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CYCLOPEDIA OF METHODISM -- LETTER-I (1394--1431)

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

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1394 -- IDAHO, TERRITORY OF (pop. 32,611) -- was organized in 1863. It embraces an area of 86,294 square miles, being equal in size to Pennsylvania and Ohio. The surface is uneven and mountainous, but its climate is said to be very healthy. Its capital is Boise City. It is supposed to be rich in the precious metals, and has also large tracts of land suitable for agriculture and grazing. Methodism was introduced from Colorado about 1868, but owing to the fluctuating character of the population the growth has been very slow. In 1872 the Rocky Mountain Conference was formed, which included part of Idaho. At present a part of the Territory is embraced in the Columbia River Conference.

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1395 -- ILLINOIS (pop. 3,078,769) -- is one of the five states formed out of the Northwestern Territory. The first settlements were made by the French through the enterprise of La

Salle. He descended the Illinois River in 1679 and erected a small fort. In 1682 he returned with a colony of Canadians and founded Kaskaskia, Cahokia, and other towns. A dispute concerning boundaries resulted in a war, and the surrender of Canada, in 1763, ended the French authority over all the country east of the Mississippi. In 1809 the Territory was organized by an act of Congress, and the state was admitted into the Union Dec. 3, 1818. The pioneer of Methodism in this Territory was Captain Joseph Ogle, who settled within its bounds in 1785. The first Methodist preacher was Joseph Lillard, who formed the first class in the state, in St. Clair County, and appointed Captain Ogle leader. The second Methodist preacher was John Clark, who had traveled in South Carolina from 1791 to 1796, but removed West to be free from the embarrassments of slavery. He is supposed to have been the first Methodist who preached the gospel west of the Mississippi, in 1798. Hosea Riggs was one of the first, if not the first, local preacher that settled in Illinois. He revived and organized the class at Captain Ogle's which had been formed by Mr. Lillard. The records of the church, however, show no services systematically established from 1798 until 1803, when Benjamin Young was appointed missionary to that state by the Western Conference, then held at Mount Gerizim, Ky. He reported, in 1804, for the state of Illinois, 67 members. From that time appointments were regularly made.

In 1806, Jesse Walker was sent to the state, -- a man of great energy of character, -- who visited frontier settlements and extended the boundaries of the church. He held the first camp-meeting in the state, and as a result, a revival extended through most of the settlements. He reported at the end of the year 218 members. Illinois was then embraced in the Western Conference, which included Tennessee, Kentucky, Ohio, and the whole Northwest, and so remained until 1812, when the Western Conference was divided into the Ohio and Tennessee, the state of Illinois being included in the latter.

In 1816 the Missouri Conference was formed, and Illinois was included within its bounds, which so continued until 1824, when the Illinois Conference was organized, including both Indiana and Illinois. In 1832 Indiana was separated from it, and Illinois Conference included the State of Illinois and the Northwestern Territory. In 1840 the Illinois Conference was divided, and the Rock River Conference was constituted, embracing the northern part of the state, with Wisconsin and Iowa. In 1852 the Southern Illinois Conference was formed, embracing the lower part of the state, and in 1856 the southern part of Rock River Conference was constituted into the Peoria Conference, the name of which was subsequently changed to Central Illinois. There are now in the state four Conferences, containing 827 traveling and 1150 local preachers, 117,403 members, 120,396 Sunday School scholars, 1319 churches, and 478 parsonages.

There are also parts of the Chicago German, and Northwest German and the Southwest German Conferences which lie within the state, and a Swedish Conference has recently been organized, a large part of which is embraced within the same bounds. There are within the state five colleges under the control of the church, to wit: McKendree College, at Lebanon; Illinois University, at Bloomington Illinois; Female College, at Jacksonville; Hedding College, at Abingdon; and Northwestern University, at Evanston. The Garrett Biblical Institute is now a department of the Northwestern University. There are also several seminaries, as Jennings Seminary, at Aurora, Mount Morris Seminary, and Grand Prairie Seminary, at Onarga. A branch of the Western Book Concern is located at Chicago, where The Northwestern Advocate is published, and also a paper is published in the Scandinavian language.

The Methodist Church South has a Conference, chiefly in the southern part of the state, which, including a few appointments in Indiana, numbered, in 1875, 5700 members. The Methodist Protestant Church has two Conferences, the South Illinois and the North Illinois, which also embraces Wisconsin. The two Conferences report about 5000 members. The African Methodist Church has also an Illinois Conference, which embraces appointments in Iowa and Minnesota, and which has a membership of 3675.

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1396 -- ILLINOIS CONFERENCE, AFRICAN M. E. CHURCH -- was organized in 1876, and includes "the states of Illinois, Minnesota, Wisconsin, and Iowa." It reports for 1875, 34 traveling and 56 local preachers, 3675 members, 58 churches, and 5 parsonages.

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1397 -- ILLINOIS AND DES MOINES CONFERENCE, METHODIST PROTESTANT CHURCH -- was reported, in 1877, as having 6 itinerant and 6 unstationed preachers, and 510 members. In addition to this Conference, however, the state of Illinois contains the South Illinois Conference of the Methodist Protestant Church, and prior to the union, the North and South Conferences of the Methodist Church.

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1398 -- ILLINOIS CONFERENCE, M. E. CHURCH -- was organized by the General Conference of 1824, and included the states of Indiana and Illinois. In 1832 its boundaries were changed so as to include the state of Illinois, two Circuits in Indiana, and the Northwestern Territory. In 1836 it included the state, two circuits in Indiana, and the upper part of Wisconsin. In 1840 the Rock River Conference was organized, including the northern part of the state of Illinois and the adjacent territory. Since that time the Southern Illinois Conference, embracing the southern part of the state, and the Central Illinois, lying north of it, have been detached, and the boundaries as determined by the General Conference in 1876 are as follows: "Including that part of the state of Illinois not within the South Illinois Conference south of the following line, to wit: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and Alton and the Chicago Railroads; thence to the southwest corner of Iroquois County; thence east to the state of Indiana, leaving Bentley, Vermont, Mackinaw circuit, and Normal in the Central Illinois. and Warsaw and Bloomington in the Illinois Conference."

The first session of the Conference was held in 1825. It reported 12,975 white and 64 colored members, and 45 traveling preachers. After the organization of the Rock River Conference, which detached the northern portion of the state, there were left in 1840, 24,607 white and 80 colored members, with 114 traveling and 435 local preachers. Since the organization of the Southern and Central Illinois Conferences, the reports for 1876 give 239 traveling and 300 local preachers, 40,217 members, 38,959 Sunday School scholars, 443 churches, and 136 parsonages. The Wesleyan University, located at Bloomington, Ill. is in the bounds of this Conference, and

enjoys also the patronage of the Central Illinois Conference. There is also a flourishing female college at Jacksonville.

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1399 -- ILLINOIS CONFERENCE, M. E. CHURCH SOUTH -- was authorized by the General Conference of 1866, but did not hold its first session until Oct. 16, 1867, at Nashville, Ill., Bishop Doggett presiding. It reported 41 traveling and 16 local preachers, 2500 white and 4 colored members, 27 Sunday Schools and 1080 Sunday School scholars. The General Conference of 1874 fixed its boundaries so as to "embrace the state of Illinois, and all Indiana except New Albany and Jeffersonville." It reported, in 1875, 54 traveling and 81 local preachers, 5792 members, 92 Sunday Schools and 4310 Sunday School scholars.

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1400 -- ILLINOIS FEMALE COLLEGE -- is located at Jacksonville, and has been in successful operation since 1847. It has large and commodious buildings, with chapel and school-rooms suitably arranged and furnished for 250 students. The edifice is heated by steam, lighted by gas, and is supplied with water. The course of study is as extensive and thorough as that usually pursued in first-class schools for young women. Since its commencement it has graduated 303. It is under the superintendency of Rev. F. W. Short, who is president.

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1401 -- ILLINOIS WESLEYAN UNIVERSITY -- at Bloomington, Ill., was commenced in 1850. Its preparatory department was opened under Rev. Reuben Andrus. Its first president was Rev. W. Goodfellow. In 1857, Dr. O. S. Munsell, a graduate of Indiana Asbury University, became president, and much of the strength and prosperity of the university was owing to his indefatigable labors. His brother, C. W. C. Munsell, acted for many years as agent, and by their joint efforts and contributions the institution has had a regular and constant growth. Its present president, Dr. Adams, is a young man of great energy of character, and under whose supervision and efforts an embarrassing debt has been in great part removed, and the prospects of the university are of the most hopeful character. He is assisted by an able faculty in all the departments of the institution, which admits young ladies as well as young gentlemen to its halls. It is under the joint patronage of the Illinois and Central Illinois Conferences, and is doing an excellent educational work, especially in the central portions of the state. Many young ministers who are entering the Conferences have received to some extent a literary training in its halls.

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1402 -- IMPOSITION OF HANDS -- is an ecclesiastical ceremony practiced by nearly all the Christian churches. It was in frequent use during the Old Testament history in imparting patriarchal blessings or in consecrating to a sacred office, whether kingly or priestly, and also in imparting healing power to the sick. In the New Testament it has more of a spiritual meaning. It was practiced by our Saviour both in healing and imparting blessings. Christ laid his hands upon the sick and blind, and they were healed. It was used by the Saviour more especially in the

impartation of spiritual blessings, as when he took the little children in his arms and blessed them. It was practiced in the apostolic church in ordaining deacons and elders and in setting apart missionaries. In after-times this ceremony was extended to other than ministerial offices. It was applied not only to candidates for baptism, but to catechumens also when becoming members of the church; hence the practice by the Church of England and the Protestant Episcopal Church not only in the ceremony of ordination but also in that of confirmation.

It is practiced by Methodist, Presbyterian, and Congregational Churches only in ordination or consecration. It was formerly omitted in the Wesleyan Church because of their supposed peculiar relation to the Church of England, but it is now used by them in common with the other Methodist bodies. In the Methodist Episcopal Church a bishop is consecrated by the laying on of the hands of three bishops, or at least of one bishop and two elders. If, in consequence of death or otherwise, there should be no bishop in the church, the General Conference may elect a bishop, and the elders, or any three of them who may be appointed by the General Conference for that purpose, may consecrate him according to the ritual of the church. An elder is ordained by laying on of the hands of a bishop and some of the elders who are present. A deacon is ordained simply by the laying on of the hands of a bishop.

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1403 -- INDEPENDENCE, MO. (pop. 3146) -- is the capital of Jackson County, situated on the Missouri River. Methodism was introduced into this region about 1830, when the first society was formed. In 1835 the first church was built, and the place then appears in the minutes of the church as connected with Lexington, with H. H. Jordan and W. P. Hulse as pastors. In 1836 Independence circuit was reported separately as having 186 members. At the separation of the church it adhered to the South. The Methodist Episcopal Church, however organized a society, and has had a fair growth. The African M. E. Church has also a congregation and church edifice.

