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## **CYCLOPEDIA OF METHODISM -- LETTER-M (1694--1938)**

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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1694 -- MACAULEY, Alexander, president of the British Wesleyan Conference entered the ministry in 1840. From his earlier appointments in the north of England and Scotland, he was sent to London, and rendered himself essentially useful in pioneer Home Mission work. He found a district in the east of London having a population of at least 250,000 without Wesleyan ministrations. He entered on this new work preaching at first to a few persons in his own house. God blessed his labors. In this very district are now four or five chapels, each holding 1000 persons. Places have been established and consolidated, and "the poor have the gospel preached unto them." He is now the general secretary of the "Home Mission and Contingent Fund," and in 1876 was elected to the chair of the Conference.

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1695 -- MACDONALD, G. B., of the British Wesleyan Conference, was the son of the late Rev. James Macdonald. He was converted in early youth, entered the ministry in 1825, and at once gave promise of the ability and usefulness which characterized his labors for nearly forty years. He was loved and honored by all. A ministry of great eloquence, and successful in the conversion of many souls, was suddenly brought to a close in 1863 by illness, from which he never recovered. He died in great peace in 1868, aged sixty-four.

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1696 -- MACDONALD, John, of Toronto, Ontario, is one of the most prominent members of the Methodist Church of Canada. He was born in Perth, Scotland, in 1825. His father being in the army, young Macdonald spent two years with him in Barbados and two years in Dominica. He received a classical education at Upper Canada College, in Toronto was converted and joined the Wesleyan Methodist Church in 1842. From 1847 to 1849 he spent in the ministry, commencing with a mission among the Indians in Canada. His health failing, he was appointed to Jamaica, in the West Indies. Retiring from the ministry, he commenced commercial life in Toronto in 1849, where he has remained until the present time (1877). His business house is in Toronto, but his residence is in the suburb of Yorkville, where he has been the principal agent in erecting a neat brick church. He has filled nearly every position in his church, as trustee, class-leader, superintendent of Sabbath-schools, and local preacher. He is the lay treasurer of the Missionary Society of the Methodist Church of Canada, and was a member of the first General Conference. He is a liberal contributor to church enterprises, giving the one-tenth of his income. He was the most active originator of the Japanese mission, and has made many journeys looking to the interests of

the missions in the northwestern part of Canada. He is also a warm friend of the Bible Society and of the Young Men's Christian Association. He was recently elected to the House of Commons by acclamation, having previously been at one time a member. He was a fraternal delegate to the General Conference of the M. E. Church in 1876.

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1697 -- MACFARLANE, Samuel, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1852. After laboring in several home circuits he was appointed, in 1873, to Christ church, New Zealand. There is no office of general superintendent in the Free Methodist body but Mr. Macfarlane may be regarded as taking a general oversight of the missions in New Zealand. He is also editor of a magazine which is published quarterly as the official organ of the body.

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1698 -- MACLAY, Robert S., superintendent of the mission of the Methodist Episcopal Church in Japan, was born about 1823; was graduated from Dickinson College in 1845, and was appointed a missionary to China in 1847, being one of the second company of Methodist Episcopal missionaries who went out to that country in 1848. He was appointed superintendent of the mission at Fuh Chau, and served in that capacity till 1872, when he returned to the United States, and was appointed to the head of the mission established in that year in Japan. During his term of missionary service in China, he visited the United States in 1860-61, and again in 1872. On the occasion of his latter visit, he was delegated by his fellow missionaries to represent them before the General Conference. While in China he did a large work in the translation and preparation of books for the use of the mission, and circulation among the Chinese. His most important contribution to literature is his "Alphabetical Dictionary of the Fuh Chan Dialect, " a book of 1160 pages, which he compiled in connection with the Rev. C. C. Baldwin, of the mission of the American Board, and which was published from the Methodist Episcopal mission press at Fuh Chau. He is also the author of "Life among the Chinese."

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1699 -- MACLAY, William James, a delegate from the California Conference to the General Conference of the Methodist Episcopal Church in 1872, was graduated from Dickinson College in 1850, and joined the Baltimore Conference in 1851. He was transferred to the Oregon and California Conference in 1852. In the following year he was elected Professor of Ancient Languages in the University of the Pacific, which position he occupied till 1858. when he returned to the regular work of the ministry.

