

All Rights Reserved By HDM For This Digital Publication
Copyright 1995 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4Ucopy.txt file on this CD.

* * * * *

CYCLOPEDIA OF METHODISM -- LETTER-O (2058--2109)

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.

Fifth Revised Edition
Philadelphia: Louis H. Everts 1882
Copyright, 1876 By Everts & Steward

* * * * *

Digital Edition 1995
By Holiness Data Ministry

* * * * *

CONTENTS

[There are over 3,000 items in this publication. In both the Tables of Contents and the Body Texts, I have numbered these items consecutively throughout the entire publication -- (spanning all of the files for Letters A through Z) -- so that no two items bear the same number. This should make it easier for the user to employ the "Find" or "Search" function to quickly locate any given item in this digital edition of the Cyclopedia of Methodism. -- DVM]

* * *

2058 -- Oakland, Cal.
2059 -- Obituary Notices
2060 -- Ocean Grove
2061 -- Ocumpaugh, Edmund
2062 -- Odell, Moses F.
2063 -- Ogden, Benjamin
2064 -- Ogden, Utah

2065 -- Ogdensburg, N.Y.
2066 -- Oglesby, Joseph
2067 -- Ohio
2068 -- Ohio Conference, African M. E. Church
2069 -- Ohio Conference, M. E. Church
2070 -- Ohio Conference, M. P. Church
2071 -- Ohio Wesleyan Female College, Delaware, O.
2072 -- Ohio Wesleyan University
2073 -- O'Kane, Tullius Clinton
2074 -- O'Kelly, James
2075 -- Old Brewery, The
2076 -- Olin, Mrs. Julia K.
2077 -- Olin, Stephen
2078 -- Olin, William H.
2079 -- Olivers, Thomas
2080 -- Olmstead, De Witt C.
2081 -- Omaha, Neb.
2082 -- Oneida, N. Y.
2083 -- Onondaga Conference, M. P. Church
2084 -- Ontario Ladies' College, Canada
2085 -- Orange, N. J.
2086 -- Ordination
2087 -- Ordination Of Ministers (English Wesleyan)
2088 -- Oregon
2089 -- Oregon Conference
2090 -- Oregon Conference, M. P. Church
2091 -- Original Sin
2092 -- Orman, Samuel L.
2093 -- Orphan House, Newcastle
2094 -- Osborn, George
2095 -- Oshkosh, Wis.
2096 -- Oskaloosa, Iowa
2097 -- Oswego, N. Y.
2098 -- Otis, Henry H.
2099 -- Ottawa, Ill.
2100 -- Ottumwa, Iowa
2101 -- Ouseley, Gideon
2102 -- Owego, N.Y.
2103 -- Owen, Anning
2104 -- Owen, Isaac
2105 -- Owen, Hon. John
2106 -- Owens, Thomas
2107 -- Owensboro, Ky.
2108 -- Owings, Richard
2109 -- Oxford, England

* * * * *

2058 -- OAKLAND, CAL. (pop. 34,556), is situated on the eastern shore of the San Francisco Bay. Methodist services were introduced in 1856. The first M. E. church was erected in 1862. This congregation built another edifice in 1863, and another in 1875-76. In East Oakland services were begun in 1870, and a church was built the same year. The Centennial church was built in 1874, and rebuilt in 1877. The German Methodists have a small membership and a church edifice. The African M. E. Zion church purchased the First M. E. church building in 1862, which they still occupy. It is in the California Conference.

* * * * *

2059 -- OBITUARY NOTICES of itinerant ministers are contained in the Annual Minutes. The first references to the death of ministers was made by Mr. Wesley, in 1777, and are remarkable for their brevity. They are as follows: "John Slocomb, at Clones, an old laborer, worn out in the service. John Harrison, near Lisburn, a promising youth, serious, modest, and much devoted to God. William Lumley, in Huxham, a blessed young man, a happy witness of the full liberty of the children of God. William Minethorp, near Dunbar, an Israelite indeed, 'in whom there is no guile.'" In succeeding years these notices were somewhat longer. But when the sainted Fletcher deceased, who was so remarkable for his personal piety, his intellectual power, and his force as a writer, the only notice is, "John Fletcher, a pattern of all holiness, scarce to be paralleled in the century." So fully had the example of Mr. Wesley influenced the preachers, that at the time of his death, in 1791, the only minute was the following: "It may be expected that the Conference make some observation on the death of Mr. Wesley, but they find themselves utterly inadequate to express their ideas on this awful and affecting event. Our souls do truly mourn for their great loss, and they trust they shall give the most substantial proofs of their veneration for the memory of their most esteemed father and friend by endeavoring with great humility and diffidence to follow and imitate him in doctrine, discipline, and life." After that time these notes were considerably enlarged, but there is no reference to the date of either the birth, admission into Conference, or death of the ministers until 1798, when a few dates were given.

After 1800 a marked change as to the length and character of the notices appears. In England, the manuscript is generally prepared by a colleague or personal friend of the deceased; the account is submitted to the district meeting, and is forwarded to be read in the Conference, being finally revised and passed before it appears in the minutes. The recording of these obituaries is always preceded by singing and prayer. In the American minutes, the first obituary notices appear in 1785, and are patterned after the earlier notices of Mr. Wesley. The date of decease is first given in 1790, but only in a few cases, and after 1794 the notices increase in minuteness and length. More recently obituary notices of the wives of Methodist preachers are given in the Annual, but not in the General Minutes.

* * * * *

2060 -- OCEAN GROVE, a Christian seaside summer resort and camp-meeting ground, is located on the Atlantic coast, six miles south of Long Branch, in Monmouth Co., N. J. The association, which consists of thirteen ministers and thirteen laymen, all of whom are members of

the Methodist Episcopal Church, was organized Dec. 22, 1869. The ground comprises 350 acres. There are over 600 cottages. In addition to these there are numerous hotels or boarding-houses, besides the annual occupancy of more than 600 temporary tents. The auditorium and tabernacle for religious worship are located in the edge of the grove, 500 yards from the sea, and persons seated in either place may behold vessels of different kinds passing up and down the coast. Services, varying in character, including an annual camp-meeting of high order, are held through the summer months. These, while entirely under the direction of the Methodist Episcopal Church, through the association, are, nevertheless, of the broadest catholicity; and all the evangelical denominations enter into their spirit, and cheerfully take part. The development of the higher forms of religious experience is the constant aim of these meetings, while the social element has the largest opportunity for its purest exercise. The gates are always closed on the holy Sabbath, and as neither horses nor vehicles of any kind appear, a stillness prevails, which is broken only by the voice of prayer and praise.

Neither ardent spirits nor tobacco are allowed to be sold upon the grounds, and, by special law of the state, the liquor traffic is prohibited for a distance of one mile in all directions from the turnpike bridge over Wesley Lake. The railroad, postal, telegraph, and boarding facilities are abundant, and persons desiring to spend a short time at the seaside can do so at moderate cost. This enterprise is in no sense a speculation. All the income, from whatever source, is applied to the improvement of the place, or if at any time there should be a surplus, it is to be applied to benevolent objects. The members of the association, while they devote both time and labor to promote its interests, have prohibited themselves by charter regulations from making it a source of personal gain.

* * * * *

2061 -- OCUMPAUGH, Edmund -- a lay delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Greene Co., N. Y., about 1830; removed to Rochester in early life, and there joined the Methodist Episcopal Church. He is engaged in mercantile business, and is an active worker in the church and a liberal contributor to its institutions and benevolent enterprises.