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1404 -- INDEPENDENT METHODISTS -- At different periods and in different locations a few Methodist congregations have seceded from the parent body and have assumed an independent attitude. The Independent Methodist churches now organized are chiefly in the city of Baltimore and its vicinity. About the time of the breaking out of the Civil War the Baltimore Conference was greatly agitated, and at its sessions in 1861 the majority resolved not to submit to the jurisdiction of the General Conference," and declared themselves "independent of it." The Baltimore Conference of the M. E Church met in 1862, but those in Baltimore who sympathized with the position which had been taken by the Southern element of the Conference declined to recognize its authority. Among these, the Chatsworth church, located on the southwest corner of Pine and Franklin, organized itself independently, and in the same year the Central and the Riddle Street churches were associated with them in one Quarterly Conference. In 1864 Chatsworth church assumed an independent position, and Rev. John A. Williams was elected pastor. Its cornerstone was laid in 1863, and the building was finished and dedicated in 1864, when rules for its government were adopted. In 1867 a lot was purchased on Lexington and Calhoun Streets, where a church was erected and dedicated in 1868, called the Bethany church, which adopted the rules of the Chatsworth Independent church. In 1872 it adopted a discipline and ritual, under the

title of the "Bethany Independent Methodist church." A few other churches have affiliated with these. There is also in Baltimore St. John's church, which was originally associated with the Methodist Protestants, but is independent in its organization.

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1405 -- INDIA BOOK CONCERN, M. E. CHURCH -- In 1860 a printing-press was set up at Bareilly, under the care of Rev. J. W. Waugh, who was its superintendent for eleven years. He was succeeded, in 1872, by Rev. J. H. Mesmore. It has since been under the care of Rev. T. Craven. In 1866 the office was removed from Bareilly to Lucknow, and in 1874 was placed in its present location. Four printing-presses are kept in operation, and apartments for lithographing and binding have been added. Books are published in Urdu and Hindi, as well as in English. The International Sunday School Sessions issued 2700 copies in English, 1150 in Urdu, and 750 in Hindi. A Sunday School paper is also published in both the native languages. To show the rate of increase, the number of pages issued in 1866 was 1,148,600, in 1870, 3,490,000; in 1875, 3,769,000. During the last ten years probably at least 20,000,000 pages have been printed by the presses of this establishment.

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1406 -- INDIA: LANGUAGES AND MISSIONARY LITERATURE -- The native languages of India are very numerous, and are divided into two classes the Aryan and the Dravidian. The Aryan languages are derived from the Sanscrit, which is supposed to have been the language of the Aryan conquerors of the country. It was a highly-developed language, and had a very complete grammatical structure. It is now widely studied, and the knowledge of it is regarded essential to thoroughness in philological scholarship. Its literature is extensive and valuable, and is supposed to embody the earliest religious thought and poetical conceptions of the people from whom the Europeans are descended. These works consist of several series of books of hymns, doctrine, ritual, and commentaries, called the Vedas, Brahmanas, Sutras, and Puranas, and two epic poems, called the Mahabbarata and the Ramayana. The date of their composition is unknown, but is conjectured by Prof. Max Muller to have been between 1200 B.C. and 200 B.C.

Of the living languages derived from the Sanscrit the most important are the Hindi, which constitutes the language of the Hindu population of the northern part of India, and the Urdu, or Hindustani which is the language of the Mohammedan population, and is spoken by the cultivated classes of the whole peninsula. It contains a large infusion of Arabic and Persian words. Others are the Bengali, Cashmiri, Punjaubi, Sindi, Gugeran, Marathi, Oriya, etc. The Pali, a dead language of Aryan origin, is the language of the ancient Buddhist books. These languages use different graphic systems, which are, however, of common origin, and are derived from the Sanscrit, Arabic, and Persian systems.

The most prominent of the Dravidian languages is the Tamil, which is spoken in the Carnatic and the northern part of Ceylon. Next in importance are the Teloogoo, Canarese, Gondi, Malayalam, and Tuluvu. They are the languages of the southern part of the peninsula. The Singhalese, the language of Southern Ceylon, is a modification of the aboriginal tongue by the Sanscrit, with a trifle of Malay, and has many dialects.

The contributions of the missions to the literature of India have been numerous and valuable. Laboring with cultivated races, speaking many different languages, nearly every society has found the production and diffusion of an appropriate literature an indispensable necessity. The Danish missionaries began this work early in the eighteenth century, when they set up a printing-press at Tranquebar, translated the Scriptures, and prepared a grammar and a dictionary in the Tamil language. The English Baptist missionaries engaged in it in the first year of the present century, and in a few years had translated the Bible, or parts of it, into forty languages, besides establishing a periodical and publishing other works. Their example was followed by the missionaries of other societies, and a quantity of books and editions has been produced the mere titles of which would fill a large catalogue.

The number of printing establishments in India in 1872 was 25, and in the ten years ending with that year they had issued 3410 new works in 30 different languages, and circulated 1,315,503 copies of Scriptures and parts of Scripture, 2,375,040 school books, and 8,750,129 Christian books and tracts. The literary labors of the Wesleyan missionaries have been principally in the Canarese, Sanscrit, Tamil Singhalese, and English languages. The Mysore mission press was established at Bangalore, in the Mysore district, in 1840. The average annual issues of the press during the first ten years were between one and two million pages; during the next ten years they rose to more than three million pages.

The entire Scriptures were printed in the Canarese language in 1861. Among the original works produced at the Mysore was a poem composed in 1837 by Arumuga Tambiran, who had just been converted to Christianity, contrasting Christianity and heathenism, which attracted much attention, and was published and circulated in large editions by the missionaries of the American Board and the Religious Tract Society of Madras. The Rev. Jonathan Crowther who was superintendent of the missions in Madras from 1837 to 1843, published several works in English relating to the mission, which had a considerable general circulation.

Among them were "Oriental Illustrations of the Sacred Scriptures," published in 1833, a "Treatise on Caste and its Bearing on Christianity and Missions," published in the Wesleyan Methodist Magazine, and a number of translations from the Tamil language, which were published by the Oriental Translation Society in London. The late Rev. Benjamin Clough was the author of an English and Canarese Dictionary. Of works relating to India, the Wesleyan Missionary Society has published "Madras, Mysore, and the South of India" by the late Rev. Hoole; "A Mission to the Mysore," by Rev. William Arthur; "Tamil Wisdom" and "The Women of India" by Rev. E. J. Robinson and a sketch of "The Mission to Ceylon and India," by the late Rev. W. M. Harvard.

The press of the Methodist Episcopal mission was established at Bareilly in 1860, and removed to Lucknow in 1866. At the latter date its general catalogue embraced twenty-six different publications in the Hindu, Urdu, and Persian languages, and in the Roman, Persian, and Deranagari characters both in typography and lithographed. It has been since kept busily at work, the issues his each year in which a report of it has been published by the society in New York exceeding 2,000,000, and more often exceeding 3,000,000 pages. The number of pages published in 1875 was 3,969,000; the total number of copies distributed during 1876 was 168,181, and the total number of pages published in the same year was 2,900,900. During the latter year seventeen books

were published in Roman Urdu, lithograph Urdu, and Hindi, with nine tracts and four periodicals, besides the Berean Sunday School Lessons in their different forms.

Nineteen of the missionaries who have been associated in the work of the mission have prepared books relating to the work, either in English or in one of the native languages. Among the most important of these works may be named the translation of a commentary on the book of Revelation into Urdu, by Rev. Isaac Fieldbrave; the Concordance of the Bible and the Gospel of St. John in Urdu, by Rev. Robert Hoskins the translations of Wesley on "Christian Perfection," of the abridgment of Watson's "Life of Wesley," and Butler's "Analogy," and the "Rules of Biblical Exegesis" into Urdu, by Rev. H. Mansell the Bible Dictionary, in English and Urdu, the Urdu Commentary on Matthew and Mark, and the revision and re-translation into Hindu of the Catholic Epistles and the Revelation of Rev. T. J. Scott; the Commentary on Genesis in Roman Urdu of Rev. D. W. Thomas and the "Rhetoric" and the edition of Wayland's "Moral Science" in Urdu of Rev. John Thomas.

The Rev. William Butler's "Land of the Veda" is a well-known work on India and Indian missions. The Rev. J. Mudge is engaged in the preparation in English of a series of works on Methodism, the first of which, a "handbook of Methodism," has been published since the beginning of the year 1877. The catalogue of books in the vernacular languages published at the mission press contains about one hundred titles of works, of which more than half are in lithographed Urdu, and the remainder in Hindi and Roman Urdu. The periodicals comprise a weekly paper, the Kaukab-I-Isni, or Christian Star, in Roman Urdu, a fortnightly paper, the Shams-ul-akbar, in lithographed Urdu, two monthly Sunday School papers, one in Urdu and one in Hindi and an English newspaper for general circulation, the Lucknow Witness.

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1407 -- INDIA, METHODIST MISSIONS IN -- India, a large country of Asia, at present for the most part subject to the rule of Great Britain. It is a peninsula, which extends, excluding Cashmere, from latitude 5 degrees to 35 degrees north, and has an extreme length of 1900 and a breadth of 1700 miles, and an area of upwards of 1,500,000 square miles. Its population is but less than 250,000,000, and includes several races and religious. The aboriginal inhabitants are supposed to be represented by the wild tribes known as the Hill tribes, Kals, Gonds, Shemars, Santhals, and others. The next race in the order of settlement were the Dravidians, whose descendants are found among the Teloogoos, Tamils, and kindred peoples in the southern part of the peninsula. About the fifteenth century before Christ the country was conquered by the Aryans, a people from Central Asia, of the same stock from which the dominant peoples of Europe are descended. They introduced the religious system known as Brahminism, and were the ancestors of the Hindus, who ruled the peninsula till the Mohammedan conquest. The Persians, under Darius, reached India about 527 B.C., and Alexander the Great about two centuries afterwards. The Mohammedans first invaded India A.D. 715, and about three hundred years afterwards established their rule under Afghan princes over the whole peninsula.

The Moguls, who had also become Mohammedans, conquered the country in the beginning of the sixteenth century, and founded the Great Mogul empire, which was finally destroyed by the British. The native empire of the Mahrattas was established in the Deccan, and flourished during

the period of the Mogul rule. The Dutch and Portuguese established trading-posts on the coast in the sixteenth century, and the British East India Company in the seventeenth century, while the French had a trading-post at Pondicherry. The French were driven out at the cool of a war between them and the English, after which the English became involved in a series of wars with the Mahrattas and the Mogul chiefs, closing with the mutiny of 1857, the result of which has been to place them in the undisputed possession, with the exception of a few small districts and the extreme northern states, of the whole peninsula.

Until 1857 British India was under the exclusive control of the East India Company; but after the suppression of the mutiny, the government was transferred to the Crown, which rules through a viceroy. In 1876 the Queen of England assumed the title of Empress of India, and was so proclaimed throughout the empire on the 18th day of January, 1877.

Hinduism is the religion professed by the mass of the population. It is a perverted and corrupted form of the ancient Brahminism, and as now professed is characterized by idolatry and superstitious rites. The system of caste interposes obstacles to the introduction of improvements or new ideas among this people, and has been found the chief bar to the progress of Christianity among them. The Buddhists number several millions, and, with the Hindus, make up upwards of 167,000,000 as the heathen population of India. The Mohammedans are estimated to number from 26,000,000 to 40,000,000. They have been for several centuries the dominant race in India, and still retain, subject to the ultimate sovereignty of Great Britain, positions of nominal power and much actual influence in many of the states. A number of native Christians have been found in Malabar. The Roman Catholics claim upwards of 1,000,000 of adherents to their faith, and the Protestant missionary societies report about 250,000 converts. More than 60,000 British-born residents, with their families, should also be included among the Christian population. A small number of Parsees, or fire-worshippers, the remnant of the professors of the ancient religion of Zoroaster, are settled around Bombay.

