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## **CYCLOPEDIA OF METHODISM -- LETTER-K (1493--1555)**

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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1493 -- KAFFRARIA is a country on the southeastern coast of Africa, adjoining the Cape Colony. It is under the control of the English government, though inhabited chiefly by the Kaffirs and Zooloos. The Wesleyans of England established missions among them in 1824. The frontier wars broke them up in 1845, and again in 1848. They have since that time had remarkable success in bringing the population under the influence of the Cape Colony. They have built a large number of churches, many of which are very primitive in their style, and they have also founded a number of schools, which have been instrumental in educating and civilizing the natives. Rutterworth, which was named after an eminent Englishman, is the residence of one missionary and eight native evangelists. It reported, in 1875, 626 members.

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1494 -- KALAMAZOO, MICH. (pop. 11,937), is the capital of Kalamazoo County. Methodist services were introduced in 1832 by J. F. Robe. It was then connected with the Indiana Conference, and reported the following year 156 members. The first church was built in 1842. In 1867 this church was sold, and a new and beautiful edifice was commenced, which was dedicated in 1869. There is also an African ME. Church society, which dedicated a church in 1876. It is in the Michigan Conference.

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1495 -- KANSAS (pop. 995,966) is a part of the Louisiana purchase, and embraces an area of 81,318 square miles. Its admission as a state caused a long and bitter controversy on the subject of slavery. In 1820 an act had been passed by Congress prohibiting slavery from the territory north of 36- 30'. In 1854 a bill was presented in Congress to organize two Territories, to be called Kansas and Nebraska, with a provision that the act of 1820 should not apply to these Territories. The question excited the nation, but notwithstanding the bill became a law. The population from the North and from the South flowed rapidly into the Territory, each desirous of getting its control. The first election resulted in the triumph of the pro-slavery interest, and prepared what was known as the Lecompton constitution. The free party assembled in 1859 and prepared a constitution excluding slavery, and the state was finally admitted under this constitution in 1861. This struggle in Kansas was, in fact, the commencement of the struggle with slavery that terminated only during the Civil War.

The excitement greatly retarded the spread of religious influence in the state, but after the settlement the population increased with rapidity, and the various churches had a rapid growth. Methodism was introduced into Kansas by missionaries from the Missouri Conference among the Indians in that Territory about 1830, the Arkansas district forming a part of the Missouri Conference. Indian missions were organized among the Cherokees, Creeks, and other Indians at that date. The following year Kansas missions were particularly mentioned, with Joseph Edmundson as superintendent, and Thomas and William Johnson, missionaries. In 1835, W. Johnson was appointed both to the mission and the school. In 1837, Johnson reported for Kansas mission 3 whites and 1 Indian, and for Indian mission 22 whites and 502 Indians. At the separation of the church, in 1845, the Indian missions were taken charge of by the M. E. Church South.

At the Iowa Conference of the M. E. Church, in 1854, a Nebraska and Kansas mission district was organized, and Fort Leavenworth was marked to be supplied. The same year this district was connected with the Missouri Conference, and Fort Leavenworth, Kickapoo mission, Fort Scott, Fort Riley, and Wakarusa mission, were marked as appointments. The following year the Kansas district was reported as embracing 773 members, besides 127 Indians. In 1856 the Kansas and Nebraska Conference was formed, and the work was increased so that in 1860 the Kansas Conference was separated from it. There are now in Kansas two Conferences, which reported, in 1876, 201 itinerant and 275 local preachers, 26,528 members, 17,652 Sunday School scholars, 107 churches, and 81 parsonages. The Baker University, which is yet, however, in its infancy, has been established at Baldwin City (see BAKER UNIVERSITY). The German Methodists are also well represented in the state. The M. E. Church South has about 2000 members, and the Methodist Protestants have about 1500. The African M. E. Church has organized a Conference, which reports 31 preachers, 2279 members, with 27 churches and 3 parsonages.

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1496 -- KANSAS CITY, MO. (pop. 55,813), is situated near the western line of the state, on the Missouri River, and is, next to St. Louis, the most populous city in the state. It was not in existence at the time of the separation of the M. E. Church South, in 1845, but the surrounding region was embraced within its bounds. Services were early introduced into the growing village, and as early as 1858 the M. E. Church South reported 79 members, with F. T. Perry as pastor. It is mentioned in the minutes of the M. E. Church for 1859, but no pastor was appointed. It was probably previously in connection with other appointments. In 1860, 35 members were reported, but no church or Sunday School building for the M. E. Church. In 1861 a church was erected, costing about \$1000, and it became a station, with 47 members. During the war which followed little progress was made, as the city was on the border and constantly exposed. For some time it was connected with Independence. Since the war the churches have added other organizations, and the M.E. Church has grown rapidly.

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1497 -- KANSAS CONFERENCE. --The Kansas and Nebraska Conference was organized by the General Conference of 1856, and included Kansas and Nebraska Territories, with that part of the Territories of New Mexico and Utah lying east of the Rocky Mountains. The first session of

the Conference was held at Nebraska City, April 16, 1857, Bishop Ames presiding. The statistics for the Territory included within the above-named boundaries were 29 traveling preachers, 1182 members, 4 churches, and 1 parsonage, no Sunday Schools were reported. In 1860 the Territory was divided, and the Kansas Conference embraced "the state or Territory of Kansas and the state of Texas, and that portion of New Mexico east of the Rocky Mountains." In 1864 the boundaries were limited, and the Kansas Conference embraced "the state of Kansas," and the following year reported 66 traveling and 112 local preachers, with 5423 members. In 1872 the boundaries were made to include not only the state of Kansas, but "so much of the Indian Territory on the south thereof as lies north of the 36th parallel of north latitude." At the same time permission was given to the Kansas Conference "to divide its territory during the next four years if it judged best and the presiding bishop concurred."

In conformity with this permission the Kansas Conference of 1873 resolved to divide. The first session after the division the Conference met at Atchison. The boundaries of the Kansas Conference now embrace "that portion of the state of Kansas lying north of the south line of township sixteen, including the town of Pomona, which lies south of said line, but which leave Louisburg, Ottawa, and Baldwin City lying north of said line, in the South Kansas Conference. Baldwin City shall belong to South Kansas Conference after the session of said Conference in 1877." Baldwin City, the seat of Baker University, is near the boundary line of the two Conferences, and has been placed alternately in Kansas and in the South Kansas Conference, as both Conferences are patronizing territories.

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1498 -- KANSAS CONFERENCE, METHODIST PROTESTANT CHURCH, was reported, in 1877, as embracing 37 itinerant and 32 unstationed ministers, 1542 members, and a church and parsonage.