* * * * *

2062 -- ODELL, Moses F.-- a member of the House of Representatives of the Thirty-seventh and Thirty-eighth Congresses, was born at Tarrytown, N.Y., in 1818, and died in Brooklyn, N. Y., June 13, 1866. He received a common School education, entered the custom-house in New York City as a clerk, became an assistant collector in the same office, and was made public appraiser by President Buchanan. He was elected to Congress in 1860, and was reelected in 1862. He served on the committee of military affairs, gave a warm support to the government when the war broke out, and voted for the constitutional amendment abolishing slavery. He was also a member of the committee on the conduct of the war. Elected in the first place as the candidate of the Democratic party, he secured the confidence of the Republicans, while he continued to receive the support of his own party. He was also a warm friend of President Lincoln. He was appointed naval officer of the port of New York in 1865, and continued to hold that position till his death. He was for a long period a highly-esteemed member of the

Methodist Episcopal Church, and an efficient supporter of its missionary cause. He was for many years the superintendent of the Sunday School of the Sands Street church in Brooklyn, which became, under his administration, one of the largest and one of the model schools in the church.

* * * * *

2063 -- OGDEN, Benjamin -- an early pioneer preacher of the M. E. Church, was born in 1764, in New Jersey. Though young, he served in the Revolutionary War, and afterwards removed to Kentucky. He engaged in missionary labors, and endured great hardship in preaching the gospel throughout the Mississippi valley, and to some of the Indian tribes. He was greatly encouraged by assistance given by Thomas Stevenson and his wife, of the Southern Methodist field, who organized the first Methodist church in Kentucky. He located in 1788, and died in 1834.

* * * * *

2064 -- OGDEN, UTAH (pop. 3127), is situated on the Union and Central Pacific Railroad. The inhabitants are chiefly Mormons. The first Methodist services were held June 28, 1870. In 1872 the Rocky Mountain Conference was organized, and D. G. Strong was appointed to Ogden circuit. The following year it was united with Morgan City. In 1874 the church edifice was erected. The parsonage was built in 1876, and a church of 19 members was organized. A day School was commenced with some 60 pupils.

* * * * *

2065 -- OGDENSBURG, N.Y. (pop. 10,340), is in St. Lawrence County, on the St. Lawrence River. Methodism was introduced after the War of 1812, and the first church was erected in 1825. It was rebuilt in 1850, and again rebuilt in 1867. The place is first mentioned in the minutes in 1826, in connection with the Black River district of the Genesee Conference. It was the head of a circuit which reported, in 1827, 225 members. In 1829 it fell within the bounds of the Oneida Conference, then recently organized, and subsequently it became a station. It is in the Northern New York Conference, and has 312 members, 275 Sunday School scholars, and \$15,000 of church property.

* * * * *

2066 -- OGLESBY, Joseph -- a Western Methodist minister, was appointed missionary to Illinois in 1804; was the first preacher who ever visited that part of the country. He traveled extensively through Illinois, Missouri, and Indiana, and was very popular among the early inhabitants.

* * * * *

2067 -- OHIO (pop. 3,198,239) now ranks as the third state in the Union. It was the first state formed out of the territory northwest of the Ohio River and was admitted into the Union in 1803. Methodism was introduced between 1788 and 1792, in the Vicinity of Cincinnati, in Jefferson County, opposite Wellshurg, Va., and in the eastern side of the state near the Chenango

region of Pennsylvania. Francis McCormick crossed the river from Kentucky, and located at Millville, Clairmont Co., O., between 1792 and 1796, and probably organized the first Methodist society in the Northwest Territory. In 1789, John Cobler was sent by Bishop Asbury as a missionary to the Northwest Territory to plant "the first principles of the gospel." Henry Smith, a Western pioneer, writes: "On the 6th of August, 1800, we proposed building a meeting-house (at Scioto, Brush Creek), for no private house would hold our week-day congregations. But we met with some who opposed it. We, however, succeeded in building a small log house large enough for the neighborhood; the first Methodist meeting-house on the circuit, and was perhaps the first in the Northwestern Territory."

There has been some discussion whether the first Methodist meeting-house in Ohio was in the Scioto Valley or near Short Creek, in the eastern part of the state. There are the ruins of an old church about 14 miles from Portsmouth, which was in the original Scioto circuit. "The building was 24 feet square, with a very small door or window on each side, and was built of 'scored' logs. It was surrounded by a burying-ground, where a number of the early settlers sleep." Rev. Henry Smith, of the Baltimore Conference, informs us in his reminiscences that he crossed from Kentucky to Ohio in September, 1799, and formed the Scioto circuit. An effort was made to build a house in 1800, but it was not commenced until the following year. The first services were those of a quarterly meeting, Aug. 29, 1801. It was used for worship for about twenty years, and many of the fathers of the church had preached to its congregations.

In 1798, Robert R. Roberts, since bishop, settled in Chenango, Pa., and the work was extended into the adjacent part of Ohio. The name Ohio is found in the minutes as early as 1787, but refers to the district of Pennsylvania and Virginia bordering on the Ohio River, from which, however, the ministers crossed over shortly after and organized societies on Short Creek. The Miami circuit was the first formed, in 1799, and Henry Smith was pastor. In 1800 it was recorded in the minutes as the Northwestern Territory; Miami, and Scioto circuits, with 257 members. As the population increased the church was rapidly built up. Its eastern part was included within the Baltimore Conference, while the western part was included in the Western Conference, from which the Ohio Conference was subsequently formed. In 1824 the part of Ohio east of the Muskingum River, and of a line extending to the Cuyahoga River, at Cleveland, was embraced in the Pittsburgh Conference, then formed. The Ohio Conference has since been divided into the Cincinnati, Ohio, Northern Ohio, and Central Ohio, and the part formerly embraced in the Pittsburgh Conference, a part of which was subsequently included in the Erie Conference, is now known as the East Ohio. The state also embraces a large part of the Central German Conference. The Methodist Protestant Church has the Ohio and Muskingum Conferences, and a portion of the Pittsburgh. The African M. E. Church has also an Ohio Conference.

The first Indian mission work was commenced by the Methodist Episcopal Church within the bounds of this state, at Upper Sandusky, among the Wyandot Indians, about 1815, though the mission was not supplied from the Conference until 1819. The Western Book Concern was established in Cincinnati about 1820, and The Western Advocate was issued in 1834. The Pittsburgh Christian Advocate also circulates as the chief church paper through East Ohio Conference. The movement which gave rise to the German work in the United States commenced in Ohio, where Dr. Nast was converted, and Cincinnati has been the great center of German Methodist publications. The first seminary in the state under the patronage of the church was at

Norwalk, O., which was abandoned when the Ohio Wesleyan University was erected at Delaware. Baldwin College or University was founded at Berea, in 1846, as also Mount Union College; the Ohio Wesleyan University and the Cincinnati Wesleyan Female College in 1842. There are also institutions at Xenia, Hillsborough, Scioto, and Springfield.

* * * * *

2068 -- OHIO CONFERENCE, AFRICAN M. E. CHURCH, includes all the state of Ohio, except Salem, Youngstown, and Warren, which are attached to the Pittsburgh Conference. At its session in 1876 it stationed 48 preachers and reported 108 local preachers, 6607 members, 4201 Sunday School scholars, 74 churches, and 10 parsonages.