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1700 -- MACON, GA. (pop. 12,748), is the largest city in Central Georgia, and the capital of Bibb County. It is the seat of the Wesleyan Female College, under the control of the M. E. Church South. Methodist services were introduced about 1820. The Mulberry Street church was erected in a few years, and has since been rebuilt. First Street church was dedicated in 1871. In the



same year also the East Macon church was erected. Jones chapel was built in 1870. The African M. E. church, a large and commodious brick structure, was commenced in 1869, and completed in a few years. The Colored M. E. Church of America has a small congregation, but no church property. The churches in this city adhered to the Church South in the division of 1845. It is in the Georgia Conference.

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1701 -- MACON CITY, MO. (pop. 3046), the capital of Macon County, is situated on the northern division of the St. Louis and Kansas City Railroad. Methodist services were introduced in 1858. The first M. E. church, was erected in 1859. In 1865 the church was enlarged and improved, and again enlarged in 1874. The M. E. Church South erected a frame edifice in 1859. A new building was erected in 1867. The African M. E. Church built an edifice in 1867, and rebuilt it in 1876. The M. E. Church, and the M. E. Church South, had each, in 1859, about 20 members. Methodism has made steady progress in this town to the present time. It is in the Missouri Conference.

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1702 -- MADISON COLLEGE, at Uniontown, Pa., was taken under the patronage of the Pittsburgh Conference in 1827. There had previously been an academy, whose trustees transferred their building for college purposes. H. B. Bascom was appointed president, and Professor of Moral Science Charles Elliot, Professor of Languages; and J. H. Fielding, Professor of Mathematics. One of the professors had pastoral charge of the church in the town. In 1829, Dr. Bascom resigned the presidency to become agent for the American Colonization Society. In 1831, J. H. Fielding was appointed president, and Homer J. Clark professor. In 1832 the institution suspended, as propositions had been made to the Conference to accept Allegheny College, at Meadville, in its stead; the buildings, library, and apparatus of which were greatly preferable. During the few years of its existence, however, a number of promising young men were educated, and a great impulse was given to ministerial study throughout Western Pennsylvania.

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1703 -- MADISON, IND. (pop. 8945), is the capital of Jefferson County, on the Jeffersonville, Madison and Indianapolis Railroad. Methodist preaching was introduced by Rev. Walter Griffith, in 1811, when a class of six persons was organized. The class met at the house of Mr. George Burfon, possibly about a year before the visit of Mr. Griffith. Elijah Sparks, an attorney and local preacher, officiated in what was then a village. The erection of the first church was commenced in 1815, and it was roofed in before the winter, but remained without seats for nearly two years.

The first appointment which appears in the minutes of the church was in 1818, with John P. Kent as pastor. The congregation grew rapidly until the agitation on reform, which resulted in the formation of the Methodist Protestant Church, commenced in the society. The result was a division, which drew off some of the best members, who built a better church than that of the old society. In 1835 Wesley chapel was built, and was a plain but large and commodious church. Unfortunately,

in 1842 a division took place on account of a choir, and a new church, called Roberts chapel, was organized, which built an edifice on Third Street in 1844. In 1848 St. John's church was organized, and a building erected in 1850. Trinity church, a new edifice on Broadway, was dedicated Sept. 6, 1874, by the union of Roberts and St. John's churches, which had taken place in May, 1869. The old Methodist church has long since disappeared, and St. John's and Roberts chapel were sold when the churches united. The German M. E. Church erected a good Building in 1847, which was remodeled in 1876. There are also colored Methodist churches, one of which is in connection with the M. E. Church and the other with the African M. E. Church. It is in the Southeastern Indiana Conference.