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1499 -- KAVANAUGH, Hubbard Hinde, one of the bishops of the Methodist Episcopal Church South, was born in Clark Co., Ky. Jan. 14, 1802. His father was of Irish descent. His mother was the daughter of Dr. Thomas Hinde, so well known in early Western Methodist history. In his boyhood he was apprenticed to the printing business, which was conducted by the Rev. John Lyle, of the Presbyterian Church. In his sixteenth year he was converted, and united with the Methodist Episcopal Church. He was admitted on trial in the Kentucky Conference in 1823, and has been an effective Methodist minister, filling many of the most prominent appointments, for fifty-four years. He was elected bishop at the General Conference in 1854, which sat at Columbus, Ga., and has been active in the discharge of the duties of his office from that period to the present. As a preacher and as an administrator he ranks deservedly high in his church.

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1500 -- KEELING, Isaac, an English Wesleyan minister, was born in 1789; was received as a probationer for the ministry in 1811, and for more than half a century he continued in active service. The last six years of his life were spent in retirement. As a public man, Mr. Keeling had

the confidence of his brethren. His clear judgment, practical sagacity, and loyalty served the connection in many offices of trust, especially in the presidential chair. He died in the "quietness and confidence" of faith in Jesus, in 1869.

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1501 -- KEEN, Mrs. Sarah L., wife of John F. Keen, of Philadelphia, is the daughter of the late James B. Longacre. In her girlhood she became a member of the Union church, but for years past has been connected with Arch Street. Her mother dying in 1850, left to her the charge of a meeting for the promotion of holiness, begun in her house years before. This meeting, held on Tuesday afternoons, has continued ever since with undiminished interest. Mrs. Keen is also a class-leader and teacher of an adult Bible-class. Of late years she has been deeply interested in the Woman's Foreign Missionary Society, having been identified with it from the commencement. She is corresponding secretary of the Philadelphia branch, and as such one of the permanent executive committee of the society.

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1502 -- KEENE, N. H. (pop. 6784), is the capital of Cheshire County, and situated on the Cheshire Railroad. This place was originally enrolled in the older Methodist circuits in New England. It does not appear by name until 1838, when F. B. Morgan was sent to Keene mission, who reported, in 1839, 39 members, and Nelson was connected with it. In 1841 it was connected with Chesterfield, and reported 120 members. In 1852 a church was erected, which gave way, in 1868, to a new and beautiful edifice. It is in the New Hampshire Conference.

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1503 -- KEENER, John Christian, one of the bishops of the Methodist Episcopal Church South, was born in Baltimore, Md., Feb. 7, 1819. When he was nine years of age he was taken by Wilbur Fisk, who was visiting at the house of his father, to Wilbraham Academy, and who kept him under his care for three years. When the Wesleyan University was established he removed with Dr. Fisk, who was its first president, and was a member of the first regular class formed in the Wesleyan University, graduating in 1835. He was converted in Baltimore in 1838, and served as superintendent of a Sunday-school in Wesley chapel charge for two years: and in this work he felt the divine call to preach. After returning from college, he engaged in a wholesale drug-store, and was doing a prosperous and successful business, when he resolved to close up his business and abandon secular pursuits. He was licensed to preach in Alabama, and was admitted into the Conference in 1843. In 1848 he was sent to New Orleans, which was then considered not only a difficult but a dangerous post. He remained there twenty years, being successively pastor of the Poydras Street, Carondelet Street and Felicity Street churches, and presiding elder of the New Orleans district. He was also from 1866 editor of The New Orleans Christian Advocate. He was elected and ordained bishop in May, 1870. Since that period he has traveled extensively in the discharge of his episcopal duties, has several times visited Mexico, and has taken a deep interest in the Mexican mission.

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1504 -- KEIGHLy, Joshua, was a native of Yorkshire, England, and was converted in his youth. He was admitted into the Conference in 1780, and was ordained by Mr. Wesley in 1786, and sent to preach in Scotland. The following year he was appointed to Edinburgh and Glasgow, but died Aug. 10, 1787. He administered the sacrament at Elgin two weeks before his death.

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1505 -- KELK, William, the son of one of the early Methodist preachers of England, was imbued with a love for the spirit and usages of old Methodism. He merits the gratitude of all generations of Methodists for the inception of the most valuable economical scheme in the organization, and which as chapel secretary, he for many years worked out. He sacrificed his health to his exertions. He had a firm trust in the atonement, and his end was peace in 1866.

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1506 -- KELLER, Frederick K., was born near Frankfort-on-the-Main, Germany, in 1829; received a common school education in Germany, and was converted in New York in 1850. He has been for years a class-leader and trustee, and an active member of the new German M. E. church, Fortieth Street, in that city. He engaged in mercantile life as a provision dealer, and in 1872 he spent considerable time in Europe, especially in Germany and Switzerland. He was elected lay delegate to represent the Central German Conference at the General Conference of 1872.

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1507 -- KELLER, John J., of the German Conference, was born Oct. 30, 1833, in Malterdingen, Baden. He emigrated to America in 1853. In 1854, in Toledo, O., he was converted, and in 1858 was admitted into the Rock River German Conference. After having filled a number of appointments, he was appointed presiding elder on the Milwaukee district, and in 1872 on the Chicago district, and is now (1877) stationed in Milwaukee. In 1872 he was elected as delegate to the General Conference.

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1508 -- KELLY, Charles H., an English Wesleyan preacher, entered the ministry in 1857; was the presidents assistant the following year. Deeply interested in army and navy work, he spent eleven years in Aldershot, Chatham garrison, Sheerness, and Chelsea. In 1875 he was appointed to the charge of the connectional Sunday-School Union, just then inaugurated, as its secretary and editor. For this post he is eminently qualified, and has already done good service in a word, the department was fitted for him and he for the department.

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1509 -- KELSO, George W., a minister in the M. E. Church, was born in Louisa Co., Va., in 1815, and died Aug. 10, 1843. He was educated at the Nashville University, and was received

into the Tennessee Conference in 1835, and was transferred to the Virginia Conference in 1842. He was a faithful and successful minister.

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1510 -- KELSO, Thomas, of Baltimore, Md., was born Aug. 28, 1784, in Clones, Ireland, and emigrated to the United States in 1791. He was converted in his childhood, but did not join the church until in 1807. He soon became an active member, and a cheerful and liberal supporter of all its interests and enterprises. Before his death he purchased property and endowed an asylum for taking care of the orphans of the Church. He decidedly shunned civil office, but was prevailed upon to serve several terms in the Baltimore City Councils. In the business community he long occupied various places of trust, having been president of the Equitable Insurance Society, vice president and director of the First National Bank of Baltimore, and principal director and the largest stockholder in the Baltimore Steam Packet Company and the Seaboard and Roanoke Railroad Company, and was for some thirty-seven years also a director in the Philadelphia, Wilmington and Baltimore Railroad Company. He has held various official positions in the Church, having been the president of the Preachers' Aid Society and of the Male Free School and Colored Institute, and was trustee and manager in others. He died in 1878, having retained his business and Christian activity to the last.

