terre haute, Ind., Sept. 8, 1852, Bishop Baker presiding, and reported 12,934 members, with 78 traveling and 123 local preachers. The latest report, in 1876, is: 153 traveling and 160 local preachers, 25,946 members, 22,888 Sunday School scholars, 284 churches, and 77 parsonages.

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2045 -- NORTHWEST IOWA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1872 and its boundaries include that part of the state of Iowa which was west of the Upper Iowa and north of the Des Moines Conferences, and also Dakota Territory. It held its first session at Fort Dodge, Iowa, Sept. 18, 1872, Bishop Andrews presiding. It reported 46 traveling and 40 local preachers, 4003 members, 3378 Sunday School scholars, 9 churches, and 15 parsonages. The latest statistics (1876) are: 64 traveling and 55 local preachers, 5933 members, 5225 Sunday School scholars, 32 churches, and 34 parsonages.

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2046 -- NORTHWEST TEXAS CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1866, and held its first session at Waxahachie, Texas, Sept. 26, 1866, Bishop Marvin presiding. It reported 39 traveling and 85 local preachers, 3870 white and 525 colored members, and 463 Sunday School scholars. The General Conference of 1874 fixed its boundaries as follows: "Beginning on the Trinity River, at the southeast corner of Leon County, and running thence with the south line of Leon, Robertson, Milam, and Williamson Counties to the northwest corner of Travis County; thence due west to San Antonio and Fort Mason Road; thence with said road to Fort Mason; thence due north to the Colorado River thence up said river to Big Spring; thence due north to the state line; thence east with state line to Red River thence down said river to a point due north of and opposite to the head of west fork of Trinity River thence south to the head of said fork of Trinity River; thence down said river to the place of beginning:" The latest report (1875) is: 111 traveling and 233 local preachers, 17,482 white members, and 5892 Sunday School scholars.

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2047 -- NORTHWESTERN GERMAN -- English Normal School at Galena, Il., was opened Nov. 23, 1868, and was transferred to the Northwestern German Conference in 1869. The objects of the school are to educate young gentlemen and ladies to become teachers in German-English or English-German schools, and to prepare those who wish a higher education for college. Eleven acres of ground surround the building as school property. The faculty consists of 5 teachers and the catalogue shows 100 students.

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2048 -- NORTHWESTERN UNIVERSITY is an institution of learning, situated in Evanston, Cook Co., Ill. The grounds of the university comprise thirty acres of an oak-grove on the shore of Lake Michigan, 11 miles north of Chicago. On these grounds are University Hall, used exclusively for purposes of instruction, erected in 1869; the Garrett Biblical Institute (Heck Hall, the Preparatory School, the Gymnasium, and the Government Life-Saving Station. A short distance to the west, on an area of about five acres, is the Woman's College. The Medical College is situated in Chicago. The College of Law occupies a hall in Chicago leased for its use. The university embraces the following faculties: 1, College of Literature and Science 2, College of Literature and Art (Woman's College); 3, Conservatory of Music 4, College of Law 5, College of Medicine; 6, Preparatory School. The Garrett Biblical Institute is a distinct corporation, but is located on the university grounds, and practically supplies the place of a college of theology. The library of the university contains 30.000 volumes, 20,000 of which formerly constituted the private library of Dr. John Schultze, of the Prussian ministry of public instruction. This library was purchased and presented to the university by Luther L. Greenleaf of Evanston. A library fund is provided for in the donation of real estate by Mr. Orrington Lunt. The university has a valuable and well-arranged Museum of Natural history, good chemical laboratories in the College of Literature and Science and in the Medical College, a department of physics, with excellent apparatus from the best makers, and a hall of Art at the Woman's College, but used for the instruction of both sexes.

The history of the institution commences with "a meeting of persons favorable to the establishment of a university at Chicago, under the patronage and government of the Methodist Episcopal Church," convened at the law-office of Grant Goodrich, Esq., in Chicago, May 31, 1850. At this meeting a committee was appointed to secure a charter from the legislature of the state, and another committee to invite the Rock River, the Wisconsin, and the Northwest Indiana Conferences to "take part in the government and patronage of the proposed university." The charter was obtained and approved by the governor of Illinois Jan.28, 1851. In 1853, Rev. Clark T. Hinman, was elected president, and the same year were purchased 380 acres of land, now the site of the university and of the village of Evanston. In 1854 a faculty was elected. Nov. 1, 1855, a temporary college building having been erected, the school was formally opened. Dr. Hinman having died in 1854, Rev. R. S. Foster, D.D., was elected president in 1856, and resigned in 1860. Henry S. Noyes, A. M., was acting president from 1860 to 1869. In 1869 University hall having been erected, the first permanent building, Rev. F. O. Haven, was elected president. This year the Chicago Medical College became a department of the University. In 1870 the present Preparatory School building was erected. Dr. Haven resigned in 1872, and Rev. C. H. Fowler was elected president.

