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## **CYCLOPEDIA OF METHODISM -- LETTER-J (1432--1492)**

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

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## **CONTENTS**

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

\* \* \*

1432 -- Jackson, Edward,  
1433 -- Jackson, Mich.  
1434 -- Jackson, Miss.  
1435 -- Jackson, Mordecai W.  
1436 -- Jackson, Tenn.  
1437 -- Jackson, Thomas  
1438 -- Jacksonville, Fla.

1439 -- Jacksonville, Il.  
1440 -- Jacoby, Ludwig S.  
1441 -- Jaffna  
1442 -- Jamaica  
1443 -- Jamaica, N. Y.  
1444 -- James, John H.  
1445 -- Jamestown, N. Y.  
1446 -- Janes, Mrs. Charlotte Thibou  
1447 -- Janes, Edwin L.  
1448 -- Janes, Edmund Storer  
1449 -- Janeville, Wis.  
1450 -- Japan, Methodist Missions In  
1451 -- Jaques, Jabez R.  
1452 -- Jaques, Parker  
1453 -- Jefferson, Mo.  
1454 -- Jefferson, Texas  
1455 -- Jeffersonville, Ind.  
1456 -- Jenkins, David James  
1457 -- Jennings, Samuel Kennedy  
1458 -- Jennings Seminary  
1459 -- Jersey City, N. J.  
1460 -- Jervay, William R.  
1461 -- Jervis, Kasimer P.  
1462 -- Jewell, Frank F.  
1463 -- Jewett, William  
1464 -- Jewett, William D.  
1465 -- Jobson, F. J.  
1466 -- Jocelyn, George Bemis  
1467 -- Johnson, Edward  
1468 -- Johnson, Edwin A.  
1469 -- Johnson, Haines  
1470 -- Johnson, Harvey F.  
1471 -- Johnson, Herman Merrills  
1472 -- Johnson, Matthew  
1473 -- Johnston, John  
1474 -- Johnstown, N.Y.  
1475 -- Johnstown, Pa.  
1476 -- John Street Church, N.Y.  
1477 -- Joint Board Of Finance  
1478 -- Joliet, Il.  
1479 -- Jolley, Hooper  
1480 -- Jones, Hiram Augustus  
1481 -- Jones, James  
1482 -- Jones, John A.  
1483 -- Jones, John M.  
1484 -- Jones, Peter

1485 -- Jordan, William Harvey  
1486 -- Jost, Cranswick  
1487 -- Joyce, Isaac W.  
1488 -- Judd, Charles W.  
1489 -- Judd, Gaylord  
1490 -- Judd, Orange  
1491 -- Judicial Conferences  
1492 -- Justification

\* \* \* \* \*

1432 -- JACKSON, Edward, a Wesleyan Methodist of Canada, was a native of Connecticut, and removed to Niagara, Upper Canada, in 1826. He was converted in 1832, in Hamilton. He was very diligent in business, and being a tinner, for which business at that time there was a great opening in the Province, he founded a large business and secured a competence, from which he contributed liberally to the various institutions of the church. Mrs. Jackson, his wife, was a lineal descendant of Aaron Sanford, one of the first Methodists in New England. She was converted about the same period with her husband, assisted him carefully in all his business, and was, like himself, devoted to the interests of the church.

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1433 -- JACKSON, MICH. (pop. 16,105), is the capital of Jackson County, and is an important railroad center. It first appears on the annals of the M. E. Church for 1839 as a circuit, with Lorenzo Davis and T. S. Jakway as pastors, who, in 1840, reported 330 members. It became a station, and has made fair progress. It is in the Michigan Conference, and reports 480 members, and 380 Sunday School scholars. The Free Methodists have a small society, and report 33 members and 34 Sunday School scholars.

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1434 -- JACKSON, MISS. (pop. 5205), is the capital of the state, on the Jackson and Great Northern Railroad. This region was for a long time included in the Pearl River circuit, one of the first formed in the state. Jackson, however, does not appear by name on the annals of the M. E. Church until 1837, and was then connected with Clinton and Raymond, with Charles K. Marshall as pastor, who reported 143 members. Since the war the M. E. Church has organized a colored society here, and it reports, in connection with the Mississippi Conference, 221 members, 75 Sunday School scholars. The M. E. Church South reports 230 members. The African M. E. Church reports 29 members, 32 Sunday school scholars.

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1435 -- JACKSON, Mordecai W., a lay delegate from the Central Pennsylvania Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Berwick, Columbia Co., Pa. He has been a steward, trustee, and leader in his church. He is engaged in business as a builder of railroad cars and as a banker.

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1436 -- JACKSON, TENN. (pop. 5377), the capital of Madison County, situated on the Mobile and Ohio Railroad. This city first appears in the minutes of the M. E. Church for 1820. In 1821 it reported 150 members, with Elias Tidwell and Richard Neely as preachers. It is in the Tennessee Conference, and the Church South reports from the First church 293 members, from East Jackson 170 members, and from City Mission 30 members.

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1437 -- JACKSON, Thomas, an English Wesleyan minister, was born in Yorkshire in 1783, and died in London in 1873. For twenty years he labored in some of the most important circuits; then for eighteen years as editor of the connectional publications; for the next nineteen he was a theological tutor, and during the last twelve he was a supernumerary. His spotless character was based on a sound conversion and a rich and growing experience of the love of God which is in Christ Jesus our Lord. He gave attendance to reading, and acquired vast stores of knowledge. He had the pen of a ready writer, and for nearly sixty years it was kept in constant exercise. He was twice president of the Conference.

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1438 -- JACKSONVILLE, FLA. (pop. 8000), is situated on the St. John's River. It was named for General Jackson after his successful military career against the Indians in the South. It first appears in the minute of the M. E. Church for 1836, with John Jones as pastor. He reported from the circuit of which it was the head 295 members. Subsequently it became a station, and at the separation of the church adhered to the South. After the close of the Civil War the M. E. Church organized a society in Jacksonville, and established a small institute for the education chiefly of the colored people.

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1439 -- JACKSONVILLE, IL. (pop. 10,927), the capital of Morgan County. It is the seat of the Illinois Female College, founded in 1847, under the control of the Methodist Episcopal Church. The first Methodist class was organized in 1827 when Thomas Randle and Isaac House were pastors. The first quarterly meeting was held that year, in the log house of Father Jordan. In 1830 the Jacksonville circuit was formed, and John Sinclair was in charge. In 1831 he reported 450 members. In 1833 it became a station, and Thomas J. Starr was appointed pastor, who, in 1835, reported 150 members. From that time the church has greatly prospered. Several of the American branches of Methodism are represented. It is in the Illinois Conference.

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1440 -- JACOBY, Ludwig S., an eminent German minister in the Methodist Episcopal Church, was born Oct. 21, 1813, in Old Strelitz, Mecklenburg, Germany, and died June 21, 1874, in St. Louis, Mo. His father was of the tribe of Levi, and his mother from the priestly line. He

received a good education, especially in the ancient languages. In 1835 he was baptized by a Lutheran clergyman. In 1839 he emigrated to America, and located in Cincinnati, O., as a physician. He also devoted himself to teaching. Attending the religious services held by Dr. Nast, on Christmas day he was awakened, and converted the following watch-night. In August, 1841, he was sent to St. Louis by Bishop Morris to start the first German mission in that city, and his labors were blessed with great success. In 1849, having a desire for the conversion of his native countrymen, Bishop Morris, with the co-operation of the Missionary Board, sent him to Germany to begin evangelistic work in Bremen. His labors there resulted in the formation of a Methodist Episcopal society. In his work in Germany he labored faithfully as presiding elder, pastor, editor, book agent, and superintendent. Having spent twenty-two years in that work he returned to the United States, and was transferred to the Southwestern German Conference, and stationed at Eighth Street, St. Louis. His health, however, declined, and he at last died, happy in God; imparting blessings like a patriarch to those around him. He was a delegate from the Germany and Switzerland Conference to the General Conference of 1872.

