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## **CYCLOPEDIA OF METHODISM -- LETTER-L (1556--1693)**

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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1556 -- LACON, Benjamin, one of the early Western ministers, was born in Montgomery Co., Md., Aug. 23, 1767. His father dying, the family removed, first to Redstone, and again, in 1793, to Kentucky, where the population was exceedingly sparse. A revival of religion under the ministry of Richard Whatcoat, subsequently bishop, led him into the church in the year 1791.

Feeling called to preach, he entered the ministry in 1794, and in 1795 he was admitted on trial in the Holston Conference. He was at once sent in charge of a circuit, where he encountered great difficulties of traveling, poor accommodations in the cabins, and a rude and undisciplined condition of society. His spiritual conflicts were very severe, but he had the assurance of divine love, and he witnessed success under his ministry. In 1798 he located, but in 1800 re-entered the traveling connection, remaining in it as long as his strength allowed. He made abstracts of the books which he read, prepared notes of his sermons, and kept full journals of his labors. He had superior executive ability, was methodical in all his arrangements, was kind and pleasant in society, and was a man of implicit faith. He died suddenly, Feb. 18, 1849.

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1557 -- LA CROSSE, WIS. (pop. 14,505), the capital of La Crosse County, on the Mississippi River, and on the Milwaukee and St. Paul Railroad. It first appears on the annals of the M. E. Church for 1851 as a mission, with George Chester in charge. In 1852 he had gathered 50 members. In 1855 there were 60 members, C. P. Hackney was pastor, and a La Crosse district was organized. From that time Methodism was more fully established, and it has made fair progress. It is in the West Wisconsin Conference.

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1558 -- LADIES' REPOSITORY, THE. -- The General Conference of 1840 having been memorialized by the Ohio Conference in reference to the establishment of a periodical especially for ladies, directed the book-agents at Cincinnati to issue such a publication as soon as proper arrangements could be made. Accordingly, in January, 1841, the first number of The Ladies' Repository was issued as a monthly magazine, under the editorial care of L. L. Hamline, who had been elected assistant editor of The Western Christian Advocate. His sprightly and classical editorials gave character to the publication, and its circulation rapidly increased. Being elected bishop in 1844, he was succeeded by Rev. Edward Thomson, who had been principal of Norwalk Seminary, and under whose care the Repository continued to prosper. Dr. Thomson having accepted the presidency of the Ohio Wesleyan University in 1848, he was succeeded by Dr. Benjamin F. Tefft, who had been Professor of the Greek Language and Literature in the Indiana Asbury University. Under his care the Repository obtained a still wider circulation. When Dr. Tefft accepted the position of president of the Genesee College, at Lima, N. Y., William C. Larrabee, who had been Professor of Mathematics in the Indiana Asbury University, was elected as his successor. Professor Larrabee having accepted the appointment of state Superintendent of Education in Indiana, the book committee elected Davis W. Clark in his place, who was re-elected by the General Conferences of 1856 and 1860. Dr. Clark having been elected bishop in 1864, was succeeded by Isaac W. Wiley, who was re-elected in 1868. He being elected bishop, was succeeded by Erastus Wentworth, in 1872. The General Conference of 1876 elected Daniel Curry as editor, and authorized the appointment of a committee who should have power to change its name and style of publication. The committee on consultation resolved that the title should be changed to that of National Repository (which see), and under that name it has been issued since January, 1877.

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1559 -- LAFAYETTE, IND. (pop. 14,860), is the capital of Lafayette County, on the Wabash River, and is an important railroad center. It first appears in the minutes of the M. E. Church for 1831, with Boyd Phelps and Wesley Wood as pastors, but services had been established prior to that time. It was then the center of a large circuit, which contained the following year 754 members. In 1835 the Indiana Conference was held in the city, and Lafayette was made a station with H. S. Taylor as pastor, who reported at the end of the year 754 members. The church has had a regular growth from that period. Beside the three American churches, the German Methodists have an edifice, and the African M. E. Church has also a congregation. It is in the Northwest Indiana Conference.

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1560 -- LAISHLEY, Peter T., M. D., was born in England, Jan. 1, 1798. His grandparents were members of the societies as organized by John Wesley, and he was one of five sons, all of whom became ministers of the gospel. He emigrated to America in 1819, and was converted at a camp-meeting in Virginia. Soon afterwards he began teaching school in the house where the O'Kellyites, or Republican Methodists, held their meetings. He was licensed to preach by them Sept. 20, 1820, but subsequently joined the Methodist Protestants. For three years he practiced medicine. On five circuits he became a thorough itinerant minister. He has been elected thirteen times as president of Conference, also delegate to four General Conferences and two conventions. He is now eighty years of age, and still preaches as frequently as health will permit.

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1561 -- LA JUNTA MISSION INSTITUTE is located at La Junta, Moro Co., in the Territory of New Mexico. It is on a beautiful site of five acres of land, sloping towards the east bank of the Moro River. The school was opened in November, 1869, with 6 scholars, in an adobe building, 12 by 14, with a clay floor and a clay roof. It has developed into a school of 80 children. It was completed and dedicated in 1870. Soon after the erection of these buildings the Jesuits built a respectable school in the immediate neighborhood, and endeavored to destroy the institution. The question of title to the property was contested, the priests and leading Romanists taking part against it. Being in the midst of a population chiefly Romanists the progress has been comparatively slow, but it has accomplished great good. It is under the superintendency of Rev. Thomas Harwood., who is the supenntendent of the mission, and is assisted by Mrs. Harwood and Miss Duncan.

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1562 -- LAMAR, Lucius Quintus Cincinnatus, United States Senator from Mississippi, was born in Jasper Co., Ga.. in 1826, and graduated at Emory College with the highest honors. Having studied law he removed to Mississippi, and was elected to Congress in 1856. He was also a member at the time of the outbreak of the Civil War, and resigned his seat after Mississippi passed her ordinance of secession. During the war he was sent by the Confederate States on a European mission. In 1872 he was again elected to Congress from Mississippi, and in 1876 was elected to the Senate. He has for a number of years been a member of the M. E. Church South.

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1563 -- LAMBERTVILLE, N. J. (pop. 4183), is in Hunterdon County, on the Belvidere Railroad. The first Methodist church was erected here in 1838. The present church edifice was built in 1867. The parsonage was erected in 1874. It first appears on the annals of the M. E. Church for 1844, with John W. Putnaun as pastor, who reported 104 members. It is now well supplied with church facilities. It is in the New Jersey Conference, and has 347 members, 230 Sunday School scholars.

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1564 -- LANAHAN, John, is an eminent minister of the Baltimore Conference. He was received on trial in 1838, and has filled many of the most prominent appointments in the Conference, having also been for several terms presiding elder. He served as assistant book agent at New York, from 1868 to 1872. He has been a member of every General Conference from 1868. During the war he was frequently consulted and trusted by the government, and his influence on the border was of more than ordinary value.

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1565 -- LANCASTER, O. (pop. 6802), the capital of Fairfield County, is situated on the Cincinnati and Muskingum Valley Railway. This place was visited as early as 1800 by Rev. James Quinn, but the first permanent Methodist society was not formed till 1812, consisting of ten persons, though a small class had been formed at an earlier period, but had been disbanded. The first church edifice was erected in 1816 or 1817. For many years it was embraced in the Fairfield circuit. In 1819 a Lancaster district was formed, and Lancaster station was organized in 1820, with Thomas A. Morris, subsequently bishop, as pastor, who reported 65 members. The society was shortly after much distracted by the radical excitement, and it ceased for a time to be a separate charge. From 1830 to 1839 it was a half station. It then became a station, and has erected a substantial brick edifice. It is in the Ohio Conference, and has 620 members, 309 Sunday School scholars. The African M. E. Church has 100 members, 81 Sunday School scholars.

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1566 -- LANCASTER, PA. (pop. 25,769), the capital of Lancaster County, on the Pennsylvania Central Railroad. It was for many years the seat of the state government, which was removed finally to Harrisburg, in 1812. The first Methodist service held in Lancaster was conducted by Henry Boehm, in 1803, who preached in its market-house, from a butcher's block. Following this services were held irregularly for several years, and in 1807, Mr. Boehm organized a class at the house of Philip Benedict, on Duke Street. The first M. E. church was built in 1809. The present edifice of the First M. E. society was erected in 1841-42, and has since been remodeled and improved. The First church has two missions, each of which occupies a neat brick chapel; one purchased in 1868, and the other erected in 1871. St. Paul's M. E. church was organized in 1850. Its present building was erected in 1856. The African M. E. church was built in 1824. There is in this city also a German church of the Evangelical Association, built in 1849, and

an English mission church of the same denomination, erected in 1872. This city is in the Philadelphia Conference.

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1567 -- LANE, George, was born in 1784, and died May 6, 1859. He was an able and useful minister, and was from 1836 to 1852 one of the agents of the Methodist Book Concern in New York. Under his administration the business of the house was largely increased.

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1568 -- LANE, Harvey B., was born in Wyoming Valley, Pa., June 10, 1813; graduated from Wesleyan University in 1835. From 1839 to 1861 he was a professor in the Wesleyan University, filling at different times the chairs of Mathematics, Natural Philosophy, Civil Engineering, and Latin and Greek Languages and Literature. In 1861 he retired from the university, and went into business a New York.

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1569 -- LANE, Henry S., for several years United State Senator from Indiana, was born in Montgomery Co., Ky., in 1812. In his early manhood he removed to Crawfordsville, Ind., and having studied law he rapidly rose to public position. In 1840 he was elected as Representative to Congress, and served for two terms. During the Mexican war he was lieutenant-colonel of the 1st Indiana Infantry. He was also elected governor of Indiana in 1860, and shortly after was elected United States Senator. For many years he has been a member of the M. E. Church, and by his personal efforts and liberal gifts has aided in its educational and benevolent enterprises. He was elected by an almost unanimous vote as lay delegate from the Northwest Indiana Conference to the General Conference of 1872.

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1570 -- LANSING, MICH. (pop. 8319), situated on Grand River, is the capital of the state. It first appears on the annals of the M. E. Church for 1848, with H. R. Richards as pastor, who reported 70 members. Methodism has prospered in this city. There is a small society of Free Methodists and of the African M. E. Church. The German Methodists have a good congregation. It is in the Michigan Conference.

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1571 -- LANSINGBURG, N.Y. (pop. 7764), on the Troy and Boston Railroad, and also on the Hudson River. Bishop Asbury visited this town in 1812, during the war, and he records, "I preached in the evening, but did not feel myself at liberty as in Troy." This city first appears on the annals of the M. E. Church for 1827, then connected with Waterford, with Samuel D. Ferguson as pastor. Up to this time it had been included in the Troy circuit. In 1828 the circuit (Lansingburg and Waterford) contained 135 members. Methodism is now well represented in this city. The Free



Methodists have a society of about 25 members, and 20 Sunday-school scholars. It is in the Troy Conference, and has 540 members, and 350 Sunday School scholars.

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1572 -- LAPORTE, IND. (pop. 6195), the capital of Laporte County, is situated on the Lake Shore and Michigan Southern Railroad. Laporte mission appears first on the annals of the M. E. Church for 1832, with James Armstrong as pastor. The church was organized in 1833, and worship was held in private houses and in the court-house. In 1833 the mission embraced 140 members, but does not appear by name in the list of appointments. In 1834 a Laporte district was organized, of which H. Hargrave was presiding elder, and Laporte was included in the South Bend circuit. Laporte circuit was organized in 1835 and placed in charge of H. C. Meek, and had 436 members in 1836. A brick church was erected in 1837; rebuilt in 1850; enlarged in 1859 and 1873. From that time the growth of the church compares well with the increase of the population. It is in the Northwest Indiana Conference, and has 325 members, and 275 Sunday School scholars. The German M. E. Church, which built a church in 1856, has 125 members, and 140 Sunday School scholars.

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1573 -- LARGE MINUTES (ENGLISH WESLEYAN). -- To many persons this title may convey little information, or an incorrect idea. It is not by this intended to refer to the minutes of Conference generally, nor is it designed to set forth all the rules and regulations of Conference. They were probably called "large" because they were a compilation of numerous minutes, which existed prior to the death of Wesley, but were arranged by Mr. Pawson in 1797, in the Conference of which year they were inserted under the following announcement: "Whereas, we, the undersigned (the president and one hundred and forty-three preachers), have carefully revised the rules drawn up and left us by our late venerable father in the gospel (Mr. Wesley), and which were published by him in one large minutes, to which we consented when we were admitted, and by which we were regulated during his life; and whereas, we have collected together those rules which we believe to be essential to the existence of Methodism, as well as others to which we have no objection, we do now, voluntarily and in good faith, sign our names as approving of, and engaging to comply with, the aforesaid collection of rules or code of laws, 'God being our helper.'"

These minutes contain the plan of Discipline as practiced in the Methodist connection during the life of Mr. Wesley. Its intense condemnation of sin and all its accessories; its earnest plea for truth and practical godliness; its vivid portraiture of the duties and responsibilities of a Christian minister; and its wise and pious directions for individual conduct, and for promoting the work of God, all stand out with great prominence. And it was under the influence of these godly counsels that the preachers of those days were trained to act and live. These were the precepts and this the practice (illustrated and enforced by the example of their chief) that constituted the instruction and discipline under which the Methodist preachers were taught to preach the gospel, -- which they did through the length and breadth of the land with unexampled success.

Appended to this collection of rules or code of laws, the Minutes of 1797 say, "We have selected all our ancient rules -- which were made before the death of our late lamented father in the gospel, -- which are essential rules, or prudential at the present time, and have solemnly signed them, declaring our approbation of them and determination to comply with them." This pamphlet, legally verified by affidavit on oath, was produced once in certain proceedings in Chancery, and recognized as a "code," both by the vice-chancellor and subsequently by the lord-chancellor, in very important cases adjudicated by them. It is a rule still observed, that all candidates for the ministry shall have read the "Large Minutes" and subscribed to them before they can offer themselves; and after ordination, every minister, as a token of being received into full connection, receives a copy of these minutes, on the fly-leaf of which, with his own name and those of the president and secretary, is this inscription, " As long as you freely consent to and earnestly endeavor to walk by these rules we shall rejoice to acknowledge you as a fellow-laborer."

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1574 -- LARRABEE, Benjamin Franklin, of the Tuscaloosa Female College, Alabama, was born in Shoreham, Vt., April 6, 1826. He was graduated from Wesleyan University in 1850, and in the following year was engaged as a teacher of Mathematics in the South Lowell Boys' Academy, N. C. He taught at Summerfield, Ala., in 1852, and was afterwards teacher of Mathematics in the Centenary Institute at that place; founded the Alabama Educational Association, in 1856 was principal in the Columbus Female Institute, Mississippi, from 1857 to 1865; was ordained a local deacon of the Methodist Episcopal Church South in 1858; was president of Aberdeen Female College, Mississippi, from 1866 to 1868 purchased Tuscaloosa Female College in 1869, and afterwards became its president.

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1575 -- LARRABEE, William Clarke, a distinguished teacher of the M. E. Church, was born at Cape Elizabeth, Me., Dec. 23, 1802, and died at Greencastle, Ind., May 4, 1859. He was licensed to preach in 1821. He afterwards sought and obtained the means of acquiring a liberal education. He entered the Sophomore class at Bowdoin College in 1825, and was graduated from that institution in 1828. During two terms of his college course he taught in the Maine Wesleyan Seminary, at Kent's Hill, Me. Immediately after graduation he became principal of the academy at Alfred, Me. In 1830 he was appointed tutor to the preparatory class, which was formed at Middletown, Conn., under the direction of the trustees of the Wesleyan University, in anticipation of the opening of that institution the following year. In 1831 he was elected principal of the Oneida Conference Seminary, Cazenovia, N. Y., where he remained till 1835, when he was chosen principal of the Maine Wesleyan Seminary, Kent's Hill, Me. It is estimated that about twenty-five per cent of the members of the old Maine Conference, as it stood at the time of its division into two Conferences, had been under his instruction at the Maine Wesleyan Seminary.

While at this institution, he served as an assistant in the first geological survey of Maine, in 1837, and as a trustee of the Maine Insane Asylum. He represented the Maine Conference in the General Conference of 1840. In the fall of the same year he was elected Professor of Mathematics and Natural Science in the Indiana Asbury University, Greencastle, Ind. He remained connected with this institution twelve years, and served as acting president in 1848-49 In 1852 he was

elected editor of The Ladies' Repository, to fill the vacancy caused by the resignation of Dr. Tefft, but resigned the place to become Superintendent of Public Instruction for the State of Indiana, to which office he had been chosen by the people of the State in October, 1852. The provisions of the new constitution made an entire re-organization of the school system of the State necessary, with radical changes in its theory and the mode of administering it, and Professor Larrabee's whole term was occupied with this work. His term closed in 1854, after which he was appointed superintendent of the Indiana Institute for the Blind, at Indianapolis, but was recalled to the superintendency of public instruction in 1856. He finally retired from this office and from public life in January, 1859, and died four months afterwards. Professor Larrabee joined the Oneida Conference in 1832, and was afterwards connected with the several Conferences within whose bounds he resided, but never took a pastoral appointment.