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1704 -- MADISON, WIS. (pop. 10,325), the capital of the state, is finely situated on the Milwaukee and St. Paul Railroad, and is surrounded by a number of beautiful lakes. Methodist services were introduced in 1839, by Jesse Bennett. The first church was built in 1850, and was rebuilt in 1876. In 1843 the name first appears in the minutes of the church, with Thomas L. Bennett as pastor. It was then embraced in the Rock River Conference. The growth of the church was slow, as in 1845 there were only 46 members. Since that period the growth has been variable. It is in the West Wisconsin Conference, and reports 230 members and 160 Sunday School scholars. The German Methodists have 65 members and 29 Sunday School scholars.

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1705 -- MAGEE, James P., agent of the Boston Depository, was born in Bangor, Ireland, Nov. 16, 1819. Removing to New York, he entered as clerk in a book-store at the age of sixteen, and at nineteen was converted and united with the Bedford Street M. E. church. In 1849 he accepted a clerkship in the Book Concern, and was at the head of its sales department until, in 1851, he was appointed by the agents to take charge of the depository in Boston. From that time he has remained in his present position, and has built up a large business. He has been an earnest official member in the church where he resides, and has been identified with all the church movements for the last twenty years in New England.

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1706 -- MAHONEY, PA. (pop. 7181), is situated in Schuylkill County, and on a branch of the Philadelphia and Reading Railroad. It first appears in the minutes of the M. E. Church for 1864. In 1866 it reported 108 members and 213 Sunday School scholars. It is in the Philadelphia Conference, and has 95 members and 315 Sunday School scholars.

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1707 -- MAINE (pop. 648,945). -- In 1639, Sir Arnett Gordes obtained a charter from the council of Plymouth for all the lands now within the bounds of the state; and the territory was purchased from the heirs of Gordes in 1678, by Massachusetts. It was admitted as a state into the Union in 1820. While much of the land is forest and mountainous, the population is moral and well educated. Methodism was introduced into this territory by Jesse Lee in 1793. In that year a

Conference was held in Lynn, Mass., on the 1st of August, and the following appointment made: "Province of Maine and Lynn, -- Jesse Lee."

His own account is as follows: "The first Methodist sermon that was preached in the Province of Maine was on Sept. 10, 1793, at a little village called Saco, York County. That place has never been famous for religion, either before or since that time. I traveled through the greater part of that country from September to the end of the year. I went as far as Castine, at the mouth of the Penobscot River; then up the river to the upper settlements, which then were just below the Indian settlements called Old Town; from thence returned by the way of Twenty-five Mill Pond to Kennebec River thence up to Sandy River and back to Hallowell, and then through to Portland. Although I was a perfect stranger to the people, and had to make my own appointments, I preached almost every day, and had crowded assemblies to hear. After viewing the country, I thought the most proper place to form a circuit would be on the west side of Kenneled River. The circuit was accordingly formed and called Readfield. This was the name of the first circuit that was formed by the Methodists in that part of the country, which was about 200 miles beyond any other circuit that we had in New England. It extended from Hallowell to Santee River."

He also gives the following account of the introduction of Methodism into a number of the principal places: "On the 13th of October, 1793, the first Methodist sermon was preached in Hallowell; on the 15th, in Farmington; on the 17th, in New Sharon; on the 18th, in Mount Vernon; on the 19th, in Readfield; on the 21st, in Winthrop; on the 22d, in Monmouth. These were all the towns in that circuit that we preached in until the beginning of the ensuing year. On the 29th of January, 1794, we preached for the first time in Sydney; on the 11th of February, in Fayette on the 12th, in Livermore; on the 14th, in Wayne; on the 21st, in Chesterville; on the 26th, in Jay on the 5th of March, in Vassalborough; on the 7th, in Harlem; on the 9th, in Winslow; on the 11th, in Norridgewock; on the 12th, in Canaan; on the 12th, in Clinton; on the 13th, in Fairfield; on the 6th of April, in Green on the 2d of June, in the New Vineyard; on the 16th, in Strong; on the 17th, in Avon; on the 3d of July, in Leeds; on the 14th, in Lewistown; on the 3d of December, in Starks; and on the 4th, in Anson."