Christianity has existed in India from a very early period. Its introduction is ascribed by tradition to St. Thomas. It was preached on the southern coast in the latter part of the second century, and afterwards by missionaries of the Syrian and Nestorian Churches, and a Christian state is mentioned as having existed about the eleventh century. A small Syrian Church still survives. The Roman Catholic missions were founded by St. Francis Xavier, in the sixteenth century, under the protection of the Portuguese. The policy of the English East India Company was generally not to encourage missionary effort.

Since India came under the direct control of the British government, the missions have been regarded as valuable assistants in promoting good order and advancing civilization and the assimilation of the Indian people with the ruling race. The first Protestant mission in India was established in 1706, at Tranquebar, by Messrs. Ziegenbalg and Plutschau, students from Halle, who went out under the auspices of the Danish Missionary Society. The second mission was founded by the Baptist Missionary Society, under the direction of which William Carey established himself at Mudnabutty in 1793. Next followed the London Missionary Society, in 1798, which founded missions at Calcutta and Madras, and the American Board in 1813.

The mission of the Wesleyan Missionary Society was next in order, and was established in 1817. A mission had been begun in Ceylon in 1813, from which Mr. Lynch, the senior missionary, was commissioned to proceed to Madras. He reached that place in January, 1817. A station was opened at Bombay by Mr. and Mrs. Homer in the fall of the same year. In 1819, 150 children were registered in Mr. Lynch's English and Malabar school at Madras, and 160 in Mr. Homer's Mahratta school at Bangalore. Stations were afterwards opened at Negapatam and Seringapatam, and in 1830 the mission returned 9 missionaries, 25 schools, 1000 scholars, and 314 members in society. In 1837, Rev. Jonathan Crowther was appointed general superintendent of the India missions, and went out with five new missionaries, students of the Theological Institution then recently established by the Wesleyans in England. The same year was marked by several conversions, among them that of a young man of high standing and good education, of the sect of Siva, named Arumuga Tambiran. Goobee, in the Mysore country, was occupied as a station in 1839. In 1843, Mr. Crowther was succeeded as superintendent by the Rev. Joseph Roberts.

In 1853 a petition was sent to the Wesleyan Conference by natives requesting the establishment of a first-class English school at Mysore. It was written in the Canarese language, with an English translation, and was signed by 3340 persons, Hindus and Mohammedans, inhabitants of the city, representing the speakers of nine different languages. The signers promised if half of the expense of the school were paid by the Conference to be responsible for the other half. The school was established in 1854. In 1855 the government announced that it would pursue a more liberal policy with reference to the missions, would take measures to bring European knowledge more speedily within the reach of the people, and would cooperate with the efforts already made to that end. Except for the interruptions occasioned by the mutiny of 1857, the work of the missions has made steady progress since that time, and their usefulness and efficiency as civilizing agents have been proved.

The Wesleyan missions in India were arranged in 1876 into three districts the Madras district with 10 stations, 16 missionaries and assistants and 403 full members; the Mysore district, with 7 stations, 13 missionaries and assistants, and 428 full members; and the Calcutta district, with 4 stations, 4 missionaries and assistants, and 233 full members. These districts reported altogether, in 1876, 67 chapels and other preaching-places, 33 missionaries and assistant missionaries, 34 catechists, etc., 36 local preachers, 1064 full and accredited members, 94 on trial, 35 Sunday Schools, with 80 teachers and 1144 scholars in the same, 110 day schools, with 341 teachers and 7753 scholars in the same, making, after deducting for those who attended both classes of schools, a total of 8293 scholars and 2251 attendants on worship in the Mysore and Calcutta districts.

The Missionary Society of the Methodist Episcopal Church, in 1852, made an appropriation of $7500 for the establishment of a mission in India, to be applied as soon as a suitable person could be found to undertake the work. The Rev. William Butler, now superintendent of the Methodist Episcopal missions in Mexico, was appointed, in 1856, to open the mission, and North Bengal, or the northwestern part of the peninsula, was designated as the most suitable field to be occupied. Mr. Butler, with his wife, reached Benares in November, 1856. Mr. Butler visited the Mission Conference which was held at that place, and decided upon the districts of Oude and Rohilcund as the field, and the city of Bareilly as the central point of operations. Through all this region Mohammedanism is the prevailing religion. Mr. Butler was

joined after a few months by Rev. Ralph Pierce and Rev. J. H. Humphrey and their wives, Rev. Ralph Parsons, of the Church Missionary Society, and Joel, a native convert of the Presbyterian mission at Allahabad.

Operations were broken up by the mutiny in 1857, and the missionaries were obliged to retire to Nynce Tal, at the foot of the Himalaya Mountains, for safety. This place of refuge has since become one of the favorite summer health-resorts of India, and an important missionary station. After the suppression of the mutiny new stations were occupied at Lucknow and Moradabad. In 1860 the mission reported 28 laborers, 11 Hindustani members, 32 probationers, and 30 children in the orphanages, 1 English member, and 60 English probationers. Hindustani congregations had been formed at Lucknow, Bareilly, Moradabad, and Nynce Tal, with about 125 attendants, and English congregations at Lucknow, Moradabad, and Nynce Tal, with 225 attendants. Orphanages for boys and girls had been established at Lucknow very soon after the work was begun at that place. The boys' orphanage was removed in 1860 to Bareilly, and in 1862 to Shahjehanpore. when the girls' orphanage was removed to Bareilly.

The sphere of the work spread very rapidly, one or more new stations being occupied nearly every year, and supplied with American missionaries or efficient native preachers. In 1864, December 8, the mission was organized into an Annual Conference, as the "India Mission Conference," with 17 American missionaries as members; 1 minister was admitted to full connection, and 5 persons, including 4 natives, were admitted on trial. The reports made to the Conference of this year showed that there were then included within its jurisdiction 117 members of the church, 32 probationers, 9 local preachers, 9 Sunday Schools, with 39 officers and teachers, and 397 scholars, and 9 churches and 19 parsonages. The work was divided into the Moradabad, Bareilly, and Lucknow presiding elders' districts.

The Woman's Foreign Missionary Society began to co-operate with the work of the mission in 1870, when it sent out Miss Clara Swain as a medical missionary for the Zenanas, Miss Isabella Thoburn, and Miss Fannie J. Sparks. In 1871 Rev. J. D. Thomas, one of the missionaries, offered a gift of $20,000 in gold for the endowment of a theological school, provided funds were secured with which to put up suitable buildings. Mr. E. Remington, of Ilion, N. Y., offered $5000 for the erection of the buildings, and the missionary committee made an appropriation of $10,000, including the $5009 contributed by Mr. Remington for that purpose. The school was opened at Bareilly on the 15th of April, 1872, with 16 students pursuing a course in theology and the Arabic and Persian languages. The first class of 11 students was graduated in 1874. A Christian village which had been established at Panahpore in 1863, was occupied in 1870 by 34 Christian families, containing 110 souls. In 1872 a new mission was opened at Bombay, under the preaching of Rev. William Taylor, chiefly among the English-speaking people. A circuit was formed, and the work was marked by extensive revivals in the vicinity. This work was taken charge of by the Missionary Society, and appeared in the report for 1874 as the Bombay and Bengal mission, with 11 appointments and 13 missionaries.

The General Conference of 1876 divided the India missions into two Annual Conferences, -- the North India Conference including the work in the northwest, in Oude, Rohilcund, Cawnpore, Kumaon, and Gurwhal, and the South India Conference including the work in the Bombay, Calcutta, and Madras districts. According to the reports made at the session held in January, 1877,

the North India Conference embraced 3 presiding elders' districts and 24 stations and circuits, as follows: Kumaon District -- Nynee Tal, one native and one English church, Pauri, Eastern Kumaon, Palee; Rohilcund District -- Bareilly, Shahjehanpore, Boys' Orphanage, Panahpore, Moradabad, Bijnour, Budaon, Khera Bajhera, Sambhal, Amroha Oudh District -- Lucknow, a native and an English church, Seetapore, Hurdui, Gondah and Baraich, Barabanki, Roy Bareilly, Cawnpore, an English and a native church.

The following is a summary of the statistics of the Conference Number of members, 1281 of probationers, 757; of local preachers, 51; of baptisms during the year, 375; of churches, 22; of parsonages, 35; number of Sunday Schools, 133; of officers and teachers in the same, 317; of Sunday School scholars, 6509; number of vernacular and Anglo-vernacular schools, 194; of teachers in the same, 324; of pupils on the rolls (5608 boys, 1803 girls), 7411. So far as is shown by the figures in the tables, the pupils in the vernacular and Anglo-vernacular schools were classed according to their religious affiliations as follows: Christians, 789; Hindus, 4514; Mohammedans, 1883. The South India Conference was organized on the 9th of November, 1876, when the work was divided into three presiding elders' districts, with twenty-one stations and circuits, as follows: Bombay District -- Bombay, Poona, Tanna, Egutpoorh, Mhow, Nagpore, Kurrachee; Calcutta District -- Calcutta, Seamen' s church (Calcutta), Darjeeling, Raj Mahal, Allahabad, Jubbulpore, Agra, Meerut, Roorkee; Madras District -- Madras, Bangalore, Bellary, Hyderabad, and Secunderabad. The following is a summary of the statistics as they were reported to the Conference: Number of members, 1179; of probationers, 417; of local preachers, 40; of Sunday Schools, 36; of officers and teachers in the same, 224; of Sunday School scholars, 1687.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church sustains seven missionaries in India, of whom two are medical missionaries, and employs a considerable number of teachers and Bible-women. It owns a home, a hospital, and an orphanage at Bareilly, a school building and a home at Moradabad, a School building, a home, and a boarding-hall at Lucknow, an orphanage at Paori, and a school building at Gonda. Including the Methodist societies, 29 American, English, and Continental Societies have established missions in India, besides which there are several private missions not connected with any large societies. These missions all returned, according to the latest accessible reports, 607 foreign missionaries, 311 native assistants, 266,391 native Christians, and 68,689 communicants.

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1408 -- INDIAN MISSION CONFERENCE, M. E. CHURCH SOUTH -- The work which was begun among the Wyandot Indians in 1819 gradually spread to other tribes. In 1830, Thomas and William Johnson were sent as missionaries by the Missouri Conference among the Indians in that vicinity. In 1832, Joseph Edmundson was made superintendent of the Indian missions, which were established in Missouri, in Kansas, and in the Indian Territory. In 1844 the General Conference authorized an Indian Mission Conference, bounded as follows: On the north by Missouri River, east by the states of Missouri and Arkansas, south by Red River, and west by the Rocky Mountains." The first session of the Conference was held at Tablequah, the Cherokee Council ground, fifteen miles east of Fort Gibson. It opened on the 23d day of October, Bishop Morris presiding. W. H. Gooode and H. C. Benson served as secretaries. There were twenty-one preachers present, including candidates for admission. Of this number, three were Cherokees,

three were Choctaws, and one was a Creek. The session of each day closed with prayer by some one of the Indian preachers.

The number of members reported at that session was 3144. Of these, 70 were whites and 129 were colored. Four preachers were ordained deacons, two of whom were Choctaw Indians. The work was divided into three presiding elders' districts. Twenty-three preachers were appointed to eighteen fields of labor. J. C. Berryman was appointed superintendent of the Conference. This organization was received with great favor by the various Indian tribes. The Conference adhered in the separation the following year to the Church South. The Conference reports, in 1875, 21 traveling and 85 local preachers, 313 white, 281 colored, and 4150 Indian members, with 943 Sunday School scholars. The boundaries of the Conference at present are: on the north by the state of Kansas, east by Missouri and Arkansas, south by Red River, and west by the Rocky Mountains. In 1848 the Board of Missions of that church, with the help of the United States government, made provisions for enlarging the means of education through the missions.