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1441 -- JAFFNA is a seaport town of Ceylon, near the northern extremity of the island. Shortly after the English Wesleyans had established their missions fully in Ceylon a school building was erected in Jaffna, where a large number of the natives have received instruction. The school is for both boys and girls, and education is given both in the Tamil and English languages.

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1442 -- JAMAICA (pop. 506,254), one of the largest islands of the West Indies, was discovered by Columbus, in 1494. Of its population, only 13,101 are whites. The English Wesleyans, by the labors of Dr. Coke, established a mission here in 1787. It early met with violent opposition, the authorities passing laws prohibiting the slaves from attending their services. Hence, from 1807 to 1815 the work was interrupted, and only by the interference of the English home government were the missionaries allowed to proceed. Even after this time the insurrection of the slaves was charged to the ministers. Upon the abolition of slavery, however, the work proceeded more rapidly. In 1846 they reported 26,585 members; after that period there was a large decrease. In 1867 they reported 75 churches, 34,105 sittings, 24,210 attendants, 26 ministers, 14,661 members, 5107 Sunday School scholars. The Wesleyan Methodists now number 21 circuits and 16,557 members.

The United Methodist Free Churches commenced their missionary labor in 1838, employing Rev. Thomas Pennock, who had been a Wesleyan minister, and recognizing the societies which had formerly been under his care. Two missionaries were also sent out from England, who had a very flattering reception at Kingston, but returned in less than two years. Mr. Pennock, however, did not remain connected with the mission. In 1843 he and about two-thirds of the society withdrew from the body, and initiated suit for the recovery of the chapels.

The litigation continued until 1849, when judgment was given against Mr. Pennock. In 1860 Rev. W. Griffith was sent to Kingston, who has labored diligently until the present time, and has been followed by other laborers. The returns presented to the Annual Assembly of 1876 showed 8

circuits, 7 itinerant preachers, 22 local preachers, 178 leaders, 2239 members, with 177 on trial, 25 chapels and preaching-rooms, 21 Sunday Schools, 108 Sunday Schoolteachers, and 1215 scholars. Only two of the ministers are Europeans.

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1443 -- JAMAICA, N. Y. (pop. 10,089), is the capital of Queen's County. Methodism was very early introduced into this place. In 1767, Captain Webb, having a relative living here, came and hired a house and preached in it, and "twenty-four persons received justifying faith," and a Long Island Circuit was subsequently formed. Jamaica first appears on the annals of the M. E. Church for 1810, with Francis Ward and Isaac Candee as pastors, who reported for the circuit 629 members. For a number of years past it has been a station. The church has continued to prosper till the present time. It is in the New York East Conference, and reports 238 members, 136 Sunday School scholars.

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1444 -- JAMES, John H., was born Jan. 1, 1816. He is the son of the late Rev. John James, who was for five years one of the secretaries of the Missionary Society. Dr. James entered the ministry in 1836, was for six years governor and chaplain of Wesley College, Sheffield. He was elected secretary of the Conference in 1870, and president in 1871.

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1445 -- JAMESTOWN, N. Y. (pop. 5558), situated on the Atlantic and Great Western Railroad, and at the outlet of Chautauqua Lake. This region was originally included in the Chautauqua circuit, one of the first formed in this part of the state. Jamestown first appears on the annals of the M.E. Church for 1829, with David Preston and W. Butt as pastors, and they reported for that circuit, in 1830, 528 members. It subsequently became a station. From that time Methodism has kept pace with the growth of the population. It is in the Erie Conference, and reports 489 members, 380 Sunday School scholars. There is also a Swedish Methodist Church, reporting for the circuit of their appointments 218 members, 30 Sunday School scholars.

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1446 -- JANES, Mrs. Charlotte Thibou, was the daughter of Louis Thibou. The family was of French extraction, and traced their descent from a huguenot family of the same name. She was born in Newark, N.J., in 1808. She was carefully reared, and in early youth became a devout Episcopalian. While in the church her religious life was marked by great fervor, and when about twenty-two years of age she became convinced that her spiritual growth would be increased by a union with the Methodists. She therefore withdrew from the church of her childhood and united with the Methodist Church. This step met with the disapproval of her relatives and the opposition of many of her friends. When in her twenty-fifth year she married Edmund Storer Janes, afterwards bishop of the M. E. Church, but at that time agent for Dickinson College. During his career of work for the church she proved a most exemplary helpmeet, living a life of piety, and exerting a religious influence over all with whom she came in contact.

For nearly a year before her death she was a patient sufferer, proving by her sweet and trustful endurance the sufficiency of her faith. She died Aug. 13, 1876, leaving a heritage of precious memories to a large circle of friends. In her devotion to Christ and her non-conformity to the world she should rank among those noble women of the church who sustained by their sympathy the work of its founders. She had the spirit that animated women like Lady Maxwell, Lady Huntingdon, and Mrs. Fletcher. Her knowledge of God, both in his Spirit and his Word, was remarkable, and her interest in the church of Christ remained fresh to the latest period of life. So long as she could talk she talked of Jesus. Almost her last words were, "Out of darkness into light."

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1447 -- JANES, Edwin L., a twin brother of the late Bishop Janes, was born April 27, 1807, in Sheffield, Mass., and died in New York, Jan. 10, 1875. He was converted while engaged as a teacher in Columbia Co., N.Y., and united with the Methodist Episcopal Church. He was received on trial in the Philadelphia Conference in 1832, and filled a number of appointments in Philadelphia, New Jersey, and New York, acting part of the time as presiding elder. He gave forty-three years to the itinerant ministry, and died the oldest member but two of the New York East Conference. In his latter days he was especially earnest in the temperance cause. "As a theologian, he thoroughly understood the Christian system; was eminently capable of discoursing its great principles and doctrines. His preaching was doctrinal, but not dogmatic or speculative." When inquired of by Bishop Janes near the close of his life as to his future, he said, "It is all bright to me."

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1448 -- JANES, Edmund Storer, one of the bishops of the Methodist Episcopal Church, was born in Sheffield, Berkshire Co, Mass., April 27, 1807. He was converted in 1820, and united with the M. E. Church. From 1824 to 1830 he was engaged in teaching, during which time he studied law but the sudden death of his prospective partner led him to serious reflection, and he gave himself to the work of the ministry. In 1830 he was received into the Philadelphia Conference; and in addition to his theological studies pursued the study of medicine, not with the design of practicing, but to qualify himself more fully for the ministry. After filling various prominent charges, he was, in 1838, appointed agent for Dickinson College, and in 1840 was elected financial secretary of the American Bible Society. On June 7, 1844, in conjunction with the late Bishop Hamline, he was elected to the office of bishop, and was the last of the bishops who received the vote of an undivided church.

For more than thirty-one years he discharged the duties of the episcopal office. He traveled in all the States, except Florida, and in most of the Territories. Twice he visited the Pacific coast. In 1859, holding a Conference in Texas, he was confronted by a pro-slavery mob of armed men, who gave him twenty-four hours to leave the state. Fortunately, his Conference work had been about completed. In 1864 he was a delegate from the General Conference to the British Wesleyan Conference, and at the same time held the Conferences of Germany and Switzerland, and visited the missions from Switzerland to Norway. He also represented the American Bible Society before

the British and Foreign Bible Society, and attended the French and Irish Conferences. At the time of his death he was president of the Missionary Society, and of the Sunday School Union and Tract Society of the M. E. Church. He was one of the managers of the American Bible Society, director in the American Colonization Society, trustee of the Wesleyan University at Middletown, and of the Drew Theological Seminary, and president of the Minard Home, at Madison, N.J.