His life was mainly spent in teaching in Conference institutions, and in that career he was very successful. At the time he began his academical studies there were to his knowledge but three Methodist graduates in all New England. A considerable number of the teachers who followed him and built up schools all over the United States were at some period of their student-life under his instruction. He gained in a rare degree the confidence and affection of his students. In literature, he is best known by his contributions to The Ladies' Repository in its earlier years. These contributions were afterwards published in a volume called "Rosabower." His other works, all of which were published at the Western Book Concern of the Methodist Episcopal Church, Cincinnati, are, "Scientific Evidences of Natural and Revealed Religion," "Wesley and his Coadjutors," and "Asbury and his Coadjutors."

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1576 -- LA SALLE, ILL. (pop. 8988), the capital of a county of the same name, is situated at the head of navigation on the Illinois River. It first appears in the minutes of the M. E. Church for 1851, with John W. Stogdill as pastor, who reported a membership of 60. For many years the church grew very slowly. It is in the Rock River Conference, and has 219 members and 225 Sunday School scholars.

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1577 -- LASELL SEMINARY, for young women, is the only institution of its kind in New England under the auspices of the M. E. Church. It is located at Auburndale, on the Boston and Albany Railroad, ten miles from Boston. This seminary had its origin in the public spirit of Edward Lasell, Professor of Chemistry at Williams College, under whose auspices a building was erected, but who died shortly after its opening. In the spring of 1864, Rev. Charles W. Cushing, who had fifteen years experience in the Newbury and New Hampshire Conference Seminary, purchased the property, and in the following September took charge of the school. Having succeeded in establishing a seminary, Mr. Cushing sold it to ten public-spirited members of the M. E. Church, who purchased it, not as a speculation, but to make it a permanent seminary, under the patronage of the M. E. Church. A year afterwards the ten increased their number to twenty, in whom, as trustees, the property is now vested. The building was thoroughly refitted, and Prof. Charles C. Bragdon was elected as president. With the increasing interest and patronage of the church the institution has continued to prosper, and the building has been crowded to its utmost

capacity. It has fifteen teachers, a part of whom reside in the family. Being in the vicinity of Boston it has the advantage of many able lecturers. It takes special care of the health of the pupils, and insists that girls should be educated with due respect to the delicacy of their organization and for the duties of woman's life. Its alumni for twenty-six years are now dispersed in many parts of this country and others, and are many of them an ornament to Society.

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1578 -- LATIMER, James Elijah, of Boston University, was born at Hartford, Conn., Oct. 7, 1826. He was graduated from Wesleyan University in 1848, and in the same year taught the languages in Newbury Seminary, Vt. In 1849 he was appointed teacher of Latin and Geology in the Genesee Wesleyan Seminary; in 1851, principal of the New Hampshire Conference Seminary, at Northfield, Vt.; in 1854, principal of Fort Plain Seminary, N. Y.; in 1859, teacher of Languages in Elmira Female College, N. Y. He joined the East Genesee Conference of the Methodist Episcopal Church in 1858, and performed pastoral duties from 1861 to 1868, when he visited Europe, to study the methods of instruction in England and on the Continent. Returning to the United States, he was pastor in 1869 of the Methodist Episcopal church at Penn Yan, N. Y., and was elected in 1870 Professor of Historic Theology in the School of Theology of the Boston University.

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1579 -- LATTA, Samuel A., M.D., was born in Muskingum, O., April 8, 1804. he was converted at the age of sixteen, and shortly after was licensed to exhort. He directed his attention to the study of medicine, and became a successful practitioner, but, in 1829, abandoning the practice of medicine, he entered the itinerant ministry. In 1830 he was stationed in Cincinnati, and the following year was agent for the American Colonization Society. Resuming the pastorate, he was connected with several extensive revivals, until, in 1840, he was compelled by an affection of the throat to take a superannuated relation. Settling in Cincinnati, the degree of "Doctor of Medicine" was conferred upon him by the Medical College of Ohio. In the division of the church, Dr. Latta's sympathies were with the South, and identifying himself with it, he became the editor of "The Methodist Expositor, a paper which was published for a time in Cincinnati. He also wrote a work entitled "The Chain of Sacred Wonders." He died suddenly of apoplexy, June 28, 1852. He was a man of extensive reading and of marked ability.

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1580 -- LATTIMORE Samuel A., Professor of Chemistry in Rochester University, New York, was a student in Indiana Asbury University, and graduated in 1850. In 1852 he was elected to the chair of the professorship of Greek in the same Institution, which he filled until 1860, when he was elected Professor of Natural Science in Genesee College, New York. Subsequently he accepted the chair of Professor of Chemistry in the University of Rochester, where he still remains. He was admitted into the Indiana Conference in 1860, and was transferred to the Genesee Conference, of which he is still a member. He has been actively engaged in chemical and scientific experiments.

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1581 -- LANDRY, Pierre, a farmer and politician in Louisiana, was born in Louisiana in 1841. Though born free, he was sold into slavery at the age of fourteen. While free he had some school privileges, but was a slave until the emancipation proclamation. After the War he became an active politician in his State. He was mayor of Donaldsonville, La., by election, in 1868, and from 1870 to 1874 was postmaster in the same city. He was a member of the lower house in the State legislature from 1870 to 1874, and was elected to the State Senate in 1874. Mr. Landry is a local preacher in the M. E. Church, and was a lay delegate to the General Conference of 1872.

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1582 -- LAWRENCE, KAN. (pop. 8511), is the capital of Douglass County, and was founded in 1854, by emigrants from the New England states. In 1855 it appears in the Missouri Conference of the M. E. Church as a mission, C. H. Lovejoy being pastor. In 1856 it was connected with the Kansas and Nebraska Conference, and had 83 white and 18 Indian members. In 1857, on account of border troubles its membership was reduced, and for several years its growth was very slow. After the cessation of the border troubles it began to grow more rapidly. A German church has been built, and there is also a society of the African M. E. Church.

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1583 -- LAWRENCE, William, was born at Mount Pleasant, Jefferson Co., O. June 26, 1819; graduated at Franklin College, Ohio, taking the honors of his class, in 1838 and graduated at Cincinnati Law School in March, 1840. He was reporter for the Ohio State Journal during the legislative session of 1840-41; practiced law a short period in McConnellsville, but in 1841 removed to Bellefontaine, where he has since resided. In 1842 he was appointed commissioner of bankrupts for Logan County, and in 1845 was elected prosecuting attorney. He was a Representative in the Ohio legislature in 1846-48, and was several times member of the Senate from 1849 to 1854. He was the author of the Ohio free-banking law of 1851, and took an active part in various reformatory movements. He was judge of the common pleas and district courts from 1857 to 1864, and served during the Rebellion as colonel of the 84th Ohio Volunteer Infantry. In 1863 he was appointed by President Lincoln judge of the United States Court in Florida, but declined the office; was Representative in Congress for ten years, from 1865 to 1877, excepting the term from 1871 to 1873. As an attorney he has had extensive practice in the Supreme Court of the United States, having been engaged in a number of cases affecting the titles to large quantities of land in Kansas and Nebraska.

In the contest for the Presidency, Judge Lawrence was selected as one of the counsel to conduct the case before the Electoral Commission. As a judge his decisions have been published, and have found their way into digests and works of high authority. He is also the author of several books, viz., "The Law of Claims against Governments," "The Law of Religious Societies," and "The Law of Impeachable Crimes." In the legislature and in Congress he originated a number of very important measures, and was the author of reports and speeches which would fill several volumes. He united with the M. E. church at Bellefontaine in 1857, having for years previously been an attendant and supporter of the church. He was lay delegate from the Central Ohio

Conference to the General Conferences in 1872 and in 1876, and was chairman of a committee to prepare a code of ecclesiastical jurisprudence.

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1584 -- LAWRENCE UNIVERSITY OF WISCONSIN, THE. -- This institution had its inception in the offer (about 1846) of Hon. Amos A. Lawrence, of Boston, Mass., to give \$10,000 towards the formation of a collegiate school to be located in the Lower Fox Valley, in the northern part of Wisconsin, provided the Methodists of Wisconsin would raise an additional ten thousand for the same purpose. The offer was accepted. The amount required was raised, though with much difficulty, and a charter was procured from the Territorial legislature in January, 1847, and the corporation was appointed and organized in due time. The location was fixed at Grand Chute, now the city of Appleton, which was then a wilderness, with hardly a house within many miles. The building for the academic department was one of the first began in the settlement. This was in 1848. The school opened in the latter part of 1849; Rev. W. H. Sampson, was the first principal, and the number of students at first was about 60. The accommodations were meager, the surroundings in many respects forbidding, and the means very scanty. But the school had a good reputation from the start, and even long before any railroad was in operation to the place, and while the means of communication were of the rudest character, the attendance was very large. A college charter was obtained soon after the opening. In the latter part of 1852, Rev. Edward Cooke was elected president, and college classes were organized the next year. The first class graduated in 1857, and numbered seven members, -- four gentlemen and three ladies.

Like many institutions, especially in the West, this institution has had its hardships, and though by no means free as yet from serious financial embarrassment, it has made an excellent record, and is slowly gaining in its endowment and educational appliances. The number of graduates up to and including 1876 is 186, of whom 62 have been ladies and 124 gentlemen.

Dr. Cooke resigned the presidency about 1861. Rev. R. Z. Mason was elected in his place. Dr. Mason resigned in 1865, and was succeeded by Rev. G. M. Steele, who resigned in 1879. Besides the president, the following composed the board of instruction in 1878: Hiram A. Janes, Ancient Languages; Rev. Wesley C. Sawyer, Philosophy and Rhetoric; James C. Foye., Chemistry and Physics; De Forest M. Hyde, Mathematics and Civil Engineering; Mary E. Harriman, preceptress, French and Latin; Selina A. Clark, Painting and Drawing; Sarah S. Fitch, Music.

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1585 -- LAWRENCEBURG, IND. (pop. 4654), on the Ohio River, and on the Indianapolis, Cincinnati and Lafayette Railroad, is the capital of Dearborn County. As early as 1802 its site was included in the Miami circuit in charge of Elisha Bowman. In 1811 the name of the circuit was changed to Lawrenceburg, and Walter Griffith was appointed to it. Previous to 1821 Methodist services were held in private dwellings and in a log school-house, which stood on the court-house commons, but in that year, when the circuit was in charge of John P. Durbin and James Collard, the brick church on Walnut Street was built. In 1838 Lawrenceburg was made a station, and Joseph Tarkington was its pastor. The place of worship remained in the brick church on Walnut Street until 1847, when a new church was built on the corner of High and Vine Streets,

and dedicated by Bishop Hamline, after whom it was named. In 1869 the parsonage on high Street was bought. The progress of the church has compared well with the increase of population. It is in the Southeastern Indiana Conference, and has 227 members and 175 Sunday School Scholars.

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1586 -- LAY DELEGATION. -- From the organization of the Methodist Episcopal Church in 1784 until 1872, the Annual and General Conferences consisted wholly of ministers, without any representation from the laity of the church. According to a provisional plan which had been adopted by the General Conference of 1868, a vote of the entire membership, male and female, was taken as to the desirability of lay delegation, which resulted largely in the affirmative, and the alteration of the Restrictive Rule was adopted by three-fourths of the members of the Annual Conferences, so as to permit the participation of lay delegates in the General Conference. In 1872 the lay members who had been elected according to the provisions of the plan were received by the General Conference, and the proper action having been taken, they were welcomed to their seats as members. The General Conference is now composed of one ministerial member for every forty-five members of the Annual Conferences, and for every fraction of two-thirds, and of two laymen elected from the bounds of each Annual Conference, excepting where there is but one ministerial delegate there is only one lay delegate. The ministerial delegates are chosen by the Annual Conferences, the lay delegates by the Electoral Conferences. (See ELECTORAL CONFERENCE.)

In the General Conference ministers and laymen meet, consult, debate, and vote as one body upon all subjects, unless a separate vote is called for by one-third of either body, in which case it requires a concurrent vote to adopt any measure. Lay delegation is adopted only in the General Conference in the Methodist Episcopal Church, but in the Annual Conferences in the Methodist Episcopal Church South lay representation was adopted in 1870, and consists in the General Conference of as many lay delegates as there are ministers, the lay delegates being elected by the lay members of the Annual Conferences. The lay members of the Annual Conference consist of four lay delegates elected from each district by the lay members of the District Conferences. One of these four lay delegates may be a local preacher. Lay delegation was also adopted in 1874-75 by the Methodist Church of Canada and the Wesleyan Methodist Church of Australia, and in 1876 by the Irish Wesleyan Conference, and in 1877 a plan was adopted by the Wesleyan Conference of Great Britain. The New Connection and the United Free Methodists of England, the Methodist Protestants and the Wesleyans of the United States, had adopted the principle of lay representation at the time when they seceded from the parent bodies and organized separately.

History of the Movement. -- When the Methodist Episcopal Church was formed, in 1784, population was sparse, traveling very difficult and expensive, and the preachers in America had adopted the plan of the Wesleyans in England, the ministers alone meeting in Conference and transacting all the business. For many years the business of the Conferences was almost purely ministerial, but few financial matters comparatively coming under their review. But as the church grew in strength and in numbers, and as property in churches, in educational institutions, in publishing houses, and in other forms was accumulated, a desire became manifest that the laity of the church should have some voice in arranging its general plans.

The first discussion of this subject commenced by the local preachers, who felt that in the delegated Conference, in 1812, they were without any representation and without any authority in the church. The discussion on this subject spread more fully throughout the church between 1816 and 1820, and became connected with the question of electing presiding elders. As the local preachers discussed the subject of their rights, an appeal was made to the laity to assert their rights, and the subject of lay representation became extensively discussed. Everywhere, however, the discussion was connected with the abolition of the episcopacy and the presiding eldership. The General Conferences of 1824 and 1828 having decided against the reformers, a number seceded and formed the Methodist Protestant Church, which introduced lay representation, and rejected the episcopacy and the presiding eldership. (See METHODIST PROTESTANT CHURCH.)

During the anti-slavery discussion various questions of Conference rights became involved, and in 1842 a number seceded, who formed the Wesleyan Church, which, like the Methodist Protestants, introduced lay representation and rejected the episcopacy and presiding eldership. When the separation took place in which the Methodist Episcopal Church South was formed there was no difference as to church government, but, as is already noticed, the M. E. Church South adopted a plan of lay delegation a few years in advance of the M. E. Church. The subject of lay representation, however, was more or less discussed in the church from the time of the secession of the Methodist Protestants, and especially from the time of the secession of the Wesleyans. In 1860 the General Conference adopted a resolution expressive of their willingness to introduce lay delegation into the General Conference whenever the church desired it, and submitting the question to a vote of the lay members of the church, and also of the ministry.

The vote was taken in 1861-62, in the midst of the excitement of the Civil War, and resulted in 28,884 members in favor and 47,855 against; 1338 ministers voted for, and 3069 ministers against. After the close of the war the subject was again discussed, and the General Conference of 1868 submitted a plan for lay delegation to the consideration of the people; also, an alteration of the Restrictive Rule to the consideration of the preachers. Not only the male, but the female members were permitted to vote. The result of the vote of the membership showed over 100,000 in favor and about 50,000 against. Of the ministers more than three-fourths voted in favor of the alteration of the Restrictive Rule, and thus prepared for the admission of lay delegates into the General Conference of 1872. The General Conference of the M. E. Church of 1876 ordered the appointment of a committee, who should consider in the interim of the Conferences the question of the expediency of lay delegation. It reported favorably to the General Conference in 1880, but its report was not adopted.

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1587 -- LAY PREACHERS. -- Methodism, from its earliest history, has urged upon all the members of the church of Christ the duty of working to advance the Redeemer's kingdom. It has encouraged both old and young, male and female, to bear testimony and to offer prayer in its social meetings. It has permitted its members in connection with these services, to give a word of exhortation; but for the sake of order, it has required that for regular services men should be set apart by the selection and decision of the church. Hence those only are authorized to exhort regularly who have been recommended by the society of which they are members, and having received the vote of the Quarterly Conference, or of the District Conferences, are recognized



officially as exhorters; so also none are allowed to preach according to the order of the church without first having been recommended by the society and elected by the Quarterly or District Conferences. But it encourages its young men to participate in public exercises, and to make trial of the gifts which God may have bestowed upon them.

When Mr. Wesley commenced his labors he had no thought of employing laymen as preachers, though he called for their services in every other possible way. The young men, however, who led classes, who spoke in exhortation, whose souls were filled with the restless desire to do good and to save, if possible, their fellow-men, soon felt called to preach. Mr. Wesley says, "After a time a young man named Thomas Maxfield came and desired to help me as a son in the gospel; soon after came a second -- Thomas Richards; then a third, -- Thomas Westall. These several desired to serve me as sons, and to labor when and where I should direct." Thus he commenced employing laymen as preachers, regarding them as assistants in the great revival in which he was engaged. While Mr. Wesley lived he exercised this authority of licensing men for the ministry; since his death the Wesleyans of Great Britain and other Methodist Churches, both in England and in this country, require that the person applying should be recommended by the society or church of which he is a member, and should be elected by the Conference having authority in the case. In England, local preachers are not eligible to ordination, but in the Methodist Episcopal Churches of America they are eligible after full trial in the ministry and proper recommendation and examination.