* * * * *

2069 -- OHIO CONFERENCE, M. E. CHURCH, was organized by the General Conference in 1812, chiefly out of the former Western Conference. It then included the Ohio, Muskingum, Miami, Kentucky, and Salt River districts. The Ohio district was taken from the Baltimore Conference, and Kentucky and Salt River districts were in the state of Kentucky. In 1816 the Salt River district was transferred to the Tennessee Conference. In 1820 the bounds were changed so as to embrace that part of Pennsylvania lying west of the Alleghany River and a line extending from Franklin to the city of Erie, with Ohio, Indiana, and Michigan. In 1824 the Pittsburgh Conference was organized, and that part of Ohio now embraced in the East Ohio Conference was attached to it. The Ohio Conference included the Kanawha region, or what is now Western Virginia. Subsequently the Michigan Conference was organized and in 1840 the North Ohio Conference. The territory originally included in it has developed into the five Conferences of Ohio, a portion of Pittsburgh and Erie, the Detroit and Michigan Conferences, the four Indiana Conferences, and Western Virginia.

Its boundaries, as defined by the General Conference of 1876, are: "Commencing on the Muskingum River south of Dresden; thence down said river to the Ohio River, including Zanewille and Marietta; thence down the Ohio River to the mouth of Bush Creek; thence north to the southwest corner of Fayette County; thence northwest to the west line of Fayette County; thence north on the west line of the Fayette and Madison Counties to the Springfield branch of the Cleveland, Columbus and Cincinnati Railroad, leaving Vienna, Dunbarton, and Sinking Springs circuit west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning, including Milford, Stratford, and St. Paul's church, in Delaware."

The first session of the Ohio Conference was held at Chillicothe, Oct. 12, 1812, Bishops Asbury and McKendree presiding. Jacob Young says Chillicothe had become much larger, but he believed the Methodist church was rather declining. The record which Asbury makes is: "The Ohio Conference sat from Thursday, October 1, to Wednesday, the 7th. We had great order. The writer of this journal labored diligently, and was much assisted by the eldership in the business of the session; he preached three times, was called upon to ordain twelve deacons, and also to ordain elders. Upon the last day his strength failed. I want sleep, sleep, sleep; for three hours I lay undisturbed in bed, to which I had stolen on Wednesday, but they called me up to read off the

stations. I have a terrible fever, but we must move." There were reported at this session 22,723 white and 561 colored members. Notwithstanding the continued diminution of its territory it has regularly increased in numbers. The statistics for 1876 are: 183 traveling and 213 local preachers, 41,515 members, 40,900 Sunday School scholars, 496 churches, and 105 parsonages.

* * * * *

2070 -- OHIO CONFERENCE, M. P. CHURCH, "embraces that part of the state of Ohio lying west of the Scioto and Sandusky Rivers, except the counties of Crawford, Seneca, Sandusky, and Wyandot, which counties are embraced in Muskingum Conference." It reported, in 1877, 47 itinerant preachers, 5859 members.

* * * * *

2071 -- OHIO WESLEYAN FEMALE COLLEGE, DELAWARE, O. -- The date of the incorporation of this institution is 1853. The articles of association provide that "it shall be conducted on the most liberal principles, accessible to all religious denominations and open for the education of young women in general, but shall ever be under the supervision of the Methodist Episcopal Church of Ohio."

Its affairs are controlled by a board of trustees representing the North Ohio Conference, the Central Ohio Conference, and the Ohio Conference.

The curriculum embraces three courses of study, the scientific, including the English branches usually pursued in such a course; the classical, including the scientific, with Latin and either German or French; and the baccalaureate, including the classical, with both the modern languages and Greek. The course in music, both vocal and instrumental, is complete. It aims at the highest standard of classical culture, and pursues the methods sanctioned by the best musical authorities of Europe and America. The course in painting and drawing is superior. The studio is furnished with skylight, casts and models, and other proper appliances, and is under the charge of an accomplished artist. Two flourishing literary societies are connected with the institution, the Atheneum and the Clonian, the halls of which have been elegantly furnished by the ladies connected with them. The philosophical apparatus is extensive, a cabinet of choice minerals has been collected, a reading-room supplied with newspapers and periodicals, both secular and religious, and a well-selected library is accessible to all.

William Richardson, A. M., is president, and Professor of Philosophy and Ancient Languages, and is assisted by an able staff of eight professors.

* * * * *

2072 -- OHIO WESLEYAN UNIVERSITY is located at Delaware, O. In 1842 the Citizens of Delaware purchased the property known as the "White Sulphur Springs," a watering-place of considerable note, and offered it, together with \$10,000 in money, to the Ohio and North Ohio Conferences of the Methodist Episcopal Church, as a site for a college. An organization was at once effected, and a charter with full university powers secured during the following year. On

November 13, 1844, the doors were opened to students. Rev. Edward Thomson, afterwards bishop, was the first president. He served the institution with remarkable success for sixteen years, and until called to other labors by the church. He was succeeded, in 1860, by Rev. F. Merrick, who had been connected with the university from its organization, first as agent, then as Professor of Natural Science. Dr. Merrick resigned the presidency in 1873, and has since held the relation of Lecturer on Natural and Revealed Religion. To him more than to any other one person is the Ohio Wesleyan indebted for its present financial prosperity. During the years 1873-76, Rev. L. D. McCabe, who had also been connected with the university from the first, was acting president. In 1876 the trustees elected Rev. C. H. Payne. Besides the president the faculty consists of 8 resident professors, 3 tutors, and assistants.

The curriculum embraces the following courses of study: classical, scientific, biblical, normal, and preparatory. The laboratories furnish special instruction in chemistry, physics, zoology and physiology. A special course in comparative anatomy, physiology, botany, and chemistry has been arranged for those students who expect to enter the profession of medicine or prepare themselves as druggists. It is expected that a full course in pharmacy will be added during the coming year. The facilities offered the students are ample. The library now contains over 10,000 volumes, in addition to the society libraries of 3000 volumes. The museum occupies the second and third floors of Merrick Hall, and is one of the largest and most complete in the West. It is estimated to contain 100,000 specimens. The total number of graduates (1877) is 683, of whom nearly 200 have become ministers; 10 are missionaries in other lands. The average number of students is about 350. The campus of the university embraces 20 acres. Thomson Chapel was erected in 1852 Sturgis Library in 1855, Merrick Hall in 1874. The institution is under the joint control of the Ohio, North Ohio, Cincinnati, and Central Ohio Conferences, and the Association of Alumni, each body having equal representation on the board of trustees. College year opens on the 3d Thursday of September. Commencement occurs on the last Thursday of June.

* * * * *

2073 -- O'KANE, Tullius Clinton, was born in Fairfield Co., O., March 10, 1830. He graduated at the Ohio Wesleyan University in 1852, and was connected with the university for five years thereafter as tutor in mathematics. He is best known to the church as the author of the following popular Sunday School singing-books: "Fresh Leaves," "Dew-Drops of Sacred Song," "Songs for Worship," "Every Sabbath," and "Jasper and Gold."