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1511 -- KENDRICK, Bennett, a minister in the M. E. Church, was born in Virginia and entered the traveling connection in 1789; filled a number of stations, and served as presiding elder. He died April 5, 1807. He was a studious and skillful minister.

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1512 -- KENNADY, John, was born in New York, Nov. 3, 1800. He learned the printing business, but devoted all his leisure to literary pursuits. He joined the New York Conference in 1823, and subsequently filled prominent appointments in Philadelphia, Wilmington, Newark, New York, and Brooklyn. Of the forty years of his ministerial life, twenty-two were spent in five churches. "He was eminent in his gifts, in his attainments, and in his devotion to his sacred calling, and in the seals God gave to his ministry." He died Nov. 13, 1863.

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1513 -- KENNEDY, William Magee, was born in 1783, in what is now Tennessee. In 1803 he was converted, and received by the South Carolina Conference in 1805. After filling important appointments for more than thirty years, he was struck with apoplexy in 1839, and died in 1840. He was a prudent, devoted, and earnest minister.

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1514 -- KENNERLY, Philip, a minister in the M. E. Church, was born in Virginia, Oct. 18, 1769 and entered the Baltimore Conference in 1804. On account of disease in the throat he located

in 1806; re-entered the Kentucky Conference in 1821, and died the following October. "But his work was done; his temporalities well adjusted; his slaves emancipated; and his sun went down without a cloud."

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1515 -- KENNEY, Wesley, was born May 8, 1808, in Washington Co., Pa., and died in Smyrna, Del., June 24, 1875. In his nineteenth year he was converted, and was admitted on trial in the Pittsburgh Conference in 1832. After serving several charges, in 1852 he was transferred to Newark Conference, and served Central church and Clinton Street church, Newark. In 1855 he was transferred to the Philadelphia Conference, and served successively important charges. Because of failing health he was left without an appointment in 1866. He was a member of the General Conferences of 1848 and 1872. Dr. Kenney was well educated, although he had not a collegiate training. As a preacher he was very popular. His grace of oratory and embellishments of language, his pathos, clearness, and deep spirituality, rendered him effective in the pulpit. The later years of his life were passed in physical weakness.

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1516 -- KENOSHA, WIS. (pop. 5039), the capital of Kenosha County, on Lake Michigan, is a city of comparatively recent origin. Methodism was introduced in 1837, when the town was called Southport. The society built its house of worship in 1843, and has since remodeled and enlarged it. A parsonage was built in 1845. There is also a German Methodist service established in this place. It is in the Wisconsin Conference.

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1517 -- KENT, Asa, a minister of the M. E. Church, was born in Massachusetts, May 9, 1780, and joined the New York Conference in 1802. The following year he entered the New England Conference. He filled a number of important appointments, and was presiding elder of the New London district and a delegate to the General Conferences of 1812 and 1816. He died Sept. 1, 1860. He wrote considerably for the church papers, and his writings were characterized by clearness and spirituality.

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1518 -- KENTUCKY (pop. 1,648,708) was the first Western state formed after the adoption of the Constitution. Daniel Boone is said to have been the first white settler. A portion of the state had been explored as early as 1754, but the Indians were so numerous and hostile that the settlement was very difficult. In 1792 it was admitted into the Union. At the Baltimore Conference of 1786, Bishop Asbury appointed James Haw and Benjamin Ogden as missionaries to Kentucky. They had been preceded, however, by Francis Clark, a local preacher from Virginia, who had emigrated in 1783, and had settled in the neighborhood of Danville. He was diligent and successful, and was assisted by William A. Thomson, from North Carolina, who settled in the same neighborhood, and subsequently became a member of the Ohio Conference.

The next preachers who visited Kentucky were Nathaniel Harris, from Virginia, and Gabriel and Daniel Whitefield, from the Red Stone country. Harris settled in Jessamine County, and the Whitefields in Fayette. Philip Taylor and Joseph Furgeson were also among the earliest local preachers, and Furgeson's meeting-house was one of the first erected in that part of the state. Francis Clark, however, is entitled to the honor of being the founder of Methodism in Kentucky. He settled in Mercer County, and organized the first class in the state, about six miles from Danville. Hew and Ogden arrived in the latter part of 1786, and at the Conference in 1787, reported 90 members from Kentucky.

The work was divided into two circuits: one charge was called Kentucky, to which Hew was returned, with two assistants; the other was called Cumberland, to which Ogden was appointed; and after laboring one year, he extended the Cumberland circuit so as to embrace what is now known as Southern Tennessee and a small portion of Kentucky. The Kentucky circuit included the whole of Kentucky except the small part embraced in Cumberland, and the following year 480 members were returned. Great success attended the pioneer preachers as they traveled around their vast circuits. In the spring of 1790, Bishop Asbury made his first visit to the state, and held the first annual Conference in that region. He was accompanied by Richard Whatcoat, Hope Hull, and John Seawell. The Conference met at Masterson station, about five miles north of Lexington, where the first Methodist church in Kentucky, a plain log structure, was erected. The Conference was composed of but six members. It lasted two days, during which time they planned a school to be entitled Bethel, and raised a subscription of £300 for its establishment.

In 1796, in the minutes there were reported from Kentucky 1750 members. The growth of Methodism in Kentucky, however, was not equal to what it was in Ohio and the states generally of the Northwest. The Presbyterians early founded seminaries, and a large number emigrated from the Eastern states. The Baptists also were eminently successful, and have been from an early period the most numerous denomination of Christians in the state. In 1823, Augusta College was established, being the first Methodist college, after the destruction of Cokesbury, in the United States; but though prosperous for a time, yet, owing to border troubles, the institution has passed away. (See AUGUSTA COLLEGE) For a short time the Kentucky Conference had the control of the Transylvania University, at Lexington, but relinquished it after a few years.