Bishop Janes was one of the most remarkable men in the history of American Methodism, with no superior and few equals. He possessed a mind of a high order, capable of the broadest discernment and of the most subtle analysis. He was a model platform speaker, ready, earnest, and comprehensive, -- and a preacher of rare power and grasping eloquence. As an executive officer he especially excelled, presiding with great skill and dignity, and attending diligently to all the details of his office. He was a man of inflexible principle, thorough, conscientious, and untiring in labor and devotion. He had a heart of overflowing sympathy for any who were in distress, and endeared himself to many an afflicted preacher by the kindness of his manner.

One has well said, he was as practical as James, as cautious as Peter, as tender and loving as John, as many-sided and comprehensive as Paul. He had been a sufferer for several years from a disease which was gradually impairing his strength. The death of his wife, which occurred Aug. 13, deeply affected him, and in about a month after, returning from the Book Room to his house, he was seized with his last illness. After suffering for several days, he fell gently asleep at one o'clock, Sept. 18, 1876. A few hours before his death he said, in response to a question, "I am not disappointed."

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1449 -- JANEVILLE, WIS. (pop. 9018), the capital of Rock County, situated on the Chicago and Northwestern Railroad, was founded about 1836. The first Methodist sermon was delivered in this city in 1837, by Jesse Halstead. Regular preaching was established in 1840, by James McKean, then on the Troy circuit. Janeville first appears on the annals of the M. E. Church for 1841, as a Circuit, in the Rock River Conference, with Alpha Warren in charge. The First church was erected in 1848, when Wesley Latten was pastor. This was superseded by a brick edifice in 1854. In 1869 the charge was divided, and Court Street church was organized. It is in the Wisconsin Conference, and the First church reports 148 members, 128 Sunday School scholars. Court Street reports 182 members, 140 Sunday School scholars.

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1450 -- JAPAN, METHODIST MISSIONS IN -- The empire of Japan consists of a number of islands lying off the northeast coast of Asia, between the 30th and 50th degrees of north latitude and the 122d and 153d degrees of east longitude. The population of the empire is estimated to be between thirty and forty million souls. The Japanese have traditions and a mythology extending back to a very ancient date. What is accepted as their authentic history begins about B.C. 660, although they have no records so early. The empire has been governed by a single dynasty through its entire history.



The prevailing religions in Japan are Shintoism and Buddhism. Shintoism is the religion of the Court, and is native to the country. Its distinguishing features are ancestral worship and sacrifices to departed heroes. It recognizes a very great number of deities, the principal of which is the reputed divine ancestor of the Mikado, Ten she Dai Jin, or Ama Terise Mi gand, "Great goddess of the Celestial Effulgence," or the Heavenly Illuminating Spirit." The doctrine of the divine descent of the Mikado is one of the most formidable obstacles to the recognition of Christianity by the government, for by rejecting it to embrace another religion the ruling dynasty would give up the highest superstitious sanction for its authority. The Shintoists have only obscure notions about the immortality of the soul, a Supreme Creator, or a future state of rewards and punishments, and seek happiness in this life as their chief end. They believe in an infinite number of spirits, and their worship is without materialism.

Buddhism was introduced from Korea about the first century of the Christian era, and extended rapidly till it almost entirely superseded Shintoism as the popular religion. It, however, adopted the Shinto deities, and the two religions became so intermixed that there was hardly any perceptible difference between them. The government made an effort a few years ago to revive a pure Shintoism and make it the dominant religion, but was not successful, and seems to have abandoned the attempt.

Christianity was introduced into Japan by Roman Catholic missionaries, who entered the country with the Portuguese traders, in 1549, and made such progress that at the close of the sixteenth century 150,000 converts had been enrolled. The pretensions and machinations of the priests aroused the jealousy of the government, and a persecution was instituted which became very savage, and resulted in the entire expulsion of the Portuguese, and the suppression of the Christian religion, in 1639, except that the Dutch were allowed to maintain a small trading port under the most narrow restrictions. The entire country remained closed to foreigners, and the practice and profession of Christianity were prohibited under severe penalties for two centuries. Nevertheless, the Roman Catholics claim that Christianity survived, and that they found several thousand adherents in the empire when it was again opened.

Intercourse with foreigners was first restored in 1852, when an American expedition, under Commodore Perry, induced the government to receive an envoy from the United States. Other nations followed, and the restrictions against foreigners were gradually relaxed until several ports were opened to commerce, and diplomatic intercourse was established with all the commercial countries of the West. Having come in contact with Western civilization, the Japanese have manifested eagerness to avail themselves of its advantages. They adopt its mechanical inventions, accept Western customs, and seek to acquire Western learning. They have sent many of their young men abroad to be instructed, and invite Europeans and Americans to establish and conduct schools among them. The edicts against Christianity are still nominally in existence, but they are not enforced. General access to the country is, however, denied. Foreigners are allowed to sojourn and travel, and missionaries to preach and teach, only within the bounds assigned by the government. The opportunities for missionary effort opened in Japan have been improved by a number of the larger missionary societies of the United States and Europe, and the parts of the country which are opened are well occupied by mission stations.

The mission of the Methodist Episcopal Church was begun in 1872, when an appropriation of \$25,000 was made by the general committee for the purpose, and Rev. R. S. Maclay, formerly of the mission in China, was commissioned as superintendent of the new work. Dr. Maclay, with Rev. Messrs. J. C. Davidson, Julius Sopor, M. C. Harris, and Curroll, with their wives, reached Japan in July, 1873, and began their work in September of the same year. The city of Yokohama was selected as the headquarters of the mission, and stations were established at that place, Yedo (now Tokio), the capital, Hakodadi, and Nagasaki.

In 1874, Miss Dora Schoonmaker went out as a missionary of the Woman's Foreign Missionary Society. In 1875 two circuits, the Bluff church and Furocho, had been formed at Yokohama, residence houses had been built at all the stations, the one at Hakodadi being on land given by the government for the purpose, a church had been built at Yokohama, another church begun at Nagasaki on land given by the government, and property bought for a church at Tokio, and members or probationers, or both, were reported at all the stations, the total number of members being 6, and of probationers 7. In 1876 a church had been built at Nagasaki, a mission house had been erected at Yokohama, the foundation of a chapel had been laid at Tokio, a lot had been bought for a chapel at Hakodadi. Miss Schoonmaker, of the Woman's Foreign Missionary Society, had been reinforced by the arrival of Miss Olive Whiting, and had bought property for a house at Tokio, and preaching had been begun at Kanagawa and Hachoji.

Besides the members and probationers the mission reported 7 baptized children, making the total number of members, probationers, and baptized children 50, and a force of laborers, in addition to the missionaries and assistant missionaries, of 2 missionaries of the Woman's Foreign Missionary Society, 4 day school teachers, and 5 student helpers. The number of baptisms during the year was 42; of pupils in six day Schools, 127, besides 35 pupils in the school of the Woman's Foreign Missionary Society at Tokio.

The Missionary Society of the Methodist Church of Canada had, in 1876, missions at Tokio and Shidzuoka, with Rev. George Coebran and Davidson McDonald as missionaries, and reported 60 members of the congregations. Mr. Cochran's first convert at Tokio was the principal of a normal school, an eminent Chinese scholar, and a gentleman of high social standing. The Rev. Messrs. Meacham and Charles S. Eby were sent out during the year as additional missionaries, one of whom would establish a mission at Numadzu.