In 1853 the Conference returned 3 districts, 15 circuits, 18 white and 17 native preachers, 3779 members, and 8 schools, besides the Kansas district, with 263 members, which was then attached to the Missouri Conference. In 1860 it reported 2 districts, 25 circuits, and 29 missionaries. According to the report of the Board of Missions for 1876, the Conference now covering the Indian Territory comprehends the Cherokee, Creek, Chickasaw, and Choctaw tribes with fractions of other tribes, and contains five presiding elders' districts, -- the Cherokee, Choctaw, Creek, Chickasaw, and Kiamachee districts, -- 31 missions, 25 churches, 35 preachers, 313 white, 4159 Indian, and 281 colored members, 85 local preachers, and 33 Sunday Schools, with 120 officers and teachers and 943 scholars. Two high schools were reported in a flourishing condition, the Asbury Manual Labor School, at North Fork, Creek nation and the school at New Hope, Choctaw nation.

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1409 -- INDIAN TERRITORY, THE -- was set apart by the government of the United States as a permanent home for such Indian tribes as could be persuaded to settle within its bounds. It lies west of Arkansas, between Kansas and Texas, bounded on the west by Texas and New Mexico. It contains an area of 68,991 square miles, and a large portion of it is fertile and beautiful. The Creeks, Choctaws, Chickasaws, and Cherokees were removed from their various localities east of the Mississippi at different periods from 1833 to 1840. The Methodist Church having established missions among them prior to their removal, followed them to their new home and reorganized their churches. They were received with a cordial welcome, and churches and schools were established in several tribes. In 1842 the Choctaws provided for the establishment of a number of academies which were to be manual labor schools. The Fort Coffee Academy was the first one opened. It was established fifteen miles west of Fort Smith, on the Arkansas River. In the spring of 1843, Revs. W. H. Goode and H. C. Benson, of the Indiana Conference, were appointed to that field of labor, -- Mr. Goode to be superintendent and Mr. Benson principal teacher. The female branch of the academy was five miles distant, and Dr. E. G. Meek was its first principal. These institutions proved a great blessing to the youth of both sexes, and in the meantime missionaries traveled extensively through the Territory. A Conference was formed in 1844, which

has been continued by the M. E. Church South, and there are now contained in the Territory under its control over 4000 members. The Baptists and Presbyterians have also large missions.

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1410 -- INDIAN TRIBES OF NORTH AMERICA, METHODIST MISSIONS TO -- Three Indians were returned as members of the Methodist Episcopal Church in 1789. In the same year Dr. Coke, writing of the condition and prospects of the church, said, "And through the blessing of God we are now determined to use our efforts to introduce the gospel among the Indians." Missionary work among these people was actually begun twenty-six years later, in 1815, and this beginning marks the origin of the whole missionary enterprise of the Methodist Episcopal Church. John Stewart, a free colored man of Virginia, was converted at Marietta, O., in 1815, and became impressed with the duty of going among the Indians and preaching to them. He made his way across the state to a village of the Delawares, on the Sandusky River, and, after singing and preaching there a few times, proceeded to the Wyandots, at Upper Sandusky. He found there a Negro, Jonathan Pointer, who had been captured by the Indians in childhood, who consented to serve as his interpreter. He preached first at a feast, the next day to an audience consisting of one woman, the next day to two persons, and the next day, Sunday, with visible effect to several persons.

The influence of his efforts spread fast, and soon involved the whole settlement. The Ohio Conference adopted the mission in 1819, and appointed James Montgomery as a colleague to Stewart, placing the work under the charge of James B. Finley as presiding elder. A few months afterwards five of the chiefs, Big Tree, Between-the-Logs, Mononcue, Hicks, and Peacock, joined the church, of whom Big Tree and Mononcue became preachers. A mission school was established on the Wyandot reserve, which received from the government a grant of land. In 1820 reports of the work of the mission were carried to the Wyandots, near Fort Malden, Canada, and were followed by two native evangelists of the fruit of whose labors it was reported nine years afterwards that there were 9 missionary stations in Upper Canada, 2000 adult Indians in the churches, and 400 pupils in 11 schools. Another branch of the mission was established in 1830 among the Wyandots and Shawnees, of the Huron River, in Michigan The tribe eventually removed to the Southwest, and fell under the care of the Methodist Episcopal Church South.

Missions were begun among the Creeks and Cherokees in 1822, and among the Choctaws in 1825, -- all of these important tribes then living east of the Mississippi River. The number of converts among the Cherokees had reached 800 in 1828, and in 1830 all the principal men of the Choctaw nation were attached to the church. The progress of the Southern missions was interrupted about this time by the removal of the tribes to the west of the Mississippi. (See INDIAN TERRITORY) A mission was established among the Pottawatomies, on Fox River, in 1823 one among the Oneidas in 1829, which soon extended to the Onondagas, Menominees, and Kewawenons; missions were founded among the Shawnees and Kansas, west of the Mississippi, and the Iroquois and Kickapoos in Illinois, in 1830 among the Peonas, in 1833 and among the Sioux, Winnebaoeoes, and the Western Chippewas, in 1834.

To the Methodist Episcopal Church were left, after the separation of the Southern Church, in 1845, only the missions in the Rock River, Michigan, and Oneida Conferences, embracing 8

missions, 11 missionaries, 29 white and 640 Indian members. In 1850 the numbers had increased to 13 missions, 23 missionaries, and 1470 members, with 6 local preachers, and 8 schools, with 15 teachers and 556 scholars.

The missionaries of the Methodist Episcopal Church were among the earliest advocates of the policy of setting the Indians upon reservations as a means of introducing civilization among them, and the reports from 1856 to 1860 often mention the progress of this policy and its good effects upon the Indians and on the interests of the missions. In 1860 missions were in operation in the Minnesota, Oneida, Black River, Genesee, Michigan, Detroit, Wisconsin, and Kansas and Nebraska Conferences, in connection with which were reported 16 missionaries, 1041 members, 7 churches, and 7 parsonages.

The missions to the Indians of Oregon originated in a visit which four members of the Flathead tribe made to the states in 1832, inquiring for the Christian's Book and the white man's God. Jason and Daniel Lee were appointed to begin the work in this then a distant region, and started for their field in March, 1839, to be followed shortly afterwards by two laymen. Not finding the prospects favorable among the Flatheads, they selected a more eligible site for the mission on the Willamette River. Eight assistants, including a blacksmith and teachers, were Sent out in 1836, and three more missionaries in 1837. A mission was begun at the Dalles in 1838. In the same year, Jason Lee came to the states asking for more help, and thirty-four additional laborers were sent out. In 1844, Rev. George Gary was appointed superintendent of the mission in place of Rev. Jason Lee. A secular business, which was indispensable at first on account of the primitive condition of the country, had been established in connection with the mission, and had become so large as to interfere with its usefulness. It being deemed no longer necessary the secular interests were disposed of by the new superintendent. Among the concerns affected by this proceeding was a manual labor school which afterwards became the Oregon Institute.

The immigration of whites having become very large it was decided, in 1847, to confine operations hereafter to the white settlements, until labors among the Indians could be established under more favorable auspices. The Oregon and California Conference, in 1851, resolved that the work among the Indians ought to be resumed. The Rev. J. H. Wilbur subsequently took the charge of the Yakima Mission, in Washington Territory, which reported, in 1865, 53 members, 3 probationers, and 19 Sunday School scholars.

Under the "peace policy" adopted by President Grant, the Methodist Episcopal Missionary Society was given the nomination of agents in twenty-one reservations in the states of Michigan, California, and Oregon, and the Territories of Montana, Idaho, and Washington, containing a population of 43,916 Indians. One of these agencies, the Yakima Agency, in Washington Territory, is connected directly with the missions.

(For Indian missions in the Southwest, see INDIAN MISSION CONFERENCE, M. E. CHURCH SOUTH)

The Indian Missions in Canada were intrusted, in 1828, to the care of the Canada Conference, and were placed by the Conference, in 1833, under the care of the Wesleyan Missionary Society. The Rev. John Stinson, who was appointed by this society to) superintend

them, reported, in 1834, after having visited every station, that 1200 Indians, mostly Chippewas, were members of the church, and 2000 children were under instruction in the schools. Six new missionaries were sent out by the Wesleyan Society in 1834, and arrangements made for extending the work. Increased interest in the missions was excited in England, in 1837 and 1838, by the visits of John Sunday and Peter Jones, native chiefs and missionaries. Missions were opened in the territory of the Hudson's Bay Company in 1839, upon the invitation of the company. In 1854 the society reported, in Upper Canada and the Hudson's Bay Territory, 23 missionaries and assistants, 2003 members, and 6320 attendants on public worship. These missions are now under the charge of the Methodist Church of Canada. This church sustained, in 1876, in British Columbia, Saskatchewan, the Hudson's Bay Territory, and the Province of Ontario and Quebec, forty-two missions to Indians, in which 33 missionaries and 6 assistants were employed, and 3334 members were reported. The twenty-five missions to the settlers and half-breeds in the British Columbia, Red River, and Algona districts employed 23 missionaries, and reported 931 members.

Missions have also been established among the Indian tribes by most of the larger Protestant churches of Great Britain and the United States. The earliest were those of the Society for the Propagation of the Gospel, connected with the Church of England, and of the Moravians, which were begun in the last century.

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1411 -- INDIANA (pop. 1,978,362) -- was originally a part of the French territory which was ceded to the English in 1763, and was recognized at the formation of the United States government as a part of the Northwestern Territory, belonging to Virginia. It was organized as a Territory in 1800, then embracing the whole of the Northwestern Territory west of the state of Ohio. In 1805, Michigan was separated from it, and in 1809, Illinois. It was organized as a state and admitted into the Union in 1816. Methodism was introduced into the southeast part by preachers from Ohio, and by preachers who entered its southern part from the state of Kentucky. Transient visits had been paid as early as 1801.

The first pastoral charge organized was Silver Creek circuit, opposite the falls of the Ohio. It is first noticed in the minutes of 1807. Prior to that the preaching-places had been established and classes formed at several points in Clark County, but they were included in the Salt River circuit, of Kentucky. The first Methodist meeting-house was built in 1807. William McKendree, afterwards bishop, preached in Clark County in 1803, and the first camp-meeting in Indiana was in the fall of 1806 or 1807. The small membership which existed in the eastern part of the state, of about 17, was included in the Ohio Conference; the other parts of the state were in the Missouri Conference. Subsequently Indiana was included in the Illinois Conference, but in 1832 the Indiana Conference was organized, and held its first session at New Albany. The church grew with great rapidity, until, in 1843, it embraced 216 ministers and 67,219 members, of whom nearly 14,000 had been admitted in two years. In 1844 the state was divided into two Conferences by the National Road. From 1844 to 1848 there was a decrease of nearly 10,000 members, probably the result, in part, of the reaction of the great excitement occasioned by the Millerites and other adventists, and partly owing to the controversy which arose upon the border in consequence of the separation of the Southern Methodist Church, as many of its families were connected with Kentucky and Tennessee.