Kentucky adhered, in 1845, to the South; a few congregations, however, preferred to adhere to the Methodist Episcopal Church, and services were established among them. At present there are two Conferences of the M. E. Church South in Kentucky, to wit: the Louisville and Kentucky Conferences, embracing 218 traveling and 214 local preachers, with 48,821 members and 19,038 Sunday School scholars. Louisville Conference alone has 300 churches, and 38 parsonages. The M. E. Church has a Kentucky Conference, which reports 96 traveling and 170 local preachers, 20,440 members, with 8793 Sunday School scholars, 174 churches, and 16 parsonages. The larger part of the Lexington Conference, embracing the colored membership, is in this state, and reports about 5600 members. There are also several German churches, numbering 1000 members. The African M. E. Church has a Conference, which reports 5226 members. The African M. E. Zion Church has also a Conference, which reports about 3000 members, but several of its appointments are in adjacent states. The Colored Church of America reports a Conference, but its statistics are not at hand.

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1519 -- KENTUCKY CONFERENCE, AFRICAN M. E. CHURCH, includes the state of Kentucky. At its session in 1876 it stationed 57 preachers, and reported 63 local preachers, 5226 members, 55 churches.

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1520 -- KENTUCKY CONFERENCE, AFRICAN M. E. ZION CHURCH, was organized in Kentucky in 1863. It reported at the Conference in 1876, 30 traveling and 64 local preachers and exhorters, 2990 members, 1406 Sunday School scholars, and 34 churches.

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1521 -- KENTUCKY CONFERENCE, M E. CHURCH. The Conference which had existed in the state of Kentucky in connection with the M. E. Church, adhered South in 1845. In 1852 the General Conference authorized the formation of the Kentucky Conference, which held its first session in connection with the Cincinnati Conference, under the presidency of Bishop Janes, and met for the first time as a separate Conference in 1853. In 1856 its boundaries were arranged by the General Conference so as to include the state of Kentucky, except so much as was included in the West Virginia Conference. In 1876 the boundaries were changed, so as to include simply the state of Kentucky. The first session of the old Kentucky Conference was held at Lexington, Sept. 18, 1821, and, in connection with the Ohio Conference, measures were commenced to found Augusta College. (See AUGUSTA COLLEGE) Long prior to that time an academy had been established at Bethel, but it had not proved a success. Since the organization of the Kentucky Conference, in 1852, no literary institution has been established within its bounds. The latest statistics (1876) are 20,440 members, 5793 Sunday School scholars, 174 churches, and 16 parsonages.

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1522 -- KENTUCKY CONFERENCE, M. E. CHURCH SOUTH, was constituted in 1845, by the adherence of the Kentucky Conference of the M. E. Church to the Southern organization. It had originally been formed in 1820, and at that time embraced the Kentucky, Salt River, Green River, and Cumberland districts, and that part of Virginia which was in the Greenberg and Monroe circuits, with the Little Kanawha and Middle Island circuits, which belonged to Ohio. In 1824 its boundaries were changed to embrace the state of Kentucky, and that part of Tennessee which was north of the Cumberland River. At the separation of the church, being on the border, the societies were to some extent divided, though the vast majority adhered to the Church South. In 1846 it reported 97 traveling and 145 local preachers, 21,550 white and 5151 colored members. The growth of the church has been fair throughout the state, but during the Civil War religious progress was greatly retarded. The Conference now embraces only a part of the state, the Louisville Conference having been organized from it. The boundaries as fixed by the General Conference of 1844 are, "all that portion of the state of Kentucky, not included in the West Virginia Conference, lying north and east of the following line: beginning at the mouth of Harrod's Creek, on the Ohio River; thence running south on the northern line of the Middletown and Jefferson circuits to the

Bardstown turnpike road thence with said turnpike to Bardstown; thence with the direct road to Springfield; thence to the towns of Wellsville and Liberty; thence due south to the Cumberland River; thence up said river to the fork; thence up the south fork to the Tennessee state line, including Liberty." It reported, in 1875, 107 traveling and 111 local preachers, 19,306 white and 117 colored members, and 8375 Sunday School scholars.

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1523 -- KENTUCKY CONFERENCE, METHODIST PROTESTANT CHURCH, reported at the Convention in 1877, 18 itinerant and 3 unstationed ministers, with 1795 members.

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1524 -- KEOKUK, IOWA (pop. 12, 117), is situated in Lee County, on the Mississippi River. Methodism was very early introduced into this part of the state by ministers from Illinois. It first appears by name in the minutes of 1846 as connected with the Des Moines district, of which M. Jennison was presiding elder and L.B. Dennis pastor. There are now two charges in the city. The German Methodists have a society and the African M. E. Church has a congregation. It is in the Iowa Conference.

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1525 -- KERSHAW, James, was among the first itinerant Methodist preachers in England. He wrote a comment on the Book of Revelation, in the form of dialogue, which was at the time favorably received.

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1526 -- KEY WEST, FLA. (pop. 9890), is on the southern point of Florida, and contains a number of Spanish inhabitants. Methodism was introduced into this city prior to 1844, as at that date 73 members were reported. It was then connected with Georgia Conference, but without a ministerial supply. In 1845 a Florida Conference was organized; it reported to that body 45 members, and Alexander Graham was sent as pastor. Methodism is now well represented in the city. The M. E. Church South has two churches, the first having 254 members, and Spark's chapel 193. There is also an African M. E. Church, with 171 members, 45 scholars.

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1527 -- KEYES, Josiah, of the Oneida Conference, was born in Canajoharie, N.Y., Dec. 30, 1799. He was converted at twelve years of age; was admitted on trial in the Genesee Conference in 1820, and filled a number of appointments with great acceptability and usefulness. He died April 10, 1836. He was a diligent student, acquired a knowledge of Latin, Greek, and Hebrew, and was a powerful preacher.

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1528 -- KIDDER, Daniel Parish, was born at Darien, N. Y.; Oct. 18, 1815, and graduated at Wesleyan University, Middletown, in 1836. He was teacher of languages in Amenia Seminary, New York, immediately subsequent to his graduation, and in the same year joined the Genesee Conference, and was stationed at Rochester, N. Y. In 1837 he went as missionary to Brazil, and during 1839 traversed the whole eastern coast, from San Paulo to Para. He introduced and circulated the Scriptures in the Portuguese in all the principal cities of the empire, and preached the first Protestant sermon ever delivered on the waters of the Amazon. He returned to the United States in 1840, and was transferred to the New Jersey Conference, being stationed at Paterson and afterwards at Trenton. In 1844 he was appointed official editor of Sunday-school publications and tracts and corresponding secretary of the Sunday-School Union of the M. E. Church, -- a post which he held for twelve years. Besides editing *The Sunday-School Advocate*, he compiled and edited more than eight hundred volumes of books for the Sunday school libraries. He was likewise the organizer of the Conference Sunday-School Unions, and one of the originators of Sunday-school conventions and institutes.