In 1873 the Ladies' College was purchased and became a department of the university, under the name of the "Woman's College of the Northwestern University." The same year the university united with the University of Chicago in organizing and maintaining the "Union College of Law" in Chicago. Dr. Fowler resigned the presidency in 1876. The last year, 1876-77, there were in all departments 49 professors and instructors and 734 students. The endowment of the university is almost entirely in real estate, -- some of it productive and much of it unproductive. The inception, the guidance, and the success of the institution are largely due to Hon. John Evans,, Hon. Grant Goodrich, Orrington Lunt, Jabez Botsford, and Rev. Richard Haney, who have been trustees from the beginning to the present.

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2049 -- NORWAY CONFERENCE was established by the General Conference in 1876, embracing "Norway in Europe." Its first session was held by Bishop Andrews, in Christiania, Norway, Aug. 17, 1876. It reported 25 traveling and 7 local preachers, 2798 members, 1859 Sunday School scholars, and 17 churches. Annual meetings of the mission had been held prior to that time. (See NORWAY)

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2050 -- NORWAY, METHODIST MISSIONS IN. -- The kingdom of Norway occupies the western part of the northern Scandinavian peninsula, and has an area of 122,280 square miles, and a population of 1,802,882. It has the same king with Sweden, but is in other respects a separate, independent state, with its own constitution and Parliament. The people are highly civilized and intelligent, and enjoy good educational facilities. The Lutheran is the established church, but the public profession of all other creeds is allowed. Attachment to the Lutheran Church is however, requisite to the enjoyment of many political and civil privileges. The establishment of the mission of the Methodist Episcopal Church in Norway was the direct result of the ministrations of Rev. O. G. Hedstrom at the Bethel ship in the city of New York. Two young Norwegians who had been converted at the Bethel ship returning to their homes, perceived an opening for missionary work in their own country, and asked that a missionary be sent over. The Rev. O. P. Petersen, also a convert at the Bethel ship, who had been Sent to preach to the Scandinavians in the West was

field of labor in December, 1853. He began his work with two assistants, and at the end of the first year reported that fifty persons were "with us," and that a class of twenty serious persons had been formed. In 1856 the mission was prosecuted at the two stations of Sarpshurg and Frederickshald.

Its progress was slow for the first few years on account of the necessity of complying with the conditions and going through the legal process required to get the church formally recognized by the state as regular. The first church was built at Sarpshurg, in 1858, by the poor people of the society, without any help from abroad. The missions in Norway, Sweden (established in 1854), and Denmark (established in 1856) were all regarded as one, and so reported upon as the "Scandinavian mission" till 1868, when they were divided into three superintendencies, one for each country. The Norwegian mission was assigned to the charge of Rev. O. P. Petersen. The mission was first visited, in 1857, by Bishop Simpson. It was again visited, in 1866, by the

corresponding secretary of the Missionary Society, who, in his report, gave account of the churches at Sarpshurg, Frederickstadt, Frederickshald, Porsgrund, Odalen, Holand, and Christiania (the capital, which together had 660 members and probationers, with 124 Sunday School scholars. The following is a summary of the statistics of the mission, as they were reported in 1869, at the time of the division of the Scandinavian churches: stations at Fredrickshald, Frederickstadt, Sarpshurg, Christiania, Horteb, Porsgrund, Arendal, Odalen, Holand, Hammer, 10; number of missionaries, 8; of members, 656; of probationers, 85; of churches, 7; of Sunday Schools, 9; of teachers in the same, 32; of Sunday School Scholars, 241; of children baptized during the year, 35.