In 1852 the two Conferences were divided into four; the total number of members in the state then being about 72,000. The reports for 1876 show 580 traveling and 766 local preachers, 105,357 members, 113,405 Sunday School scholars, 1334 churches, and 310 parsonages. There are also a number of German congregations, which belong to the Central German Conference; and also several congregations of colored members, which report to the Lexington Conference. The Methodist Episcopal Church South has organized several societies in Indiana, near the Ohio River, but the membership is small. The Methodist Protestants have also a number of societies and congregations in different parts of the state, and the African Methodist Episcopal Church has organized a Conference.

The African M. E. Zion Church has also a number of Societies. The state had early established a university at Bloomington, but after a time it passed practically into the hands of the Presbyterian Church, and was nuisibered in the public catalogues as a Presbyterian college. The Methodists, becoming dissatisfied because the institution was used to promote sectarian purposes, took measures for establishing an institution of their own, and, accordingly, Greencastle was selected as a site. A charter was secured, and a preparatory school was opened in 1837. The institution has continued to prosper, and is known as the Indiana Asbury University. Beside this university, there is a college established at Fort Wayne, and a female college at New Albany. Other academic schools were originated, and for a time accomplished an excellent work in the education of the people, and some of them, as the Battle Grosind Institute, still exist. The necessity for them is not now so urgent, as high schools and academies have been provided by the munificence of the state.

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1412 -- INDIANA ASBURY UNIVERSITY -- is located at Greencastle, and., and is an institution largely patronized throughout that state. It was founded by the Methodists of Indiana especially because they were deprived in the early history of the state of any influence in the state University, which was virtually managed as a sectarian institution. Application was made for a charter, which, though strenuously opposed by the enemies of the church, was nevertheless granted. A preparatory school which had been opened in the fall of 1836 by Rev. Cyrus Nutt, a graduate of Alleghany College, and subsequently president of the state University, was adopted by the board of trustees, and it became, June 5, 1837, the preparatory department of the university.

The cornerstone of the first university building was laid June 20, 1837, by Rev. H. B. Bascom, D.D. The preparatory School was conducted first in the old Methodist church, and subsequently in the town seminary, while the edifice was in process of erection. Rev. M. Simpson, subsequently bishop, was elected its first president, and entered upon his duties in April, 1839. The college building was completed and opened for services in 1840, the governor of the State delivering the charge and presenting the keys. The president having been elected editor of The Western Christian Advocate, in 1848, Rev. E. H. Ames, subsequently bishop, was elected his successor, who, after full consideration, declined to accept. In 1849, Rev. L. W. Berry, was elected president, and filled the Office until 1854, when he was succeeded by Rev. Daniel Curry. He resigned in 1857, and was succeeded by Rev. Thomas Bowsnan, who was inaugurated June 28, 1859. Having held the presidency for nearly fourteen years, he was elected to the office of bishop,

and was succeeded by Rev. Reuben Andrus. In 1875, President Andrus resigned, and was succeeded by Rev. Alexander Martin, who had been president of West Virginia state University.

The institution has been favored from its early history with very able professors, among whom may be mentioned Rev. W. C. Larrabee, Cyrus Nutt, B. F. Teft, J. Wheeler, J. W. Locke, Henry C. Benson, and also Professors Downey, Latimore, Fletcher, and Bragdon, together with those who at present so ably fill the chairs. In 1846 a law department was organized, at the head of which was placed Hon. R. W. Thompson, now Secretary of the Navy. In 1848 a medical college was established in Indianapolis as a branch of the university. In 1853 an addition to the library of 4500 volumes was received by the bequest of Hon. James Whitcomb, who had been governor of the state. The endowment of the institution, which exceeds $100,000, was chiefly raised in subscriptions of moderate sums, and by the sale of scholarships throughout the state. In 1869, Robert Stockwell, Esq., of Lafayette, gave $25,000 to found a chair of the Greek Language and Literature. On Oct.20, 1872, the cornerstone of the new university building was laid, a large concourse having assembled from different parts of the state to witness the ceremony. The faculty (1878) are Alexander Martin, president, and Professor of Mental and Moral Science; Joseph Tingly, vice-president, and Professor of Natural Science; PhilanderWiley, Greek Language and Literature; Lewis L. Rogers, Latin Language and Literature; John Clark Ridpath, Belles-Lettres and History; John Earp, Modern Languages and Hebrew; Paterson McNutt, Mathematics; together with assistants and instructors in the preparatory and other departments of the institution. For a few years past young lades as well as young gentlemen have been admitted to its halls, and the number of students in attendance in 1876 was 509.

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1413 -- INDIANA CONFERENCE, AFRICAN M. E. CHURCH -- embraces not only Indiana but also a portion of Michigan. It reported, in 1876, 36 local preachers, 3012 members, 2673 Sunday School scholars, 58 churches, and 11 parsonages.

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1414 -- INDIANA CONFERENCE, M. E. CHURCH -- was organized in 1832, having previously been included in the Illinois Conference. At that time it embraced the entire state, with a small part of Michigan and with Elizabethtown, in the state of Ohio. Its first session was held in New Albany, Oct. 17, 1842, and it reported 65 traveling preachers, with 20,035 members. The growth was so rapid that by 1843 there were 216 traveling preachers, 488 local preachers, and 67,019 members. In 1844 the northern part of the state -- the National Road being the line was separated from the Indiana Conference. There remained traveling preachers, 285 local preachers, and 35,686 members. Before 1852 these had increased to 159 traveling and 302 local preachers, and 39,271 members. The Conference was divided in that year into the Indiana Conference and the Southeastern Indiana.

At present the Indiana Conference embraces the southwestern part of the state, and is bounded on the north by the Terre haute and Indianapolis Railroad, -- the city of Terre haute being in the North Indiana Conference, and the southwest part of Indianapolis being in the Indiana Conference. The eastern boundary is a line extending from the Ohio River to Indianapolis,

opposite Louisville, Jeffersonville being in the Southeastern Indiana, and New Albany in the Indiana Conference. The General Conference of 1876 authorized the reunion of the Indiana and Southeastern Indiana Conference, if the Conferences desired it but the measure was not adopted by the Conferences. The Indiana Conference is one of the patronizing bodies of the Indiana Asbury University, which is located just north of its line; and it has also in its bounds the De Pauw Female College, in New Albany. The statistics in 1876 were as follows: 142 traveling and 197 local preachers, 33,261 members, 24,414 Sunday School scholars, 363 churches, and 79 parsonages.

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1415 -- INDIANA CONFERENCE, METHODIST PROTESTANT CHURCH -- This Conference, embracing the State of Indiana, was reported at the Convention of 1877 as having in both the Methodist and Methodist Protestant Churches, which were then united, 77 itinerant and 66 unstationed preachers, 7693 members, 88 churches, and 9 parsonages.

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1416 -- INDIANAPOLIS, IND. (pop. 75,074) -- is the capital of the state, situated on White River, near the geographical center. It is one of the greatest railroad centers in the Union. Methodism was introduced about 1820. The name first appears in the minutes of the church for 1821, with William Craven as pastor, and in 1823, 143 members were reported. The first Methodist church was a hewed log house, purchased in 1824 and subsequently enlarged so that it could hold about 200 persons. Services were held in this house until, in 1829, a brick edifice was erected. This gave way to a fine brick church, but the congregation subsequently removed to Meridian Street church, a large and commodious stone edifice. In 1842 a second charge was formed, under Rev. J. S. Bayless. It met for a time in the court-house, and was organized as the Roberts charge. The corner-stone of the new church was laid in 1843, and services were held in its chapel early in 1845. This church purchased a larger plot of ground and built a new church, which was finished in 1876.

Besides the two churches mentioned, there have since been organized Fletcher Place, Trinity, Grace, Third Street, Ames, Massachusetts Avenue, California Street and Blackford Street charges. Although the city has grown with great rapidity, Methodism has kept pace with it. There are also a German Methodist church and two African M. E. churches. The city is divided between the Indiana and South Indiana Conferences.

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1417 -- INFANT BAPTISM -- In common with the great majority of Christian churches, the Methodist churches teach that infants are subjects of baptism, as well as adult believers. This they believe to have been the doctrine and practice of the Christian church from the apostolic age. They consider it a glorious privilege that parents may bring their children to Christ in this ordinance, as the mothers brought their children to him personally, when he took them up in his arms and blessed them, saying, "Of such is the kingdom of God." They consider it also an obligation resting upon the parents to publicly commit by this outward act their children to the watchful care of the church and to make public profession that they believe that as the application

of water purifies from external uncleanliness, so the Holy Spirit alone can purify and regenerate the heart. The authority for infant baptism rests upon the following grounds: 1. That children were included in the Abrahamic covenant, and were by an outward sign sealed as God's children. Christianity is an enlargement of that covenant, and extends its privileges not only to Jews, but to the whole world, embracing the children of Christendom as well as adults. 2. Infants are included in Christ's act of redemption, and are entitled to the privileges and blessings following therefrom and as he has said, "Of such is the kingdom of God," so they should be identified with his church on earth. 3. As infants have not in their early age contracted actual guilt, but are in a state of justification through the merits of Christ, so that if they die in infancy they will be received into heaven, they are proper subjects to be associated with the church on earth. 4. The practice of the early Christian church shows clearly the baptism of households, which in all probability contained infant children. The history of the early church also shows that infant baptism was practiced from a very early period, and has been retained in the church continuously to the present time. Origen, Tertullian, Irenaeus, Justin Martyr, and others, allude to the prevalence of this practice in their days.

The persons presenting children for baptism are not required by the Discipline of the Methodist churches to be absolutely members of the Methodist Episcopal Church, or of any other particular denomination. They are required to assume solemn vows to train the children in the nurture and admonition of the Lord; which vows require the party presenting the child to be believers in Christ, to accept the Holy Scriptures, and to teach the children the observance of the ordinances of God's house. In other words, they must be Christians in faith, though they may not have become experimentally the children of God. The form or ritual for infant baptism was an abridgment by Mr. Wesley from the ritual of the Church of England. He omitted from it the addresses to godfathers and godmothers, and some of the phrases which seemed to refer to the regeneration of the child by or through water baptism. The American Conference, however, in 1786, omitted one phrase which he had retained: "Sanctify this water to the mystical washing away of sin;" and in 1792 the expression was substituted, "Sanctify this water for this holy sacrament."

The Methodist churches utterly reject the doctrine of baptismal regeneration. While they adhere strictly to the propriety of the ordinance, they believe it to be symbolical of the influence of the Spirit on the heart; that it is a profession of faith on the part of the parents or guardians; that it is placing the child under the watchful care of the church, and in such associations as may be of great service to it in subsequent life; and that it is its duty, when coming to mature years, to assume for itself the vows which adult believers assume who have not been baptized in infancy. The ordinance may be administered in private houses in cases of sickness, or for greater convenience, but, as a general rule, the ordinances of the church should be administered in the church. (See BAPTISM)

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1418 -- INSKIP, John S., was born Aug. 10, 1816, in Huntington, England, and came to the United States with his parents when five years of age. He was converted in 1832, under the ministry of Rev. L. Scott, now one of the bishops of the M. E. Church, and was licensed to preach and commenced traveling under the direction of the presiding elder in 1835. In 1836 he was received on trial into the Philadelphia Conference, and in 1845 was transferred to the Cincinnati

Conference. From thence was transferred to the New York East Conference then to the New York Conference afterwards to the Baltimore Conference, from which he was transferred to the New York East Conference. He has been an itinerant minister for forty-two years, and has been engaged in holding national campmeetings for the last ten years. Is now (1877) editor of the Christian Standard, agent of the National Publishing Association, and evangelist at large.