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1588 -- LAY REPRESENTATION IN CONFERENCE (ENGLISH WESLEYAN). -- This has been a mooted point in Methodist economy for many years. Without noting the action of the other branches of the Methodist Church in affiliated Conferences, we shall endeavor to trace the rise and progress of this feeling as it regards the Wesleyan Methodist Church in Great Britain, remarking, at the same time, that the consummation of the scheme is yet imperfect. There are two funds only which are entirely ministerial, viz., the Annuitant and the Book Room Funds. All the rest are managed, and have been for many years, in mixed committees; these, in later years, have been termed "committees of review," meeting for several day before the opening of the Conference, passing in review the distribution of the various funds, and presenting their reports to the Conference. These committees have taken cognizance of and shared in the distribution of all funds contributed by the connection such as "The Auxiliary Fund," "The School and Children's Fund," "The General Education Fund," "The Theological Institution," "The Gospel Fund," and the "Home and Foreign Missionary Funds."

For many years these were hallowed festivals of mutual intercourse between the ministers and laity, at the same time a desire, increasing in intensity, seemed to have arisen for a fuller development of the lay element in the counsels and decisions of Conference. In 1873 a committee was appointed to consider how far the committees of review might be improved, and regulations suggested for the conduct of business in these committees. In 1874 a large committee of ministers was appointed to consider the question fully, and submit a report to the district meetings when the lay members were present, to consider the same. In 1875 the Conference resolved "that the time is approaching when a comprehensive plan should be devised for some direct and adequate representation of the laity, in the transactions of the business of the Conference, in consistency with

the recognized principles of our economy and the principles of the Poll Deed." In accordance with this resolution two committees were appointed. The first composed of ministers named by the Conference, with one minister from each district, chosen at the September financial meeting; this committee, after considering the whole subject, to present their report to the annual meeting in May. The second committee to embrace the ministers composing the first, with thirty-five lay gentlemen and one lay member from each May district meeting. Before this body was to be presented the report of the ministerial committee, with the observations of the district committees, that a report might be prepared to be submitted to the next Conference.

In 1876 the whole scheme assumed a more definite form, and the opinions of counsel having been taken upon the meaning and application of the Deed Poll, the same being favorable, took action as follows: "That as soon as shall be found practicable the Conference will admit laymen to take part in its proceedings, when matters are considered and decided, under the following heads: missions, chapel affairs, schools, Children's Fund, Home Mission and Contingent Fund, Auxiliary Fund, theological institution, education, Lord's day observance, extension of Methodism, temperance, District Sustentation Fund, alterations and divisions of circuits, with all other subjects affecting the general affairs of the connection." The following subjects are to remain within the exclusive province of the Conference when consisting of ministers only, viz. the formal constitution of the Conference, including appointments of officers; admission and continuance of probationers; examination of candidates to be received into full connection; ministerial character, ability, and discipline; appeals; supernumeraries: obituaries; stations; pastoral address and reports; supervision of connectional literature; official appointments, deputations, and delegations: and everything else affecting the ministerial or pastoral supervision of the connection. The management of the Book Room remaining as at present.

There are many minor details yet unsettled. A large committee presents a report to the district meetings in May; their decisions are to be remitted to the same committee, the whole to go for final revision and decision at the Conference of 1877, to come into operation in 1878. The present intention is, that the Conference of that year shall consist of 240 ministers and 240 laymen, selected under certain restrictions. The committee suggests that one-eighth of the lay representatives shall be elected annually by the Conference, when composed of ministers and laymen; but in the case of the first Conference to be held after the adoption of this scheme, by the preceding Conference. That for the present the election of the remaining lay representatives to the Conference shall be by ballot, upon nomination, by the combined votes of the ministers and laymen in the district meetings as now constituted. That the number of laymen to be elected in each district shall be determined by the preceding Conference, when consisting of ministers and laymen; but in the case of the first Conference to be held after the adoption of this scheme, by the preceding Conference. Lastly, the business to be transacted by the Conference, when consisting of ministers only, shall be completed before that which is to be transacted by ministers and laymen conjointly is entered upon.

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1589 -- LAYMEN is an ecclesiastical term descriptive of the membership of the church as distinguished from the ministry. In all ages of the church persons have been selected from the people to serve in ministerial offices, whether in offering sacrifices or in instructing the people.

These persons have been selected in some manner by the great head of the church. Among the Jews the tribe of Levi was set apart for sacred services and out of that tribe the semis of Aaron were selected to minister more especially before the altar. In the Christian church Christ selected the twelve apostles, and he also sent forth the seventy to teach and to preach. The ministry of the Christian church is not selected out of any one class, such as the Levites, nor of any one family, as the sons of Aaron, but they are, nevertheless, called of God by the operation of the Holy Spirit on each individual heart, and upon the church in recognizing the call of the individual, and by bearing testimony in gracious fruits to the divine call.

In the early days of Methodism Mr. Wesley termed only those who were ordained by the Church of England, as ministers. Those who were sent forth to teach and to preach without this ordination were called lay preachers and while Mr. Wesley lived, except those who were ordained for and in America and a few who were ordained for Scotland, with two or three in England, the preachers remained unordained and were called layman. Yet in England and America, among the Methodists the preachers were recognized as occupying the ministerial office, while the laity attended to the ordinary duties of the church.

Since the establishment of the Methodist Episcopal Church the preachers who are members of Annual Conferences, and are subject to the law of the itineracy, are particularly known as ministers, while those who do not enter the itineracy are recognized as lay or local preachers. According to the Discipline of the church some of these are ordained deacons and elders, and perform all the functions of the ministry, but do not take upon themselves the regular pastorate. After the introduction of lay representation in the General Conference, the question arose as to what position these local preachers occupied, -- whether they were to be numbered among the ministers without having any vote for ministerial delegates, or whether they were to be numbered among the laymen and to be eligible for lay delegates.

That question was settled by the General Conference in adopting the following resolution: that "in all matters connected with the election of lay delegates the word laymen must be understood to include all the members of the church who are not members of the Annual Conferences." According to this decision local preachers are entitled to vote for lay delegates, to be lay delegates to the Electoral Conference, and to represent the Electoral Conference in the General Conference. In the Methodist Episcopal Church South the same principle prevails, and of the four laymen from each district elected as members of the Annual Conference, it is said, "one of whom may be a local preacher." The same rule applies to the delegates to the General Conference.

While the ministers attend to the function of preaching the word, of administering the sacraments, and of supervising the general interests of the church committed to their care, and in the interests of which they spend their time, the laity members manage the ordinary and financial business of the church. A layman is tried by his own peers. He has an interest in all the financial and temporal movements of the church, and, as class-leader and steward, he assists the pastor in the proper pastoral work of the church. The great body of believers, and not the ministry alone, constitutes the church of Christ, and the laymen and ministers associated together, and neither order separately, have power to make rules and regulations for the government and order of the church.

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1590 -- LEADER'S MEETINGS. -- When class-meetings were instituted the leaders were required to meet Mr. Wesley and the stewards once a week to make report of the moneys collected from their several classes, and also to inform him in reference to the moral deportment and the religious condition of the members. In point of time they were the first official meetings in the societies, and they have continued from that period to be in most of the Methodist bodies an efficient part of the economy. In circuits, however, it was found impracticable for them to meet weekly, and in many smaller stations they do not meet more frequently than once a month. In some places instead of the leader's meetings an official board-meeting is held, composed of the trustees, stewards, and leaders. At this board the chief official business of the society and church is transacted. Where leader's meetings are held Strictly according to the Discipline, the pastor is fully informed every week of the condition and state of the church, and reports are made to him of any members who are sick or of any cases which need special attention. Not unfrequently religious services are held in connection with these meetings, which are very profitable to the official members, but they are more important for the systematic and thorough supervision, which can through them be so readily exercised.

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1591 -- LEADER'S MEETINGS (ENGLISH WESLEYAN) -The weekly class-meeting has been defined in its origin and character under its proper heading. The office of a leader became necessary to represent the different companies under their weekly oversight: it was their duty to inquire after "disorderly walkers" or absentees: to receive and pay over to those who were appointed for this purpose the moneys contributed for the cause of God. Wherever a large society was formed this became a regular institution, and to carry out the purpose intended the leaders were necessarily called together; hence the origin of "leader's meetings," -- these are now a proper appendage wherever a Wesleyan chapel and society are found.

Such a meeting is composed of: 1st. All the ministers and preachers on trial whose names appear on the printed minutes as stationed in the circuit: the superintendent minister being ex-officio chairman of the meeting. 2d. All persons duly instituted as class-leaders, in connection with the particular society to which such meeting is attached. 3d. The society and poor stewards duly appointed in association with the society, -- the nomination of stewards and leaders being vested in the chairman, -- the approval or rejection resting with the meeting. Circuit stewards are ex-officio members of the leader's meeting of the society to which they severally belong, -- where a secretary is appointed, he must be chosen from among the members of that meeting.

The functions of these meetings since the death of Mr. Wesley have been considerably enlarged. 1st. The ordinary business of the meeting is for the leaders to pay to the society stewards the moneys received from their classes: to tell the minister of any that are sick, or that walk disorderly and will not be reprov'd: and to distribute money to needy members, through their leaders, from the poor's fund. 2d. The ministers alone can determine respecting admissions; but when appealed to by any party concerned, the meeting possesses the right of a veto upon such admissions. 3d. No member can be expelled till his offense has been proved to the satisfaction of the meeting, -- the act of expulsion is generally delayed for a week from such conviction. 4th. The fund for the relief of the poor members of society is under their management and control. 5th. Any

leader or steward nominated by the superintendent must have his appointment sanctioned by the vote of the meeting. 6th. No steward or leader can be removed from office, except when excluded from membership, save in conjunction with the leader's meeting. 7th. The functions of such a meeting are confined to the affairs of its own society. A chapel steward (according to the Model Deed) may hold office, as such, without being a member of society; but to make such persons members of a leader's meeting is irregular. There is no recognition of the office of assistant leader.

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1592 -- LEAF CLUSTER is a quarterly Sunday School publication in the M. E. Church, intended to illustrate the Sunday School lesson by the principle of object-teaching. It has been very popular in the infant departments of the several Sabbath Schools. It contains fifty-two leaves, one for each Sabbath in the year. In 1876 it attained a circulation of 11,250.

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1593 -- LEAVENWORTH, KAN. (pop. 16,550), is the largest city in the state, and derives its name from Fort Leavenworth, which lies north of the city, and is one of the oldest forts on the Missouri River. This place is first mentioned in Methodist history in 1854, the year in which the city was founded, and was then connected with the Iowa Conference. In October of the same year it was connected with the Missouri Conference, and the appointment was Fort Leavenworth and Kickapoo circuit, with J. L. Conklin as pastor, who reported 125 members. In 1856 the Kansas and Nebraska Conference was organized, and in that year Leavenworth fell into its bounds, and had 21 members, and was connected with the Delaware and Wyandot mission. It was considerably affected by the border troubles, and its growth was but moderate. The first edifice was built in 1858. In 1855 a second M. E. church was formed, known as Sixth Street, which bought a building on the corner of Sixth and Seneca Streets; but in 1871 the building was sold, and it returned to the parent society. In 1858 the M. E. Church South organized a society and built a church. During the war the society was disorganized. In 1866 it was reorganized, and another church was built, which was occupied until 1873, when the society again disbanded. The African M. E. society built its church in 1862. It is in the Kansas Conference.

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1594 -- LEBANON, PA. (pop 8778), the capital of Lebanon County, on the Lebanon branch of the Philadelphia and Reading Railroad. Methodist services were held quarterly in a school-house in the vicinity of Lebanon, by Henry G. King, previous to 1828, but the first services known to have been held in the town were in that year, in the house of Edwin Atley, by Francis Hodgson. The cornerstone of the first M. E. church was laid Oct. 12, 1839, and the church was dedicated Aug. 2, 1840. It was abandoned on the erection of a new church in 1866. This town is in the Philadelphia Conference, and has 272 members and 290 Sunday School scholars.

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1595 -- LEE, Jason, the pioneer of Protestant Christianity on the shores of the Pacific, was born in Canada in 1803, and died near the place of his birth, May, 1844. His early life was spent

in the labors of the farm and adventures of the forest, where he acquired that hardihood of body and independence and vigor of mind that so well prepared him for his providential work. In 1828 he entered Wilbraham Academy, under the care of Dr. Wilbur Fisk, and spent some years there as classmate and intimate friend of the late Bishop O. C. Baker. Returning to Canada, he offered himself to the London Wesleyan Missionary Society for missionary work among the Indians of Canada. Pending this offer, an unexpected and providential call came from beyond the Rocky Mountains for missionaries among the Indians, and Dr. Fisk, whose voice was then potent in Methodism, immediately turned to Jason Lee as "the one man" to respond to that call. The Missionary Board made the appointment accordingly, and in the spring of 1834 Mr. Lee left New York, and proceeded to Independence, Mo., where he joined the trading company of Captain Nathaniel Wythe, and spent the summer of that year in the weary journey to the Columbia River. he arrived at Vancouver in the autumn, and soon after selected the site of his mission, on the Willamette River about twelve miles below the present city of Salem. He devoted himself with great singleness and energy of purpose to the work assigned him among the Indians until the spring of 1838, when the necessities of the mission, the enlarged and multiplying fields, called him to return overland to New York to represent his work and its needs for the future before the Missionary Board.

The following winter and summer were spent in delivering missionary addresses in nearly all the chief cities of the States, and organizing the largest missionary expedition that ever sailed from an American port. With this, in the ship *Lausanne*, he sailed from New York in October, 1839, and, after touching at Rio Janeiro, Valparaiso, and Honolulu, reached Oregon again in June, 1840. He was now superintendent of the largest force of missionary workers then operating in any part of the heathen world. In 1843 he again returned to New York, by way of Honolulu, thence to the Mexican coast in a small schooner, and overland by way of Mexico City and Vera Cruz. After adjusting affairs with the Missionary Board, he returned to the home of his childhood in Stanstead, Lower Canada, where he died.

In the qualities of a pioneer missionary Mr. Lee was the peer of any man that ornaments the roll of the modern workmen of the church. He also bore a chief part in organizing those influences that resulted in securing Oregon to the United States, in establishing its first provisional government, and in founding the States of the Pacific. Of the Oregon Institute, now the Willamette University, he is, perhaps, more than any other man, entitled to be called founder. Physically, he was a strong man six feet two inches in height; intellectually, he was clear, discriminating, and reliable; morally, without a spot. His record and home are on high.

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1596 -- LEE, Jesse, was one of the most eminent of the early Methodist ministers. He was born in Prince George Co., Va., in 1758. He was converted in his fifteenth year, and in 1783 entered the traveling ministry, in which he continued with great success until his death, Sept. 12, 1816. He preached extensively through Virginia, Maryland, and New York, and enjoyed the honor of first successfully introducing Methodism into Boston and its vicinity, where, during his first visit, finding no house open for him, he preached on the Common, under the famous Big Tree. He was a special friend of Bishop Asbury, and during the illness of the bishop frequently held Conferences for him. In 1800 he received a tie vote for bishop on the ballot before Whatcoat was

elected by a majority of only two. At one period he filled the office of chaplain to Congress, and he is known as the first historian of American Methodism; his work having been published in 1809. As a preacher, he was clear, practical, and persuasive; as a writer, his style was plain and perspicuous, and his book is valuable for its faithful record of facts. He filled the office of presiding elder in New England, and on Norfolk district, Virginia, and was for three years the traveling companion of Bishop Asbury, assisting him frequently in his work. His last station was Annapolis, Md. After preaching at a camp-meeting he was seized with a chill, which was followed by a fatal fever. During his illness, which was very brief, he was frequently triumphant, breaking out in expressions such as, "Glory! glory hallelujah! Jesus reigns!"

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1597 -- LEE, Luther, a native of Schoharie, N. Y., was born Nov. 30, 1800, and united with the M. E. Church in his youth. He was licensed to preach in 1821, admitted to the Genesee Conference in 1827, when it extended into Canada, and the roads and trails could only be traveled on horseback. In 1838, then a member of the Black River Conference, he located, and became a lecturing agent for the anti-slavery societies of New York and of New England. From this work, which he prosecuted with great power and success, he again entered the traveling ministry at the organization of the Wesleyan Methodist Connection, of whose first General Conference, in Cleveland, O. (1844), he was president. He was editor of *The True Wesleyan*, a weekly organ, for eight years; pastor of the Wesleyan churches of Syracuse and of Fulton, N. Y., for four years, and of Felicity and Chagrin Falls, O., for three years. His last position in the Wesleyan body was Professor of Moral and Intellectual Philosophy in Adrian College, Mich., from 1864 to 1867.

With many others he then returned to the M. E. Church, and has been pastor of Court Street church, Flint, Mich., Ypsilanti, Northville, and Petersburg, of the same State. For the last three years (1877) he has been superannuated. Dr. Lee is the author of several valuable works, which have had a large sale. Among them, and the best known, are "Universalism Examined," "Systematic Theology," "Immortality of the Soul," and "Slavery Examined in the Light of the Scriptures."