The reports of this year mention the difficulties which the mission experienced from the troublesome formalities which persons intending to join the Methodist Church were obliged to fulfill in order to get released from the state church, and from the fact that the children were educated in the Lutheran schools, and thereby made disposed to leave the mission and be confirmed in the Lutheran Church. On the other hand, it was claimed that the mission had served as a stimulus to the Lutherans to inspire them to greater activity in instructing their people. Mr. Petersen, superintendent of the mission, returned to the United States in 1871, and was succeeded by Rev. M. Hansen as acting superintendent, who was appointed regular superintendent in 1873.

A weekly paper for Sunday Schools was started in 1871, which had gained 2400 subscribers in 1873, and a church periodical was started in 1872, which had at the close of the next year a subscription list of nearly 1300 names. A school for the training of young men was begun in 1874, with seven students. The church at Christiania, the capital of the kingdom, was dedicated in the same year by Bishop Harris. In 1875 the superintendent, making a comparison of the condition of the mission at that time with its condition in 1870, said of its financial progress "The collections for all purposes in the year 1870 were \$3066.96, but this year we have raised \$13,124.97. In 1870 we had no missionary collections, and nothing received for self-support. This year it was allotted to the missions in Norway to collect \$725 in currency for the Missionary Society, but we have been able to raise \$843.65 in gold, and besides that, we have collected \$823.11 for self-support." The General Conference of 1876 ordered the Norwegian mission to be organized into an Annual Conference. The organization was effected, under the superintendency of Bishop Andrews, on the 17th of August of the same year.

Total number of local preachers, 7; of exhorters, 83; of additions during the year, 483; net increase of members and probationers during the year, 291; number of Sunday Schools, 36; of teachers in the same, 212; of Sunday School scholars, 1859; of churches, 17.

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2051 -- NORWICH, CONN. (pop. 21, 141), one of the capitals of New London County, was settled as early as 1659. While Jesse Lee was traveling through the eastern part of the state he preached at Tolland to a large congregation. Mrs. Thankful Pierce, of Norwich, was present, and was so much interested in the doctrines and spirit of this "new sect" that she invited Mr. Lee to her town, where he preached the first Methodist sermon in her house, June 25, 1790. She was the first Methodist convert. The next day he preached in the old academy. In 1796 a small class was formed, which was the germ of the North M. E. church, the parent of all the M. E. churches of the city. The Society at first worshiped in the academy, and in 1831 succeeded in building a house of

worship. Prominent in this movement was Erastus Wentworth, father of Rev. Wentworth, formerly editor of The Ladies' Repository. Lee had preached his first sermon at the landing, but no class was formed in that part of the city until 1798, when services were commenced first in the house of Mr. Beatty, then in the old Masonic Hall, and were conducted by local preachers.

By various causes the Society was diminished, until there was preaching only once in four weeks, until 1811, when a separate Society was formed at the landing. In 1816, Mr. Bently on his own responsibility contracted for the erection of a church, and to build it mortgaged his property. It was known as the Wharf Bridge church, and was swept away by a great flood in 1824. In 1825 the Sachem Street church was dedicated. In 1835 the Main Street church, an offshoot from the Sachem Street church, was dedicated, and it became a separate station the following year. About 1834 a class of six persons was formed at Greenville, and a church was built and dedicated in 1840. This church was subsequently sold, but another church, erected by some of the remaining members, was dedicated in 1864. Some of the members from the East Main Street church established the Bethel or Central Wharf, which was fitted up and opened for worship in 1854. A new church was subsequently built, which was much embarrassed until 1866.

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2052 -- NORWICH, N. Y. (pop. 5755), the capital of Chenango County, is a flourishing town. It first appears on the annals of the M. E. Church for 1827, with Josiah Keys as pastor, who reported on the circuit 236 members. It was then in the Genesee Conference. In 1829 it was in the Oneida Conference, and had 134 members. Methodism has prospered in this city. The Free Methodists and the African M. E. Church have small congregations. It is in the Wyoming Conference.