Twelve missionaries are at work in Japan, of which 8 are American, 2 are Scotch, and 2 are connected with the Church of England. The American, British and Foreign, and National Scottish Bible Societies have also agents in the country. All of the societies together employ 79 American and European, and 33 native paid agents. The total number of baptized converts reported is 1004, and the average attendance upon public worship is 3495. The Board of Missions of the Methodist Protestant Church has a mission house and school for the education of native girls at Yokohama, at which, according to the last report of the board (July 10, 1877), 5 girls were cared for and instructed.

Japanese Language and Missionary Literature. -- The Japanese language belongs to the polysyllabic branch of the Mongolian division. It has neither common descent with nor family relationship to the Chinese language, and is entirely different from it in grammatical structure, but

has been greatly enlarged and enriched by Chinese words, all taken from the written language. The words in common usage -- those relating to the names of things, every-day concerns, and family relationship -- are native, while Chinese words are found among the technical, philosophical, and scientific terms. In literature, Chinese abounds in the higher compositions, but popular works are composed with native words. The written and spoken language are the same; the alphabet consists of forty-eight letters derived from the Chinese. The language is very musical in its articulation. The literature of the Japanese has been for the most part developed since the study of the Chinese was begun among them, and has become quite copious, embracing works in all the principal departments, as history, biography, law, poetry, fiction, the Shintoo and Buddhist religions, the drama, philology, and topography. It is rich in histories of which the earliest were composed in the eighth century. The popular stories and children's books are numerous, peculiar, and entertaining.

The scholars of the country are diligent students of European languages, and are fast making themselves acquainted with the treasures of Western literature. The efforts of the missionaries in the Japanese language have been so far directed principally to the translation of parts of the Bible and the publication of tracts. A translation of the Bible is in progress by a committee representing the majority of the Christian churches in the country, under the auspices of the American Bible Society, on which Dr. R. S. Maclay represents the Methodist Episcopal mission. This mission has published "A Short Writing of the True God's Mercy," a tract of fifty pages, of which 1120 copies were issued in 1875, and 2350 copies in 1876; a "Sunday Sheet," containing the Sundays of the year, arranged according to the days of the month; the Apostles Creed and the Ten Commandments, of which 7000 Copies were issued in 1875; the "Catechism of the M. E. Church," of which 600 copies were issued in 1876; and has circulated a Japanese hymnbook, and copies of several tracts in Japanese and Chinese.

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1451 -- JAQUES, Jabez R., president of Albert College, Canada, was born in England, Dec. 8, 1828, and was converted at Lyons, N. Y., in 1848. He was licensed to preach in 1850, and was received into the East Genesee Conference in 1855. He was principal of the academy at Troupsburg, N. Y., from 1854 to 1856; principal of Classical Seminary, Mansfield, Pa., from 1856 to 1857. From 1857 to 1862 he was pastor in Elmira and Rochester. From 1862 to 1865 he was Professor of Ancient Languages in the Collegiate Institute of Rochester. The next ten years he was Professor of Greek and German in the Illinois Wesleyan University. From this position he was elected president of Albert College, Belleville, Canada, where he still remains. While engaged in educational work, he performs evangelistical labors through the country.

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1452 -- JAQUES, Parker, a delegate from the Maine Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Newburyport, Mass., about 1816; was educated at the Maine Wesleyan Seminary, and joined the Maine Conference in 1837, since which time he has labored continuously in the itinerant work.

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1453 -- JEFFERSON, MO. (pop. 5271), the capital of the state, is situated on the Missouri River, and on the Missouri and Pacific Railroad. The Methodist Episcopal Church established services first in 1834, and in 1836 erected a house of worship. In 1845 the church, with the state generally, adhered to the South, and this church gave place, in 1875, to another and more tasteful edifice. After the war the Methodist Episcopal Church was reorganized, and in 1858 a small building was erected. In 1865 the society bought the Presbyterian church, and in 1871 began an improvement which has greatly embarrassed it. German Methodist services were introduced as early as 1846, but a church edifice was not erected until 1874, though a parsonage had been built in 1868. The African M. E. Church established services in May, 1861, and built a church in 1866, which gave way to another in 1877.

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1454 -- JEFFERSON, TEXAS (pop. 3262), the capital of Marion County, situated on Big Cypress River, and on the Texas and Pacific Railroad. It was early connected with Marshall circuit. It first appears on the annals of the M. E. Church for 1845, with James W. Bttdridge as pastor. The church being divided this year, it adhered to the Church South. Since the close of the Civil War the M. E. Church has organized a small society, which reports 197 members, 100 Sunday School scholars. The M. E. Church South erected a church in 1868. It reports 219 members.

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1455 -- JEFFERSONVILLE, IND. (pop. 10,422), is situated on the Ohio River, opposite Louisville, Ky. The first Methodist society was organized in this place about 1807, by a minister from Kentucky. In 1810 Jeffersonville was embraced in Silver Creek Circuit, then traveled by Seth Payne. The society then consisted of eleven persons. The first quarterly meeting was held Match 11, 1815. In 1833 Jeffersonville became a station, and the first minister appointed was Rev. E. R. Ames, now bishop. The first M. E. church was dedicated in 1835, and was succeeded by a larger one in 1863. It stands upon ground once occupied by the dwelling in which the first class was organized. The Port Fulton church was formed as a mission of Wall Street station, and was erected in 1850. The colored church has a society and a house of worship, erected in 1877. There is also a German M. E. society here. The M. E. Church South has also organized a society and erected a house of worship.

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1456 -- JENKINS, David James, of England, was born in Cornwall in 1824, and was educated at Exeter and Teignmouth Grammar Schools. He is a local preacher, and a zealous supporter of Wesleyan institutions; and is an extensive and prosperous ship-owner in London. He was elected member of Parliament for Penryn and Falmouth in 1874.

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1457 -- JENNINGS, Samuel Kennedy, of the Methodist Protestant Church, was born in Essex Co. N. J., June 6, 1771; and died in Baltimore, Md., Oct. 19, 1854. He was a descendant of

long and honorable lines of Scotch, English, and American Independents and Presbyterians. His education commenced under the care of his competent parents, and was completed at Rutgers College, New Brunswick. Removing to Virginia, he studied medicine, and became a teacher. He was converted in 1794, and though he had assumed the practice of medicine, for which he was so eminently qualified, he soon commenced preaching. His ministry was very popular and successful. The churches were crowded wherever he went; his manner was so natural, so easy, clear, convincing, that it was esteemed a great privilege to hear him and few heard him without profit.

He removed to Baltimore in 1817. Some time after 1821 he became a patron and contributor of The Wesleyan Repository; and when that was substituted by The Mutual Rights, in 1824, he became one of its editors, and chairman of the publishing committee. In 1827 he, with nine other local preachers and twenty-two laymen, was cited to trial and expelled, for measures connected with advocating a change in the government of the church. In 1845 he removed to Alabama, but having been prostrated by paralysis, after he had somewhat recovered he returned to Baltimore, in 1853, and died during the following year. He was firm in his faith, and happy in his experience and hope. "I am nobody!" he would say, in view of his physical condition. "I never was much, but now I am nothing:" then, with his countenance brightening, "But, I hope to live forever, thank God! I expect to live forever!"