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1598 -- LEE, Wilson, a pioneer minister, was born in Sussex Co., Del., in November, 1764, and entered the traveling connection in 1784. Removing to the West, he was subject to the hardships incident to a frontier residence. He traveled extensively in Western Pennsylvania and in Kentucky for several years, and then returned East. He preached in New York in 1795, and the three following years in Philadelphia. From 1801 to 1803 he was presiding elder in the Baltimore district; but in 1804, his health failing, he was placed on the superannuated list. He died Oct. 11, 1804. He was a laborious, successful, and self-denying minister. He hazarded his life in the West when the Indians were on the frontier. He was well acquainted with both the doctrines and economy of the church.

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1599 -- LEECH, John, was born in Warrington, Pa., Nov. 29, 1767. He was educated as a member of the Society of Friends, where he remained until 1788, when he joined the M. E. Church, of which he remained a member until his death. Removing to Mercer County, the place where he settled has been known as Leech's Corners. He served five terms in the legislature and State Senate; was for more than thirty years justice of the peace, and filled the offices of county commissioner and surveyor. In early times his cabin was a preaching place and a home of the itinerants. For more than forty years he was class-leader or steward; gave the ground on which the M. E. church in the vicinity is built, and also much of the material for the first structure, erected in 1811. He was an example of regularity and piety, and died calmly and confidently May 1, 1864, in his ninety-eighth year.

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1600 -- LEGAL HUNDRED. -- See WESLEYAN METHODISM.

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1601 -- LEIGH, Hezekiah Gilbert, was born in Perquimans Co., N. C., Nov. 25, 1795, and was of a family distinguished for its intellectual vigor. In youth he mastered his studies with extraordinary ease and rapidity, and commenced his public life by teaching. He was converted, and united with the church in 1817, and joined the Virginia Conference in 1818. Among his appointments were Raleigh, Norfolk, and Petersburg, where his labors were rewarded by an extraordinary revival. During his ministry in Petersburg he inaugurated the movement to establish Randolph Macon College. In conversation with Hon. G. P. Disosway, then residing in Petersburg, the college project was discussed, and the result was the adoption by the Petersburg Quarterly Conference of a resolution that such an institution was necessary, and Mr. Disosway prepared an address to the Methodists of Virginia. Mr. Leigh secured a large subscription, with which he went before the Virginia Conference; and in 1829 a charter was secured and the college was erected in Mecklenburg County. He fixed his residence near it, and expended time and money for its advancement. He was elected to every General Conference from 1824 to the time of his death, and was one of the North Carolina members of the Convention, in 1845, in which the Methodist Episcopal Church South was organized. "his great power was in the pulpit. Without art, he played upon the chords of the human heart with a masterly hand. His logic was severe, though not always apparent, but his control over his audience was prodigious. He often aroused and swept them as seas are moved by storms. He was instrumental in the conversion of many, and the building up of many churches." He died in Mecklenburg County, near Randolph Macon College, Sept. 18, 1853.

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1602 -- LEIGH, Samuel, was the first missionary to Australia and New Zealand, and laid the foundation of the Wesleyan Churches in both those countries. He was an earnest evangelist, and a clear and forceful preacher; but his labors and privations impaired his constitution, and he had to return to England, where he was seized with paralysis, and died in 1852.

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1603 -- LESLIE, David, was born in Washington, N.H., Oct. 16, 1797; was admitted into the New England Conference in 1822, in which he continued until 1836, when he was appointed missionary to Oregon. He sailed from Boston Jan. 7, 1837, arriving at his distant field September 30 of the same year. He took a very active part in the organization of the provisional government of Oregon, and in founding the Willamette University, and as president of its board of trustees for twenty-five consecutive years. He was also president of the Oregon Bible Society, and of the Oregon Conference Missionary Society for many years. He died in Salem, Oregon, March 1, 1869, having served the church in Oregon thirty-two years without ever leaving that country. The services of David Leslie in founding and establishing Christian and educational institutions in Oregon entitle him to rank among the most honored ministers.

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1604 -- LESSEY, Theophilus, was one of the most popular and effective preachers in English Methodism. His honored father bore the same name, and the son followed a holy example. He was a most useful and holy man. He was born in 1787; baptized by Mr. Wesley; spent thirty-three years in the ministry, and died in 1841, in the fifty-fifth year of his age. He was president of the Conference in 1839.

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1605 -- LESSON COMPEND is an annual publication of the Sunday School Society of the M. E. Church. It is a kind of manual or eclectic commentary upon the Berean Lessons for the year. It is designed especially for teachers, to prepare them thoroughly for instructing the classes. In 1871 it had a circulation of 1500, and in 1875 it had attained to 8000. Its report in 1876 was 5000.

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1606 -- LESSON LEAF, BEREAN, was first published January, 1870. It is the most popular Sunday School publication in the M. E. Church. It publishes the Scripture lesson, with appropriate references for reading, and with copious and printed questions, arranged both for adult and infant classes. In 1872 its circulation was 445,000. In 1876 it attained a circulation monthly of 1,260,000. Rev. J. H. Vincent is editor.

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1607 -- LEVINGS, Noah, was born in Cheshire, N. H., Sept. 20, 1796; united with the M. E. Church in 1813, and was received on trial in the New York Conference in 1818. His first circuit was so extensive that it required each round a ride of not far from 250 miles. While faithful in discharging all his duties he was a diligent student, and thus became an able and successful preacher. He was a delegate to the General Conferences of 1832 and of 1830, and for a number of years filled the largest stations in the cities, and was presiding elder of the Troy district. In 1844 he was elected financial secretary of the American Bible Society, as successor to Rev. E. S. Janes, who was elected bishop. In 1847, while on a tour through the Southwestern States in behalf of the Bible Society, he was taken ill in Natchez. Attempting to return, he was only able to arrive at Cincinnati, where he was most kindly cared for by Mr. Burton, who had ten years before enjoyed

his ministrations. He passed triumphantly away Jan. 9, 1849, having expressed strong living confidence in the presence of his Saviour. He was a minister of more than ordinary intelligence, exceedingly amiable and attractive, and was a general favorite in society.

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1608 -- LEWIS COLLEGE is located in Glasgow, Howard Co., Mo., on the line of the Keokuk and Kansas City Railroad. It is owned jointly by the Missouri. and St. Louis Conferences of the Methodist Episcopal Church, and is under their direct control. It owes its origin to the benevolence of the Lewis family, of Howard County, who desired to consecrate a portion of their wealth to the promotion of general knowledge and religious culture. The first step taken was the establishment of the Lewis Library, by Colonel B. W. Lewis, who bequeathed to the church for that purpose the sum of \$10,000. A library building was then erected by Mrs. Elenor Lewis and B. W. Lewis, Jr., and Major J. W. Lewis. In this edifice the college was organized and opened by Rev. D. A. McCready, in September, 1866. It is now under the presidency of Rev. James C. Hall who is assisted by a corps of able and competent teachers. Though comparatively young, it has done a good work in the cause of education.

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1609 -- LEWIS, Abner, was born in Rutland Co., Vt., in 1801, and entered on the practice of law in 1833. Removing to New York, he was elected as a member of the State legislature, and in 1844 was elected to Congress. At the expiration of his term he was elected judge of Chatauqua County court, in which office he served for eight years. In 1855 he united with the M. E. Church, and removed to Winona, Minn. He has been for many years a devoted class-leader and a faithful steward and trustee. He had the honor of being the first elected to represent the Minnesota Conference in the General Conference of 1872.

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1610 -- LEWIS, Major James W., was born in Virginia in 1822, but removed to Missouri, and settled at Glasgow. He engaged in mercantile business, and so acquired considerable wealth. Being devoted to the interests of Methodism, he has labored for its advancement. Through his gifts and that of other members of the family a college was founded in Glasgow. He represented the Missouri Conference as a lay delegate in the General Conference of 1872.

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1611 -- LEWIS, John W., was born in Franklin Co., Vt., Nov. 2, 1831. He studied law, and commenced to practice at the age of twenty-one. Having removed to Greenville, Mich., he has been in successful law practice ever since. He was converted, and joined the M.E. Church in 1865, and became at once an active Methodist. For a number of years he has held all the official positions, -- class-leader, steward, trustee, and Sunday-school superintendent. he has occupied many places of high civil trust, having the confidence of the community. He was reserve delegate, filling the place of Hon. J. W. Stone, for the Michigan Conference at the General Conference of 1876.

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1612 -- LEWISBURG, PA. (pop. 3080), the capital of Union County, is situated on the west branch of the Susquehanna River. Methodist services were first held in this place about the year 1806, by John Driesbach, and they were continued irregularly until 1812, when a society was organized. It was attached to Lycoming circuit, in the Genesee Conference. In 1818 the first M. E. church, a frame structure, was built. In 1832 it was replaced by a brick edifice. In 1851 Lewisburg was made a station, with John Guyer as pastor, and had a membership of 159. In 1853 the present house of worship was erected. It is in the Central Pennsylvania Conference, and has 386 members and 360 Sunday School scholars.

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1613 -- LEWISTON, ME. (pop. 19,083), is situated in Androscoggin County, on the Maine Central and Androscoggin Railroad.

In 1800 a new circuit was formed in this state, called Bethel, and of which Jesse Lee says, "We preached high up the Androscoggin River, and took in most of the new towns and settlements in that part of the country. When we first went into that unimproved part of the country we found but few persons who had a clear sense of the favor of God. We labored under many hardships and difficulties, and had many things to discourage us, but the Lord stood by us and cleared the way before us, and gave us favor in the eyes of the people, and it was not long before we saw some fruit of our labors in that place also." Joseph Baker was the first minister appointed to Bethel circuit, in 1800. This city did not appear on the annals of the M. E. church until 1849, when C. Andrews was appointed to "Lewiston Falls Mission." In 1850 he had gathered 40 members. The work continued to progress, when about 1865 a portion of Park Street church organized the first M. E. Church in Auburn, just across the river. Lewiston is in the Maine Conference.

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1614 -- LEXINGTON CONFERENCE, M. E. CHURCH, was organized at Harrodsburg, Ky., March 2, 1869, and is composed of colored ministers. The General Conference of 1868 had authorized the bishop who should preside in the Kentucky Conference "to organize the colored ministers within the bounds of said Conference into a separate Annual Conference, if said ministers requested it, and if in the judgment of the bishops, the interests of the work required it." At the request of the colored ministers the organization was made, consisting of 19 traveling preachers, who were divided into two districts. In 1872 the General Conference defined its boundaries so as to include the states of Kentucky, Ohio, and Indiana, and in 1876 the boundaries were changed so as to embrace Illinois, in addition to Kentucky, Ohio, and Indiana. The Conference reports 67 traveling and 52 local preachers, 7926 members, 3498 Sunday School scholars, 53 churches, and 6 parsonages.

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1615 -- LEXINGTON, KY. (pop. 16,656), the capital of Fayette County, is first mentioned in the records of Methodism for 1788 as a circuit and the first Kentucky Conference was held near this place. The growth of the church in the town, however, was exceedingly slow. In 1819 the society was very small, and worshiped in a log house, which was afterwards sold, and which was in the east end of the town. The society received at that time a strong religious impulse from a camp-meeting in the vicinity, previous to which there were not a hundred persons in the society. The revival continued during the following year, and a great many young people were added to the church. It adhered to the Church South in 1845, and since the Civil War the M. E. Church has established services and has been blessed with prosperity.

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1616 -- LEXINGTON, MO. (pop. 3996), the capital of Lafayette County, is situated on the Missouri River. The first society was organized about 1835; and the first church was erected in 1844. It adhered to the Church South at the division of the church, and in 1860 a new church was built, and also a parsonage. Occasional services were established in 1850, and in 1867 the M. E. Church organized a colored congregation, and erected a building in 1868. The African M. E. Church was organized in 1867, and a new church is in process of erection.

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1617 -- LEYS SCHOOL, THE, CAMBRIDGE. -- The opening of this school was the result of the recommendation of a committee which, appointed in 1873, proposed that a school should be established in one of the university towns, such as would afford special facilities for high class education.

A valuable estate was offered in the immediate neighborhood of Cambridge on advantageous terms, and the committee urged upon the Conference the acquisition of this site for the proposed school. This was favorably received; the sum needed for the purchase of the estate has been promised by gentlemen, who, by donations, have acquired the right of nominating pupils for admission. The school is entirely under Methodist management, and all the boys are required to attend a Wesleyan place of worship.

The governing body consists of twenty members; three of them directly represent the Conference, viz.: the president, the secretary, and the ex-president; two are elected by the officers of the Theological Institution; three by the education committee; eleven by the donors, and one by the assistant masters of the school. It was opened in March, 1875, and consists of three divisions, an upper, a modern, and a junior class.

The object of the founders was to take advantage of the facilities afforded by a university town for obtaining teaching of the highest class, to promote university education in the Methodist connection, and at the same time provide a sound and real training for boys intended for mercantile pursuits; to carry out the main principles of public school discipline, and lay deep the foundations of scriptural knowledge and Christian principle. It is now in successful operation.

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1618 -- LIBERIA, a republic on the western coast of Africa, was founded, in 1820, by the American Colonization Society. It became an independent state in 1847. It extends along the Atlantic coast about 600 miles, and into the interior from 10 to 40 miles. Its area has been steadily increased by purchases from the native tribes. The population numbered, according to the latest estimates, about 720,000, of whom nearly 20,000 were American-Liberians. A number of native tribes exist within the territory, of whom the chief are the Veys, Pessehs, Bassas, Kroos, and Mandingos. Among some of these tribes mission schools have been established by Methodist Episcopalians, Baptists, and Presbyterians.

As a number of the early settlers who were sent by the Colonization Society had been members of the Methodist Episcopal Church in America, a desire was expressed to have missionaries sent out to them, and Oct. 6, 1832, Rev. Melville B. Cox sailed as the first missionary, from Norfolk, Va., arriving in Liberia on March 8, 1833. He was cordially received by the then acting governor Mr. Williams, who was a member of the Methodist Church, and a local preacher. Mr. Cox had scarcely commenced his work with great earnestness before he was seized with the fever incident to that climate, and died July 21, 1833. Before leaving for that country he had been asked what he would have written on his tombstone should he die, and he replied, "Let a thousand fall before Africa be given up." Before his death he had purchased missionary premises at Monrovia, and had organized a Methodist Episcopal church.

He was followed by Rev. Rufus Spaulding and Samuel O. Wright, with their wives, and Miss Sophronia Farrington, a teacher, who set sail in September, 1833, and landed in Monrovia Jan. 1, 1834. Mr. Spaulding was, in about five weeks, seized with the fever, and when able to write reported that Mrs. Wright was dead. She was soon followed by her husband. Mr. Spaulding, his wife, and Miss Farrington returned to the United States. In 1835, Rev. John Seys, of the Oneida Conference, was appointed by Bishop Hedding superintendent of the mission. Under his wise management societies were formed in several of the settlements in Liberia, and the next year he was joined by Rev. J. G. Barton, from Georgia. In 1836 they reported 375 members in the church, and 128 children in the schools. A number of local preachers had from time to time emigrated among the colonists. Among these, Mr. Williams, who had been lieutenant-governor of the colony, penetrated into the Congo country, for the purpose of establishing a mission and a school, but the occurrence of a war prevented the success of the enterprise. Some time afterwards Mr. Seys received a message from Boatswain requesting a teacher, and a young man by the name of Jacobs was sent to that station. The society increasing in strength; a manual-labor school was commenced at Millsburg

In 1836, Mr. Seys returned to the United States, held, missionary meetings, and delivered a number of addresses in behalf of Africa. He returned in 1837 taking with him Rev. Squire Chase, of the Oneida Conference, and Rev. George Brown, a colored local preacher. In 1836 the General Conference had constituted the Liberia mission into a Mission Annual Conference, and on Mr. Seys' return he called the preachers together and organized them, thus adding to the efficiency of the work. In 1837, Dr. S. M. E. Goheen, a talented young physician, embarked with teachers for Liberia. The health of Mr. Chase having been prostrated, he was compelled to return to the United States. At the earnest request of Mr. Seys, the Missionary Board resolved to establish a classical school, and Rev. Jabez Burton, a graduate of Alleghany College, and a local preacher, was

elected. A printer was also appointed, and a press and materials were sent out to issue a semi-monthly paper, to be called Africa's Luminary. In 1839 the academy went into operation, and the first number of the paper was issued March 15, 1839. An additional missionary, Rev. W. Stocker, was also sent out. Subsequently John J. Matthias went out as governor of Bassa Cove, and in his company Mrs. Wilkins went as a teacher, but was subsequently compelled to return. With varying success the mission was continued, and in 1852 was visited by Bishop Scott. In 1856 the General Conference authorized the election of a missionary bishop, and Francis Burns was chosen. After his death J. W. Roberts was elected in his place. He having died in 1875, the mission was visited by Bishop Gilbert Haven in 1876-77, who carefully examined all the interests of the work. An effort has been made to explore the interior, and for that purpose a missionary has recently been sent out.