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1419 -- IOWA (pop. 1,624,620) -- derives its name from one of its rivers. The first settlement was made by a Canadian Frenchman, Julien Dubuque, in 1788, who obtained a grant of land including the present site of the city of Dubuque. He built there a small fort, and en' in lililling lead and trading with the indians. The Territory originally belonged to the Louisiana purchase, and was successively under the control of Missouri, Michigan, and Wisconsin. In 1838 it was erected into a separate Territory, and in 1845 was admitted as a state into the Union. Its soil is exceedingly productive, and its population rapidly increasing.

Methodism was introduced into this Territory among its earliest settlers. Galena mission, which included the region around Dubuque, was established in 1829, and from that time services were regularly maintained. About the same time, or possibly a little earlier, Methodist services were introduced into the southeastern part of the state, in the Vicinity of Fort Madison. Iowa is first mentioned in the records of the church in 1835, when L. Bevens was appointed missionary, and at the following Conference 120 members were reported. In 1849 an Iowa district was formed, of which Sowers was presiding elder; and the appointments in Iowa were connected with the Illinois Conference. At the organization of the Rock River Conference Iowa was placed within its boundaries.

In 1844 an Iowa Conference was organized, which held its first session Aug. 14 in that year, and it reported 5403 members, and 36 preachers were appointed within its Territory. Since that period four Conferences are embraced within the state, to wit: Iowa, Upper Iowa, Des Moines, and Northwest Iowa, with a membership of about 65,000. There have also been established in the state Methodist colleges at several points. The Iowa Wesleyan University is located at Mount Pleasant, Cornell College at Mount Vernon, Upper Iowa University at Fayette, and Simpson College at Indianola. Besides these there are several seminaries as at Epworth and Algona. The Methodist Protestant Church reports 3607 members, with 57 traveling preachers. The African M. E. Church also has a few societies.

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1420 -- IOWA CITY, IOWA (pop. 7123) -- the capital of Johnson County, is situated on the Chicago, Rock Island and Pacific Railroad. It is the seat of the Iowa state University. It first. appears in the minutes of the M. E. Church in 1830, when Joseph L. Kirkpatrick was appointed to Iowa mission. The growth of the church was quite rapid, as in 1843 300 members were reported, which then included a number of appointments. It is in the Upper Iowa Conference, and reports 296 members, 360 Sunday School scholars, and $25,000 church property.

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1421 -- IOWA CONFERENCE, M. E. CHURCH -- was organized toy the General Conference in 1844, and included all the territory subsequently organized as a state. In 1856 the state was divided into two Conferences, the Iowa and the Upper Iowa. Since the organization of these two Conferences two others have been added within the bounds of the state, the Des Moines and Northwest Iowa Conferences. The present boundaries, fixed by the General Conference of 1876, are as follows: "On the east by the Mississippi River, on the south by the Missouri state line, on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference, and Monroe in the Des Moines Conference; thence on the south line of Marshall Connty due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference."

The Iowa Conference held its first session Aug. 14, 1844, and reported 5391 white and 12 colored members, 38 traveling and 60 local preachers. After the formation of the Upper Iowa Conference, in 1856, there remained within the bounds of the Iowa Conference 18,715 members, 120 traveling and 206 local preachers. The last report (1876) shows 132 traveling and l80 local preachers, 20,893 members, 21,204 Sunday School scholars, 254 churches, and 73 parsonages. There is within its bounds the Iowa Wesleyan University, at Mount Pleasant, and a German college connected with it.

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1422 -- IOWA CONFERENCE, METHODIST PROTESTANT CHURCH -- is reported, in 1877, as having 57 itinerant and 67 unstationed minnters, 3887 members, 34 churches, and 18 parsonages.

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1423 -- IOWA WESLEYAN UNIVERSITY -- is located in Mount Pleasant, Iowa, 28 miles west of Burlington. It was chartered by the Territorial legislature, under the name of Mount Pleasant Collegiate Institute, in 1849, and had a beautiful plot of 28 acres of ground, and a two-story brick building 30 by 60 feet. It was tendered to the Iowa Annual Conference, which, in 1850, received and adopted it as the Conference university, and pledged to it their support and maintenance as such. The legislature in 1854 amended its charter, changing its name to Iowa Wesleyan University, and bestowing upon it full corporate powers. The charter was accepted by the unanimous vote of the Iowa Conference in 1855, from which period the legal existence of the university dates. In 1854 a new buildingwas erected.

From its commencement ladies have been admitted to equal privileges with gentlemen, and this institution claims the honorable distinction of being the first under the patronage of the M. E. Church to open the way for the higher education of women. It has had for its successive presidents Hon. James Harlan, Rev. L. W. Berry, Rev. Charles Elliott, Rev. George B. Jocelyn, Rev. Charles A. Holines, Rev. John Wheeler, and its present president, Rev. W. J. Spaulding. It has also been fortunate in securing an able faculty, who have aimed at maintaining a high standard of scholastic

culture. Its graduates number more than 300; many of them are filling important positions in church and state. The number of students in attendance in 1876 was 213, of whom 98 were in regular college classes.

Connected with it is a German college, founded through the indefatigable exertions of Dr. John Wheeler. It was incorporated on the 21st of May, 1873, and is designed to be the theological institution for German Methodists in the West, Northwest, and Southwest. The university and the college are independent in finance and control, but intimately connected in instruction. It has been under the charge of Professor F. W. Willey, as vice-president.

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1424 -- IRISH METHODISM -- Methodism was introduced into Ireland by Mr. Thomas Williams, in 1747. In the spirit of enterprise that so notably marked the early preachers, he crossed the Irish Cloannel and began to preach in Dublin. His only preaching-place was the streets. Yet God owned his labors a class was formed, a preaching-room secured, and Mr. Wesley was informed of the successful advance. But little is known of the after-life of the evangelist who had the honor of the Van. He became a clergyman of the Church of England, and passed away from the records.

On Sunday, Aug. 9, 1747, Mr. Wesley reached Dahlia. From that time until his death he visited Ireland every second year, and generally made a tour through the whole country. On his first visit Mr. Wesley found 280 members, whose spiritual experience he examined and highly approved.

Mr. Charles Wesley visited Ireland shortly after his brother's return to England, and lost no time in idleness. Somewhat overshadowed by the greater name of his brother, Mr. Charles Wesley has many claims upon the affectionate regards of "the people called Methodists." His preaching in Dublin was largely owned of God in the conversion of Catholics. Adopting St. Paul's method at Athens, he quoted their own authors, showing from the "Missal" and "Thomas a Kempis" that Jesus was the Only Saviour of men. He bought the first preaching-house in Dublin, -- at Dolphin's Barn, in the neighborhood of the present Cork Street chapel. He spent five months in the city, and passing southward reached Cork. Here he encountered severe persecution, and was formally indicted by the grand jury on the following noteworthy bill: "We find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of his Majesty's peace, and we pray that he may be transported." This outrage on the name of justice greatly encouraged the mob that, under the leadership of one Butler, a ballad-singer, ran through the streets crying, "Five pounds for a Swaddler's head." This nickname came into use after John Cenniek preached from the text, "Ye shall find a babe wrapped in swaddling clothes, lying in a manger." The name yet lingers in some parts of the country.

Methodism was introduced into Limerick in 1749, by Robert Swindells, whose first convert -- Mrs. Elizot Benniss -- afterwards carried on a most intimate and valuable correspondence with Mr. Wesley on the subject of "Christian Perfection." She emigrated to the United States, and died in Philadelphia in 1802, aged seventy-seven years. Another of his converts, and the greatest, was Mr. Thoinas Walsh, who afterwards became a bright and shining

light." Powered with the richest gifts and graces of the Spirit, he was pronounced by Mr. Wesley to be such a master of biblical knowledge as he never saw before and never expected to see again. He closed his too rapid race in his twenty-eighth year.

The work now increased rapidly. Scores of conversions took place, and several circuits were formed. The preachers who came over with Mr. Wesley visited the "societies," as they were called, regularly, and preached in new places as they were opened to them. Soon preachers from among the natives were raised up. Some of these had been Romanists like Thomas Walsh, and were very successful in preaching to their benighted fellow countrymen. Many of these preached in Irish, a language rich in expletives, and peculiarly adapted by idiomatic structure and wealth of phraseology as a vehicle of conveying religious truth and expressing holy emotion. The preacher who possessed a knowledge of Irish found easy access to the hearts of the people, and many believed and came to the Lord.

Year by year Mr. Wesley continued to visit Ireland, and to send over from England some of the best preachers. Many complaints were made as to the time and men spent there, to all which he replied, "Have patience, and Ireland will repay you." Altogether he visited Ireland twenty-one times, extending over fifty years. Crossing the Irish Channel forty-two times, sometimes in wretched vessels, he was never shipwrecked, nor was any preacher ever lost making the same journey. In 1791 Mr. Wesley died. The minutes of Conference of the following year show that there were then 75 preachers and 15,000 members in Ireland. Well might the devout exclaim, "What hath God wrought!"

Immediately after the death of Mr. Wesley, the question of the administration of the sacraments by the preachers began to be discussed, but year after year it was determined "to abide by the old Methodist plan till a change of circumstances renders a change of plan so unavoidable as to justify us in the sight of God and man for making it." (Minutes, 1792)

Irish missions were established by Dr. Coke in 1799. They were evangelistic, and were intended to carry the gospel into the remotest corners of the land by means of agents familiar with the Irish language. The first mlssionaries were the famous Gideon Ousley and his companion, Charles Graham, afterwards called " The Apostle of Kerry." Perhaps no name in Irish Methodism is more widely known than Mr. Ousley's. Of a wealthy family, and a good scholar, a rare controversialist, and of sweet temper, his appearance in the fairs and markets was the signal for a crowd and a service. Amid honor and dishonor, for forty years he continued this special work, which, perhaps, more than anything else, served the cause of Methodism in Ireland, and seems well worthy the consideration of Methodists elsewhere. The "General Mission," as it is now called, continues to this day to receive God's blessing, the chief missionary being Rev. W. Graham Campbell, a descendant of the first missionary, Mr. Graham.

Mission Schools were instituted in 1823, by Rev. Valentine Ward, an agent of the Missionary Society. The special object of these schools was to combine religious with secular instruction in remote and sparsely-populated regions. The teachers were almost always local preachers, and many of them entered the regular work. In the days of their adoption these schools were eminently useful, but with a better understanding of the national systems of education

established by the government, and from other causes, the need for their existence has ceased to be felt, and they have almost disappeared.

Rise of Primitive Wesleyanism. -- The controversy on the ordination of the preachers, and the administration of the sacraments by them, that began on the death of Mr. Wesley, contiuned to agitate "the societies" for more than twenty years. There were two elements in the debate, -- the question of the ordinances, and that of separation from the Established and other churches. Hitherto Methodism was regarded as a "society" within the Established or Non-conformist churches, and it was feared by some and felt by all that if the sacraments were administered by the preachers it would snap the bond between the Methodists and the parish clergy, between Methodism and the church. But for many years petitions had been sent to Conference from many parts of the country stating their grievances, and asking their own preachers to administer the sacraments and make full proof of their ministry. The Conference, year after year, set apart one of their number -- Rev. Adam Averell, an ordained deacon in the Established Church -- to visit the people who had petitioned, and grant their request. But he was unable to cover the whole country.