In 1851 the degree of Doctor of Divinity was conferred on him by McKendree College, and subsequently by the Wesleyan University. In 1852-53 he traveled in Europe, making special observations upon Sunday-schools and religious education. In 1856 he was appointed Professor of Practical Theology in Garrett Biblical Institute, at Evanston, Ill., where he remained until 1871, when he was called to a like chair in Drew Theological Seminary, at Madison, N. J., where he still remains (1877). He was a delegate to the General Conferences of 1852 and 1868, and a member of the general centenary committee in 1865. His publications include a translation from the Portuguese of Feijo, on "Constrained Clerical Celibacy," "Mormonism and the Mormons," "Sketches of a Residence and Travels in Brazil;" conjointly with Rev. J. C. Fletcher, "Brazil and the Brazilians," "Homiletics," "The Christian Pastorate," and "Helps to Prayer." In 1880 he was elected Secretary of the Board of Education.

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1529 -- KIER, Samuel K., was born near Saltsburg, Pa., in 1813, but subsequently removed to Pittsburgh, where he engaged in extensive business, and where he died. For a number of years he was interested in transportation companies, and subsequently in the manufacture of fire-brick and pottery, and in coal and iron-mining and manufacture. In 1844 he discovered oil at his salt-works, and established a refinery, which was the beginning of the immense oil trade in Western Pennsylvania. He was the first to refine petroleum for illuminating purposes, and sold the first lamps for burning. In 1840 he was converted, and joined the Methodist Episcopal Church, and subsequently served as steward, class-leader, Sunday-school Superintendent, and trustee. He was also a liberal donor to its various enterprises, aided in building a number of church edifices, and contributed freely to the missionary cause. He also founded the Kier professorship in Pittsburgh Female College, and continued to be an active member of Christ church until near his death, which took place in November, 1874.

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1530 -- KILHAM, Alexander, the founder of the New Connection Methodists, was born at Epworth, Lincolnshire, England, in 1762, and united with the Conference in 1785. He was for a

time a good and useful preacher. In 1794 he became dissatisfied with the economy of the Wesleyan societies and issued several pamphlets, some of which were anonymous, attacking the preachers, terming the government popery and priestcraft. In 1796, having published some very severe reflections on the ministers, he was called before the Conference and requested to substantiate his charges. Failing to do this, he was excluded by the unanimous judgment of the whole body. The following year he was joined by three other traveling preachers and a few local preachers, who formed a separate church, calling themselves the New Itinerancy, or the New Connection. He died suddenly, July 20, 1798.

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1531 -- KILNER, John, an English minister, has spent many years in most effective work in continental India and Ceylon, and is now (1877) one of the secretaries of the Wesleyan Missionary Society.

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1532 -- KIMBALL, J. C., an active business man in Atlanta, Ga., served as lay delegate to represent the Georgia Conference in the General Conference of 1872.

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1533 -- KINCAID, James T., was born in Allegheny Co., Pa., Nov. 22, 1800. Having learned the tin and sheet-iron business, he became, from an employee, a partner, and subsequently sole owner of a large business, in which he continued until he passed his threescore and ten years. He joined the Smithfield Street church, Pittsburgh, Nov. 23, 1832, and was identified with Liberty Street station from its separate organization. He has held the offices of steward, class-leader, and treasurer for forty-two years, and was trustee for about thirty years. He was appointed by the city councils as guardian of the poor, and has served twenty-five years, seven of which he was president of the board. He has also been a manager of the City hospital and of Dinmont Hospital for the Insane, and is a director in the Baltimore and Ohio Railroad, and a trustee in the city gas-works.

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1534 -- KINCAID, William H., a local preacher and editor in Pittsburgh, was born in that city Feb. 2, 1825 entered business life in 1839, and united with the Liberty Street M. E. church in 1840. While engaged in active business he was for many years assistant editor of The Pittsburgh Christian Advocate, and for five years has spent nearly his entire time in editorial and business departments. He was licensed to preach in 1847. Was for many years a special contributor to the Christian Advocate, The Western Christian Advocate, and other prominent religious and secular papers. He was a special contributor to the daily Christian Advocate at the General Conference of 1872, and assistant editor of that paper in 1876. For twenty years he has been secretary of the National Local Preachers' Association, and for over a score of years an official member and secretary of the stewards' and leaders' meetings in Liberty Street church, and connected with its

school since 1831. He has been president of the Young Man's Bible Society of the city, and president of the Young Men's Christian Association.

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1535 -- KING, John, was one of the earliest Methodist preachers in America. He arrived in Philadelphia in August, 1770, claiming to have been a local preacher in Europe. Not having any letter from Mr. Wesley, Mr. Pilmoor declined to receive him. He began religious services, however, on the commons, and on the following Sunday preached to a great multitude in the "potter's fields." Mr. Pilmoor seeing his energy and devotion invited him to preach in the church, and gave him license. He immediately passed into Delaware, and thence into Baltimore, being the first to introduce Methodism into that city. His first Sermon was delivered from a blacksmith's block, at the junction of Front and French Streets, and under it Mr. James Baker deputy surveyor of the county, was awakened, and was shortly afterwards converted. His next attempt to preach was at the corner of Baltimore and Calvert Streets, where he stood on a table; but it being a day of militia training, a large number being intoxicated, the table was overturned, and he was only saved from further insult by the interference of the captain. Possessing great energy and earnestness, he went like a flame of fire throughout the country; but his manner of preaching was too boisterous. In 1775, Mr. Wesley addressed him a remarkable letter, saying, "Scream no more at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'he shall not cry.' The word properly means, he shall not scream. Herein be a follower of me, as I am of Christ. I often speak loud, even vehemently; but I never scream; I never strain myself; I dare not; I know it would be a sin against God and my own soul." Not long after Bishop Asbury heard him preach, and says, "He preached a good and profitable sermon, but long and loud enough." In 1777 His name appears for the last time in the minutes as preaching in North Carolina. He located and lived in Raleigh, in that State, where he died not long afterwards.

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1536 -- KING, Joseph Elijah, principal of the Fort Edward Institute, was born in Laurens, Otsego Co., N. Y., Nov. 30, 1823. He was graduated from Wesleyan University in 1847, and became, in the same year, teacher of Natural Science, and in 1848 principal and teacher of Latin in the Vermont Conference Seminary, Newbury, Vt. He joined the Vermont Conference of the Methodist Episcopal Church in 1849. In 1854 he was appointed principal of the Fort Plain Seminary, N.Y and in 1855 became principal and joint financial manager of the Fort Edward Institute, N. Y. He was made sole financial manager of this institute in 1860. He was a delegate to the General Conference in 1856 and 1864, and was a reserve delegate in 1868 and 1872.