The first class was formed in Monmouth about Nov. 1, 1794 the second, shortly afterwards, in Readfield. The first Methodist church was built in Readfield, 'and was nearly completed by the 1st of December, 1794; the second was built in Monmouth, in 1795. The sacrament of the Lord's Supper was first administered to a Methodist Congregation in Readfield on the 14th of December, 1794, and in Monmouth on the 25th of the month. The church in Readfield was dedicated June 21, 1795; the one in Monmouth the middle of May, 1796. The first quarterly meeting was held in Monmouth, commencing June 23, 1795, and the first Annual Conference was held in Readfield August 29, 1798. At that time there were 10 traveling preachers and about 200 members.

The second circuit in the state was called Portland, and was organized in 1795, and the third, Penobscot, shortly after. In 1809 there were 18 circuits, and 2848 members. The first assistant preacher which Lee had was Philip Wager, who was sent to Readfield circuit in 1794. The following year he was assisted by Enoch Mudge, Elias Hull, and Joshua Hall. In 1800 the name of Joshua Soule, subsequently bishop, appears as appointed to Union River circuit. Methodism has had a constant growth in the state from its introduction until the present time but the

emigration westward is so large that the numerical increase reported from year to year is comparatively small. There are now within the bounds of the state two Conferences, the Maine and the East Maine, which reported, in 1876, the following statistics: 231 preachers, 24,068 members, 22,145 Sunday School scholars, 227 churches, and 124 parsonages. The leading denominations reported, in 1840, as follows: Congregationalists, 16,308; Baptists, 20,490; Methodists, 22,359.

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1708 -- MAINE CONFERENCE, M. E. CHURCH, was organized by the General Conference in 1824, and its bounds were defined so as to "include all the state of Maine, and that part of the state of New Hampshire lying east of the White hills, and north of the waters of Ossipee Lake." No change was made in its boundaries until the organization of the East Maine Conference, in 1848, when the Kennebec River formed the chief eastern boundary. Its limits were defined as follows by the General Conference of 1876: "Including that part of the state of Maine west of the Kennebec River from its mouth to the great bend below Skowhegan, and of a line running thence north to the state line, including Skowhegan and Augusta, and also that part of New Hampshire east of the White Hills, and north of the waters of the Ossipee Lake and the town of Gorham."

The New England Conference, prior to the organization of the Maine Conference, had held several sessions in the state, the first in 1798, at Readfield, Bishop Asbury presiding. Of this Conference Bishop Asbury says: "It was computed that from 1000 to 1800 souls attended public preaching and ordination. The unfinished, temporary state of the gallery was such that the planks and other parts would crack and break. We had one alarm while ordaining, owing to the people's wish to gratify their curiosity." A second Conference was held July 1, 1802, in an upper room of a private house. Bishop Asbury records that "supplies had come to their assistance from Baltimore and New York Conferences, and there was a goodly number of faithful, zealous young men." He estimated the congregation between two and three thousand, and the ordinations were performed out-of-doors.

The first session of the Maine Conference proper was held in 1825, and reported 6957 members. After the East Maine Conference had been separated from it in 1848, such had been its growth that there remained in the Maine Conference 10,634 members, with 106 traveling and 99 local preachers. The latest statistics (1876) are: 138 traveling and 190 local preachers, 13,245 members, 12, 186 Sunday School scholars, 122 churches, and 63 parsonages.

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1709 -- MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE was established in Augusta, Me., as a private school by Elihu Robinson. It was chartered in 1821, as the Readfield Religious and Charitable Society, and was removed to Kent's Hill through the interest and efforts of Luther Samson. Mr. Samson's chief object was to educate the children of Methodist preachers, and also young men preparing for the ministry. By a donation from the state the school became a manual labor seminary, where, theoretically, young men could pursue their studies, learn a trade, and pay their own expenses at the same time. The scheme financially was a failure, though many men now occupying prominent positions in church and state shared its benefits. After having heavily embarrassed the institution, the manual labor department was abandoned in 1840.

These embarrassments continued till the trustees were greatly discouraged, and were almost ready to surrender their charter, when Henry P. Torsey was elected principal, with the understanding that the trustees would assume no financial responsibility, and that the tuition-fees must meet the current expenses. He succeeded in infusing new life and energy into the enterprise. The old seminary building was replaced by a safe and more convenient one. The corps of teachers was enlarged, and the number of students greatly increased. In 1860 an additional building -- Samson Hall -- was completed through the earnest labors of Rev. S. Allen, who acted as agent, and a college course for ladies was established. Thus the seminary was among the first to recognize and meet the growing demands for the higher education of females. A commercial course, a normal course, a scientific course, a classical course, and a musical course have been recently added as the wants of the School have demanded.