The demand grew with the denial, until finally a grave and great division was threatened. Even before Mr. Wesley's death the question of separation had been discussed, but he had stayed it by saying "that the Methodists never will separate from the church -- till God calls me hence." (Minutes, 1789) The last clause of the sentence has since been regarded as prophetic. Several schemes were proposed by those who opposed the preachers, as such, giving the ordinances. One was that a few should be ordained by Episcopal authority for this special work. To this came the reply that no bishop would ordain a preacher, knowing that he would continue a Methodist. Then Presbyterian ordination was proposed only to be rejected, for all the preachers at that time refused to be regarded as Dissenters. Finally, a " Plan of Pacification" passed the Conference, granting the administration of the sacraments in certain circuits, fencing the privilege with many conditions and stipulations. Yet the separation took place.

Mr. Averell and another preacher left the Conference, carrying nearly 10,000 members with them, and organized the Clones Association, hence the term Clonites was applied to the seceders, but who ultimately became known as Primitive Wesleyans. These are not to be confounded with the Primitive Methodists of England. It is a joy, at this writing, to observe that, after sixty years of separation, plans of union have been agreed upon. The sum of $50,000 was subscribed to remove financial difficulties at the Conference of 1877, and it is hoped the formal completion of the desirable union will take place in 1878.

Relation of the Irish Conference to the British. -- During Mr. Wesley's life he generally met the Irish Conference every alternate year. Dr. Coke presided in Mr. Wesley's absence, and after his death continued to serve as president for twenty years. This he did in compliance with the request of the Irish Conference, and by appointment of the British. It is to be noted, however, that Mr. Wesley by the Poll Deed made provision for the holding of a Conference in Ireland as often as it should seem expedient to the British Conference. As a question of fact, however, it meets annually, the president being appointed by the British Conference, subject to the following regulation: "The same person shall not be appointed to preside at two successive Conferences." This limitation at first gave great offense to the Irish Conference, who requested its repeal.

(Minutes, 1812) The request was not granted, but an enlarged representation in the " Legal Hundred" was afforded.

At present the number is ten. "The delegate" is an officer recently created. He must be a member of the " Legal Hundred," receive the nomination of the Irish Conference, and be confirmed by the British. His duties are to preside in the absence of the president, and to consider all appeals or business affecting the interest of the connection during the intervals of the Conference. It will be seen by this that, save in the case of accident, no member of the Irish Conference can be its president. But the relations of the two Conferences are most friendly. In matters of legislation it is sometimes said that the Irish Conference is a spur in the side of the British, but this is counterbalanced by the avoirdupois that prevents overhasty legislation, -- ever a disease of a warm-blooded people.

Lay Delegation in Conference. -- After many years of petitioning and discussion, the Conference has finally agreed to the principle of lay delegation in Conference. No one is eligible for nomination as lay delegate who is not twenty-five years old, and who has not been a "member of society" for at least five years. The election of lay representatives is by vote of ministers and laymen in attendance at the March district meeting. The mixed Conference, constituted of an equal number of ministers and laymen, met for the first time this year (1877), in Cork, and consisted of 143 members. There was one vacancy in the number of laymen, occasioned by the lamented death of Mr. Samuel M. Comas, of Dublin, -- a long-tried friend of Methodism and a devoted Christian. In all business relating to ordinary matters of administration a majority of those present and voting shall be sufficient to decide any question. But for all new laws, rules, and regulations, a majority of two-thirds of those present and voting shall be necessary before such measures shall be declared to be carried. The action of the Irish Conference on this question has been largely felt in England, and next year the British Conference will follow -- etsi non passibus oequis.

Sunday Schools were originated at the Conference of 1805, and have proved to be a valuable part of the work of Methodism. The Sunday School in Cork dates from 1791, and is the oldest in Ireland. In 1806 returns were sent in from 25 circuits, showing the existence of 204 schools, with 12,180 scholars, exclusive of Dublin, Cork, Limerick, and Belfast, which sent no returns, but had schools. For many years little care was given to the management of these schools by the Conference, but lately a Sunday School Union has been established, that has already done much to stimulate interest and to introduce better methods. In one of the schools (University Road, Belfast) the Berean Lessons of the M. E. Church are regularly used.

Day-Schools. -- These are partly mission schools and partly under the National Board of Education. In the mission schools the religious instruction is given in accordance with the manager's arrangement, -- the manager being the superintendent minister in the National schools it must be given out of regular school hours, the attendance being voluntary. About 30 schools are under the National Board.

Higher Education. -- For many years this question has largely occupied the attention of the leading minds in Irish Methodism. From the beginning the education of ministers' sons was cared for by the establishment of the academy in Dublin known as the " Connectional School." This has done good service, many of its boys having entered Trinity College and greatly distinguished

themselves. Its prosperity is its present trouble, and the managers propose to erect a larger building, to be called the " New Institution," and for which generous aid has lately been secured in America by Rev. Robert Handeton.

The chief and most creditable effort in this direction, however, is the "Methodist College," Belfast, a noble building, with a goodly staff of professors, a most hopeful outlook for the future, and an already established success. Dr. Robinson Scott, who visited America in its interest twenty years ago, is its president, succeeding the very capable Rev. Crook, who is now a pastor in New York City. Rev. William Arthur, author of the "Tongue of Fire" was its first president, and did much to give it a firm hold upon the interest of the Methodist people and a secure place among the leading educational institutions of the country. It is now apparent that Irish Methodism is as potent to deal with the educated as with the ignorant. "Intellectual penury" is her reproach no more.

Charitable Institutions. -- These are the "Methodist Orphan Society," to aid in the maintenance and education of orphan children of Methodist parents. This society is greatly indebted to Dr. William Crook, the racy editor of The Irish Evangelist. The " Strangers' Friend Society" was instituted by Dr. Adam Clarke, in Dublin, in the year 1790. The object is to visit sick and friendless strangers and to distribute relief. The "Methodist Female Orphan School" was founded in 1804, by Mr. Solomon Walker, of Dublin, and is supported by the interest from a property which he bequeathed the society and by a collection in one of the Dublin chapels yearly. The "Methodist Female Benevolent Society" was established in 1828, and has done much good in its peculiar mission. To these may be added the "Auxiliary Fund for Worn-out Ministers and Ministers' Widows", although this is not a "charity," save in the New Testament sense. It is a fund that carries its object in its name. It receives an annual subscription from the "members of the society" in the classes. It allows supernumerary ministers $60 per year, with $5 additional for each year they have traveled. Widows are allowed $50, with $2.50 for each year of their husbands' traveling.

Present Condition and Influence. -- There are 192 ministers in the Irish Conference, of whom 25 are supernuneraries and 27 preachers on trial. The number of members is 20,148; on trial, 591. Number of emigrations, 289. The figures under the last item are unusually small this year, but they direct attention to a characteristic of Irish Methodism. For a century the preachers have applied the prophecy to themselves, "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored. But they that have gathered it, shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." But the time has not yet come. Who can estimate its influence upon universal Methodism?

Mr. Wesley's reply, "have patience and Ireland will repay you," was soon understood in England. In the first period, Wm. Thompson (president after Mr. Wesley's death), James Morgan, Thomas Walsh, Henry Moore, and Adam Clarke enriched the blood of British Methodism, as Wm. Arthur has at a later period. At a recent session of the Australian Conference all the ministers ordained were of Irish birth. But it is in the United States and Canada that the force of Irish Methodism is most felt. In the latter place to-day, 200 ministers are the fruit of its work, while it is beyond reckoning in the United States. Philip Embury and Robert Strawbridge, the planters of Methodism and the first local preachers, Boardman, the first missionary, Charles Elliot, the great

delineator of the great apostasy, came from the "old country," and did pioneer and blessed work in the land of their adoption. In later years, eminent ministers of the Irish Conference, such as Dr. Wm. Butler, of Mexico, Dr. R. Crook, of New York, Thos. Guard, of San Francisco, have made "the states" their home, while many hundreds of local preachers have entered the Conferences as regular ministers and have built up the waste places.

Above all, tens of thousands of members have heard the cry of "Westward" and have obeyed. Again and again the Irish preachers have had to report whole classes, and even congregations, having met together and agreeing to emigrate. Irish Christianity indeed was always missionary. In the beginning, the great school and college for Europe, it sent out missionaries to Danes and Saxons. Irish Methodism maintains the traditions, the genius, and the propagandist spirit of the olden times. It deserves the love and prayers of the peoples it has benefitted, who may yet see this emerald gem of the isles of the sea freed from all hurtful superstitions and flourishing as the garden of the Lord.

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1425 -- IRONTON, O. (pop. 8857) -- the capital of Lawrence County, situated on the Ohio River, is a manufacturing town, and has had a rapid growth. Methodism was introduced into this region about 1849, when the place first appears in the minutes of the church, with James T. Holliday and Isaac Neff as pastors, who reported for the circuit 151 members. The church has grown steadily with the population, there being now three church edifices. The German Methodists have also organized a congregation and built a church, and the African M. E. Church has an organization. It is in the Ohio Conference.

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1426 -- ISAAC, Daniel, a Wesleyan Methodist minister, was called into the ministry in 1800. He was an able and faithful expositor of God's holy word, "reasoning out of the Scriptures" with a clearness and cogency few could resist. He died in 1834.

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1427 -- ITALY, METHODIST MISSIONS IN -- The Kingdom of Italy has been formed since 1859, by the absorption of the petty states and provinces which previously occupied the peninsula of Italy, and the island of Sicily, and also the former kingdom of Sardinia. Its consolidation was completed in 1870, when Rome was occupied as the capital of the kingdom, and the temporal power of the Pope was restricted to the quarters actually occupied by the officers of the Holy See. Under the former rule the several governments of the country were influenced by the papal court and the Roman Catholic priesthood. The Roman Catholic was the exclusive religion of the states, and no other religion was tolerated. No Protestant churches existed except the "foreign" churches under the protection of the consulates, and in Piedmont, where the Waldensians had maintained their existence against all obstacles for many centuries.

Under the sovereignty of the new kingdom of Italy the dominance of the priests has been abolished, and complete religious freedom has been established. The Protestant churches have

improved the advantages offered by the liberal policy of the present government. The Waldensians have strengthened and enlarged their organization, have established missions in different parts of the peninsula, and receive co-operation in their efforts from the Presbyterians of Great Britain and the United States. A new native church, the Free Christian Church of Italy, has been established, which has had a prosperous growth, and is also assisted by Presbyterians and Congregationalists. English and American Episcopal Churches have been organized in some of the cities, the Baptists have several large and prosperous missions, and the Wesleyan and Methodist Episcopal Churches have established societies in many parts of the kingdom.

Methodism wns introduced in to Italy from France in 1552, when Felix Neff and M. Rostan began to labor in the Waldensian valleys and Piedmont. The work was assisted for a few years by the Missoonary Society of the Methodist Episcopal Church, as well as by the Wesleyan Missionary Society, under whose jurisdiction, as the patron of the French Conference, it ultimately belonged. It made gradual progress, and several stations were established among them, -- one being at Turin, the capital of the kingdom of Sardinia, in connection with the French Conference. The direct operations of the Wesleyan Missionary Society in Italy were begun in 1861, when Rev. Richard Green went to Florence, and was shortly afterwards joined by Rev. Henry J. Piggot. During this year a translation of Wesley's sermons into Italian was begun, and twelve of them were made ready for the press. In the next year, 1862, the missionaries explored the field, visiting Bologna, Modona, Milan, Florence, Naples, and other places. The Rev. Thomas S. Jones joined the mission in 1862, and Mr. Green returned to England in bad health.