* * * * *

2074 -- O'KELLY, James -- was born about 1757. He commenced his ministerial work in the middle of the Revolutionary War, and in 1778 was admitted into the traveling connection. He was one of those ordained elders at the organization of the M. E. Church in 1784. He was for several years president and elder of the South Virginia district, and was a member of the first council that met in 1789. Becoming offended with Bishop Asbury, he labored to change the general economy of the church. In the General Conference of 1792 he offered a resolution, "that if any preacher felt himself aggrieved or oppressed by the appointment made by the bishop, he should have the privilege of appealing to the Conference, which should consider and finally determine the matter." After full and thorough debate the resolution was lost, whereupon he withdrew from the

Conference, and was joined by a few of the brethren. Bishop Asbury endeavored to treat him kindly; proposed that he and his associates should be retained in the ministry, and, as he was advancing in years, he should receive \$40; but as Mr. O'Kelly found himself in a decided minority he organized a church, giving it the name of the Republican Methodist. In this Organization he was joined by three traveling and a number of local preachers. The name was suggested by the prevalence of Republican principles in Virginia at that time, and they endeavored to give the church political cast. All of the preachers according to their order were to stand on an equal footing; no degrees were allowed in the ministry, and a greater liberty was promised to the people than they enjoyed in the old church. The result was, "a few of the preaching houses were seized by them and the rightful owners turned out-of-doors; from there the Methodists retired in order to avoid strife -- Asbury was the object of their peculiar displeasure; they took special pains to impeach his character in every possible way before the public; the name of bishop they professed to regard with holy horror." Bennet in his history says, speaking of the border counties of Virginia and North Carolina, "In all this region the influence of O'Kelly was very great, and he scrupled not to use it to the utmost of his ability to build up his own cause; -- families were rent asunder, brother was opposed to brother, parents and children were moved against each other, warm friends became open enemies, and the claims of Christian love were forgotten in the disputes about church government." Jesse Lee says, "It was enough to make the saints of God weep, between the porch and the altar, and that both day and night, to see how the Lord's people was carried away captive by the division." The minutes show from 1792 to 1798 a declension of about 8000. Mr. O'Kelly issued a pamphlet giving his reasons for protesting against the Methodist Episcopal Church. This was replied to by Nicholas Snethen, and it was followed by an additional pamphlet on each side. Mr. O'Kelly ordained such preachers as came to him, but was disappointed in the number of proselytes, being far below his expectations. In 1801 he changed the name of the church to the Christian Church, and divisions and subdivisions followed, until in twenty years from its Commencement there remained but little of the organization. He died October 16, 1826.

* * * * *

2075 -- OLD BREWERY, THE, was a large building, formerly used as a brewery, which stood in the Five Points, New York. It was purchased by the Ladies' Home Missionary Society for a mission house in that depraved locality. The building was torn down and a mission house was erected in its place in 1853. The first officers of the Missionary Society were Mrs. Bishop E. L. Janes, First Directress Mrs. C. R. Duel (now Mrs. J. A. Wright), Second Directress Mrs. Dr. Palmer, Third Directress; Mrs. R. A. Redding, Treasurer Mrs. William B. Skidmore, Recording Secretary. The ladies issued a monthly periodical in behalf of their society, with the title of "Voice from the Old Brewery." To the enterprise of Mrs. Wright, Mrs. Skidmore, Mrs. Olin, and other ladies the success of this enterprise has been largely due. (See FIVE POINTS MISSION)

* * * * *

2076 -- OLIN, Mrs. Julia K. -- was the daughter of Judge James Lynch, a man of noble character, descended from an ancient Galway family, whose ancestor, Sir Hugo de Lynch, was general under William the Conqueror. She married the Rev. Dr. Olin, president of the Wesleyan University, in 1843, and accompanied him to Europe in 1846, where he went as delegate to the Evangelical Alliance. After his death, in 1851, she returned with her only surviving son, Henry, to

Glenburn, her summer home in Rhinebeck; spending the winters in New York, and part of the years 1867 and 1868 in Europe with her son. Aided by some literary friends, she edited Dr. Olin's Works, 1852, his "Life and Letters," 1853, "Greece and the Golden Horn," 1854 the proceeds of which latter work were given to establish a prize in the Wesleyan University. In 1855 she compiled a volume of poems, entitled "Hillside Flowers," in aid of a pretty stone chapel which had grown out of a Sunday-school in the woods of Glenburn. Compiled "Words of the Wise" and "String of Pearls," with a daily text and illustrative passage from eminent authors. Contributed to The Ladies' Repository, Western Christian Advocate, and Methodist Quarterly Review. Wrote the following Sunday School books: "Four Days in July," "Winter in Woodlawn," "What Norman saw in the West," "Hawk-Hollow Stories," "Curious and Useful Questions on the Bible," four volumes, "Questions on the Natural History of the Bible," "Questions on Lessons for Every Sunday in the Year," four volumes; also, "The Perfect Sight, Or Seven Hues of Christian Character." A Sunday-school teacher all her life, from the age of seventeen, she was also connected with the Five Points mission as treasurer directress, or corresponding secretary twenty-six years, corresponding secretary of the New York Female Auxiliary Bible Society twenty-five years; she was corresponding secretary of the Ladies' Centenary Association of New York. She was also active in the Woman's Missionary Society, and was one of the editors of its paper. She died in New York in 1879.

* * * * *

2077 -- OLIN, Stephen, -- formerly president of Wesleyan University, was born in Leicester, Vt. March 2, 1797. He graduated at Middlebury College, taking the honors of his class, and was pronounced by one of the professors "the ripest scholar who had ever come before him to be examined for a degree." His health being impaired, he accepted the position of principal of Tabernacle Academy, in South Carolina, where he was converted; and in 1824 entered the South Carolina Conference of the M. E. Church. In 1826 he was appointed Professor of English Literature in the University of Georgia, and filled the chair for seven years. In 1834 he accepted the presidency of Randolph Macon College, Va., to which he had been elected two years previously, but had declined. From 1837 to 1841 he traveled in Europe and the East, and the result of his visit appeared in two volumes, entitled "Travels in Egypt, Petra, and the Holy Land." He made some interesting discoveries in Petra. In 1842 he was elected president of the Wesleyan University, which office he continued to fill until his death. He was a delegate to the first meeting of the Evangelical Alliance in London, in 1846; and was also a delegate to the General Conferences of 1844 and 1852. Several volumes have been published since his death, edited by Mrs. Olin. Dr. Olin was a man of rare intellectual powers, of wonderful vigor and richness of thought, and his moral character was yet grander; in the pulpit he was instructive and oftentimes overwhelming. Dr. McClintock said of him, "In beautiful blending of logical argument with fiery feeling, he was more like what we know Demosthenes to have been than any speaker we have ever listened to; and his power (as was the case with the great Athenian orator) did not consist in any single quality, in force of reasoning, or fire of imagination, or heat of declamation, but in all combined." For many years of his life his health was exceedingly feeble; his soul seemed too large for the body which encased it. His nervous power gradually gave way, and he died in Middletown, Conn., Aug. 15, 1851.

* * * * *

2078 -- OLIN, William H.-- a member of the General Conference of the Methodist Episcopal Church in 1860,1864,1868,1872, and 1876, was born in Lawrence, Otsego Co., N. Y., about 1822, and was admitted to practice in the Supreme Court of the State of New York in 1844. He joined the church in 1849; was admitted to the Oneida Conference in 1851, and was transferred to the Wyoming Conference in 1869. He represented the Oneida Conference in the General Conference in 1860, 1864, and 1868, and the Wyoming Conference in 1872.

* * * * *

2079 -- OLIVERS, Thomas -- an English Wesleyan, commenced his ministry in 1753; was associated with the Conference printing office; was an eminently useful minister; also a poet and musician of no common order. The well-known hymn, "The God Of Abraham Praise," in three parts, is a proof of the former, while some of the tunes he composed are still sung. He died in 1799.

* * * * *

2080 -- OLMSTEAD, De Witt C. -- a delegate from the Wyoming Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Tioga Co., N. Y.; was under Universalist influences in his youth, but became a Methodist when sixteen years old, and joined the Oneida Conference in 1850.