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1619 -- LIBERIA CONFERENCE was organized in 1836 as a Mission Conference, "possessing all the rights, powers, and privileges of other Conferences, except that of sending delegates to the General Conference and of drawing its annual dividend from the avails of the Book Concern and of the Chartered Fund." Bishop Scott visited Africa and held its session March 7, 1853, in Monroeville. It then reported 28 traveling and 19 local preachers, and 1309 members. It was Constituted a Conference, with full powers, in 1868, and was visited by Bishop Haven in 1877. It then reported 120 traveling and 44 local preachers, 2244 members, 1831 Sunday School scholars, 33 churches, and 6 parsonages.

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1620 -- LICENSE FOR CHAPELS (ENGLISH WESLEYAN). -- All chapels previously to their dedication must be duly registered as places of public worship; and the certificate of such registration must be publicly read at the opening service.

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1621 -- LIEBHART, Henry, editor of the "Haus und Herd"; was born in 1832, at Carlsruhe, in Baden, and emigrated to America in 1854. He was converted in 1855, and became a missionary among the Germans in the cities of Boston, Brooklyn, and Baltimore. In 1865 he was employed by Dr. Nast as assistant to the "Christliche Apologete". At the General Conference of 1872 a specific German Sunday-school department was created, and Dr. Liebhart was elected editor. He founded and edits the illustrated monthly called "Hans und Herd", besides attending to the different German Sunday-school publications, periodicals, tracts, and books.

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1622 -- LIGHT, George C., an eloquent minister in the M. E. Church South, was born in Westmoreland Co., Va., Feb. 28, 1785. In 1806 he entered the itinerant ministry, but located in 1808 was employed as a surveyor in 1822, when he entered the Kentucky Conference. He filled a number of the most important stations in Louisville, St. Louis, and in the State of Mississippi. He died Feb. 27, 1859. Few men had greater control as preachers over the public mind.

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1623 -- LIMA, O. (pop. 7600), the capital of Allen County, is situated on the Pittsburgh, Fort Wayne and Chicago Railroad. Methodist services were introduced in 1829 in the vicinity, when Rev. Robert Finley was the first missionary to this part of Northwestern Ohio. In 1830, James B. Austin was missionary, and Lima was one of the appointments of St. Mary's mission, in the Maumee district, which then included the counties of Allen, Auglaize, Van Wert, Putnam, and Mercer. The first quarterly meeting was held in Lima, in 1833, Rev. W. H. Raper being presiding elder. In 1835 the first church was built and dedicated. In 1840 Lima circuit was formed, with Madison Hansley as pastor. In 1852 the old church was replaced by a larger and more substantial structure, and was dedicated by Dr. Thomson, afterwards bishop. In 1871 the present Trinity church building was commenced; the lecture-room was dedicated in 1873, and in 1876 the audience-room was completed, and was dedicated on the 12th of March by Bishop Foster. It reported, in 1876, 466 members and 420 Sunday School scholars. The African M. E. Church has 42 members, and 42 Sunday School scholars.

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1624 -- LINDLEY, Lutellus, M.D., was born in Ohio in 1808, and resides at Connellsville, Pa. He is a son of Dr. Lindley, who was for many years president of the Ohio University. He graduated in 1827, and after teaching for two years, studied medicine and practiced in Jefferson, Pa., and Subsequently in Connellsville. During a large part of his life he has been a devoted and ardent member of the M. E. Church, has filled various positions, and is widely known in the community.

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1625 -- LINDSAY, James, is an enterprising merchant and manufacturer of Belfast, Ireland. He is a member of the Wesleyan Methodist Church, and has been active in its various institutions. He has served on the general committees at Conference: was a contributor in the erection of Belfast College, and is connected with a number of enterprises, religious, social, and civil. He has a beautiful residence at Wheatfield, near the city.

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1626 -- LINDSAY, John, an eminent Methodist Episcopal minister, was born at Lynn, Mass., July 18, 1788, and died in Schenectady, Feb. 10, 1850. He was admitted into the New England Conference in 1809, and filled important appointments in that Conference, and also in the New York and Troy. He was presiding elder on the New Haven and Albany districts: was agent for the Wesleyan University, and also for the American Bible Society. He was a successful preacher, and was active in founding the Academy at Wilbraham and the Wesleyan University.

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1627 -- LINDSAY, John Wesley, of Boston University, was born in Barre, Vt., Aug. 20, 1820. He was graduated from Wesleyan University in 1840, and in the same year entered as a student at the Union Theological Seminary, New York City. He joined the New York Conference of the Methodist Episcopal Church in 1843, and continued in pastoral work till 1847, when he was appointed a tutor in Wesleyan University. In 1848 he was elected Professor of Hebrew and Latin in the same institution. He returned to pastoral work in 1860, and continued in it till 1864, when he was elected president of Genesee College. In 1868 he was chosen Professor of Exegetical Theology in the Boston Theological Seminary, and was appointed to the same chair in the School of Theology of the Boston University in 1871. In 1873 he was elected dean of the faculty of the College of Liberal Arts of the Boston University. He was a member of the General Conference of the Methodist Episcopal Church in 1864, 1868, and 1872.

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1628 -- LIPPINCOTT, B.C., of the New Jersey Conference, was born in Haddonfield, N. J., July 22, 1828, and was converted in his fourteenth year. He received an academic education at Pennington Seminary, acting as teacher in the English department at the same time, and graduated from Dickinson College in 1858. After serving as principal of the Cumberland Valley Institute for one year, he was received into the East Baltimore Conference, and transferred to the Oregon Conference, where he was principal of the Puget Sound Institute. In 1862 he was elected by the legislature of Washington Territory as the first superintendent of public instruction. While on the Pacific coast he served as pastor of the charges at Olympia, Dallas City, and Portland. In 1866 he was transferred to the New Jersey Conference, and in 1876 was elected president of the New Jersey State Sunday-School Association. In 1877 he was also elected president of the Prohibition State Convention.

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1629 -- LIPPITT, Edward Spalding, a teacher of the Methodist Episcopal Church, was born at Woodstock, Conn., Sept. 17, 1824. He was graduated from Wesleyan University in 1847, and was appointed in the same year principal of the Literary Institute and Gymnasium at Pembroke, N.H. He was afterwards, in 1849, teacher of Natural Science and Mathematics in the Wesleyan Female College, Cincinnati, O.: in 1854, principal of the Boys' Classical School, Cincinnati, O. in 1862, Professor of Mathematics in the University of the Pacific, Santa Clara, Cal.: in 1863, principal and superintendent of the City Schools, Petaluna, Cal.; and in 1868, principal of the Scientific and Classical Institute, at Petaluna. He was ordained a local deacon in the Methodist Episcopal Church in 1854; was admitted to the bar, in Cincinnati, in 1857; was appointed city solicitor of Cincinnati in 1859; served as acting pastor in the Congregational church at Petaluna, Cal., in 1863 and 1868-69; was stationed at the Methodist Episcopal church, Petaluna, from 1864 to 1866, and entered upon the practice of the law at Petaluna in 1870.

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1630 -- LIPSCOMB, Andrew A., of the Methodist Protestant Church, was born in Georgetown, D. C., Sept. 6, 1816 converted May, 1831, and licensed to preach 1834. He united with the Maryland Conference of the Methodist Protestant Church in 1835, and after filling



important stations he removed, in 1842, to Montgomery, Ala., on account of ill health. He was elected president of the Alabama Conference; received the degree of D.D. from the University of Alabama, and the degree of LL.D. from Emory College, Georgia. Being compelled to retire from the itinerant ministry on account of ill health, he founded the Metropolitan Institute for Young Ladies, Montgomery, Ala., in 1849. He was president of Tuskegee Female College, M. E. Church South, in 1856-59, and was elected chancellor of the University of Georgia, at Athens, Ga., in 1860, and resigned it in 1874. He was a contributor to Harpers Magazine -- "Editors Table" and other articles -- for several years; author of "The Social Spirit of Christianity" and "Our Country, its Danger and Duty" (a prize essay). In 1875 he was elected Professor of Philosophy and Criticism in Vanderbilt University, Nashville, Tenn., which position he now holds.

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1631 -- LIPSCOMB, Wm. C., of the Methodist Protestant Church, was born in King William Co., Va., Sept. 13 1792. In his fifteenth year he united with the M. E. church of Georgetown, D. C. He was among the first to embrace the principles of Reform in the M. E. Church, though but a young man, and was a pioneer in organizing the Methodist Protestant church of Georgetown, D. C., and with which he is now connected, after nearly seventy-one consecutive years of Christian profession. He was licensed to preach by the Associate Methodist church of Georgetown, D. C., Oct. 3, 1829. He was never an "itinerant" minister, but labored efficiently in the unstationed ranks for many years. He was admitted to membership in the Maryland Annual Conference, as an honorary distinction, in 1869, and assigned a supernumerary relation. He was a member of the first and second Conventions of the Methodist Protestant Church, in 1827-28, and was secretary of the General Convention of 1830. He was frequently delegate to the Maryland Annual Conference in a lay capacity, and a ministerial member of the first General Conference, May, 1834, and secretary thereof. He was president of the General Conference of 1858, at Lynchburg, Va. He is the father of Rev. Dr. A. A. Lipscomb, and an unstationed minister of the Methodist Protestant church of Montgomery, Ala.

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1632 -- LIST OF RESERVE (ENGLISH WESLEYAN). -- This consists of the Surplus of those who, having been received as candidates for the ministry, are at Conference neither appointed to circuits nor drafted into the institutions. The management of this list is left in the hands of the president: and those who are on it are called out by him to fill up any vacancy that may occur in the course of the year, from the illness, resignation, or death of any minister. In the event of any not being called out before the following May district meeting the superintendent of the circuit where he or they reside must report on their qualifications, as to whether they are proper persons or not to be employed in the work of the ministry; if so, the names must be inserted, and a report given in the district minutes. If called out by the president into the work before Christmas, he is reckoned as having traveled one year. Ministers needing supplies from this list must seek counsel of their chairman before applying to the president.

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1633 -- LITCHFIELD, ILL. (pop. 4329), is situated in Montgomery County, on the Toledo and Wabash Railroad. It first appears in the annals of the M. E. Church for 1857 in the Southern Illinois Conference, with J. D. Gillham as pastor. In 1858 it was made a station, with W. G. Moore as pastor. It is now in the Southern Illinois Conference, and has 274 members and 150 Sunday-school scholars.

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1634 -- LITTLE, Charles B., Professor in Dickinson College, Pennsylvania, was born in Philadelphia, Sept. 21, 1840, and joined the Fifth Street M. E. church, Jan. 28, 1855. He entered the University of Pennsylvania in September, 1857 graduated in July, 1861: was admitted into the Philadelphia Conference in 1862, and was elected teacher of Mathematics, in Williamsport Seminary, in 1867. He resigned his place to spend a year in Berlin, Germany; and on his return, after a term in the pastorate, he was elected, in 1874, Professor of Philosophy and English Literature in Dickinson College, where he (1879) still remains.

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1635 -- LITTLE FALLS, N. Y. (pop. 6911), in Herkimer County, on the New York Central Railroad, was early embraced in the Herkimer circuit, one of the first formed in this part of the state. It does not appear, however, in the minutes, by name, until 1828, with Lesley Whipple and E. W. R. Allen as pastors. For a number of years the Society held its services in a union church. The first M. E. church was erected in 1839; and it became a station, with Charles Dunning as pastor. A new church was erected in 1876. It is in the Northern New York Conference, and reports 190 members and 170 Sunday School scholars.

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1636 -- LITTLE ROCK, ARK. (pop. 13, 185), is the capital of the state, and was founded about 1820. It first appears in the minutes of the M. E. Church for 1832, and was reported the following year as a circuit, containing 203 members. In 1836 the Arkansas Conference was organized, and Little Rock became a station with William P. Radcliff as pastor, who reported the following year 81 members. The church had a fair growth, and adhered to the M. E. Church South in 1845. The progress of the church was greatly retarded during the war. A number of members who had been friendly to the M E. Church desired its reorganization, which has been partially accomplished, although in the midst of great difficulties. In Little Rock a good church was built, but costing more than had been anticipated, and meeting with unexpected trials it has become greatly embarrassed. There is a good colored congregation in connection with the M. E. Church. The M. E. Church South has two good churches.

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1637 -- LITTLE ROCK CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1866, and took the place of Wachita Conference in the state of Arkansas. It held its first session at Arkadelphia, Ark., Oct. 10, 1866, Bishop Pierce presiding. It reported 67 traveling and 97 local preachers, 6862 white and 641 colored members, 76 Sunday Schools and

2655 Sunday-school scholars. The General Conference of 1874 fixed its boundaries so as to "embrace all that portion of the state of Arkansas not included in the Arkansas and White River Conferences, and a part of Louisiana lying north of Soda Lake and west of Red River." The latest report (1875) of this Conference is 84 traveling and 152 local preachers, 14,641 white members, 203 Sunday Schools and 7141 Sunday School scholars.

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1638 -- LITURGY (ENGLISH WESLEYAN). -- The morning service of the Church of England must be read when the president and ex-president deliver their official sermons. It is not imperative at any other time; but it is read with a few exceptions in the metropolitan chapels, and in some of the large towns, but generally speaking, it is not used farther north than Manchester.

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1639 -- LIVERPOOL MINUTES is a title well understood in Great Britain. At a time of Severe commercial depression, political excitement, and a sad numerical decrease of members in the connection, the Conference met in Liverpool in 1820, under the presidency of Rev. Jabes Bunting. A dark cloud rested on the minds of the ministers; deep anxiety was felt because of the spiritual dearth; anxious and prayerful discussions took place, and a series of resolutions were drawn up and passed, which have since been known as the " Liverpool Minutes." Of these it is scarcely possible to speak too highly. In a manner equally clear, forcible, and practical, they range over the whole course of a Christian minister's duty. They point out all the principal means by which weakness and decline are introduced into Christian churches, and offer suitable cautions and exhortations for prevention.

The dangers of lax discipline are exhibited in their extent and variety, and adequate advice given. Ministers, lay officers, and private members are appropriately warned, directed, and exhorted in the true spirit of the Christian pastorate, -- in wisdom, meekness, and love. The whole document breathes a fine, earnest, evangelical tone. Indeed, these minutes, drawn up on a special occasion and for the purpose of meeting a particular case, are fraught with so much wisdom and practical godliness as to be applicable to all times and seasons. They conclude with the recommendation of a special day of fasting and prayer. Under the question of " What is the state of the work of God?" in each district meeting in May, they are appointed to be read, and also at the first preachers' meeting following the September quarterly meeting in every circuit.

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1640 -- LOANE, Jabez W., was born in Baltimore, Md., April 11, 1819. He received a common school education, and for many years has been conducting the business of a sail and tent-maker. He was converted in 1838; was licensed to preach Sept. 9, 1859. He is an active member of the Baltimore Local Preachers' Association, one of the most effective city organizations in the church. He was one of the founders of the National Local Preachers' Association, and was the Centennial president at the annual meeting in Philadelphia in 1876.

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1641 -- LOCAL PREACHERS. -- This class of ministers is peculiar to Methodist Churches. They were very early employed by John Wesley, and under his direction rendered efficient Service in England. In American Methodism they have not been less useful. Various directions have been given concerning their employment. As early as 1779 "every exhorter and local preacher was to go by the direction of the assistant where and only where he should appoint." In 1780 it was strictly enjoined on all the local preachers and exhorters that they should not presume to speak in public without a written permission every quarter, and an examination by the assistant or preacher in charge with respect to his life, his qualifications, and usefulness. In 1784 the General Conference of the M. E. Church gave directions that local preachers should be employed to supply the circuits during the sessions of the Annual Conferences, and that they should be paid in proportion to the traveling preachers out of the yearly collection. In 1796 a distinct section was provided in the Discipline concerning local preachers.

To obtain a license, the provisions of the Discipline are as follows: "He must be recommended by the society of which he is a member, or by the leaders and stewards' meeting of the church to which he belongs. He must be examined on the subject of doctrines and discipline by the president of the Quarterly or District Conference and be recommended by a vote of that Quarterly or District Conference as a person worthy to receive such a license. In proof of his appointment as a local preacher, he must further receive such license, signed by the president and secretary of that body." This license must be renewed annually.

Among the Wesleyans of England and its kindred branches, local preachers are not ordained. In the United States, the question of ordaining local preachers was first introduced in 1789, when the bishop received authority from the Conference to ordain them as deacons under specific circumstances. Since that time general rules have been adopted for their ordination both as deacons and elders.