In 1870, the semi-centennial of its history, a new building, called Bearce hall, from S. R. Bearce, the principal donor, was dedicated. The successive principals have been, Zenas Caldwell, two years; Merritt Caldwell, six years; William C. Larrabee, five years; Stephen Allen, three years; and Henry P. Torsey, thirty-four years. The whole number of students educated in whole or in part is estimated at 25,000. Of these, about 7000 became teachers, 400 clergymen, 350 physicians, and 300 attorneys. Two hundred and fifty have received diplomas as graduates from the courses. The library consists of about 4000 well-selected volumes, and the institution has three regularly organized literary societies. Dr. Torsey still remains (1877) at the head of the institution, and is assisted by able teachers.

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1710 -- MALCOLM, W. D., a delegate from the Vermont Conference to the General Conference of the Methodist Episcopal Church in 1872, and editor of the Vermont Christian Messenger, was born at Albany, N. Y., about 1827, worked as a printer, studied at Newbury Seminary, and joined the Vermont Conference in 1848; he continues engaged in the regular pastoral work as well as attending to the editorial duties upon his paper. He was a member of the General Conference in 1864.

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1711 -- MALLOY, W. L., delegate from the Texas Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Caldwell Co., Ky., in 1832, joined the Methodist Episcopal Church South in 1852, and subsequently joined the Louisville Conference of that church. He was afterwards transferred to the Arkansas Conference, and thence to the Indian Mission Conference. At the beginning of the Civil War, having dissolved his connection with the Methodist Episcopal Church South, he removed to Texas. He joined the Methodist Episcopal Church in 1865, and engaged in pastoral and missionary work in North Missouri and Arkansas. He was afterwards transferred to the Texas Conference.

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1712 -- MANCHESTER, N. H. (pop. 32,630) is situated on the east bank of the Merrimack River, and on the Concord and Portsmouth Railroad. It is embraced within the territory traversed by the early pioneers of Methodism, but being connected with older appointments, does not appear by name in the church minutes until 1819. Methodist Services were held for several years in a union house of worship. In 1830 the first Methodist church was erected. The Society had only been formed the previous year, as the result of a revival in which 80 persons had been converted. The second church was erected in 1844. It is in the New Hampshire Conference.

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1713 -- MANISTEE, MICH. (pop. 6930), is situated on Lake Michigan. This town first appears in the annals of the M. E. Church for 1858, with J. Klepper as pastor. In 1859 it had only 2 members, but 150 Sunday School scholars. In 1862 there were 24 members and 300 Sunday School scholars. It is in the Michigan Conference, and has (1876) 100 members and 240 Sunday School scholars.

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1714 -- MANITOBA WESLEYAN INSTITUTE is located in the city of Winnipeg, Canada. Its buildings were erected in 1875, at a cost of \$3000. It is governed by a board of management consisting of five ministers and eight laymen, and it employs three teachers, and gives instruction not only in English, but also in the classics, mathematics, modern languages, and natural science. Classes are also taught in German, French, and short-hand. It is supported in part by the Wesleyan Education Society.

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1715 -- MANITOWOC, WIS. (pop. 6367), the capital of a county of the same name, situated on Lake Michigan, also on the Wisconsin Central Railroad. It first appears in the annals of the M. E. Church for 1848. In 1851 there were 24 members. From that time the church has made steady advancement. The Norwegian and German Methodists have interesting congregations. It is in the Wisconsin Conference.

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1716 -- MANKATO, MINN. (pop. 5550), the capital of Blue Earth County, is situated on the Minnesota River, a little below the mouth of the Mankato River. It is first named in the minutes of the M. E. Church for 1854, with Louis Bell as pastor, and only 7 members. In 1857 it had 40 members. It is in the Minnesota Conference, and (1876) reports 125 members and 150 Sunday School scholars. The German Methodists have about 90 members and 50 Sunday School scholars.