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1458 -- JENNINGS SEMINARY is located in the city of Aurora, IL., and is under the patronage of the Rock River Conference. Its origin was largely due to Rev. John Clark, who died in 1854, before the charter was obtained, and its first title was "Clark Seminary." The charter having been obtained in 1855, the building was commenced in 1856, and completed in 1858. A heavy debt greatly embarrassed the institution, and in 1864 it was purchased by the Rock River Conference for \$25,000, but not until 1869 was this full amount paid. About one-half of it was contributed by Mrs. Eliza Jennings, whose name it now bears, and the seminary has since remained free from debt. A school was commenced before the building was fully completed, and shortly afterwards Rev. G. W. Querean, who had been principal of Greenwich Seminary, accepted the position of principal in 1859, and remained at its head until 1873, when, on account of failing health, he resigned. He was succeeded by Rev. C. E. Mandeville, who resigned in 1876. During these seventeen years there was an average yearly attendance of about 325 students, -- both gentlemen and ladies, -- who came from different states. In 1876 the institution was closed for the purpose of modernizing the building; but, owing to the financial stringency, the school was re-opened with but partial repairs. Rev. Martin E. Cady, who was principal of the Troy Conference Academy, was elected principal. He is assisted by a corps of able teachers.

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1459 -- JERSEY CITY, N. J. (pop. 120,728), the capital of Hudson County, opposite to the city of New York. It was originally called Paulus Hook, and in 1802 there was but one family occupying its site. Methodism was introduced as early as 1827, when the old Trinity church was formed. It was then a small building on posts, the waters of the creek or bay coming close to its location. In 1835 John McClintock, afterwards so well known in the church, was pastor, and reported in the following year 50 members. The old church gave way to the present large and

commodious brick church, and from it a large number of charges has been organized, Methodism keeping fair pace with the progress of the city. It is in the Newark Conference.

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1460 -- JERVAY, William R., a lay delegate from the South Carolina Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Charleston Co., S. C., in 1847, improved such advantages for education as were allowed him, and served two years during the Civil War in the army of the Union. He was a member of the constitutional convention of South Carolina in 1867, afterwards served two terms of two years each in the House of Representatives, and one term of four years in the Senate of South Carolina.

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1461 -- JERVIS, Kasimer P., a delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in 1825, and was graduated from the University of Rochester. He studied law, but afterwards turned to the ministry, and joined the East Genesee Conference in 1851. He has been presiding elder of the Rochester district, and for several years secretary of his Conference. He was also a member of the General Conferences in 1864, 1868, 1872, and 1876.

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1462 -- JEWELL, Frank F., was born in Oneida Co., N. Y., in 1830; was converted in 1852, and entered the ministry in 1859, in the Black River Conference, of which he remained a member till the rearrangement of Conference in 1868, when he became a member of the Central New York Conference. His fields of labor were Hamilton, Malone, Adams, Lion, and Oswego. He served as a secretary of Central New York Conference after its formation as long as he remained a member of it. He was a member of the General Conference in Brooklyn, in 1872. In September of that year he was transferred by Bishop Peck to California, and has been stationed in the Howard Street and Central churches, San Francisco.

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1463 -- JEWETT, William, was born in Kentucky, 1789, and died in Poughkeepsie, N. Y., June 27, 1857. At seventeen he was converted, and the year following commenced preaching. In 1808 he entered the New York Conference, M. E. Church, and for forty-four years, during nineteen of which he held the office of presiding elder, his ministerial labors were unabated. The last six years of his life he was superannuated. He was distinguished for decision and firmness of character. As a preacher, he was plain and practical, and many were the seals to his ministry.

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1464 -- JEWETT, William D., a member of the East Genesee Conference, was born 1788, and died in Wayne Co., N. Y., in 1855. In 1830 he was admitted on trial in the Conference in which he labored until he was superannuated, in 1845. He was an earnest, faithful laborer, and

frequently said, "I owe all I have to the Church, and she shall have it when I am done." With the exception of a few trifling legacies, he bequeathed his property, amounting to \$3000, to the Bible and missionary interests, and to the Superannuated Preachers' Fund.

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1465 -- JOBSON, F. J., a Wesleyan minister of England, was born in Lincoln in 1812. Evincing a special love for art, he was, by the advice of his friend and tutor articled to an architect in his native city. With his employer he was intimately associated with A. Pugin in the revival of Gothic architecture in the kingdom. Religion early took possession of his heart its claims upon him were stronger than those of his profession, which, at that time, was opening out to him the most tempting advantages. He elected to devote his energies to the service of God.

In 1834 he entered the Wesleyan ministry, and soon was ranked among the most popular advocates of its missions and institutions. In circuit work, which occupied him thirty years, he returned to former circuits beyond what is usual, and three times was stationed three years at City Road, London. In 1856 he was selected to accompany Dr. Hannah as representative of the Conference to the M. E. Church of America, in which country he immediately established his reputation as an earnest and powerful preacher and speaker, and in acknowledgment of his acceptable service the honorary degree of D.D. was conferred upon him. After this Dr. Jobson was selected for the distinguished service of representing the English Wesleyan Conference in Australia.

A most interesting narrative of this journey was published, under the title of "Australia, with Notes by the Way on Egypt, Ceylon, Bombay, and the Holy Land." Dr. Jobson is the author of an octavo volume on "Chapel and School Architecture," which in reality revolutionized the style of chapel and school buildings in England. Several other works by Dr. Jobson are named in "Bibliographical Notices." In 1864 he was appointed to take charge of Methodist publications, and has done much to elevate the character and extend the circulation of Wesleyan literature. In 1869 he was elected president of the Conference. Dr. Jobson still preaches as earnestly and powerfully as ever not only in Methodist pulpits, but occasionally in others. He is a large-hearted and catholic-spirited man, and is the acknowledged friend of prominent men in the Established Church and of non-conformist ministers. Mrs. Jobson is in all respects the best and most complete complement to her husband, and accompanied him on his tour to Australia, etc.

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1466 -- JOCELYN, George Bemis, was born in New Haven, Conn., Jan. 3, 1824. His parents shortly after removed to Cincinnati, and then to New Albany, Ind. In 1838 he joined the M. E. Church in the latter place. In 1842 he graduated at Indiana Asbury University, and the following year was admitted into the Indiana Conference. Having filled a number of stations, he was transferred, in 1857, to Iowa, and stationed at Des Moines and Burlington. In 1861 he was elected president of the Iowa Wesleyan University, and in 1864 he was chosen president of Albion College, Michigan, in which post he remained, with the exception of two years spent in the pastorate at Grand Rapids, until his death. His great-grandfather was a Methodist preacher, and his

father was long a class-leader. He was a member of the General Conference of 1872 and 1876 was an able educator and an eloquent preacher. He died suddenly in Albion, in 1877.

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1467 -- JOHNSON, Edward, a teacher in schools of the Methodist Episcopal Church, was born in Lynn, Mass., April 20, 1831, and was graduated from Wesleyan University in 1856. He was afterwards teacher of Ancient Languages; in 1856, in the East Maine Conference Seminary; 1857, in the Providence Conference Seminary; 1858, in Amenia Seminary; 1862, in Pittsburgh Female College; in 1864, teacher of Ancient Languages and Natural History in Lassell Female Seminary; in 1865, preceptor of Stanstead Academy; and in 1868, proprietor of the Classical School at Lynn, Mass.

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1468 -- JOHNSON, Edwin A., was born at Gowanda, N.Y., Oct. 30, 1829; joined the M. E. Church at eleven years of age, and commenced to prepare for college, but owing to asthma was prevented from graduating. He was licensed to preach February, 1849; in 1852 entered the Erie Conference. He occupied important charges from that time till 1868, when he was elected associate editor of The Pittsburgh Christian Advocate. He is the author of "Money and Missions" (a prize tract), "Half hour Studies of Life," and "The Live Boy, or Charley's Letters." He retired from editorial work in 1872, and is engaged in writing books and occasional papers for the periodical press of the church.