* * * * *

2081 -- OMAHA, NEB. (pop. 30,518), the capital of Douglas County, is the most populous and important city in the state. Methodism was introduced into this region about 1851, when William Simpson was sent to Council Bluffs mission from Iowa Conference. Omaha first appears on the records of the M. E. Church for 1854. It reported, in 1855, in connection with the Missouri Conference, 26 members. In 1856 the General Conference organized the Kansas and Nebraska Conference, and Omaha fell into its bounds. In 1860 the Nebraska Conference was organized, and in 1861 Omaha reported 81 members, 117 Sunday School scholars. It is in the Nebraska Conference.

* * * * *

2082 -- ONEIDA, N. Y. (pop. 3936), situated in Madison County, on the New York Central Railroad, was originally connected with one of the first circuits in this part of the state. Cayuga and Oneida are mentioned as one charge, though embracing other appointments, as early as 1799, when Ephraim Chambers and Barzillai Willy were in charge. Oneida reported separately 92 members in 1802. In 1857 it had become a well-established station, having 145 members, 112 Sunday School scholars. This town is now in the Central New York Conference, and has 208 members, 137 Sunday School scholars.

* * * * *

2083 -- ONONDAGA CONFERENCE, M. P. CHURCH, is bounded as follows:
"Beginning where the west line of Wayne County intersects Lake Ontario, running south to its intersection with the state line dividing the states of Pennsylvania and New York; thence east on said line to the east line of Delaware County; thence north, following the line dividing the New York and Onondaga districts, to the northeast corner of Hamilton County; thence east to Lake Champlain; thence down said lake to the Canada line; thence west to the St. Lawrence River; thence up said river and Lake Ontario to the place of beginning." It reported, in 1877, 54 itinerant ministers, 1516 members.

* * * * *

2084 -- ONTARIO LADIES' COLLEGE, CANADA, was founded in 1874, and is located in Whitby, a pleasant and healthful town, 30 miles east of Toronto. The buildings are of Gothic architecture. The grounds embrace 10 acres. The college is controlled by a board of 21 directors and is under the patronage of the Toronto Conference of the Methodist Church of Canada. Its officers are Rev. J. E. Sanderson, governor, appointed by the Conference, and Rev. J. J. Hare, principal, appointed by the directors, with an able corps of teachers. The course of instruction is thorough. The expenses of pupils vary from \$150 to \$250 per annum. About 150 pupils are in attendance.

* * * * *

2085 -- ORANGE, N. J. (pop. 13,206), is situated in Essex County, northwest from Newark. It was for some time included in the Essex circuit, one of the first organized in this region. It appears by name on the annals of the M. E. Church for 1832, when Edmund S. Janes, afterwards bishop, was pastor. In 1857 it had become a well-established station, having 175 members, 205 Sunday School scholars. It is in the New York Conference.

* * * * *

2086 -- ORDINATION is the form or ceremony of setting apart persons properly chosen for the various offices of the ministry. The Methodist Churches, in common with Protestants, wholly reject the Romish idea of ordination being a sacrament. They regard it as simply a solemn and appropriate form of indicating the selection of the church, and its authorization of the persons selected to perform the various functions of the ministry. Mr. Wesley, who had been regularly ordained a deacon and a presbyter in the Church of England, was raised up in a peculiar manner to be the head of a great religious movement. He sought in various ways to obtain ordination for his preachers. Becoming satisfied by careful study that presbyters and bishops were of the same order, and that according to the order of the ancient church presbyters might ordain to the office of bishop when circumstances required it, he finally resolved to exercise the authority which he believed that God had vested in him.

The members of the Methodist societies in America had earnestly requested their preachers to administer the sacraments, but out of regard for church order they declined. A few of them, in 1779, resolved to ordain some of their number for this work, but were finally prevailed upon by Mr. Asbury to desist until the advice of Mr. Wesley could be obtained. As the ministers of the

Church of England had fled from the colonies, abandoning their churches, and as societies could not obtain the sacraments, he ordained Dr. Thomas Coke, a presbyter of the Church of England, as superintendent or bishop, and also ordained Richard Whatcoat and Thomas Vasey as elders, to administer the sacraments to the American Methodist societies. A Conference or Convention of ministers was called at Baltimore, who, according to Mr. Wesley's judgement, formed the Methodist Episcopal Church. Dr. Coke and Francis Asbury were elected as bishops, and Dr. Coke ordained Mr. Asbury on three separate days, first as deacon, then as elder, and then as superintendent or bishop. At the same Conference about twenty preachers were elected deacons and seventeen of them were elected elders, four of whom were absent.

According to the order of the Methodist Episcopal Church, its ministers, after having traveled two years, are eligible to the office of deacon, and in two years more to the office of elder. Its superintendents or bishops are elected by the General Conference. The deacons are ordained by the laying on of the hands of a bishop the elders by the laying on of the hands of a bishop and of elders who are present, and a bishop is ordained by the laying on of the hands of a bishop or bishops and of elders who may be present. In England and in the churches derived from them, as in India and Australia, local preachers are not ordained, and there is only the ordination of elders. In the Methodist Episcopal Churches local preachers are eligible to ordination after proper authorization and examination. This step was taken because in the large circuits and sparse populations many of the congregations were gathered by local preachers, and their services were deemed necessary in the ordinances of baptism and the Lord's Supper.

* * * * *

2087 -- ORDINATION OF MINISTERS (ENGLISH WESLEYAN).-- The question of the administration of the Lord's Supper in Wesleyan chapels and by Wesleyan ministers occupied a very large share of attention in the connection after Mr. Wesley's death. That he expected this is evident from the agitation that ever and anon arose in the latter days of his life, but which his own venerable presence and counsel seldom failed to quell. The events which led to the administration are easily traced and understood. In 1743, Mr. Wesley was refused the sacrament by the curate at Epworth. In Bristol many were driven from the communion simply because they were followers of Mr. Wesley; and such persecutions arose as made it necessary for the sufferers to seek the ordinance elsewhere, and from other hands. Deep sympathy for his people, and an anxiety for them to receive the sacrament, prompted Mr. Wesley to invite a Greek bishop to ordain Dr. Jones; this was done in 1763. By journal of Sept. 1, 1784, we find that Mr. Wesley ordained two ministers for America, as presbyters, to baptize and administer the Lord's Supper; and about the same time he ordained Dr. Coke as a bishop or superintendent, also for America.

The needs of his people in Scotland led him, in 1785, to ordain three ministers for them; and two years later, three for England were ordained. Thus much prior to his death. After this event, Dr. Coke being anxious to avoid the alienation of members, took steps for the ordination of preachers as chosen by the Conference. The plan of the doctor was not carried out. In 1792 it was ruled that no ordinations should take place without the consent of the Conference, and any minister acting thus would exclude himself. Ordination by imposition of hands was mooted at the Conference of 1791, but was overruled as being merely circumstantial. This was confirmed by a decision in 1794. At the Conference of 1822 the plan was again brought forward and withdrawn;

but in 1836 the proposition, that all candidates for ordination should, if approved, be admitted into full connection by the laying on of hands, was passed with only two dissentients.

This service, though held in the midst of the proceedings of Conference, is a separate service, publicly advertised, and held in the midst of the congregation. The service opens with singing and prayer, after which the president reads the Collect, Epistle, and Gospel, with the address found (with a few verbal alterations) in the Book of Common Prayer, under the title of the "Form and Manner of Ordaining Elders." The usual questions are asked, -- these must be answered by every candidate in a distinct and audible voice. The president reads a short collect, calls on the congregation to unite in silent prayer, then three appropriate prayers are offered, after which, the candidates kneeling, the president and other ministers put their hands, severally, on each candidate, using the accustomed formula. Each receives a Bible inscribed by the president and secretary. The Lord's Supper is then administered to the newly ordained, and the ex-president delivers to them a solemn charge respecting the important office to which they have been set apart. The service is closed by extemporary prayer from one or two senior ministers. It is a standing rule that the ministers taking part in the ordination should be the president, secretary, ex-president, and a few others chosen by the president.