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1717 -- MANKER, J. J., a delegate from the Holston Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Brown Co., O., in December, 1839; was educated at Ohio Wesleyan University, and joined the Holston Conference in 1866. He

served for three years as a professor in East Tennessee Wesleyan University, and was elected president of that institution in 1865, but declined to accept the position. He has been presiding elder and secretary of his Conference.

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1718 -- MANLEY, Robert W., was born in Muskingum Co., O., Aug. 5, 1830. He studied three years at the Ohio Wesleyan University. Leaving it in 1850, he entered the Ohio Conference of the M. E. Church in 1859. He has served a number of the most prominent appointments, and was delegate to the General Conference in 1876.

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1719 -- MANN, John, a minister of the United Methodist Free Churches, England, was born at Canterbury, Sept. 27, 1813. He was converted early in life, and became a local preacher when very young. When the Reform movement commenced, he embraced its principles with characteristic ardor, and labored incessantly for their diffusion. So acceptable were his pulpit services that he was urged to abandon his secular employment, and did so in order to devote himself more fully to the work. On the subsidence of the Reform movement Mr. Mann settled down to the quieter work of the circuit ministry. On the formation of the United Methodist Free Churches, he was recognized as an itinerant minister in full connection and two years later he was elected president of the body. For years before his death he was a great sufferer. He died in Sunderland on Dec. 13, 1872.

Though not a highly intellectual man, he possessed some remarkable gifts. He was a most vehement speaker; in his best moments the fire of his oratory was electric and irresistible. He had abundance of wit and humor, and none knew better than he how to tell an incident.

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1720 -- MANNING, Edward S., one of the assistant secretaries of the General Conference of the Methodist Episcopal Church in 1872, was born in Connecticut, served an apprenticeship at the printing business, Went through a course of study at Wilbraham Academy, and joined the New England Conference in 1843. He has served as secretary of the New England Conference since 1860. He was a member of the General Conference of 1872.

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1721 -- MANSELL, Henry, a missionary, and delegate from the India Mission Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Trumbull Co., O., Nov. 11, 1834, and was graduated from Allegheny College. He joined the Pittsburgh Conference in 1859, and went to India as a missionary in 1863. Besides serving as a preacher in the mission, he has given attention to translations and the preparation of works in the languages of the country. Among his works of this character are translations of an abridgment of Watson's "Life of Wesley," a "Geography in Hindi," an edition of the works of Josephus, Butler's "Analogy,"

Wesley on "Christian Perfection," and smaller works, all of which have been published from the Methodist Episcopal mission press.

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1722 -- MANSFIELD, O. (pop. 9859), the capital of Richland County, on the Pittsburgh, Fort Wayne and Chicago Railroad. Methodist worship was conducted here for the first time in 1816, by a local preacher named William B. James. The first regular ministers were A. Gough and S. Rhuars, and the first presiding elder was Jacob Young. In this year a church was built, and occupied until 1835, when it was abandoned for a larger and better one in a more suitable locality. The present church was dedicated July 3, 1870. A German Methodist society was organized in 1862, and a church built, but the society is now disbanded. It is in the North Ohio Conference, and has 515 members, 175 Sunday School scholars.

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1723 -- MARCY, Oliver, professor in the Northwestern University, graduated from Wesleyan University in 1846, and in the same year was appointed teacher of Mathematics in the Wesleyan Academy, at Wilbraham, Mass. In 1851 he was elected teacher of Natural Science in Amenia Seminary, and to the same chair in the academy at Wilbraham. He continued in the latter position till 1862, when he was elected Professor of Physics and Natural history in the Northwestern University. In 1870 he became Professor of Natural History in that institution. In 1866 he served as a geologist on the United States survey of the Government road from Lewiston, Idaho, to Virginia City, Montana. In 1865 he was elected a corresponding member of the Boston Society of Natural History in 1869, a corresponding member of the State Historical Society of Wisconsin in 1871, a corresponding member of the Lycoum of Natural History, New York City, and of the Wisconsin Academy of Sciences, Arts, and Letters. He is now (1877) acting president of the Northwestern University.