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1469 -- JOHNSON, Haines, was born in 1801, and died in Newbury, Vt., in 1856. At the age of twenty-eight he was converted, in 1830 entered the ministry, and the following year was admitted on trial in New Hampshire Conference of the M. E. Church, where he labored for twenty-five years. He was a successful preacher and an eminent pastor. "During the ten months previous to his death he made nine hundred pastoral visits. He was often heard to say, 'I am doing work for eternity.' "

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1470 -- JOHNSON, Harvey F., president of Whitworth Female College, Miss., was born in 1830, and removed from North Carolina to Mississippi in 1849, where he studied law and commenced practice as an attorney. He served in the legislature, and one term as district attorney or State solicitor in the Second Judicial District. He entered the ministry in 1859, and filled prominent appointments, as also the office of presiding elder, and was a delegate to the General Conference of the M. E. Church South in 1874. In 1866 he accepted the presidency of Madison College, at Sharon, Miss., and in 1867 was elected president of Whitworth Female College, in which position he still remains. By his efforts the institution, which then numbered only 50 pupils, with buildings out of repair, and almost unfurnished, has now over 200 students, with three new buildings erected at a cost of some ten or twelve thousand dollars.



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1471 -- JOHNSON, Herman Merrills, late president of Dickinson College, was born Nov. 25, 1815, at Butternuts, Otsego Co., N.Y., and died April 5, 1868, at Carlisle, Pa.. He was graduated from Wesleyan University in 1839, and was shortly afterwards elected Professor of Ancient Languages in St. Charles College, Missouri. In 1842 he was elected Professor of Ancient Languages and Literature in the Ohio Wesleyan University, and was, during the first year of his term of service, acting president of that institution. In 1850 he was chosen Professor of English Literature in Dickinson College, and in 1860, president of that institution. He was an industrious student of languages and philology, having begun his studies with modern Greek in 1839, and continued them with Hebrew, Anglo-Saxon, Gaelic, Arabic, Syriac, Ethiopic, Irish, and Welsh. He joined the North Ohio Conference of the Methodist Episcopal Church in 1845, and was transferred to the Philadelphia Conference in 1850. He contributed several articles to the Methodist Quarterly Review and other periodicals, and edited a work entitled "Orientalia Antiquaria Herodoti".

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1472 -- JOHNSON, Matthew, a distinguished layman of the United Methodist Free Churches, England, was born in Leeds in 1796, and died in Leeds on Jan. 12, 1864. Mr. Johnson may be regarded as one of the founders of the body, having taken an active part in the organ disputes of 1827, -- a dispute which led to the secession of one thousand members in Leeds from the Wesleyan body, and the formation of the Protestant Methodist connection. This connection united with the Wesleyan Methodist Association on its organization in 1836, and Mr. Johnson was the first connectional secretary of the new body. On three other occasions he was honored with election to the same high office. He retired early in life from connectional office and honors, but, till his death, he took the deepest interest in the progress of the denomination. To the ecclesiasticism of the Free Churches Mr. Johnson was ardently attached. Of their principles he was the clear expounder and able defender. He was a sage in council, and his calm spirit and conciliatory disposition made him invaluable in cases of intricacy or difficulty.

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1473 -- JOHNSTON, John, a professor in Wesleyan University, was born at Bristol, Me., Aug. 25, 1806; was graduated from Bowdoin College in 1832, and was engaged as a teacher in the Oneida Conference Seminary, Cazenovia, N.Y., till 1835, when he was chosen principal of that institution. In the same year he was elected Adjunct Professor of Mathematics and Lecturer on Natural Science in Wesleyan University. In 1839 he was appointed Professor of Natural Science in the same institution. He has prepared, as text-books, editions of Turner's "Chemistry" and Turner's "Elements of Chemistry," a work on "Natural Philosophy" and a "Primary Natural Philosophy," which have been extensively used in the seminaries and colleges of the United States. He prepared, in 1873, a "History of the Towns of Bristol and Bremen, including the Ancient Pemaquid, Lincoln County, Me." He has been an occasional contributor to the American Journal of Science, the National Magazine, the Methodist Quarterly Review, and the New England Historical and Genealogical Register, and is a member of the Philadelphia Academy of Natural Sciences and of the American Association for the Advancement of Science.

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1474 -- JOHNSTOWN, N.Y. (pop. 16,626), the capital of Fulton County. The town was named after Sir William Johnston, who, in 1771, contributed funds for building a court-house, jail, and an Episcopal church. When Methodism was introduced, Johnstown was included in the Mohawk circuit, which was one of the first organized in that part of New York. Johnstown circuit was organized in 1829, John Moriarty and Merritt Bates being appointed to that work. It was then in the New York Conference. They reported the following year 166 members. Subsequently it was for some time connected with Gloverville. It is now in the Troy Conference, and reports (1876) 275 members, 215 Sunday School scholars.

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1475 -- JOHNSTOWN, PA. (pop. 8380), on the Pennsylvania Central Railroad, is situated at the foot of the western side of the Alleghany Mountains. Methodism was introduced in 1828, when Rev. Mr. Tudor preached in what was then a little village of about a dozen houses; and in the following November he organized a class. The first M. E. church edifice was a frame building, bought by the Methodists for a nominal sum, in which they worshipped for ten years, when it gave place to a small brick church, rebuilt in 1853. This was succeeded by a fine stone edifice, one of the best in the Pittsburgh Conference, in 1868. The second Methodist church was built of frame, in 1875. In 1833 Johnstown was included in the Conemaugh and Cambria mission, and first appears by name in 1835. It was then merged for a tithe in the Blairville circuit, but reappears as a separate work in 1838. It is in the Pittsburgh Conference.

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1476 -- JOHN STREET CHURCH, N.Y., was the first church edifice built by the Methodists in the United States. Near the same time a small log building was erected in what is now Carroll Co., Md., but the ground was never purchased, and the building was never finished. The enterprise in New York was owing to the energy and activity of Barbara Heck, Philip Embury, and Captain Webb. Services had been held first in a private house, then in a rigging-loft, but the place becoming so small, ground was leased, in 1768, on John Street, where the present church stands, and a church was erected of rough stone, faced with plaster... It was 60 by 42 feet, and contained a fire-place and chimney in one corner to have the appearance of a private house, because the law did not permit dissenters to erect regular churches. It is said the plan was suggested by Barbara Heck. Captain Webb and the citizens of New York contributed liberally to assist the infant church. Philip Embury, who was a carpenter, worked at the building, making the pulpit with his own hands, and preached in it the dedication sermon on the 30th of October, 1768.

It remained for twenty-two years the only Methodist church in New York, until, in 1790, the Forsyth Street church was erected. It had the services of Embury and Webb until Richard Williams arrived, who preceded Boardman and Pilmoor. The pulpit was occupied by one of these until the arrival of Asbury and Wright, in 1771, and of Rankin, in 1773. During the Revolutionary War it suffered in common with other churches. No report of its membership was made for several years, though services were regularly maintained for a large part of the time. At the close of the

Revolutionary War, in 1784, the congregation was re-organized, under the care of John Dickins, and in ten years grew from 60 members to over 800.

In this church many of the fathers of Methodism preached. It was in its earlier period very plain and uninviting, the fire-place in one corner and gallery in the other end unfinished, and which was ascended for some time simply by a ladder. It had plain benches without backs. As the society increased in numbers it was more comfortably furnished. In 1817 it was torn down, and a large church was erected in its place, which continued to be for many years regarded as the chief church in the city of New York. As, however, population removed from the lower part of the city the congregation diminished, and finding the house larger than necessary, the building was taken down and a new edifice was erected, with stores on either side. This remains the present John Street church, which is now maintained rather as a memorial church, and to accommodate the floating and poorer population of the lower part of the city.