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2053 -- NOVA SCOTIA is one of the six Conferences into which the Methodist Church of Canada is divided. The first Methodists emigrated from Yorkshire, England, in 1771, and were followed for several years by others from the same Section. These generally settled in the county of Cumberland, though a few passed over into New Brunswick, near Nova Scotia. Others settled in Halifax, and became the centers of early Methodist societies. During a revival which took place in Cumberland, In 1779, William Black was converted, and in 1781 became the first provincial itinerant. In 1784 he attended the Christmas Conference at Baltimore, was afterwards ordained by Bishop Coke, and was the superintendent of the work in Nova Scotia, New Brunswick, and New Foundland. He was familiarly called Bishop Black. In 1783 a few of the Methodists from New York found their way to Nova Scotia with the Royalists of that period. These principally settled in Shelbourne, on the south coast of the province. Among them were Robert Berry, a correspondent of Mr. Wesley, and a faithful member of the church; John Mann, a local preacher and trustee of the John Street church, who became one of the early provincial itinerants, and his brother, James Mann, who became a successful preacher, both of whom were ordained by Dr. Coke, at Philadelphia, in May, 1789.

As early as 1783 W. Black corresponded with Mr. Wesley, earnestly asking him to send out preachers; but Mr. Wesley seemed to think that these could be more easily obtained from the

United States. Attending the Conference of 1784, through his earnest appeals, Freeborn Garrettson and James O. Cromwell were sent to Nova Scotia. They remained about two years, and were succeeded by others. All the ministers arriving in the province between 1785 and 1800 were from the United States, with the exception of two, Messrs. Ray and Bishop, who were subsequently sent to the West Indies. It seems to have been the purpose of both Mr. Wesley and Dr. Coke to place the work in the British provinces under the superintendence of the American Conference. In the published list of appointments, Black's name appears as presiding elder, and the distinction of elders and deacons was observed as in the American minutes. After 1800 the ministers were generally supplied from England; especially was this the case after 1817, when the Wesleyan Missionary Society was formed. In 1815 districts were formed, and in 1855 the eastern part of Nova Scotia was associated with the Conference of Eastern British America.

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2054 -- NOYES, Henry Sanborn -- was born Dec. 24, 1822, in Landaff, NH, and was a teacher in Newbury Seminary, and in Springfield, VT. In 1848 he graduated from the Wesleyan University, and subsequently became teacher of Mathematics and Greek, and then principal in the Newbury Seminary, VT. In 1855 he was elected Professor of Mathematics and Astronomy in the Northwestern University, Evanston, IL, and in 1860 to 1867 was acting president. In 1870 he traveled in Europe for his health. He died on May 24, 1872. He united with the M. E. Church in his youth, and was not only eminent in scholarship, but was a devoted Christian. In addition to the duties of his professorship, he acted as agent for the university for a number of years.

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2055 -- NUTT, Cyrus -- formerly president of Indiana State University, entered as a student in Allegheny College, and graduated in 1837. He was elected principal of the preparatory department of the Indiana Asbury University in 1838. Subsequently he became Professor of Mathematics, and was for a time acting president. He united with the Indiana Conference in 1838, and filled successfully several stations. He was, in 1861, elected president of the State University, where he remained until shortly before his death, which took place in 1875. He was a man of fine culture, exceedingly studious, careful, and systematic in all his movements, and was a superior teacher.

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2056 -- NYACK, N.Y. (pop. 5600), is situated in Rockland County, on the west bank of the Hudson River. Methodism was introduced about 1800. The first church was built in 1803. The second edifice was erected in 1842. A new church was begun in 1873, but in litigation both it and all the church property were lost. This town first appears on the annals of the M. E. Church for 1840, with Richard Lanning and George Winson as pastors. It remained a circuit for some years. In 1857 there were two appointments in the charge, and the two remained until 1864. In 1865 it reported 217 members, 215 Sunday School scholars. It is now in the Newark Conference, and has 319 members and 370 Sunday School scholars. There is also an Africnn M. E. Zion church.

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2057 -- NYNE TAL is a village in the mountainous region of India, which is visited in the hot season as a sanitarium. It lies on the edge of a lake which is a mile long, and is 6409 feet above the level of the sea. The mountains rise in the vicinity 2323 feet higher than the lake, or 8732 feet above the sea-level. From the top of these lower mountains there is a view of the snowy range towering up more than 20,000 feet, and there is also from the same summits a view of the great plains of India, stretching onward towards the ocean, which is said to be one of the grandest views in the world. The native population is about 2500. and there are probably as many transient residents; a part of whom are English soldiers, in a military sanitarium. The mission of the Methodist Episcopal Church has a sanitarium for its enfeebled or disabled missionaries, which has been of great service to those in impaired health. There is also a chapel and school building, where services or school are regularly held. It was to this place that Dr. Butler and his family escaped when the Sepoy Rebellion broke out in India.

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THE END