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1724 -- MARIETTA, O. (pop. 5464), the capital of Washington County, on the Ohio River, is the oldest town in the state, having been settled in 1788, by a colony from New England. Methodism was introduced into the vicinity about 1800. It was then embraced within the bounds of the Muskingum and Little Kanawha circuit, which, in 1803, reported 168 members. In October, 1804, Jacob Young was appointed to this circuit, and on his first visit to Marietta stopped with Dr. McIntosh, and was confined by sickness for some three weeks, during which he received the sympathy of the leading citizens, among whom he mentions John Meigs, Captain James Whitney, and Jonas Johnson. When he recovered from his illness, he found, however, that though they had received him kindly, Methodism was very unpopular, and there was strong opposition to the establishment of services in that place. Finally, Dr. McIntosh opened his private house, a large brick building, and Mr. Young preached to a number of hearers. Shortly afterwards the trustees of the academy permitted him to hold a quarterly meeting in that edifice. Before the close of the year he organized a society of 8 persons.



In the fall of 1806 Peter Cartwright was appointed to Muskingum circuit, Little Kanawha having been separated from it. At that time the circuit extended along the north bank of the Ohio River 150 miles, and crossed over the river, ascending some distance up the Little Kanawha. It was about 300 miles around, and the Ohio River was crossed four times to complete the circuit. He says, "I had hard work to keep soul and body together." In 1808 the work was divided, and Solomen Langdon was sent to Marietta circuit, who, in the following year, returned 149 members. In 1815 the number of members on the circuit was increased to over 500. Though the society in the town was comparatively small, yet from this small society went out John Stewart, a colored man, who was made instrumental in commencing a remarkable work among the Wyandot Indians. It subsequently became a station, and a second church was organized. The German Methodists and the African M. E. Church have good congregations. It is in the Ohio Conference.

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1725 -- MARIS, John M., a leading member of the M. E. Church in Philadelphia. He was educated a Friend, but united with Trinity church, and was one of the chief founders of Arch Street church. He was also one of the earliest friends of lay delegation. He is a wholesale druggist.

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1726 -- MARLAY, Michael, a distinguished Methodist minister, was born of Roman Catholic parents, in Berkeley Co., Va., June 21, 1797. Having removed to Ohio, he united with the M. E. Church in 1821, and in 1831 was admitted into the Ohio Conference. His ability as preacher and as an executive officer placed him in prominent appointments, and for more than half of his ministry he filled the office of presiding elder. He was a member of the General Conference in 1852 and in 1860, and was appointed as one of the commissioners to manage the suit in reference to the property of the Western Book Concern. He died of cholera during the Cincinnati Conference, in 1866. Bishop Thomson said of him, "He was a great man in private as well as in public life, and one of the strongest proofs of his high moral worth is the fact that of a large family which he leaves behind him every one is an ornament to society."

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1727 -- MARQUETTE, MICH. (pop. 4689), the capital of a county of the same name, is situated on the Lake Superior Railroad. This town first appears in 1854 in the annals of the M. E. Church, having 20 members, with Henry N. Brown as pastor. In 1857 it had 21 members, 200 Sunday School scholars. It is in the Detroit Conference, and (1876) has 141 members, 157 Sunday School scholars.

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1728 -- MARRIAGE -- The teachings of the Methodist Churches in reference to marriage are in harmony with those of the great body of evangelical Christians. They view marriage as a sacred institution, and as joining together for life the parties who are thus united. While the church has not legislated distinctly on the subject of divorce, it has discouraged all divorces except for the cause of adultery, as stated by the Saviour. The church also discourages its members from being

united in marriage with infidel or irreligious persons, because of the influence which such exercise over the whole life. The following rules selected from the Discipline set forth the views of the church: "Many of our members have married with unawakened persons. This has produced bad effects; they have been either hindered for life or have turned back to perdition. To discourage such marriages, 1. Let every preacher publicly enforce the apostle's caution, 'Be ye not unequally yoked together with unbelievers,' II Cor. vi. 14. 2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren.