* * * * *

2088 -- OREGON (pop. 174,767). -- The western coast of North America was explored by Sir Francis Drake from 1578 to 1583, and was called New Albion by the British. Vancouver afterwards named the coast, from 450 to 500, New Georgia. In 1792, Captain Gray, from Boston, discovered and entered the Columbia River. In 1804, Captains Lewis and Clark explored the territory across the continent from the mouth of the Missouri River to the mouth of the Columbia; and in 1808-11 trading-posts were formed by the American Fur Company in that territory. In 1846, by treaty the United States abandoned all claims north of 49 degrees, and in 1853 Washington Territory was erected, embracing the country north of 46 degrees. Emigration commenced overland in 1839. Oregon was formally organized as a Territory in 1848, and admitted as a state into the Union in 1859.

In 1832 four Indians, belonging to the Flathead tribe, living west of the Rocky Mountains, came to St. Louis, inquiring for a knowledge of the Bible. Notice of this being published in 1833, Christian sympathy was excited, and, under the auspices of the Missionary Board, Jason Lee and Daniel Lee became missionaries, and with several others, in 1834, crossed the continent, arriving, in September, at Wallawalla. A school was soon opened and preaching was established. In 1836 the mission was largely reinforced, and again in 1839. The work among the Indians accomplished but little. The station formed at the Dalles was broken up by the vicissitudes of war.

As population, however, increased by emigration from the Eastern states, mission stations were built up, churches were erected, and the General Conference of 1848 authorized the formation of the Oregon and California Mission Conference. This met in Salem, Oregon, William Roberts being superintendent of the mission. There were in the Territory, in 1851, 486 members, including 17 local preachers, and 15 ministers were appointed to different charges. There are now two Conferences, the Oregon, and the Columbia River which embrace also Washington Territory. The M. E. Church South has a Conference called Columbia. A school was established at Salem,

which has now become the Willamette University, under the care of the M. E. Church. The M. E. Church South has also a literary institution at Corvallis. The Pacific Christian Advocate is published at Portland, Oregon, where there is also an academy, under the patronage of the M. E. Church.

* * * * *

2089 -- OREGON CONFERENCE was organized by the General Conference of 1852, and then "included the Territory of Oregon." Prior to that time it had been embraced in the Oregon and California Conference, which had been established by the General Conference of 1848. Its boundaries as defined in 1876 are: "That part of the state of Oregon and Washington Territory lying west of the Cascade Mountains, and so much of what is known as Goose Lake Valley as lies within the state of Oregon." It was visited by Bishop Ames in 1853, and then reported 27 traveling and 35 local preachers and 921 members. The reports for 1876 are as follows: 62 traveling and 66 local preachers, 4364 members, 4718 Sunday School scholars, 576 churches, and 33 parsonages.

* * * * *

2090 -- OREGON CONFERENCE, M. P. CHURCH, embraces the state of Oregon and Washington Territory. It reported, in 1877, 7 itinerant preachers, 100 members.

* * * * *

2091 -- ORIGINAL SIN. -- The seventh Article of Religion as held by the Methodist Churches reads: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is far gone from original righteousness, and of his own nature inclined to evil, and that continually." This doctrine stands directly opposed to that of the Socinians, who deny that man is naturally corrupt. It also differs from the doctrine of the Pelagians, that, notwithstanding the results of the fall, man still retains the power independently of divine grace to inaugurate and prosecute good works. Methodists believe and teach that man was created originally pure and upright; that by the disobedience of Adam he became sinful; and that all of Adam's posterity is involved in the consequences of his fall, both as to suffering and as to corruption. They do not believe that Adam's sin is imputed to any man in the sense of making that man a partaker of Adam's transgression; but they do believe that Adam's sin so affects his offspring that they are unpure and need the cleansing blood of Christ; and that the nature tends so to evil, that with the early workings of intellect and volition, that evil tendency develops into actual sin, and hence needs the atoning merits of Christ's death. They believe that all men are involved in this condition, and of themselves are unable to do anything which will tend to their salvation. But they believe that a measure of grace is given to every man to profit withal that Christ is the light of the world, and that his light shines upon every heart to such an extent that the individual is led to see his impure and helpless condition; and that such strength is imparted by the Holy Spirit to every individual as will enable him, believing and trusting in Christ, to become a child of God.

While their doctrine is in great measure identical with that of the Calvinistic Churches, as to the extent and degradation of the fall, it totally differs in the belief that the remedy is as

universal as the fall; that no one is left, under the dispensation of grace, without power to turn to God; and they believe that no man will ever be condemned for Adam's transgression, or for the contamination and impurity attaching to him through that transgression, but the condemnation will be for the rejection of the remedy which would have removed all that impurity and sin.

The doctrine of original sin is taught in the Scripture in all those passages that speak of the corruption of the race, such as, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "The imagination of man's heart is evil from his youth;" and, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." It is also taught in all those passages which require regeneration, such as, "Except a man be born again he cannot see the kingdom of heaven" and "The son of man is come to seek and to save that which is lost." If there is no practical corruption there is no need of a new birth. If there is no impurity there is no need of the washing of regeneration. If mankind is not lost there is no need for a Saviour. It is taught in all those passages that speak of Christ having died for all.

Children dying in infancy are the objects of Christ's death, as well as sinners dying in mature age, but if no corruption attaches to childhood, then it has no need of a Saviour. Romanists believe that original sin is washed away by baptism; such also is the faith of that portion of the Church of England which believes in baptismal regeneration. This doctrine is wholly rejected by Methodists of every branch. They believe that in the case of infants, as they have inherited impurity without their personal volition, so they are saved by the merits of Christ without a personal faith but that just so soon as capable of exercising faith, having committed actual transgression, as all have, there is no salvation but through faith in the atonement of Jesus Christ. (See DEPRAVITY)

* * * * *

2092 -- ORMAN, Samuel L. -- of the Methodist Episcopal Church South, was born in Williamson Co., Tenn., March 22, 1838, and died in Springfield, Dec 25, 1871. He was converted in 1858, but (did not enter the Conference until October, 1866. He was an earnest, amiable, intelligent, and successful preacher.

* * * * *

2093 -- ORPHAN HOUSE, NEWCASTLE. -- In 1742, Mr. Wesley purchased land outside of Pilgrim St. Gate, New Castle, England, and commenced the erection of an orphan house and chapel. It was the second chapel which he built, and the third place especially prepared for Methodistic worship. The lower part of the house was the chapel. Galleries were subsequently erected. Above the chapel was the band-room and several class-rooms, and also apartments for the residence of preachers and their families; while on the top was a room about 11 feet square, known as "Mr. Wesley's Study." In this room was written the correspondence with Dr. Secker, then bishop of Oxford, and afterwards archbishop of Canterbury. Here Mr. Wesley formed the plan for publishing his "Christian Library."