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1537 -- KING, William F., president of Cornell College, was born in Ohio in 1830, and was converted at the early age of ten. He graduated with honor at the Ohio Wesleyan University in 1857, and was Professor of Ancient Languages in that institution until 1862, in which year he was received into the Ohio Conference. He was acting president of Cornell College, Iowa, in 1863 and 1864, and was elected president in 1865, in which position he still remains. On account of

impaired health he visited Europe in 1863, and returned in 1864. Under his superintendency the college has had great prosperity.

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1538 -- KINGSBURY, C. A., was born in East Windsor, Conn. He commenced teaching, in his sixteenth year, in the public schools of New England, and pursued his studies occasionally at Wilbraham and Newbury Seminaries. Visiting Trenton, he formed the acquaintance of Dr. Bonn, and was led to dental studies. In the first years of his dental practice he conceived the idea of applying electricity as a therapeutic agent, and constructed an apparatus which more than realized his expectations in mitigation of pain. In 1839 he went to Philadelphia and studied mechanical dentistry, and returned to New Jersey, where he continued his practice, pursuing, also, the study of languages and natural science. In 1841 he practiced dentistry in Bordentown, and in 1842 removed for a short time to Philadelphia. In his youth he joined the M. E. Church, and pursued his earlier studies at Newbury Seminary, in reference to the Christian ministry. He was licensed as a local preacher, and entered the New Jersey Conference, but suffered from malarial fever, and was compelled to relinquish his pastoral labors. He subsequently graduated with distinction at the Philadelphia College of Medicine, and settled in Philadelphia in 1857. He aided in the organization of the American Dental Association, the Odontographic Society of Pennsylvania, and the Dental Society of Pennsylvania. He is a member of the Pennsylvania Association of Dental Surgeons, and of the Academy of Natural Sciences, and is professor in the Philadelphia Dental College.

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1539 -- KINGSLEY, Calvin, one of the bishops of the Methodist Episcopal Church, was born in Annsville, N. Y., Sept. 8, 1812. When about fourteen years of age he removed with his parents to Chautauqua County, in Western New York, where he was trained upon a farm. There he first attended Methodist preaching, and professed conversion at eighteen. He immediately proposed to establish family prayer, to which his parents consented, though not professing Christians, and in a short time both father and mother were happily converted.

Feeling called to the ministry, he earnestly desired a college education, but difficulties almost insuperable surrounded him. He was needed on the farm, there were no schools of high grade, nor had he access to books. After studying in a district school, he was employed as a tutor, and the first books for higher studies which he procured he purchased by making maple-sugar on shares and carrying it ten miles to market at Jamestown. When about twenty-three he was licensed to exhort, and two years afterwards to preach. At twenty-four he entered Allegheny College, supporting himself in part by his own labor. His proficiency was so great that in the second year he was appointed tutor in mathematics. Graduating in 1841, he was immediately elected to a professorship in the college, and was received on probation in the Erie Conference.

Having good business qualifications, he was afterwards selected as an agent for the college. He was strongly anti-slavery, but at the same time was deeply devoted to the interests of the Methodist Episcopal Church; and his first public debate was in its defense, and he preserved the church in that section from a threatened secession. Preferring the life of a pastor to that of

professor he resigned his place, but the trustees refused to accept the resignation, and at the earnest solicitation of Conference he was induced to remain, but he added to the duties of his chair the labor of preaching on adjacent circuits and stations. In 1852 he was elected as delegate to the General Conference, and at that time received forty votes for the episcopacy. In 1853 he received from Genesee College the degree of D.D. In 1856 he was elected editor of The Western Christian Advocate, and filled the place with honor and with great success. In the General Conference of 1860 he was recognized as the leader of the anti-slavery sentiment, was chairman of the committee on slavery, and the report presented was one of great ability. He was elected, for the fourth time, a delegate to the General Conference of 1864, and was chosen and ordained a bishop.

In 1865 and 1866 he visited the Conferences on the Pacific coast. In 1867 he presided at the Mission Conferences in the west of Europe. In 1869 he visited the Conferences on the Pacific, and from thence passed to China and India, expecting to return by way of Europe. He sailed from San Francisco, and having visited Japan and China, sailed thence for Calcutta, and by a journey of some 800 miles through the interior reached Lucknow. He arrived at Cairo on the 1st of March, but after making a brief visit, gratified a long-cherished desire of passing from Egypt to the Holy Land. The journey was very fatiguing, as he was already exhausted by labor and his journeying in a tropical land. Having finished his tour, he reached Beirut and engaged his passage for Constantinople. On the morning of April 6, 1870, about to sail, he arose in good health, and with Rev. Dr. Bannister, of the Garrett Biblical Institute, who was then in Beirut, he ascended the house-top to enjoy a view of the snowy heights of Lebanon. After breakfast he was seized with neuralgic pain in the left breast and in a few minutes fell to the floor, and, though immediately lifted to his bed, his heart and pulse were still. A post-mortem examination revealed disease of the heart.

Though the youngest member of the episcopal board, Bishop Kingsley had already performed a vast amount of labor, and the church was expecting still greater things from him. As a man, he was simple and unaffected, genial and social in his spirit his intellect was strong, keen, and logical. He used a ready pen, and his descriptions were clear and graphic. His sermons were rich in doctrinal truth. His executive power was of superior order, and each successive year his talents were unfolding. As a bishop, he met the highest expectations of the church. In the chair, his decisions were clear and exact, and in making the appointments he manifested great sympathy with the preachers and devotion to the interests of the church. As Bishop Coke, the founder of the Wesleyan missions in India, sleeps in the land which he loved, so the sainted Kingsley sleeps on Asiatic soil, and binds the hearts of the church in this Western world to that land which was once and, in all probability, is shortly to be the theatre of great events. He published a review of Professor Bush's work on the "Resurrection," and since his death his "Letters and Observations on Europe and the East" have issued from the press. By the direction of the General Conference a monument was erected in Beirut.

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1540 -- KINGSTON, CANADA (pop. 12,407), contains four Methodist churches. Sydenham Street church was built in 1852, Queen Street church was built in 1864, Depot church, and Williamsville, in the suburbs.

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1541 -- KINGSTON, N. Y. (pop. 18,342), the capital of Ulster County, is situated on the Hudson River. In the Revolutionary War the British forces plundered the village and burned every house but one. The first constitution of the state was framed at this place. Freeborn Garrettson and other pioneer preachers visited this section of country, which was for many years connected with the Newburg Circuit. It first appears by name in the minutes for 1822, with John D. Moriarty as pastor. He reported from the circuit in 1823, 236 members. It subsequently became a station, and since that time a second church has been built. It is in the New York Conference and has two churches: St. James, with 326 members, 321 Sunday School scholars, and Clinton Avenue, with 530 members, 430 Sunday School scholars.