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1477 -- JOINT BOARD OF FINANCE is a financial committee peculiar to the M. E. Church South. It is appointed by the president of the Annual Conference, near the close of its session, and is to continue until the close of the next Conference. It consists of one ministerial member of the Conference and one layman for each presiding elder's district. 1. They are to receive and disburse according to their judgment all funds for superannuated preachers, and the widows and orphans of deceased members of the Conference. 2. They are to estimate the amount necessary to meet these claims and apportion the same to the districts. 3. All matters relating to the financial interest of the Conference are to be referred to this board. 4. They are to make a full report of all their proceedings to the Conference for adoption, modification, or rejection. 5. The recording steward of each charge is to report a full account of all the financial business of the charge to this board. This board decides all matters of difference between the stewards and the preachers or presiding elders, and their decision is final. But the Annual Conference adopts its own methods of raising the moneys of which this board has control.

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1478 -- JOLIET, IL. (pop. 16,145), the capital of Will County, named after Louis Joliet, one of the discoverers of the Mississippi. Methodist services were introduced in 1833, and the first church edifice was erected in 1837. It was rebuilt in 1850, and again in 1859. A mission church was erected in 1875, and the Richard Street church in 1877. Joliet circuit was organized in 1836, with Stephen R. Beggs as preacher in charge, who reported the following year 237 members. It is in the Rock River Conference.

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1479 -- JOLLEY, Hooper, a delegate from the Delaware Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Dorchester Co., Md.; embraced religion in his tenth year; was appointed treasurer of the board of trustees of his church when a boy, and served in that position for fourteen years; was licensed to exhort in 1865, and to preach in 1866, and joined the Delaware Conference in 1867.

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1480 -- JONES, Hiram Augustus, professor in Lawrence University, was born Dec. 3, 1831, at Grafton, Mass.; was graduated from Wesleyan University in 1853, and became in the same year a teacher in the Spring Hill Boarding-School, Sandwich, Mass. He was appointed a tutor in Lawrence University in 1857, and was afterwards chosen Adjunct Professor, then Professor of Ancient Languages and Literature in that institution. He was appointed superintendent of the public schools of Appleton, Wis., in 1867, and returned to his former professorship in Lawrence University in 1869. In 1872 and 1873 he held the office of county supervisor of Outagamie Co., Wis.

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1481 -- JONES, James, was born in England in 1790; emigrated to the United States in 1803; was converted in 1810, and in 1820 entered the Ohio Conference of the M. E. Church. He afterwards located, but was re-admitted into the Indiana Conference in 1834, where he continued to labor until prostrated by disease. He died Nov. 7, 1856. "He was a sound divine, a man of great faith, a good pastor, and faithful as an itinerant Methodist preacher. Perhaps few preachers have been more successful in winning souls to Christ."

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1482 -- JONES, John A., a lay delegate from the Delaware Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Maryland, Sept. 1, 1803, and joined the church at an early age. He has retired from business, and fills the offices of trustee, treasurer, and recording steward of his church.

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1483 -- JONES, John M., was born in England, and educated in France. He was reared under Roman Catholic influence and identified himself with that church. When a young man he emigrated to Canada, and thence to America, where he was employed as a teacher in a Catholic institution in Prince George County, Md. A revival occurred in the vicinity, and at a camp-meeting, in 1834, he sought and found forgiveness of sin, and attached himself to the Methodist Episcopal Church. Notwithstanding many adverse threats, as well as persuasions, he remained firm and steadfast, and in 1836 entered the Baltimore Conference. His last illness was of short duration. He died in 1855, in the forty-fifth year of his age. He was a man of rare excellence and in many virtues, and did the work of an evangelist zealously and acceptably.

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1484 -- JONES, Peter, an Indian minister, named in his own dialect, Kah-ke-wa-qo-ma-by, was the son of a provincial land surveyor and of the daughter of an Indian chief of the Ojibway nation. He was born Jan. 1, 1802, and was left to the care of a heathen mother until he was fourteen years of age, following the Indian customs, without any education, and speaking, with the exception

of a few words, only the Indian language. In the year 1816 his father sent him to school at Salt Fleet, where he learned to "read, write, and cipher;" afterwards he removed among the Mohawks, where he was baptized and learned an Anglican catechism. When about twenty years of age he spent another winter at school. Through the labors of Seth Crawford, a young man from near Saratoga, who was teaching in the neighborhood, he was much impressed, and in 1823, at a camp-meeting in Ancaster, he was converted. Elder Case took a deep interest in him, and Rev. Alvin Torrey, being then a missionary, received him into one of his societies. He soon became an active exhorter, and was employed as an evangelist among the Indian tribes. In 1827 he was received on trial as a traveling preacher, in which work he continued until his death, which occurred near Brantford, Canada, June 28, 1856. He steadfastly adhered to the large body of the Canada Conference, and crossed the Atlantic three times, chiefly in the interest of Canadian missions. He was regarded as an intelligent, well-read Christian gentleman, and was a fair preacher in English, and very eloquent in his native tongue.

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1485 -- JORDAN, William Harvey, was born at Birmingham, England, Jan. 20, 1832. He was brought up under Wesleyan influences. Arriving in America when seventeen years of age, he settled with his parents near Jacksonville, Morgan Co., Ill. In 1850 he was converted at a New Year's meeting in the Methodist Protestant church, under the preaching of Rev. H. F. Shinn. He immediately felt powerfully impressed that it was his duty to preach the gospel. He was then learning the carpenter trade, and shrank from the duty until 1853, when the "call" and conviction became so pressing that he was licensed as an exhorter, and soon after as a local preacher. In 1855, under an overwhelming sense of duty, he resigned all worldly pursuits and entered the itinerancy of the Methodist Protestant Church, where he continues to this time, 1877. By application to study he has made amends for the educational disadvantages of his early days. He is a frequent contributor to the church periodicals. In 1862 he enlisted in the United States army, but was rejected on account of poor health. He again entered, however, as chaplain of the 150th Illinois volunteers, and served till the end of the war. He was actively engaged in the anti-slavery movement before and during the War of the Rebellion. He has been twice president of the Annual Conference, and once member of the General Conference of the M. P. Church.

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1486 -- JOST, Cranswick, a professor in Mount Allison Wesleyan College, Sackville, N. S., was born in Guysborough, N. S., Aug. 25, 1858; was graduated from Wesleyan University in 1862, and in the same year joined the Wesleyan Conference of Eastern British America. He performed pastoral work in the same Conference until 1867, when he was appointed vice-principal of Mount Allison Academy, and Professor of Hebrew, and Acting Professor of Mental and Moral Philosophy in Mount Allison Wesleyan College.

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1487 -- JOYCE, Isaac W., D.D., was born in Hamilton Co., O., Oct. 11, 1836. His parents removed to Tippecanoe Co., Ind., in the spring of 1850. He was converted and joined the church July 22, 1852, near Lafayette, Ind., was educated at the Hartsville University; and was admitted

into the Northwest Indiana Conference, Oct. 4, 1859. He has filled some of the most important stations in his Conference, and was for four years presiding elder.

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1488 -- JUDD, Charles W., missionary to India, was born Jan. 13, 1829. While quite young he was converted, and at once began to prepare for the Christian ministry. He studied in Elmira Academy, Cazenovia Seminary, and Charlotteville. He attended Cazenovia Seminary in 1850-51, and joined the Wyoming Conference in 1854. After five years of pastoral labor, he sailed with others, in 1859, as a missionary to India. Having spent ten years in earnest labor, and his health and that of Mrs. Judd requiring a vacation, they returned and spent two years, making missionary addresses, and in other ways assisting the missionary cause. In 1871 they returned again to India, and are now engaged in missionary labors.