A remarkable incident touching the erection of this house has been recorded. As it would cost £700, and as the people were poor and Mr. Wesley had little means, it was feared it would

never be completed; but after having collected ú50 by a charity sermon at the Foundry, a pious Quaker sent him the following note:

"Friend Wesley, I have had a dream concerning thee: I thought I saw thee surrounded by a large flock of sheep, which thou didst not know what to do with. The first thought after I awoke was that it was thy flock at Newcastle, and that thou hadst no house for them. I have enclosed a note for ú100, which may help thee to build thee a house." This gift was very opportune, and secured the erection of the building. Rev. Mr. Turner, then vicar of Newcastle, had also a singular dream touching the place. A writer says, "Passing by the site soon after the commencement of the building, and learning that a preaching-house for Mr. Wesley was there in course of erection, the vicar expressed his pleasure and surprise, stating that 'a few nights before, when deep sleep was on him, he had seen in a vision angels ascending and descending on a ladder on that very spot.'

In the deed which Mr. Wesley made for the property to the trustees, direction was given that a school was to be kept up, to "consist of one master and one mistress, and such forty poor children as the Wesleys, and after their death, the trustees, might appoint." When the building was opened, Mrs. Grace Murray, so well known in Methodist history, was appointed matron. Her neatness and tact made it a welcome resting-place for the weary and sick itinerants, and it was a favorite home for Mr. Wesley himself. A severe persecution, however, arose, and the house was frequently besieged by violent mobs. Mr. Wesley says, "March 4, 1744, the people of Newcastle were in an uproar through the expectation of victory. They got their candles ready and gave thanks, that is, got drunk beforehand, and then came down to make a riot amongst us. Some of the brethren they struck, and threatened to pull down the desk. We were sensible that the powers of darkness were abroad, and prayed in faith against them. God heard, and scattered the armies of the alien."

Several who officiated as ministers were seized and sent by magistrates into the army, and for a time every possible indignity was offered to the humble Christians who assembled. Notwithstanding this persecution, the work continued to prosper. After the capture of Edinburgh by the Pretender, in 1745, and the advance of the army on Newcastle, the Orphan House was in great danger, and Mr. Wesley was advised to leave, but he preferred to remain, and escaped without injury. This building remained until 1856, when arrangements were made for the erection of a new building for schools, which was opened Jan. 11, 1858. In 1862 the number of children in attendance was 400. Connected with the old Orphan House worshipers were Charles Hutton, an eminent mathematician, who for thirty- four years filled the professor's chair at Woolwich College, near London; William A. Hails, a profound mathematician, and so able a linguist that Bishop Barrington pronounced him to be the best Hebrew scholar in the north of England; and Mr. Potter, whose step-daughter became the mother of Sir William G. Armstrong, of world-wide celebrity. The first two of these were local preachers.

* * * * *

2094 -- OSBORN, George -- commenced his ministry in 1829; having traveled in some of the most important circuits, he was, in 1851, appointed one of the secretaries of the Wesleyan Missionary Society, and he held this office seventeen years. In 1868 he was transferred to Richmond College, England, as theological tutor, where he still remains. No living minister has such an extensive knowledge of all the laws of Methodism; nor has any a larger acquaintance with

theological writings. He is a profound theologian and a sound divine. On the platform of the Conference his utterances always command respect. He was president of the Conference in 1863.

* * * * *

2095 -- OSHKOSH, WIS. (pop. 15,749), is the capital of Winnebago County, and is situated on Lake Winnebago. It first appears in the minutes of the M. E. Church in 1849, as a mission under the care of Cornelius Smith. In 1857 it had become a station, with 154 members, 131 Sunday School scholars. The German Methodists have also established a flourishing congregation. It is in the Wisconsin Conference

* * * * *

2096 -- OSKALOOSA, IOWA (pop. 4598), is situated on the Iowa Central Railroad, 63 miles southeast of Iowa City. The first Methodist class was organized in 1844, by Rev. A. W. Johnson. A log cabin was built the same season for a parsonage, and religious services were held at the residence of Mrs. Phillips, who is still an active member of the First M. E. church. In the autumn of 1845 services were removed to the court-house, which had been built the preceding summer. At this time Oskaloosa was a part of the Eddyville circuit, but became a separate circuit in the fall of 1845. In 1851 it was made a station, and had 144 members, with J. W. Hardy as pastor. The brick edifice was commenced in 1851, and completed in 1853. It was enlarged in 1858, and again in 1865, and the parsonage was much improved in 1867. In 1868 the Simpson M. E. church was organized, with a membership of 159, transferred from the First church. The cornerstone of the edifice was laid July 4, 1869, and the building was dedicated Oct. 6, 1872, by Bishop Andrews. Wesley church, colored, was organized in 1864, and the edifice was built in 1865. The African M. E. church was Organized in 1872.

* * * * *

2097 -- OSWEGO, N. Y. (pop. 21, 117), is the capital of Oswego County, situated on Lake Ontario. Methodist services were held occasionally as early as 1812, but the city does not appear on the minutes of the church earlier than 1815, when John Griffin was appointed in charge. In 1816 services were regularly established, and 130 members were reported. The first church edifice was erected in 1829. As early as 1857 there were two well-established stations. It is in the Northern New York Conference

* * * * *

2098 -- OTIS, Henry H. -- a lay delegate from the Western New York Conference in the General Conference of the Methodist Episcopal Church in 1876, was born in Rome, N. Y., in 1834. He removed to Buffalo, N. Y., when a young man, and was employed as a clerk in a book store. In 1858 he was appointed by the book agents of the Methodist Episcopal Church in New York to be superintendent of the Book Depository in Buffalo, which position he still holds.

* * * * *

2099 -- OTTAWA, ILL. (pop. 7598), the capital of La Salle County, is situated at the junction of the Illinois and Fox Rivers. Jesse Walker was perhaps the first to introduce Methodist services. The first class was formed in 1836. The church was formally organized by the presiding elder, John Sinclair, in 1839, and Wesley Bachelor was its first pastor. The first church was dedicated in 1848. A parsonage was built in 1852. In 1865 the church and parsonage were sold and a new brick church erected. This city is in the Rock River Conference, and has 221 members, 240 Sunday School scholars, and \$22,000 church property. The African M. E. Church has 53 members, 80 Sunday School scholars.

* * * * *

2100 -- OTTUMWA, IOWA (pop. 9004), the capital of Wapello County, is situated on the Des Moines River, and also on the Des Moines Valley Railroad. It is first mentioned in the annals of the M. E. Church in 1845, when B. H. Russell and A. G. Pierce were appointed to the circuit. In 1857 it had become a well-established station, having 194 members, 188 Sunday School scholars. The African M. E. Church has a prosperous congregation. It is in the Iowa Conference.

* * * * *

2101 -- OUSELEY, Gideon -- an eminent and very successful Irish missionary, was born in Dunmore, in the county of Galway, in the year 1762. From his early childhood he had deep religious impressions, and thought much on spiritual and eternal subjects. Being without friends to guide him, his reasonings led him towards skepticism and despair. In 1789 he first heard the Methodist preachers, and in May, 1791, after a period of most intense spiritual agony, he received a clear consciousness of divine favor through faith in the atonement, and was made indescribably happy. He immediately felt it his duty to enlighten and save his perishing countrymen; though, to use his own words, he had only two things: "the knowledge of the disease and the knowledge of the remedy." He visited funerals, fairs, and markets in his native county and those adjacent, everywhere preaching Jesus.