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1542 -- KINGSWOOD AND WOODHOUSE GROVE SCHOOLS. -- All ministers in connection with the Wesleyan Methodists in England are forbidden to enter on any trade. A few only have means beyond their stipends, and in many circuits these are inadequate to support a family and educate the children respectably. Besides, many ministers finish their active work or their lives before the family has had much education. Were there not in these cases some provision for the children, it would be impossible in many instances, and especially in the case of a widowed mother (with an allowance insufficient to keep herself), to provide for the tuition of the children; to meet this need schools for the education of ministers' sons were first provided.

Kingswood is with Methodists "a household word." In 1741 the school, which had been begun by Mr. Wesley "in the middle of Kingswood," was completed; it being his original intention to establish a school there on strictly Christian principles, for the benefit of Methodist children in general; and for many years a number of laymen's sons were educated there. In 1748 the building was enlarged, and the school reopened with religious services, Mr. Wesley preaching from Prov. xxii 6. After several ineffectual attempts to make it a general school for the connection, it became, step by step, exclusively a school for the education of Methodist traveling preachers sons, and so it continues to the present. It must, however, have been conducted on a limited scale. The first public collection recorded reached £100; and yet after an interval of ten years not £300 had been obtained. The ground for the building was bought chiefly by the income of Mr. Wesley's fellowship; Lady Maxwell also subscribing £800.

After being in use some years and found to be too small for the reception of preachers' sons entitled to admission, the Conference of 1808 appointed a committee "to look out for a suitable situation in Yorkshire." The Woodhouse Grove estate, at Apperley, near Leeds, was subsequently purchased and, after the necessary alterations and enlargements were made, was opened Jan. 8, 1812, as 'The Wesleyan Academy, Woodhouse Grove.' In 1847 the premises were greatly enlarged, two wings being added to the principal building. In the year 1851 the old Kingswood School (hallowed by many recollections of its founder, but utterly unfitted for further use) was superseded by the erection of spacious and far more appropriate premises, in a very elevated and suitable position at Lansdowne, near Bath, and designated "The New Kingswood School." Later still (and only recently), the Conference resolved upon the concentration of system in the New Kingswood and Woodhouse Grove Schools, under one governing and one head-master; there is

now a higher school located at New Kingswood for senior boys, and a lower school at Woodhouse Grove for juniors. The higher school being bifurcated into classical and modern departments.

The time of entrance was at first fixed at eight years of age; instruction to be continued for six years. Since then the time of entrance was fixed at nine years; and, by recent legislation, if parents prefer it, their sons can enter at ten years of age and remain till they are sixteen.

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1543 -- KINNEAR, Francis D., a lawyer of Franklin, Venango Co., Pa., was born Dec .2, 1821; admitted to the bar August, 1845; was converted and became a member of the church in 1858. He has been steward and trustee during that time, and a faithful attendant in the class organized at Franklin after the revival of 1858, of which David Vincent was appointed and still continues (1877) leader. His parents, William Kinnear and Mary (Allender) Kinnear, were early settlers in Franklin, and, with a very few others, as early as 1804 formed the first Methodist society there.

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1544 -- KIRSOP, Joseph, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1851, and was elected president of the Annual Assembly in 1875. Mr. Kirsop has been chosen to succeed Rev. M. Miller as editor of the United Methodist Free Churches' Magazine. A pamphlet of his, entitled "Why am I a Free Methodist?" is often referred to as a brief exposition of the views current in the denomination.

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1545 -- KLIPPEL, Adam, was born in Wackernheim, near Bingen-on-the-Rhine, Germany, Nov. 1, 1828. Having emigrated to America in 1838, he settled in Cincinnati. He was converted in his thirteenth year, and was educated in part at Woodward College, Cincinnati, and spent several years at the Western Book Concern as a compositor. Rejoined the Illinois Conference in 1851, and traveled for ten years. In 1861 he became agent of the Post Office Department, and held the position for eight years. He was editor of the Holt Co., Mo., Sentinel until 1876. He resides in Holt Co., Mo., and is regent of the Normal College of that State. He was a lay delegate to the General Conference of 1876.

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1546 -- KNOWLES, Daniel Clark, late principal of Pennington Seminary, was born at Yardville, N.J., Jan. 4, 1836, and was graduated from Wesleyan University in 1858. He was afterwards, in 1858, teacher of Mathematics in the Troy Conference Academy in 1859, teacher of Languages in Pittsburgh Female College; in 1860, teacher of Languages in Pennington Seminary and Female Collegiate Institute. in 1861 and 1862 he served in the volunteer forces of the United States, as a captain in the 48th New York Regiment; was at Port Royal, S. C., and participated in the reduction of Fort Pulaski. He returned to Pennington Seminary in 1862, and was elected

principal of that institution in 1863. He retired from the seminary in 1866, and joined the New Hampshire Conference of the Methodist Episcopal Church in 1867.

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1547 -- KNOX, Loren L., a teacher in the Methodist Episcopal Church, was born at Nelson, N. Y., Jan. 8, 1811. He was graduated from Wesleyan University in 1838, and afterwards became a tutor in that institution. He joined the New York Conference in 1840, and performed pastoral duties while continuing to teach in the university. In 1841 he was appointed principal of Gouverneur Wesleyan Seminary, N. Y.; in 1851, principal of the East Maine Conference Seminary. In 1857 he was transferred to the Rock River Conference, Illinois, and in the following year was appointed Professor of Ancient Languages and Literature in Lawrence University, Appleton, Wis. In 1861 he was chosen Professor of the Greek Language and Literature in the same institution. In 1864 he engaged in pastoral work in the Wisconsin Conference, and in 1871 took a superannuated relation. He was a delegate to the General Conference of the Methodist Episcopal Church in 1856.

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1548 -- KNOX, William, one of the oldest members of the Pittsburgh Conference, was born in Tyrone, Ireland, June 8, 1767. At the age of twenty he became a local preacher, and, emigrating to the United States, was received into the Baltimore Conference in 1800. Settling in Ohio, he was successively, by change of boundaries, a member of the Baltimore, Ohio, and Pittsburgh Conferences. From the time he entered Conference until 1844, with the exception of one year, he was always effective. He was a diligent, earnest, practical preacher, and attentive to every part of ministerial duty. He died June 16, 1851, in great peace.