Before a local preacher can be ordained a deacon, according to the present provisions of the Discipline, both in the M. E. Church and the M. E. Church South, he must have held a license as a local preacher for four consecutive years. He must also be examined in the Quarterly or District Conference on the subject of doctrines and discipline, and he must receive a testimonial from the Quarterly or District Conference, signed by the president and countersigned by the secretary, that he is a suitable person to receive ordination. Besides, he must pass an examination as to character and acquirements at the Annual Conference, and then by a vote of the majority he may be ordained to the office of deacon. He is eligible to ordination as a local elder after he has preached four years, from the time he was ordained a deacon, and has obtained a recommendation from the Quarterly or District Conference of which he is a member certifying to his qualifications and usefulness, which recommendation must be signed by the president and secretary of that Conference. He is, further, to pass an examination at the Annual Conference, and if elected may be ordained to the office of elder. When ordained either as deacon or elder, it is not necessary that his license be renewed annually; but whether as a licentiate deacon, or elder, he is amenable to the Quarterly Conference where he resides, and is subject to an annual examination of character. Every person who is to become a regular itinerant preacher must first be licensed as a local preacher. His ordination, however, as a local deacon or elder is not necessary to his reception as a traveling preacher. A local preacher, if properly recommended, may be employed by a presiding

elder either as preacher in charge or junior preacher; in such case he is amenable to the Quarterly Conference of the charge which he is serving. He is not subject, however, to the appointing power at the Annual Conferences. It is made the duty of the preacher in charge, or of a District Conference, so to arrange the work within the bounds of the charge or the district as to give the local preachers regular and systematic employment.

In 1820, the General Conference being memorialized by the local preachers, organized District Conferences. They were especially designed to promote the interests of the local preachers. In 1836, having proved unsatisfactory, they were abolished, and the powers which had been taken from the Quarterly Conferences and transferred to the District Conferences reverted to those bodies. In 1872 the local preachers of the church memorialized the General Conference, asking for a reorganization of the District Conferences. This was granted, and a plan was provided having more ample powers than the preceding District Conferences.

These ministers are called local preachers, not so much from their being lay preachers as from the fact that they are not members of the Annual Conferences, or are not itinerant preachers, as their title indicates. They are engaged in secular pursuits, and yet devote what time they can to the regular ministry. Their field of labor is local or circumscribed. Their office, however, is truly ministerial. It has so been denominated in the history of the church from the beginning. They are supposed, like itinerant ministers, to be moved by the Holy Ghost to preach the gospel. They answer the same questions at their ordination as candidates for deacon's and elder's orders among the itinerant preachers, -- they are ordained by the same authority and in the same form. By so much, then, in a call to preach, a license to preach, and ordination are marks of the true ministry, so are they true ministers, and not laymen. They are only properly designated as laymen when distinguished from the members of the Annual Conferences in questions involving the election of ministerial delegates to the General Conference. All of Wesley's preachers, prior to their ordination, were called lay preachers, yet at the same time he had also local preachers.

There were reported in 1876, in the Methodist Episcopal Church, 12,491 local preachers. As to their usefulness in the church, it is a matter well understood by the careful reader of Methodist history that they have been in many places the pioneers of Methodism. "It may, in fine, be affirmed that not only was Methodism founded in the New World by local preachers, -- by Embury in New York, Webb in New Jersey and Pennsylvania, Strawbridge in Maryland, Neal in Canada, Gilbert in the West Indies, and Black in Nova Scotia, -- but that nearly its whole frontier march, from the extreme north to the Gulf of Mexico, has been led on by these humble laborers; that in few things was the legislative wisdom of Wesley more signalized than in providing, in his ecclesiastical system, the offices of local preacher and class leader, -- a species of lay pastorate which, alike in the dense communities of England and the sparse populations of America, has performed services which can hardly be overrated. The history of the denomination affords a lesson in this respect that should never be forgotten by Methodists while Christendom has a frontier anywhere on the planet." (Stevens)

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1642 -- LOCAL PREACHERS' INSTITUTE (ENGLISH WESLEYAN). -- It being evident that some educational assistance was needed by many valuable men in this important body of lay

helpers, the Conference of 1873 cheerfully acceded to the request of the "committee of review of the Wesleyan Theological Institution" that it should appoint a committee, consisting in part of local preachers, to meet during the year, to ascertain what means can be adopted to assist local preachers in preparation for their important work, and report to the next Conference. This led, in 1874, to the following resolution: "That it is desirable and necessary, considering the exigencies of our work, and the fact that our supply of ministers is drawn from our local preachers, that steps should be taken in every circuit to secure an ample supply of this most useful class of laborers." As the outgrowth of quickened zeal on this subject, a beginning, assuming very important proportions, and under very auspicious management, has eventually been made, and a "Local Preachers' Institute" has been formed having its headquarters at 2 Ludgate Circus, London. It has its president, vice-president, secretary, and committee. A reading-room and library has been opened, lectures are delivered, a discussion class conducted monthly, class instruction provided in classics, mathematics, grammar, history, Scripture, and general geography; and the result of this establishment augurs a widely-extended success. It is hoped that branches in the country, affiliated to the above, will shortly be formed in many of the circuits in the connection.

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1643 -- LOCAL PREACHERS' MEETINGS (ENGLISH WESLEYAN). -- Lay preaching, from the very commencement of Methodism, has formed an integral part of its economy; and, as an efficient section of religious agency, has contributed greatly to its establishment and extension. The first lay preacher was Thomas Maxfield, who, being left by Mr. Wesley, in the year 1741, in charge of the society at the Foundry, London, was led, in the fervency of his spirit, to overstep the bounds of church propriety, as then held, and to proclaim from the pulpit the glad tidings of salvation. Many were deeply awakened and brought to a "knowledge of the truth as it is in Jesus." Mr. Wesley, after due inquiry, was led to recognize in this movement the hand of God, and shortly after employed Maxfield as one of his itinerant separated helpers. The way was thus opened for other suitably qualified men to be engaged in "calling sinners to repentance." "It may be fairly questioned," writes Dr. Smith, "whether England ever saw an equal number of men engaged in the dissemination of truth more worthy the appellation of Christian ministers than the first Methodist preachers; and, looked at from the present day, their claim to that high character is still unquestionable."

At the Conference of 1755, when 63 preachers were present, we learn from an authentic manuscript record of their proceedings that in this number three classes of evangelistic agents were included. The first, with 34 names, is headed, " Our present itinerants:" men wholly separated to the work and office of preachers of the gospel. The second with 12 names, is designated, "Half itinerants:" embracing in all probability those who, without giving up their trade or business, traveled under Mr. Wesley's direction. The third class, with 14 names, is headed, " Our chief local preachers." No local preachers' plan is spoken of earlier than the year 1777, when a written copy of appointments was given to each local preacher. Printed plans did not appear for many years after. The earliest record of any local preachers' meeting is found in the Conference minutes of 1796, when the superintendents are directed "regularly to meet the local preachers once a quarter; none to be admitted but those who are proposed and approved at this meeting." From that period quarterly meetings have been regularly held.

At all such meetings it is customary -- 1st. To inquire into the moral and religious character of each preacher, and his attention to his duties. Every local preacher must meet in class, and conform to the Discipline and regulations of the connection. Local preachers are responsible to their own meeting for every part of their official conduct; but all acts affecting their character and standing as members of society must be referred to the leader's meeting to which they respectively belong. 2d. To receive on the nomination of the superintendent persons on trial as local preachers. (1) Before any candidate comes upon the plan on trial the superintendent shall certify that he has passed a satisfactory examination in the Second Catechism, with the appendix, and in the elements of English grammar. (2) Ordinarily those who feel it to be their duty to exhort sinners to "flee from the wrath to come" are, under the sanction of the superintendent, heard by one or more of the senior local preachers; and on their favorable report are received on trial, 3d. To admit, after due trial and examination, to a place on the plan as fully accredited local preachers those who have satisfactorily passed their term of probation. (1) No candidate can be admitted as a local preacher until he has read the standard sermons of Mr. Wesley and his Notes on the New Testament, and has passed a satisfactory examination in the definitions and Scripture proofs of the leading doctrines of Christianity as there explained. Notwithstanding, in some localities certain persons may be employed, as heretofore, as exhorters, such persons having the approbation of the superintendent of the circuit and the local preachers' meeting. (2) Before any candidate is fully admitted as a local preacher he must have been twelve months on probation. In all cases it is the sole right and duty of the superintendent to nominate the candidate whether for admission or probation, or to a place on the plan as an accredited preacher: the approval or rejection resting with the majority of the local preachers' meeting. 4th. To inquire into the state of those congregations which are supplied chiefly by their labors on the Sabbath-day, and to consult as to what new places shall be added to the plan.

Local preachers of three years' continuous standing, after having been twelve months on trial, and resident in the circuit, are ex-officio members of the circuit quarterly meeting. The Conference recommends that wherever practicable a theological class shall be formed in each circuit for the purpose of assisting the local preachers in their theological studies.

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1644 -- LOCKE, George, of the Indiana Conference, was born in Cannonstown, Pa., June 8, 1797, and died July 15, 1834. In his seventeenth year he was converted, and commenced a life of study and devotion. In 1817 he was licensed to preach, and when nineteen years of age was admitted as a probationer in the Tennessee Conference. Owing to pecuniary pressure he located and engaged in secular business, but finding it to be his duty to re-enter the ministry, he joined the Kentucky Conference in 1823. In 1826 he was transferred to the Illinois Conference, which at that time embraced the State of Indiana, and after filling several appointments, was placed as presiding elder in charge of the Wabash district, which at that time extended from the Ohio River up the Wabash, on both sides, some 30 miles north of Terra Haute, embracing a territory of at least 100 miles from east to west by 200 miles from north to south. His wife engaged in teaching to assist in supporting the family that he might continue in the traveling connection. He passed through many perils in crossing the river, and at one time was almost drowned amidst floating ice. He was rescued, and obliged to ride for ten miles to the next house, but when he reached there he was frozen to his saddle and speechless. He recovered, but the shock had been very severe. Amidst all his labors he was systematically studious, and not only pursued theological reading, but also

acquired some knowledge of Greek and Latin, and the higher branches of mathematics. He died of consumption. His last words were, "Glory! glory! glory!"

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1645 -- LOCKE, John W., president of McKendree College, Ill., is the son of a widely known and useful Methodist minister. He united with the Ohio Conference in 1843, and was transferred to the Indiana Conference in 1850. After having filled various appointments and served as presiding elder in the Conference, he was, in 1860, elected as Professor of Mathematics in the Indiana Asbury University, and filled that chair until 1872, when he resigned to re-enter the pastorate. In 1874 he was elected president of McKendree College, in which position he remained until 1878. He was a member of the General Conferences of 1868 and 1876.

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1646 -- LOCKE, William H., was born in Baltimore, Md., March 28, 1828. He was converted in Beaver Street church, Allegheny City, at the age of eleven, and was admitted into the Pittsburgh Conference in 1852. Having filled a number of important appointments, at the organization of the East Ohio Conference he fell within its bounds, and is (1877) stationed in Canton. During the war he was chaplain in the army for three years, and is honorably referred to in the State history of the Pennsylvania Volunteers. He was taken prisoner at the battle of Gettysburg, but was released at its close. At the request of his regiment he published an illustrated volume, entitled "The Story of the Regiment." He was for a time Professor of English Literature in Beaver College, was a member of the board of control of Mount Union College, and is now a member of the board of control of Allegheny College.

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1647 -- LOCK HAVEN, PA. (pop. 5845), the capital of Clinton County, is on the west branch of the Susquehanna River, and on the Philadelphia and Erie Railroad. It was for a long time embraced in the West Branch circuit, and does not appear by name on the annals of the M. E. Church until 1844, with William H. Mills and John W. Elliott, of the Baltimore Conference, as pastors. In 1845 the circuit included 145 members. The M. E. Church has prospered in this city and is now well established. It is in the Central Pennsylvania Conference, and has 470 members and 635 Sunday School scholars.

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1648 -- LOCKPORT, N. Y. (pop. 13,522), the capital of Niagara County, is situated on a branch of the New York Central Railroad. In 1818, Zachariah Paddock, then commencing his ministry, was appointed to Ridgeway circuit, which included this region. On one of his long journeys around his circuit he stopped to rest under a tree where the city of Lockport now stands, and says "there was not a house within six miles" of where he rested. Methodist services were introduced in 1823, and the first church edifice was erected in 1824, and was rebuilt in 1859. It first appears as a circuit in the minutes of the church for 1828, and was connected with Lewiston, John Cosart and John B. Lanckton being pastors. In 1830 it had 144 members, became a Station,



and was served by Edmund O'Flyng. The African M. E. church was built in 1877. Methodism is now well represented. It is in the Genesee Conference.

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1649 -- LOGAN, Colonel Thomas, delegate from the Central Illinois Conference to the General Conference of 1872: entered the Union army in the Civil War as a private, and served in all grades from sergeant to brevet brigadier-general, and commanded the 118th Illinois Volunteers. For a number of years he has been an active member of the M. E. Church, and has also been devoted to the cause of temperance.

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1650 -- LOGAN FEMALE COLLEGE is located in Russellville, Ky., and is the property of the Louisville Annual Conference, M. E. Church South. It was chartered in 1867, taking the place of the Russellville Female Academy, of which Rev. H. H. Bibers was then president. The cornerstone of the new college edifice was laid in 1869. Rev. N. H. Lee was elected president. In 1873 the old building was sold and the college was suspended prior to the opening of the new building. In 1874 the institution was opened under the presidency of A. B. Stark, and is steadily growing in prosperity and reputation. In its standard of scholarship it seeks to place itself among the foremost institutions of the country.

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1651 -- LOGAN, Thomas H., M. D., was born in Washington Co., Pa., Feb. 14, 1828. he was graduated at Washington College in 1846, and studied medicine and graduated at the University of Pennsylvania in 1851. He located that year in Wheeling, W. Va., and practiced medicine, and subsequently entered the wholesale drug business, in which he is now engaged. He joined the M. E. Church in 1845, and has been a trustee and Sunday-school superintendent for twenty years, and was a lay delegate to the General Conference of 1872. In 1861 he was prominent in supporting the United States government against secession, and was a member of the convention of loyal citizens in organizing the "restored government of West Virginia." He was also a member of the first legislature of the "restored government," and served until the State of West Virginia was formally organized in 1863. He was for several years a member and president of the board of regents of the West Virginia University, and is at present a member of the board of regents of the State Normal School and branches, and of the board of visitors to Allegheny College.

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1652 -- LOGANSPORT, IND. (pop. 11,198), the capital of Cass County, is situated on the Wabash River and. Toledo, Wabash and Western Railroad. It first appears as a mission in the minutes of the M. E. Church for 1829, with S. H. Beggs as pastor, who reported 146 members. It was then connected with the Illinois Conference, was afterwards within the bounds of the Indiana Conference, and is now in the North Indiana Conference. It has now three churches. The African M. E. Church has also organized a congregation.

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1653 -- LOMAS, John (English Wesleyan), entered the ministry in 1820, occupied some of the most important circuits till 1861, when for seven years he was theological tutor at Richmond College. In 1868 he was transferred to the new college at Headingley, where he occupied a similar position until he became supernumerary, in 1873. Mr. Lomas was president of the Conference in 1853. He still survives, a man of calm judgment and great piety. One of the few Methodist preachers who have never married.

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1654 -- LONG, Albert L., professor in Robert College, Constantinople, joined the Pittsburgh Conference in 1857, and was appointed in the same year to open the new Methodist Episcopal mission in Bulgaria. He continued in close Connection with the mission till 1863, when he removed to Constantinople, but still continued to act as superintendent of the mission, while he gave his immediate attention to the duties of a professor in Robert College, and to the translation of books, in which he found a more extended field of usefulness than in local missionary work. He resigned the superintendency of the mission in 1873, and devoted himself exclusively to his duties at Constantinople. Although the institution with which he is connected is under the immediate care of the American board, his relations to the Methodist Church and its missions are not actually disturbed. The work he does at Constantinople is for the benefit of all the Protestant missions in Turkey. The students of the Methodist, as well of other missions, are admitted to it to complete their Course of studies; and the books of which he is the author and translator are as yet almost the only evangelical publications which are accessible to the Bulgarian people. Dr. Long is connected with the Pittsburgh Conference.

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1655 -- LONG, James, a manufacturer of Philadelphia, was born in Tyrone Co., Ireland, in 1822. He emigrated to America and settled in Philadelphia in his fifteenth year, and since that time has been actively engaged in business. He early united with the Methodist Episcopal Church, and for many years has been an efficient member, Serving as class-leader, steward, and trustee in the St. John's church, of which he was formerly a member, and in Grace church, in the organization of which he actively engaged, and towards which he has been a large contributor. He has been for a number of years treasurer of the Church Extension Society and of the home for the Aged, and was a liberal donor towards the establishment of the Methodist Book Room in Philadelphia. Extensively engaged in business, he has served as director in banking, insurance, and railroad companies, and was for several years president of the Board of Education of the city of Philadelphia.

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1656 -- LONGACRE, Andrew, of the Philadelphia Conference, was born in Philadelphia, June 12, 1831. He was converted in his twelfth year, and became a member of the Union church. He was educated in his native city, but prevented by successive failures in health from completing his studies. In 1852 he was received in the Philadelphia Conference, having traveled the previous year under the presiding elder. After filling various appointments, he was compelled to desist on

account of impaired health, and in 1860 he went as the assistant of Dr. McClintock to the American chapel in Paris. Returning to Philadelphia in 1862, he resumed the active ministry, and has filled prominent appointments in Philadelphia, Baltimore, New York, and Newburg. During his impaired health he gave considerable attention to the arts of engraving and painting, and also visited various countries in Europe.