Milan was selected as the most suitable place to begin the work, and a girls' boarding school was opened, a congregation was formed, the building of a church was begun, a depot was established for the sale of books, and the translation of the second catechism was published. The headquarters of the mission were afterwards transferred to Padita. The Wesleyan missionary committee resolved, in 1863, to assist the schools of Signor Ferren, at Florence, and to aid Signor Gualtieri, a converted priest. The work was extended to the towns of the Lago Maggiore, and a depository for books was established at Parina. In 1865 the new chapel at Milan was occupied, an evening school was established at Pavia, and a congregation was organized there, and missions were begun at Cremona and Naples. Spezia was occupied in 1866. In 1869 the headquarters of the mission were at Padria and Naples, and the reports showed that it embraced 14 stations or circuits, 2 English and 10 Italian ministers, 709 members, and 10 day schools, in which 698 children were instructed. In 1870 Messina, in Sicily, was occupied by evangelists. The occupation of Rome by the king of Italy, in 1870, was followed by the establishment of a mission in that city. Premises were bought for the purposes of the missions at Rome and Naples in 1872, and the erection or adaptation of buildings for the use of the missions was begun. The church in Rome, which is situated in the Via della Scula, near the palace of the Cardinal Vioai, was dedicated on the 29th of April, 1877, with services by the founders of the mission, Rev. Messrs. Richard Green and Henry J. Piggot.

The Wesleyan missions in 1876 were divided into two districts, the Rome district and the Naples district. The Rome district included 14 stations, Rome, Anagni, Spezia, Bologna, Padun, Parma, Reggio, Mezzano Inferiore, Vicobellignano, Cromona, Asola, Milan, Pavia, Intra. The Naples district included 12 stations, -- Naples, Foudigrotta, and Pozzuoli; Caserta; Santa Maria, Capua, Vetoro Aguila, Solinona; Salerno Casenza, Altomonto, etc.; San Marco, Argontano;

Messina; Syrneusa and Floriolia; Avola; Palerino; Catanzano. The two districts returned a total of 34 chapels and other preaching-places, 2 missionaries, 21 Italian ministers, 13 catechists, 1149 members, 125 on trial, 866 scholars in the Sunday and day schools, and 1963 attendants upon the services of the church.

The Missionary Committee of the Methodist Episcopal Church provided, in 1870, for the founding of a mission in Italy. The Rev. Leroy M. Vernon , was appointed superintendent of the mission. He began his work during 1872, at Bologna, and was shortly joined by Rev. F. A. Spencer. At the close of the year 1873, 9 stations had been occupied, -- at Bologna, Modena, Forli, Ravenna, Bagnacavallo, Runini, Pescara and Chicte, Rome, and Florence. St. Paul's Free School had been opened at Bologna, with 70 scholars, a work of colportage had been begun, a few Methodist books had bean translated, and the mission reported 15 actual laborers and about 40 additional hopeful believers. In 1874, 14 places were occupied, 4 students were in training for the Methodist ministry, and the aggregate of members and probationers was returned at 600. Nine of the Italian preachers had been recommended and received on trial at the Germany and Switzerland Conference, two of whom were ordained by Bishop Harris at the annual meeting of the mission, in September. The year 1875 was marked by the dedication, on Christmas day, of St. Paul's chapel, on Via Poli, in Rome, the first Protestant church built in that city. In 1877 the military church in Rome, with 400 members, having been transferred to the Wesleyans, the mission returned 14 stationed preachers, 1 colporteur, 1 Bible-reader, 2 exhorters, 3 local preachers, 6 Sunday Schools, and 14 baptisms.

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1428 -- ITALY-METHODIST MISSIONARY LITERATURE --The Methodist missionaries began to prepare a Methodist literature in the Italian language almost simultaneously with the beginning of the missionary efforts. The translation of Mr. Wesley's sermons into Italian was begun by the English missionaries in 1861, and a standard edition of a selection of twenty-two of the sermons has been published from the press, at Padna, since 1868. An appropriate accompaniment to this work is the "Breve Storia del Metodismo fina alla dorte di Giovanni Wesley nel 1791," or "Short History of Methodism till the Death of John Wesley in 1791." In 1875 the publication of a quarto journal, Il Corriere Frangelico, was begun.

The Methodist Episcopal missionaries translated in 1873, the first year of their work in Italy, the "Articles of Religion," the "Manual of Instruction for Classes of Baptized Children" of Rev. Bostwick Hawley, and the "Theological Compend" of Rev. Amos Binney. The first original work of the mission was published in 1874, "L'Altare ed il Trono" (" The Altar and the Throne; or, the Alliance of the Two Powers against the Liberty of Believing and Thinking"), by Rev. E. Borelli, pastor at Bologna, of which one thousand copies were distributed. In the same year there were also distributed by the Methodist Episcopal missionaries 78 hymn-books, 670 pamphlets, 1758 religious papers, 6287 tracts, and 52 miscellaneous volumes, a part of which were printed by the mission and a part bought. The distribution of evangelical literature is furthered by the co-operation of the Religious and Foreign Bible Society of London, the " Societa dei Trattan Religiosi," of Flotence, the Wesleyan Missionary Society, and the Tract Society of the Methodist Episcopal Church. A hymn book and a few tracts in Italian are published by the Methodist Episcopal Book Concern in New York.

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1429 -- ITHACA, N. Y. (pop. 9105), the capital of Tompkins County, situated on the upper end of Lake Cayuga, and is the seat of Cornell College. Methodist services were introduced in August, 1817, by David Ayres, a layman from New York City. The same year James Kelsey preached the first Methodist sermon in the city. Services were held in a large room in a hotel, and a class was formed, with David Ayres as leader. The first M. E. church was erected in 1818. Since that time the growth has been satisfactory, and there are now two convenient Methodist churches. The Free Methodists have also a small congregation. It is in the Central New York Conference.

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1430 -- ITINERANCY -- a peculiar feature of Methodistic economy, and is in direct contrast with that of a settled pastorate. It is that system by which ministerial exchanges are made from year to year, or at stated periods, among the different Methodist churches. It does not claim for its peculiar order a direct Divine sanction, and yet it does claim that it follows essentially the example of Christ and of his apostles; as no one of them, for any considerable time, remained in charge of a single congregation, or preached to the same people. Indeed, it is difficult to understand how the command, "Go into all the world and preach my gospel to every creature," could be successfully carried out unless an itinerant system were to be, to some extent, adopted. The apostles traveled from place to place, and the Apostle Paul not unfrequently returned to visit the churches, to instruct them, and to arrange all matters necessary for their growth and efficiency.

There was early manifested, however, a tendency to a settled pastorate; though evangelistic labors were continued in the church for many years. In all periods of revival and reformation an itinerancy has for a time prevailed. Luther and his coadjutors traveled from place to place and addressed various congregations, though not in any definite order. In Scotland, in the early period of the reformation, older and more experienced ministers were appointed to districts, to travel through them, and to assist the pastors in different congregations.

Mr. Wesley, deprived through the exclusiveness of the Church of England from preaching in the churches, gave himself fully to evangelistic labors, and it became necessary for him to travel throughout Great Britain and Ireland. He early found assistants who were willing to follow in his footsteps, and whom he sent to supervise his societies in his absence, and to preach in various districts. These directions were at first without any regular system, but were varied according to the exigencies of the case. As early as 1746, however, he attempted to methodize the labor of his helpers, appointing them to distinct and separate circuits. The whole of Great Britain was mapped out into seven of these, and the word "circuit" has since been retained as a technical term in Methodism. Three years afterwards there were 20 of these circuits or "rounds" in England, 2 in Wales, 2 in Scotland, and 7 in Ireland, and at John Wesley's death, in 1791, there were 72 in England, 28 in Ireland, 7 in Scotland, and 3 in Wales.

These circuits at first embraced a large number of appointments, the preacher returning to them usually about once in four weeks, and the preachers were changed from one circuit to

another, from year to year, as circumstances seemed to require. This itinerant system, which brought the pastors only once a month to the congregations, gave rise to the employment of a local ministry, or local preachers, who were laymen employed in the regular business of life, and who supplied the pulpits in the absence of the itinerant preacher, and thus maintained religious services on each Sabbath. In addition to this, the class-leader, who met a certain portion of the society every week, became a sub-pastor, and a watchful supervision was exercised over all the membership in the absence of the minister. In England, the circuit system is retained to the present day. In the large cities several churches are combined under a single pastorate, and this form has the advantage of securing in succession to the same church, the experience and accumulated wisdom of age in administration, and the energy and activity of youth in abundant labors.

In America, the itinerancy was introduced in a regular form by ministers sent by Mr. Wesley. The work had indeed commenced under local ministers, whose week-days were occupied in caring for their families and pursuing other occupations. But when the itinerant ministers arrived, they immediately established the system which Mr. Wesley had so carefully taught. In America, the circuits originally were very large, embracing sometimes a region of country from four to eight hundred miles in extent, the minister sometimes not returning more than once in six weeks; but the local minister and the class-leaders, when societies were formed, kept up services in their absence. In this way Methodism supplied the wants of a sparse population which was unable to support a settled pastorate. It was its itinerant work which gave to early Methodism its great power. As ministers were raised up without a thorough theological training, it became necessary for the purpose of securing careful supervision, and the administration of the ordinances, that some more experienced minister should visit certain portions of the territory, and hence the system arose of traveling presiding elders; while, to complete the system of superintendence, the bishop had the oversight of the church throughout its entire bounds.

The itinerancy, though so efficient, was not adopted by Mr. Wesley upon any theory; it arose in the midst of an effort to supply the wants of a people who had but little evangelical attention. He became convinced, however, that it was of great moment for the progress and efficiency of the church. He says, "We have found by long and consistent experience that a frequent exchange of teachers is best. This preacher has one talent, that another; no one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation." The itinerancy is a feature which has been jealously guarded by the Methodist Churches; and those of them which have the Episcopal form have secured it by their Restrictive Rules, which limit the power of the General Conference. To secure the itinerancy more effectively also, presiding elders are prohibited from remaining more than four years on the same district, and traveling preachers can remain only three.

While this itinerancy has its disadvantages, in the frequent removal of preachers, and in the breaking up of associations with the church, it has the advantage of removing pastors without the friction which frequentlv occurs in other churches, and of securing for pastors congregations, and for congregations pastors, without injurious absence or interruptions. The impression has prevailed recently to some extent that while itinerancy is unequaled in spreading the gospel through sparsely-settled sections of the country, it is not so well adapted to cities and to more populous districts. The working of the system, however, in England, in the midst of the densest population, and in some cities and districts in America, shows that the increase of the Methodist

Churches under the system of itinerancy is more rapid than where the settled pastorate is preferred; and that in the different forms of Methodism, those which are the most thoroughly itinerant are also the most successful.

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1431 -- IVES, Benoni I., a delegate from the Oneida or Central New York Conference to the General Conference of the Methodist Episcopal Church in 1868, 1872, and 1876, joined the Oneida Conference in 1845, was appointed chaplain of the State prison at Auburn, N. Y., in 1857, and served in that office for eleven years. In 1872 he was appointed financial secretary of Syracuse University. He has assisted very frequently at the dedications of churches, where his appeals to congregations for subscriptions of money have been very successful.

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THE END