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1549 -- KNOXVILLE, TENN. (pop. 9690), is the capital of Knox County, and the principal city in East Tennessee. Methodism was early introduced into this region, Jeremiah Lambert having been appointed to Holston circuit as early as 1783. At that time the circuit doubtless embraced all the settlements along the Holston and French-Broad Rivers. A writer says, "It was in these rocky and sublime heights that the itinerants began their movements westward into Tennessee." At that time there were 60 members reported from this region. Lambert was succeeded by Henry Willis and other eminent pioneer preachers. In 1791 the various societies reported upwards of 1000 members. Knoxville first appears in the minutes by name in 1812, with Samuel H. Thompson as pastor, who reported on the circuit 537 members. For several years subsequently it was known as Knox circuit, and embraced a large district of country.

The first Methodist church was built on a hill, now known as " Methodist Hill," in East Knoxville, about 1815. It was a substantial frame building, and was used by the whites until 1833, when it was given over to the colored people, and by them occupied until it was destroyed during the late Civil War. Prior to the building of this church, however, preaching and class-meetings had been held for several years in private houses. In 1833 a brick church was built on Church Street, and used by a flourishing congregation until the war, during which it was badly damaged, and has

since been torn down. In 1845 the church adhered to the M. E. Church South, and so remained until near the close of the war. On the re-organization of Methodism, a part of the people identified themselves with the Methodist Episcopal Church, while others retained their connection with the M. E. Church South. The M. E. Church erected, in 1868, The first church; and in 1873 the Second church was erected in the northwestern part of the city. At the close of the war the congregation of the M. E. Church South built a temporary structure on Church Street, in which they have worshipped until recently, but have now erected a church on the site of the one built in 1833. They have also a good house, built in 1869, and a thriving society on Broad Street, North Knoxville. The African Methodist Episcopal Zion Church has a large congregation and a house of worship, and the Methodist Episcopal Church has also a small congregation of colored members, without any edifice.

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1550 -- KOBLE, John, a pioneer minister, was born in Culpepper Co., Va., Aug. 29, 1768. His parents were eminently pious, and at the age of nineteen he made a personal profession of religion. In his twenty-first year he entered the ministry, and volunteered to Go to the Northwestern Territory, as there was then an urgent call for ministers in that field. He labored in that frontier region, often under the most discouraging circumstances, for eighteen years, and became so prostrated that, in 1809, he was induced to locate and return to the East. In 1836 the Baltimore Annual Conference placed his name on the list of its superannuated ministers. He died in Fredericksburg, Va., July 26, 1843.

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1551 -- KOCH, Hermann A., was born Sept. 4, 1828 at Sommerfeld, Prussia, and emigrated to America in the spring of 1849. He was converted in June, 1850, and entered on the ministry at Highland, Ill, in 1851. In 1856 he was elected professor of the German department in Quincy College, Illinois, and since 1860 he has been professor and president of Central Wesleyan College, Warrenton, Mo. He was a member of the General Conference in 1876.

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1552 -- KOPP, Frederick, of Northwest German Conference, was born Sept. 16, 1827, in Wurtemberg, Germany. He removed to America in 1846, and was converted in Wisconsin, in 1849. He was received on probation by the Rock River Conference in 1851. Among his appointments he has been presiding elder of Milwaukee, Red Wing, and St. Paul's districts. He was elected as reserve delegate to the General Conference in 1868, and as delegate in 1872 and 1876.

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1553 -- KOST, John, was born at Carlisle, Pa., in 1819. He went to Ohio in early life, making Cincinnati his home until about 1859. He pursued the profession of medicine from 1840 until 1860. For three years he held a relation with the Ohio Annual Conference of the Methodist Protestant Church as pastor, preaching at Cincinnati. As a physician he was successful in building

up an extensive practice. He is the author of six works on the subject, which have circulated widely in the United States and other countries. Two of these have been used as text-books in various colleges. He made several important discoveries in the department of medicine, which have since been utilized by the profession. As a teacher of medicine he held connection with four different colleges, -- in Worcester, Mass., from 1847 to 1850 in Cincinnati from 1850 to 1854; in Macon, Ga., for several years; and again in Cincinnati. During his professional life he was ardent in scientific researches, and made extensive collections of objects of natural history. A cabinet donated by him to Adrian College in 1862 was valued at \$10,000. He has traveled extensively in the pursuit of professional knowledge, and mingled with the best medical talent of this country and Europe. For six years he was Professor of Chemistry and Geology in Adrian College, Michigan, and for more than two years professor and president of Marshall College, Illinois. He has taken part in most of the Conventions and General Conferences of his church for the last thirty years.

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1554 -- KRAMER, Allen, was a native of Fayette Co., Pa., born in 1802, and learned the business of a hatter in Pittsburgh. He was converted in the Smithfield M. E. church, and was an active member, conducting Sabbath-schools, and was engaged in building the first Methodist church in Birmingham, and subsequently in founding Christ church, Pittsburgh, and the Pittsburgh Female College. In 1838 he established a banking-house, which for a number of years was widely known. Having accumulated considerable wealth he was exceedingly liberal to the church, having contributed freely to church enterprises, and also laid the foundation for the Kramer Professorship in Allegheny College. He was also class-leader, steward, and trustee for a number of years, and was deeply devoted. Near the close of life he met with financial reverses, and was stricken with paralysis in 1868, of which he shortly after died. He was a man of great moral worth, and was highly esteemed, not only by the church but by the entire community.

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1555 -- KYNETT, Alpha J., was born in Adams Co., Pa., Aug. 12, 1829. His mother's father was a local preacher, and traveled some time under the presiding elder in Maryland and Virginia. His father was a soldier in the War of 1812. Dr. Kynett entered the church in 1846. Two years after, at the age of nineteen, he was appointed class-leader, and in 1850 was licensed to preach. Having served as a supply under the presiding elder, he was admitted into the Iowa Conference in 1851. After filling a number of the most prominent appointments in Davenport, Dubuque, etc., he was, in 1860, appointed presiding elder, and in 1864 he was appointed corresponding secretary of the Upper Iowa Conference Church Extension Society; in which position he labored diligently in saving a number of embarrassed churches and in improving the style of church architecture. He was a member of the General Conference of 1864, and brought forward the plan for the Church Extension Society. On the death of Dr. Monroe he was selected by the bishops as corresponding secretary of the Church Extension Society, and entered on his duties July 1, 1867. He found the condition of the society greatly embarrassed, and exerted himself to rescue it from impending danger. He was re-elected to the same position by the General Conferences of 1868, 1872, and 1876, in which position he still remains. He draughted not only the original constitution, adopted in 1864, but the section in the Discipline which was adopted in

1872. He has been delegate to four consecutive General Conferences, and stood at the head of his delegation in 1868, 1872, and 1876.

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THE END