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1657 -- LONGACRE, James Barton, historical and portrait engraver, and for twenty-five years engraver to the United States Mint, was born in 1794, in Delaware Co., Pa., near where his Swedish ancestors settled in 1634. He attained considerable distinction in his profession, his works having been numerous and widely circulated from 1820 to 1835. In conjunction with Mr. Herring, of New York, he planned and published the "National Portrait Gallery of Distinguished Americans." Brought to God when young, he became a member of St. George's church, Philadelphia, filling the offices of class-leader, steward, and trustee for many years. Leaving St. George's with others to form the Central church, he served it also in the same positions till his death, in 1869. He was one of the first board of Methodist trustees of Dickinson College, one of the first board of managers of the Philadelphia Conference Tract Society and Publishing House, and for thirty years was a vice-president of the American Sunday School Union, serving in all with a rare wisdom in counsel and punctuality until his death.

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1658 -- LONDON, ENGLAND, is the largest city in the world. Its area is variously estimated according to the suburban districts embraced by law for various purposes. The lowest estimate is 122 square miles, for the metropolis local government; the largest is 687 square miles, for the police district. This area embraced, in 1871, a population of 3,883,092, which at the present writing (1878) has increased to over 4,000,000. In history it appears as a Roman station under Claudius, and was fortified under Constantine the Great.

Methodism assumed its first organic form in this great city, for the early society at Oxford, in 1729, was but a band of students, who were thoroughly devoted to the Church of England. It was in Fetter Lane, in London, at a society meeting among the Moravians, that Mr. Wesley experienced that "burning love for Christ," and that joyous sense of pardon and acceptance which gave a wonderful impetus to his whole Christian life. He and his friends met with societies organized by the Moravians, until, in 1739, several persons came to his rooms for spiritual instruction, and he formed of those the first society under his care. This was the germ of future Methodism. Field preaching, though commenced near Bristol, by Mr. Whitefield, was soon transferred to London and Mr. Wesley addressed immense audiences in Sinithfield, Moorfields, Kensington Commons, and other parts of the city.

The first edifice opened for preaching by Methodists was the Old Foundry, which was leased from the government and fitted for preaching and other uses. Here Mr. Wesley had his rooms. -- a school-house, a book depository, and a medical dispensary for the poor, -- and where he first brought electricity as a remedial agent within the reach of the masses. It was recognized as the center of Methodist work until, in 1778, the City Road chapel supplied its place. This has ever

since been regarded as the head, not only of London Methodism, but of British Methodism. Close by its walls repose the remains of Mr. Wesley, Adam Clarke, and a host of Methodist worthies. The president of the Conference is always stationed at this center.

The publication of religious books was commenced by Mr. Wesley early in his career. At his death the Conference became his successor, and has conducted the publication of standard Wesleyan books to the present time. The publishing-house is situated at No. 2 Castle Street, City Road, and is under the control of F. J. Jobson, who has displayed unusual business and executive ability. The Methodist Magazine is the chief official organ of the British Methodists. It was commenced by Mr. Wesley as the Arminian Magazine, in 1778, and is still continued. The weekly papers, as The Watchman, The Recorder, The Methodist, and recently a Quarterly Review, are conducted by individuals or associations in the interest of Methodism, but not under the direct control of the Conference.

London is also the great missionary center of the world-wide movements of the Wesleys. In 1839 the Missionary house, or Centenary Hall, was purchased, which is on Bishopgate Street, and is the center not only of missionary movements, but where nearly all the benevolent Wesleyan operations of the kingdom are planned and arranged.

A branch theological institution, chiefly devoted to the education of missionaries, is located at Richmond, in the suburbs of the city, and is under the supervision of Dr. George Osborn as theological tutor. The Normal Institution, under the care of Dr. James H. Rigg, located at Westminster, is doing a great work for the cause of Christian education in the training of young men and young women as teachers both for the denominational and public schools. The munificent offer of Sir Francis Lycett of £50,000 conditioned on a like amount being raised to aid in the erection of Methodist churches in the city of London having been responded to, a large number of churches have been within a few years erected in different parts of the City, and a new impulse has been given to aggressive efforts. There are now in London 30 Circuits, with 128 ministers stationed by the Conference, including several officers of the Conference, and supernumeraries. There are under their care 104 connectional chapels, and 60 other preaching-places. The different branches of Methodists which have seceded from the parent body have also established churches in the City. The United Free Methodists issue their connectional publications from this center, where their missionary operations are also conducted.

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1659 -- LONG ISLAND CITY, N.Y. (pop. 17, 117), situated in Queens County, and on the Flushing and Northside Railroad. It was formerly called Hunter's Point. As an appointment it was originally connected with Greenpoint. It first appears on the annals of the M. E. Church in 1865, when J. Henson was sent to hunter's Point, and at that time it had 43 members, and 1 church and 260 Sunday School scholars. It is in the New York East Conference, and there are two churches in this charge, together reporting 136 members and 285 Sunday School scholars.

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1660 -- LONGLEY, Edmund, Professor in Emory and Henry College, was born in Sidney, Me., April 1, 1819. he was graduated from Wesleyan University in 1840, and in the same year became principal of the South New Market Seminary, N. H. In 1843 he was appointed tutor in Mathematics in Wesleyan University and in the same year Professor of Mathematics in Emory and Henry College. He was afterwards elected Professor of English Literature in this institution.

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1661 -- LOOMIS, George, late president of Allegheny College, was born at Attica. N.Y., June 30, 1817. He was graduated from Wesleyan University in 1842, and in the same year was chosen Professor of Natural Science in the Genesee Wesleyan Seminary, Lima, N. Y. In 1844 he became principal of that institution. In 1848 he served as a seamen's chaplain, at Canton, China. In 1852 he was appointed president of the Wesleyan Female College, at Wilmington, Del., and in 1860, president of Allegheny College, Meadville, Pa. He joined the Pittsburgh Conference of the Methodist Episcopal Church in 1861. In 1875 he was transferred to the Central New York Conference.

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1662 -- LORD, William, an English Wesleyan, was received into the ministry in 1811. Early distinguished by administrative gifts, he was intrusted by his brethren with responsible duties, which he faithfully fulfilled. He was representative to the General Conference of the M. E. Church in 1836. For two years he was president of the Canada Conference, and was governor of Woodhouse Grove School fifteen years. He died in 1873 in the eighty-second year of his age.

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1663 -- LORD'S DAY COMMITTEE (ENGLISH WESLEYAN). --In 1848 the Conference adopted the following resolution, viz.: "Convinced of the great and growing importance of a careful observance of the Lord's day to the prosperity of the church of Christ and of the nation at large, the Conference appoints a committee to watch over the general interests of the Sabbath, to observe the course of events in reference to it, to collect such information as may serve the cause of Sabbath observance, to correspond with persons who are engaged in similar designs, and to report from year to year the results of their inquiries, with such suggestions as they may think proper to offer to the Conference." A committee of twelve ministers was accordingly appointed. This committee is now chosen annually, and consists of both ministers and laymen. A report of their proceedings is regularly presented to the Conference. The efforts that have been made by worldly and irreligious portions of the community for the opening of places of public amusement, the extension of time for the sale of intoxicating liquors, for bands of music playing in the parks, the proposal for opening the British Museum and other places of recreation on the Sabbath, and the running of excursion trains, etc., have all demanded and received the most indefatigable attention of the Lord's Day Committee.

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1664 -- LORD'S SUPPER, THE, is recognized by all Christians, with but slight exception, as one of the holy sacraments. Only those who decline to use any outward ordinance call in question the necessity of attendance on this sacred institution. The article on this subject in the Discipline of the Methodist Churches of America reads as follows:

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise, the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith. The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Attendance on the Lord's Supper was deemed so important by Mr. Wesley, that every minister on being received into Conference was asked, "Do you constantly attend the sacrament?" And this question still remains in the Discipline of the Wesleyan and Methodist Episcopal Churches. The article was by Mr. Wesley slightly modified from that of the Church of England, by omitting such words and phrases as might possibly be misunderstood as leaning towards transubstantiation. The Methodist Churches everywhere invite all true evangelical Christians to meet with them at the Lord's table, wholly rejecting the idea of close communion, and they also reject every shade of transubstantiation or consubstantiation. They regard the Lord's Supper as a most solemn ceremony commemorating the Saviour's death. In its administration the church recommends the communicants to kneel, but gives choice of position to such as prefer other modes. In cities and large towns this ordinance is usually celebrated monthly, but in country places and on large circuits it is seldom administered more than quarterly. The General Conference has strongly recommended that wherever it is practicable the unfermented juice of the grape should be used in its celebration. (See SACRAMENTS)

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1665 -- LORE, Dallas D., late editor of The Northern Christian Advocate, was born in New Jersey in 1815, and died near Auburn, N.Y., June 20, 1875. He joined the Philadelphia Conference of the Methodist Episcopal Church in 1837. In 1840 he was nominated as a missionary to Africa, but circumstances prevented his entering upon the work. He went as a missionary to Buenos Ayres in 1847, and remained there seven years, during which time he successfully founded the Methodist mission at that place. Upon his return from Buenos Ayres, he was sent upon a tour of observation in New Mexico, with a view to the establishment of a mission in that Territory. He reported against undertaking the proposed mission, and his report was accepted by the Missionary Society. He was elected editor of The Northern Christian Advocate in 1864, and re-elected in 1868 and 1872. He was active and influential in calling the New York Methodist State Convention, which met at Syracuse in 1870, and determined upon the establishment of Syracuse University.

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1666 -- LOS ANGELES, CAL. (pop. 11,311), the capital of a county and situated on a river of the same name. Methodist services were introduced in 1853, and the name first appears in the minutes for 1858, connected with San Bernardino and was in the California Conference. In 1859 it reported 16 members. From that time it had no regular appointment until 1870, when A. P. Handon was placed in charge. The membership was increased to 40, and a church was. A new church was erected in 1875. The M. E. Church South also organized a congregation in 1872. An African M. E. Church was organized in 1870, and German services were introduced in 1873.

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1667 -- LOS ANGELES CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference in 1870, and held its first session at San Bernardino, Cal., Oct. 26 1870, Bishop Wightman presiding. It reported 11 traveling and 10 local preachers, 475 members, 3 Sunday Schools, and 120 Sunday-school scholars. The General Conference of 1874 fixed its boundaries so as to "include all the territory in the state of California and adjoining regions, between the Pacific Ocean and the Rocky Mountains, lying south of the following line (and not included in other Conferences), viz.: Beginning at a point on the shore of the Pacific Ocean, on the line between San Luis Obispo and Monterey Counties continuing thence on the line between Kern and Tulare Counties; thence north to the parallel of 36° north latitude and thence eastward on that line." The latest report (1875) is 21 traveling and 17 local preachers, 1875 members, 12 Sunday Schools, and 521 Sunday School scholars.

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1668 -- LOUISIANA (pop. 940,103). -- As early as 1682 La Salle descended the Mississippi River, took possession of the territory around its mouth, and named it Louisiana in honor of the king of France. It remained under the government of France until 1762, when it was secretly ceded to Spain, which thus received all the territory belonging to France west of the Mississippi River, and also the islands on which New Orleans is built. In 1763 the remaining territory lying east of the Mississippi was ceded to Great Britain. In 1800 Louisiana was receded to France, and in 1803 was bought by the United States for the sum of \$15,000,000. It became a Territory in 1804, and was admitted as a state in the Union in 1812.

Methodist preaching was introduced into Louisiana by Rev. E. W. Bowman, who was sent by Bishop Asbury, in 1805, to visit and preach in the English settlements. He penetrated as far south as the city of New Orleans, and wrote, "When I reached the city I was much disappointed in finding but few American people there, and the majority of them may truly be called the beasts of men. On Sunday, when I came to the capitol, I found the doors all locked and the house inaccessible. I found a few drunken sailors and Frenchmen about the walks of the house, and I preached to them in the open air." From the city he traveled up the river, crossing to the west side, and by the aid of canoes crossed different lakes, and on horseback waded through swamps, until he reached the Opelousas region. Of this he says, "I was surprised to see race-paths at the church-door. Here I found a few Americans, who were swearing at almost every breath, and when

I reproved them they told me the priest swore as hard as they did, and they said he would play cards and dance with them every evening after mass." After visiting several other American settlements he writes, "They know little more about the need of salvation than the untaught Indians. Some of them, after I had preached to them, asked me what I meant by the fall of man, and when it was that he fell." Thus he traveled during the year, -- swimming creeks, wading streams, and, as he says, "wet from my head to my feet, and some days from morning until night I am dripping with water."

Lorenzo Dow had in his eccentric wanderings visited this region, and for some time co-operated with the pioneers. Among the men who penetrated that country were Thomas Laslee, Jacob Young, Richard Browning, John Travis, and James Axley. Axley's path was the Catahouchee and Wichita circuits, where he labored amidst fierce persecution. He went into the forest, cut down pine-trees, hewed them with his own hands, borrowed a yoke of oxen, hauled them together, and with the assistance of the neighbors raised a house, which he covered with shingles with his own hands, built his own pulpit, cut out the doors and windows, and made seats. Announcing an appointment he preached several times, and formed a society of 15 members. The church was named Axley chapel. He thus built the first Methodist church in Louisiana. In 1814 the Louisiana district of the Tennessee Conference reported 173 members.

Owing to the large French and Spanish population the growth of Methodism has not been as great in Louisiana as it has been in many of the Southern and Western states, but within a few years the growth has been more rapid. There are now embraced in the state the Louisiana Conference of the M. E. Church South, with part of the Mississippi Conference, the Louisiana Conference M. E. Church, Louisiana Conference African M. E. Church, and also the Conferences of the A. M. E. Zion Church and of the Colored Church of America. The M. E. Church South has for many years published a weekly paper, has a book depository in New Orleans, and has several literary institutions in the state. The M. E. Church has more recently started The Southwestern Advocate, and has established an institute for educating colored young men in New Orleans; it has also an orphan asylum at La Teche.

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1669 -- LOUISIANA, MO. (pop. 4325), is situated in Pike County, on the Mississippi River, and on the Louisiana and Missouri Railroad. It first appears on the annals of Methodism in 1848, in connection with the Missouri Conference of the M. E. Church South, with I. Ebbert as pastor. It was then a large circuit, embracing, in 1849, 487 members. The M. E. Church has a good congregation in the town. It is in the Missouri Conference, and the M. E. Church has 132 members and 130 Sunday School scholars. The M. E. Church South has 136 members.

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1670 -- LOUISIANA CONFERENCE, AFRICAN M. E. CHURCH, includes the state of Louisiana, Balize and Honduras, Central America, and so much of Arkansas as includes the church connected with the Moorehead mission. At its session in 1876 it stationed 38 preachers, and reported 107 local preachers, 3187 members, 39 churches, and 5 parsonages.



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1671 -- LOUISIANA CONFERENCE, M. E. CHURCH, was separated by the General Conference of 1868 from the Mississippi Conference, and was organized by Bishop Simpson at New Orleans, Jan. 13, 1869. Its boundaries "include the state of Louisiana." The large majority of the membership is among the colored people, and owing to the unsettled state of the country, the work has been greatly retarded by the excitement and disorders which have prevailed. There is a good white congregation in Ames church, New Orleans, which is accomplishing much good. There is also a small book depository in that city. The reports of 1876 show 75 traveling and 224 local preachers, 11,287 members, 6703 Sunday School scholars, 97 churches, and 12 parsonages.

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1672 -- LOUISIANA CONFERENCE, M. E. CHURCH SOUTH, was organized in 1846, and reported, in 1847, 53 traveling and 57 local preachers, 4715 white and 3329 colored members. The General Conference of 1874 defined the boundaries so as to "embrace that portion of the state not included in the Mississippi Conference." The reports of 1875 show 80 traveling and 75 local preachers, 13,310 white and 127 colored members, and 4896 Sunday School scholars.

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1673 -- LOUISVILLE, KY. (pop. 123,645), is the chief city of the state, and is eligibly located for a large trade, being situated just above the Falls of the Ohio. Occasionally services were held prior to 1816, in which year the Ohio Conference met in what was then the young city. The following year the first permanent society was organized. It appears in the minutes of 1818, with Henry B. Bascom as pastor, who reported, in the following year 117 members. The growth of the church was regular and constant from that time until 1844. In 1845 the Convention which formed the Methodist Episcopal Church South met in this city, and the churches and members adhered to it. A few of the members, however, desired to maintain their connection with the M. E. Church, which subsequently organized a congregation, and which, especially since the war, has had a fair growth. The German churches, established before that time, remained in connection with the Ohio Conference, and are now connected with the Central German Conference of the M. E. Church. Two colored churches have also been established, and a small mission. There are also colored churches belonging to the African M. E. Church, the African M. E. Zion Church, and the Colored Church of America.

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1674 -- LOUISVILLE CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1846, and held its first session in October of that year. It reported 62 preachers, 15,129 white and 3081 colored members. The General Conference of 1874 defined the boundaries so as to embrace "that part of the state of Kentucky not included in the Memphis, Kentucky, and West Virginia Conferences, and Jeffersonville and New Albany, in Indiana." The latest report (1876) shows 30,164 white and 30 colored members, 9882 Sunday School scholars, 297 churches, and 38 parsonages.