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1489 -- JUDD, Gaylord, was born in Connecticut, 1784; licensed as a local preacher in 1809, and in 1821 entered the Genesee Conference of the M. E. Church, which at that time covered a very extensive territory. His labors for twenty years were chiefly in the Susquehanna Valley. "He was a sound, practical, theological preacher, rightly dividing and judiciously applying the word of truth." In 1858 he was on his knees in family worship, when suddenly pausing, it was seen that he had fallen, and in a few moments his life was ended by apoplexy. Three of his sons have been called to the ministry, and one has been a missionary in India.

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1490 -- JUDD, Orange, editor and publisher of The American Agriculturist, was born near Niagara Falls, N. Y., July 26, 1822. He was graduated from Wesleyan University in 1847, and afterwards, from 1850 to 1853, studied analytical and agricultural chemistry in the laboratory of Yale College. He taught in the high School at Portland, Conn., in 1847; was, in 1848 and 1849, teacher of Chemistry and Natural Science in the Wesleyan Academy, at Wilbraham, Mass., and in 1852 and 1853 lectured on Agriculture in Windham Co., Conn. He became editor of The American Agriculturist in 1853, agricultural editor of The New York Times in 1855, and sole proprietor of The American Agriculturist in 1866. A German as well as an English edition of The American Agriculturist was begun in 1866. He served with the United States Christian Commission in 1863, and with the Sanitary Commission in 1864, and contracted in the latter service a dangerous illness. In 1868 and 1869 he was president of the New York, Flushing and North Side Railroad, and of the Flushing Railroad, L. I. He was elected president of the Alumni Association of the Wesleyan University in 1866; projected "The Alumni Record of the Wesleyan University," and published a preliminary edition of that work in 1868, and the first regular edition in 1869. He gave \$100,000 as a fund for building the Orange Judd Hall of Natural Science of the Wesleyan University, for which ground was broken in 1869; the corner-stone of the building was laid in 1870, and the building itself was dedicated in 1871, all under his auspices. In connection with The American Agriculturist he has built up a large business in the publication of works on agriculture, horticulture, domestic and rural economy, domestic architecture, and cognate arts. His house, the Orange Judd Publishing Company, is the leading house in this branch of trade, and is, in fact, the

only house extensively and exclusively devoted to the publication of the class of works which form its specialty.

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1491 -- JUDICIAL CONFERENCES. -- Prior to the General Conference of 1872, in the trial of ministers, an appeal could only be taken to the ensuing General Conference. This body meeting but once in four years, oftentimes occasioned an inconvenient delay. The time occupied by the General Conference was also felt to be unnecessarily spent. In 1872, it was determined that each Conference should "select seven elders, men of experience and sound judgment in the affairs of the church, who should be known as 'Triers of Appeals;' and when notice of an appeal should be given to the bishop or president of an Annual Conference, he should proceed, with due regard to the wishes and rights of the appellant, to designate three Conferences conveniently near that from which the appeal is made, whose triers of appeals are constituted a Judicial Conference. It was made his duty to fix the time and place of the Conference, and to give notice thereof to all the parties concerned."

In such proceedings the appellant has the right of peremptory challenge, yet so that the number of triers present shall not be reduced below thirteen, which number shall be required for a quorum. A bishop presides over the Judicial Conference, a secretary is appointed, and record made of the proceedings, which papers are to be forwarded to the ensuing General Conference. In all cases of appeal coming before the Judicial Conference, the parties are heard as to the grounds of appeal, and the Conference decides the case. The ensuing General Conference reviews only the decisions or questions of law contained in the records, and in the documents transmitted from these Judicial Conferences. In case of serious error, the General Conference has the power to take such action as it deems that justice and equity require. In case of appeal from Annual Conferences in the United States not easily accessible, the president may select triers from other Conferences than those named. Appeals from Conferences outside of the United States may be heard by Judicial Conferences, called to meet at or near New York by the bishop in charge of such Conference, or they may be made directly to the General Conference. In case of a charge against a bishop in the interim of the General Conference, one of the bishops shall convene a Judicial Conference, to be composed of the triers of appeals of five neighboring Conferences; and this Judicial Conference has full power to try the accused bishop, and to suspend him from the functions of his office, or to expel him from the church, as they may deem his offense requires. The accused has the right of peremptory challenge, yet so that the number shall not be reduced below twenty-one. He has the right of an appeal to the ensuing General Conference. The expenses of such bodies are, under the order of the General Conference, met from the Book Concern.

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1492 -- "JUSTIFICATION is the act of God's free grace, by which he absolves a sinner from guilt and punishment, and accepts him as righteous, on account of the atonement of Christ." In the Ninth Article of Religion of the Methodist Episcopal Church the doctrine is thus set forth "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." Justification in the New Testament is

synonymous with the pardon or remission of sin, the non-imputation of sin, and the imputation of righteousness. It is an act of grace to the sinner: it is the decree of God declaring his pardon, and is a decision consistent with law, and based upon certain conditions. This decision does not, of itself, effect a change in the character of the sinner. To make a man just as to character is a work of grace in the Soul wrought by the Holy Spirit. This is called regeneration; but justification is the pardon of sin, -- a change of relation by which the sinner is treated as righteous before God. It is not, as the Romanists teach, "the remission of sin and the infusion of new habits of grace," but refers to the relation and not to the character of the sinner. The effect upon the sinner is not subjective, as in regeneration and sanctification. It is something done for him, but not in him. "Justification is a work done for the sinner, changing his relations to law; but regeneration is a work of the Holy Spirit wrought in the mind of the sinner, changing his moral and religious character." The one is to treat a sinner as he would be treated if he were a just man; the other is to make him a just man.

Mr. Wesley affirms "by justification we are saved from the guilt of sin, and restored to the favor of God; by Sanctification we are saved from the power and root of sin, and restored to the image of God."

Justification and regeneration are contemporary "in the evidence of consciousness. But in order of thought, faith is first, justification second, and regeneration third." And sometimes the work of the latter is described in the Scripture in terms of the former.

The atonement of Christ is the meritorious cause of the sinner's justification. His life and death become to us the ground of our acceptance with God. "In consideration of this sacrifice God hath now reconciled the world to himself, not imputing to them their former trespasses. For the sake of his well-beloved Son, of what he hath done and suffered for us, God now vouchsafes, on one only condition (which he also enables us to perform), both to remit the punishment due to our sins and to reinstate us in his favor." -- Wesley's Sermons, Vol. I. pp.45, 46. The condition of justification is faith in our Lord Jesus Christ. Christ by his active and passive obedience has fulfilled the demands of God's violated law. He has made full satisfaction for the sins of all men, so that God can now consistently offer salvation to all men on the conditions laid down in the gospel. Faith is that condition. Christ is the procuring cause. The redemption in him is possible for all men when that faith is exercised. Faith that justifies is not a substitute for righteousness, but rather an act of obedience to the command of God, by which the sinner is exonerated from suffering of punishment. The believer is saved from penalty, and he stands before God as a righteous man.

Faith as the only condition of justification before God is the distinctive doctrine of Protestantism, separating it from the teachings of the Roman Catholic Church, which affirms faith to be only assent, and neither the formal nor instrumental cause of justification, and the church to be the general, and the sacraments the especial means by which man is justified. Methodism teaches justification in distinction from the Calvinian Churches, as antecedent to regeneration.

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THE END