In 1799, after the Irish Rebellion, he was called out by the Conference as an Irish missionary. His knowledge of the character of the native population, his instinctive acuteness, and his great power of argument in refuting the errors of Popery, made him exceedingly successful; while his full acquaintance with the Irish language gave him ready access to the sympathies of the Irish people. He wrote several works on the Popish controversy, of which his book entitled "Old Christianity" evinces great research, and shows the touches of a master-hand. His sermons were marked by originality and strength. It is said of him, "He generally went from his knees to the pulpit or streets, and, after strong cries and tears before the throne of grace, invited his fellow men to the feet of Jesus for mercy and salvation." "For forty years he exercised his public ministry through evil report and good report, in honor and dishonor, through every part of the kingdom, with quenchless ardor, with a tin wearied zeal; as frequently preaching three times and sometimes four times a day in English and Irish. He would fearlessly enter into the midst of a crowd in the Irish fairs, and commencing a song, or on horseback, reading a prayer, would address the audience with such power and unction as to deeply affect the vast assemblies." He traveled and preached until within a few days of his death, which occurred in Dublin on the 14th of May, 1839. His life has recently been beautifully written by Rev. William Arthur.

* * * * *

2102 -- OWEGO, N.Y. (pop. 9883), the capital of Tioga County, is the center of several important railroads. Methodist services were introduced in 1813 by Rev. Mr. Fidler. Soon after this Hiram G. Warner, then a local, but afterwards an itinerant, preacher, conducted religious services. In 1815, J. Griffing preached occasionally. In 1816, as the result of a revival, a class of seven was organized by Mr. Griffing, and D. Thurston was appointed leader and steward. Meetings were held in private houses, and finally in a school-house, where they were much annoyed and ridiculed. Methodism continued to grow, and in 1857 had become a well-established station, having 204 members, 100 Sunday School scholars. There is a flourishing African M. E. church, and the Free Methodists have a small congregation. This city is in the Wyoming Conference.

* * * * *

2103 -- OWEN, Anning -- was born in the State of New York in 1751. He was in the Wyoming Indian battle in 1788, and "when the retreat commenced on the battle field he expected to be killed, and determined that should he be shot his last breath should be spent in calling upon God for mercy. Having secreted himself under a grape vine in the margin of the river, he there gave his heart to God and found peace to his soul." He was soon after licensed to preach, and was received in the traveling connection in 1795. He traveled in the northwestern part of New York; was three years presiding elder on the Susquehanna district, and after having labored until 1813, he took a superannuated relation. He died at Ulysses, N. Y., in April, 1814. "He was zealous, earnest, eccentric, and sometimes eloquent. He had great religious sympathy, mighty faith, and tremendous power, and his labors were eminently successful."

* * * * *

2104 -- OWEN, Isaac, D.D. -- was born in Vermont in 1809, but his parents removed to Indiana in 1811. He was converted at seventeen, and admitted into the Indiana Conference in 1835. Not having received the advantages of a thorough education, he applied himself faithfully to his studies, and received private instruction when stationed in Greencastle and at Bloomington from the professors in those institutions, until he acquired a critical knowledge of the Greek Testament. He served four years as financial agent of the Indiana Asbury University, rendering most valuable service in securing its endowment. In 1849 he was appointed the first missionary to California, and crossing overland, devoted himself with tireless energy to his work. He traveled extensively, aided in building houses of worship, and in 1851 assisted in laying the foundations of a university. He served as presiding elder and college agent, filling both offices at the same time. He was elected delegate to the General Conference of 1856, but felt that he could not spare the time from his work. He was again elected in 1864, and attended the General Conference in Philadelphia.

When on the San Francisco district as presiding elder, he received what appeared to be a trifling wound in the hand, but erysipelas set in and medical skill proved unavailing. He died February 9, 1866. No man did more for laying the foundations of the church on the Pacific coast than did Isaac Owen; and the Indiana Asbury University expressed its sense of his worth by

conferring the degree of D.D. and by passing the following resolution: "To the efforts of no one man is the Indiana Asbury University so much indebted for the measure of success attained in its past financial history as, under God, to the zealous, self denying, and untiring labors of our departed brother, Isaac Owen." He was a plain, earnest, indefatigable minister, devoted to all the interests of Methodism.

* * * * *

2105 -- OWEN, Hon. John -- has been from his childhood a resident of Detroit. In 1872 he was the only person living of those who composed the Methodist Episcopal Church in Michigan at the time he became a member. He has long been identified with commercial and banking interests. He was treasurer of the State four years, and declined the office any longer. Was nominated for governor of the State, but declined. He represented the Detroit Conference as lay delegate to the General Conference of 1872, and did effective service in examining the affairs of the Book Room.

* * * * *

2106 -- OWENS, Thomas -- a minister of the Methodist Episcopal Church South, was born in South Carolina, January 8, 1787, and died July 1, 1868. His parents in his early life settled in Mississippi. He united with the church in 1810, and was admitted into the Tennessee Conference in 1813. He traveled four years in Alabama, four in Louisiana, and nine in various parts of Mississippi. He had great tact in reaching the human heart, and was an earnest and effective speaker.

* * * * *

2107 -- OWENSBORO, KY. (pop. 5516), the capital of Daviess County, is situated on the Ohio River. This town does not appear in the records of the M. E. Church until 1841, when A. C. De Witt was appointed in charge of the circuit. In 1842, it reported 323 white and 37 colored members. Since the close of the Civil War the M. E. Church has re-organized a small society. The M. E. Church South and the African M. E. Church are both well represented.

* * * * *

2108 -- OWINGS, Richard -- was the first native American Methodist preacher. He was converted under the preaching of Richard Strawbridge, and served several years as a local preacher. In 1772 he was stationed with Strawbridge in Frederick County, but was not formally received into the traveling connection until 1785. In 1781 he preached a funeral sermon over the remains of Mr. Strawbridge. He was a plain, earliest, industrious Methodist preacher, and his labors were frequently successful. He died at Leesburg in 1787.

* * * * *

2109 -- OXFORD, ENGLAND, is an old and famous city, situated 55 miles northwest of London, on the Isis. It is chiefly renowned for its ancient university, which is attended by about 6000 students, and which has an annual revenue of between \$2,000,000 and \$2,500,000. In 1720,

John Wesley, at the age of seventeen, entered Christ Church College, which is the largest of its nineteen colleges, and remained until 1725, when he was ordained a deacon. In 1726 he was elected a Fellow of Lincoln College, where a room is still shown designated "Wesley's room," and a vine creeping round its windows is called "Wesley's vine." In 1726, Charles Wesley entered Christ Church College. In November, 1729, Mr. Wesley was employed in teaching in Oxford, presiding in the hall as moderator of the disputations, and having eleven pupils put under his special care. In that position he remained until 1735.

The first society was formed in these colleges; but after Methodism became known there was no association in Oxford until 1768, when Mr. Wesley writes: "I was desired to preach at Oxford. The room was thoroughly filled, and not with curious, but deeply serious hearers. Many of these desired that our traveling preachers would take them in their turn, with which I willingly complied." The chapel occupied was a small room, and the Oxford home of the "two unmarried preachers, Joseph Entwisle and Richard Reece, was a garret in the house of a German shoemaker, for which the society paid sixpence a week, and which had to serve them as dining-room, sitting-room, bedroom, and study, all in one." That year six students were expelled from the university for their pious deportment. One of the charges was, "that they were attached to the sect called Methodists," although none of them were members of Mr. Wesley's societies. They were more especially under the patronage of Mr. Whitefield and the Countess of Huntingdon, and their expulsion led that eminent lady to establish Trevecca College. For many years no student could graduate at the university without signing the Thirty-nine Articles and becoming a member of the Church of England. That regulation, however, has been removed. There is now in Oxford a handsome Methodist church. It is the head of a circuit, which contains 524 members, with 8 chapels.

* * * * *

THE END