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1675 -- LOUNSBURY, Edward, of the Methodist Episcopal Church in Canada, was born in 1825; entered the itinerant ministry in 1848, and joined the Conference in 1849. He has served several years as a presiding elder. He represented his church, in connection with Bishop Carman, as a fraternal delegate to the General Conference of the Methodist Episcopal Church in 1876.

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1676 -- LOVE-FEASTS. -- In the early Christian church its members frequently met to partake of a social meal, and these feasts were termed agape, or feasts of love. Tertullian says, "The nature of our coena may be gathered from its name. It is a Greek term for love. However much it may cost us, it is real gain to incur such expenses in the cause of piety, for we aid the poor in this refreshment. We do not sit down to eat until we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is a near witness. After water for washing hands and mouths has been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts. By this means, if any one has indulged in excess he is detected. The feast is closed with prayer. Contributions for the poor were frequently made on such occasions."

They were revived by the Moravians and made more strictly religious. As early as 1737 Mr. Wesley joined with the Germans in one of their love-feasts. He says, "It was begun and ended with thanksgiving and prayer, and celebrated in so solemn a manner that the Christians of the apostolic age would have allowed it to be worthy of the churches of the earliest days." He introduced these meetings into the economy of Methodism, making them more simple, however, and more thoroughly religious. In them the members of the church assemble, and after singing and prayer, bread and water are passed around, of which each member is expected to partake, as an indication of fraternal love and of devotion to the cause of the Redeemer. This ended, one and another rise up and testify of the goodness of God. Timid ones are encouraged, weak ones are strengthened. and many fresh resolutions are formed to strive for a higher and more useful life. Usually a collection is taken for the benefit of the poor.

Among the Wesleyans in England these love-feasts generally take place after the quarterly visitations of the classes. In these visitations the ministers have personally seen and inquired into the spiritual condition of the members, and have given to those deserving of membership a ticket with a text of Scripture printed on it, which is a token of recognition admitting the holder to the love-feasts and social services of the church. No love-feast is permitted to be held without the consent of the superintendent of the circuit, and no person except a member is allowed to attend more than once, and then only with a note from the minister. In the Methodist Churches in America in early times the love-feasts were strictly held. The bread was divided into small squares, so it could be more conveniently passed around and received. They were usually connected with quarterly-meeting services, and conducted by the presiding elder when present. With the growth of the church these love-feasts are no longer held as privately as formerly. Tickets are now seldom used and Christian experience is given in the public congregation; though in some parts of the

country they are still continued with closed doors, and are thus more favorable for the timid and the hesitating.

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1677 -- LOVE-FEAST TICKETS. -- At the rise of Methodism the preacher gave to every member every three months a ticket signifying the approval of religious experience and life. These tickets varied from time to time. In their earliest form there was some picture or symbolical representation, but subsequently a single text of Scripture or a verse of a hymn was plainly printed, and in all cases the name of the person receiving was written upon it by the pastor. When love-feasts were kept with closed doors these tickets were essential for admission. In recent years they are seldom used.

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1678 -- LOWELL, MASS. (pop. 59,485), is one of the most important manufacturing cities in New England. It first appears in the minutes of the M.. E. Church in 1827, with Hiram Waldron as pastor, who reported a membership of 130. From 1830 to 1840 it had a very rapid increase, the membership amounting to 1362. The Wesleyan Secession in 1842-43, under Rev. Orange Scott, reduced the membership so that in 1850 there were but 770 reported; since that time there has been a fair increase.

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1679 -- LOWRIE, Adam Hittley, was born in Berwickshire, Scotland, Oct. 29, 1836. While yet a child his parents removed to Cleveland, O., where Adam graduated in the High School, in 1854. He entered Michigan Union College soon after, and four years subsequently, by study in this institution and in Michigan University, graduated in the former in 1858. From 1858 until 1860, Mr. Lowrie was principal of the Third Ward Public School, Cleveland, O., and from 1860 until 1863 was Superintendent of Public Schools in Bellefontaine, O. In 1864-65 he occupied a similar position in Marion, O. In 1865 he was called to the chair of Mathematics in Adrian College, Mich., and in 1867 was elected Professor of History and English Literature, which position he now occupies. He was acting president of Adrian College in 1872-73. Mr. Lowrie is a lay preacher in the Methodist Protestant Church.

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1680 -- LOWRY, Asbury, formerly editor of The Christian Standard, is a member of the Cincinnati Conference. He has filled a number of the most prominent appointments, and has served as presiding elder. He was at one time agent for the Centenary Fund. When the National Association for the Promotion of Holiness started The Christian Standard he was selected as its editor, and served in that capacity for some time. Subsequently he resigned the office, and has been (1877) traveling extensively in Europe. He was a member of the General Conferences of 1868 and 1876.

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1681 -- LOYALTY OF THE METHODIST EPISCOPAL CHURCH. -- In another article may be found the relation of John Wesley, Asbury, and the early Methodist ministry and membership to the cause of the American Revolution. (See AMERICAN COLONIES AND METHODISM) How much good those early pioneers did in sustaining the moral and religious character of the nation amid the desolations and degradations of war can never be fully estimated. While others were engaged in laying deep and broad the foundation for our civil history, they were also engaged as ardently in laying as deep and broad the foundation for its moral and religious culture.

Shortly after Washington had been elected President, Bishops Coke and Asbury, in 1789, with the advice and concurrence of the New York Conference, presented to him an expression of their sentiments, and also those of the Methodist Episcopal Church. In this address they say, " We, the bishops of the Methodist Episcopal Church, humbly beg leave in the name of our Society, collectively, in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations on your appointment to the Presidentship of these states. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea place as full a confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God, and the glorious Revolution, as we believe ought to be reposed in man."

In reply, Washington said, "I return to you individually, and through you to your society, collectively, in the United States my thanks for the demonstration of affection, and the expressions of joy offered in behalf of my late appointment. . . . It always affords me satisfaction when I find a concurrence in sentiment and practice between all conscientious men in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just civil government. . . . I must assure you in particular that I take in the kindest part the premise you make of presenting your prayers at the throne of grace for me; and I likewise implore the divine benedictions on yourselves and your religious community." Asbury and Coke were the personal friends of Washington.

The Methodist Church and the Republic of the United States commenced their existence almost together. They have lived and grown up side by side. As early as 1784, John Wesley prepared, among other matters for the American Methodists, a prayer, which was approved by the Conference, for "The supreme rulers of the United States." This was one year after the treaty of peace was signed, and four years before the ratification of the Constitution of the United States, and nearly five years before Washington was inaugurated President. At that Conference, in 1784, was adopted an article of religion entitled "Of the Rulers of the United States of America " in which it was said that "the said states ought not to be subject to any foreign jurisdiction," and that "the Congress, the General Assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America." This is supposed to have been the first ecclesiastical recognition of the new republic.

In 1804 a verbal change was made in this article of the church, by which "the Constitution of the United States" was substituted for "the Act of Confederation," and it was declared that the United States was "a sovereign and independent nation." At the General Conference of 1820 a note

was appended to this article, intended to apply to all civil governments under which Methodism might be established, and it declares, "As far as it respects civil affairs, we believe it to be the duty of Christians, and especially of Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people who may be under the British or any other government will behave themselves as peaceable and orderly subjects." In 1796, Bishops Coke and Asbury say, "We are debtors to the constitution under which we live (especially in the United States) for all the blessings of law and liberty which we enjoy, and without government to support that constitution all would be anarchy and confusion. It is therefore our duty to support it by bearing with our fellow-citizens an equal proportion of its expenses; and it is as great a crime to rob our country as to rob a private individual."

At the outbreak of the recent Civil War, in 1861, the New York Conference of the Methodist Episcopal Church was in session, and it telegraphed to the general government its pledge of loyal support to sustain the government of the United States. This was the first ecclesiastical announcement which the government had received from any church respecting its fidelity and support in that most trying hour. By a happy coincidence this same Conference was the first to telegraph congratulations to the government at the overthrow of the Rebellion by the surrender of Lee. Thus was the Methodist Episcopal Church the first to recognize the new republic by official authority, the first to promise it prayers and fidelity, the first to pledge assistance to suppress the Rebellion, the first to telegraph to the government its rejoicing at the triumphs of civil and religious liberty.

During that fearful struggle between the North and the South, its entire denominational press was devoted to the loyal support of the government. and it has been estimated that it gave from its own communion and congregations to fill up the ranks of the soldiery not less than 300,000 men. President Lincoln's recognition of the great support which he had received from this church during those days of darkness and of death has been widely circulated. He declared that it was "no fault in others that the Methodist Church sent more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any." And among all the churches of the land which rendered him support in such an hour, he designates the Methodist Episcopal as "the most important of all." In 1860, at the Evangelical Alliance at Geneva, Dr. Baird, the representative of the American churches, declared, "We recognize in the Methodist economy, as well as in the zeal, the devoted piety, and the efficiency of its ministry, one of the most powerful elements in the religious prosperity of the United States, as well as one of the firmest pillars of their civil and political institutions."

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1682 -- LUCKEY, Samuel, was born in Rensselaerville, N. Y., April 4, 1791, and entered the traveling ministry of the M. E. Church in 1811. He traveled extensively through Canada, New York, and Connecticut. In 1832 he was elected principal of the Genesee Wesleyan Seminary, and in 1836 he was elected editor of The Christian Advocate and Journal, in New York. Shortly after retiring from the editorship he returned to the Genesee Conference, where he remained until his death, on Oct. 11, 1869. He filled for a number of years the office of presiding elder, and was chaplain for nine years in the Monroe County Penitentiary. He was appointed, in 1847, one of the

regents of the State University. In addition to his editorials, he wrote a treatise on the sacrament of the Lord's Supper, a work on the Trinity, and a small volume of hymns and lessons for children. He was a man of more than ordinary power of intellect, and was thoroughly acquainted with the history and economy of the church.

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1683 -- LUMRY, Rufus, was born Aug. 7, 1800, near Albany, N. Y., and was converted in 1823. His zeal and devotion were early exhibited in holding meetings within the bounds of the Oneida Conference. He removed to Illinois in 1835, and traveled extensively, preaching to the early settlers, with no remuneration except traveling expenses. He was an ardent friend of the anti-slavery movement. The Conference of which he was a member -- at its session in Chicago for 1842 -- required him to cease agitating the question of slavery, which led to his withdrawal from the Methodist Episcopal Church. He united with the Wesleyan Connection at Cincinnati, O., at the first session of the Miami Conference. On the Ohio River, his righteous indignation was aroused by the drunkenness and gambling and slave-trading witnessed. An opportunity to preach was given him, and he fearlessly denounced the trio of evils in language which provoked an outburst of wrath against himself. A boisterous fellow sprang up, bowie-knife in hand, and rushed at him. He stood unmoved, and fearlessly denounced their sins, until one of the bravest of the crowd demanded that he should be heard. Strangely enough, they heard the conclusion of the matter in good order. Well said Mr. Owen Lovejoy of him, "Lumry is a sharp thrashing instrument having teeth, wherewith the Lord thrasheth slavery."

His last days were spent in Colorado, with his oldest son. Late in the fall of 1861, with twelve others, he started for the mountains with provisions for starving miners; was hemmed in by deep snows before they reached their destination: was nearly starved before spring; and in company with one old man came within four miles of a mining settlement. Attempting to cross a canyon filled with snow-water, he was entangled in the driftwood and drowned before help could be secured. He had given life's labor unselfishly for the good of others, and then gave life itself in an effort to save his fellow-men.

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1684 -- LUNT, Orrington, of Chicago, was born in Maine, and removed to Chicago, where he was for many years actively engaged in business. From his youth he has been a devoted member of the Methodist Episcopal Church: has been an official member in Wabash Avenue and Clark Street churches, and a liberal contributor to various enterprises. He has been a trustee in the Garrett Biblical Institute and the Northwestern University from their commencement. A few years since he traveled extensively in Europe.

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1685 -- LYBRAND, Joseph, a minister in the M. E. Church, was born in Philadelphia, Oct. 3, 1793 and died in Harrisburg, Pa., April 24, 1845. He was converted when about ten years of age, and received on trial in the Philadelphia Conference in 1811. He filled a number of important stations, and was presiding elder on Philadelphia district from 1824 to 1828. After thirty-three

years of active labor, he retired from the work in 1843. He was an eloquent preacher, and one of the most efficient in the American pulpit. "His name will remain a sweet savor to thousands of our Israel throughout the States of New Jersey, Delaware, Maryland, and Pennsylvania." His last words were, "Last year I had such a sweet and precious communion with God, and now I close my eyes to sleep, hoping that, sleeping or waking, my thoughts will be of him and with him."

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1686 -- LYCETT, Sir Francis, a distinguished Wesleyan layman of London, was one of the merchant princes, self-raised, and a thorough Wesleyan. Few men did more for the extension of Methodism. Deeply interested in the spiritual destitution of the metropolis and its environs, he gave \$50,000 towards the erection of 50 chapels, each to hold 1000 hearers, on condition that a similar sum should be raised to meet it. This was done. He also gave \$10,000 towards the extension of Methodism in country villages. At death, in 1880. He left large sums to the Church.

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1687 -- LYNCH, Thomas K., a minister of the M. E. Church South, was born in Mississippi, Aug. 1, 1826, and died in Coosa Co., Ala., April 18, 1867. He was converted while a student at Emory College, Oxford, and was admitted into the Alabama Conference in 1847. He was a fine scholar and a remarkable orator, endowed with unusual conversational powers, and was deeply devoted to his work.

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1688 -- LYNCHBURG, VA. (pop. 15,959), is situated on the south bank of the James River, and is an important railroad center. It was frequently visited by Bishop Asbury, who held several sessions of Conference in this place. In 1805 both he and Bishop Whatcoat preached and administered the sacrament. It is mentioned in the minutes of the M. E. Church for 1811, with John Weaver as pastor, who reported for the circuit 207 members. At the division of the M. E. Church, in 1845, the Society adhered to the Church South, and since the war the M. E. Church has organized only a society of colored members.

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1689 -- LYNN, MASS. (pop. 38,284), is nine miles from Boston. Jesse Lee preached the first Methodist sermon in Lynn, Dec. 15, 1790. The first M. E. church was built in June, 1791, in twelve days from its commencement. For several years this was the first regular Methodist society, and the first Methodist church built in Massachusetts. In 1792, Bishop Asbury held a Conference in Lynn, consisting of 8 ministers. In 1811 the Union Street church was built. and in 1812 the first rude meeting-house was replaced by the present church on Common Street, which was remodeled in 1834, and enlarged in 1858. In 1803 the first parsonage was built, which, on the division of church property, was sold. Others have since been erected. Out of the first church in Lynn have grown Union Street, Saugus, South Street, the church in Danvers, Maple Street, Boston Street, and the churches in Swampscott, and in Nahant, and last of all Trinity church, in Lynn. It claims the honor of having organized the first Methodist missionary society in the United States, Feb. 21,

1819, and having sent out and maintained the first regularly appointed missionary of the church. Methodism has had a regular growth, and been eminently successful.

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1690 -- LYON, John C., a German minister in the M. E. Church, was born in Wurtemberg, Germany, Feb. 11, 1802. In 1817 he removed to America, and in 1826 united with the Methodist Church. He joined the Baltimore Conference in 1828, and when German congregations were organized under Dr. Nast he entered that department of the work; was stationed in New York, Philadelphia, and Baltimore, and was presiding elder of the New York German district. He superannuated in 1862, and died May 16, 1868. "He was a mighty man of God in the pulpit, a devout and holy man in life, a pleasant companion, a kind husband, a good father, a sweet singer in Zion, a useful laborer, turning many to righteousness."

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1691 -- LYON, William P., is a prominent and influential Methodist, residing in Madison, Wis., and is one of the supreme judges of that State. Judge Lyon was elected a lay delegate to represent the General Conference of 1872, but was unable to attend.

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1692 -- LYONS, IOWA (pop. 4095), in Clinton County, on the Mississippi River, is an important and rapidly- growing town. Methodism was established bore in 1840, by H. B. Cartwright, who formed the first class. A church was built in 1856, and improved in 1867. In 1873 a church was built about five miles west of Lyons, and connected with the town charges, and in 1874-75 the Lyons Society built a parsonage. It is in the Upper Iowa Conference, and has 214 members and 145 Sunday School scholars.

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1693 -- LYONS, N.Y. (pop. 5762), the capital of Wayne County, is on the New York Central Railroad. Methodism was introduced into Lyons in 1797, by John Cobs, an Englishman, converted under the preaching of John Wesley, and who, having emigrated to America, went to Lyons from Maryland. Previous to 1802 or 1803, worship was held either in private houses or in groves. About 1803 a small log building was converted into a church. In 1813 the Society erected a new church on Broad Street, near the old log building. In 1834 was erected the third church, which stood until 1850, when it gave way to the present neat brick edifice, which, in 1875-76, was repaired and improved. The first session of the Genesee Conference, July 20, 1810, was held in Lyons. Methodism has grown with the population, and is now well established. It is in the Genesee Conference, and reports 260 members and 403 Sunday School scholars.

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THE END