In general women ought not to marry without the consent of their parents. Yet there may be exceptions. For if; 1, a woman believe it to be her duty to marry; if; 2, her parents absolutely refuse to let her marry any Christian; then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her. We do not prohibit our people from marrying persons who are not of our church, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description." The reason for this advice and for these directions is found in the fact that many religious young people have been led into lives of thoughtlessness, if not wickedness, by their intimate association with the infidel and the immoral. Such advice is in harmony with the teachings of the New Testament. The marriage ceremony in the ritual of the church is very similar to that of the Church of England, from which it was modified, and is one of great beauty and simplicity.

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1729 -- MARRIAGE OF MINISTERS. -- The 21st Article of Religion in the Methodist Discipline reads as follows: "The ministers of Christ are not commanded by God's law either to avow the estate of single life or to abstain from marriage. Therefore it is allowable for them, as for all other Christians, to marry at their own discretion as they shall judge the same to serve best to godliness." This is a clear and explicit declaration against the necessary celibacy of the priesthood as taught by the Romish Church. In view, however, of the necessity of study in their younger years, as well as the difficulty of support, young ministers are advised against marriage while serving their probation. In the minutes of the English Wesleyan Conference was this note: "A preacher who marries while on trial is thereby set aside." In the early Discipline of the Methodist Episcopal Church no provision was made for the support of the family of a minister who married during his first four years. The reasons for these cautions are found in the inability of many societies to support families, and in the conviction that during the years of study young ministers should not be encumbered with domestic cares. The fourth rule for preachers' conduct is: "Take no step toward marriage without first advising with your brethren." This advice was to be obtained from the ministers, and probably those chiefly who were connected by official relations with the younger ministry. One of the objects was to prevent young men from forming unfavorable alliances in the midst of communities where they had not been long acquainted.

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1730 -- MARSDEN, Geo., an English Wesleyan minister, was a man of a pure, blameless, and honorable life, eminent for the "charity" which "never faileth." His pulpit ministrations were clear, powerful, and rich in unction. He was for some time one of the general secretaries of the

Wesleyan Missionary Society was twice elected president of the Conference and in 1833 went as delegate to Canada. in 1842 he became a supernumerary, but continued to work for God as long as any strength remained; he calmly sank to rest in 1858, aged eighty-five.

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1731 -- MARSH, William, a useful Methodist minister, was born in Orono, Me., May 4, 1789. He joined the New England Conference in 1811, and after filling appointments until 1820, he was superannuated, and the following year located. In 1829 he re-entered the Conference, and subsequently filled some of the most prominent appointments, having been presiding elder of the Bangor and Portland districts. His religious experience was deep, and as a preacher he had few equals.

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1732 -- MARSHALL, Hon. J. W., an educator and civilian, graduated at Dickinson College, and became Professor of Mathematics in that institution. After filling that position for several years, he traveled extensively in Europe. Subsequently he was appointed, in General Grants administration, First Assistant Postmaster-General, the duties of which office he filled until lately, when he was transferred to another position in the same department. From his youth he has been a devoted member of the M. E. Church.

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1733 -- MARSHALL, MICH. (pop. 3795), is the capital of Calhoun County, on the right bank of the Kalamazoo River. It is first mentioned in the records of the M. E. Church in 1837, when Marshall circuit was organized and Elijah Crane was preacher in charge, who, in 1838, reported 224 members. It is in the Detroit Conference, and has 188 members, 180 Sunday School scholars.

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1734 -- MARSHALL, William K., a delegate from the Kansas Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Ohio, about 1835, and received his early training in Pennsylvania. He was editor of the Brownsville Times when, about 1858, he decided to become a minister. He joined the Pittsburgh Conference in 1860, and was transferred to the Kansas Conference in 1866.

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1735 -- MARSHALLTOWN, IOWA (pop. 6240), the capital of Marshall County, is on the Iowa division of the Chicago and Northwestern Railroad. The first regular Methodist Services in the place were conducted by Solomon Dutton, a local elder, in 1852. There was Methodist preaching in the place the year after by Joseph Jameson, who was in charge of Marengo mission, and in 1854 the work at Marshalltown was in the charge of William Armstrong. The society built a

church in 1860, and remodeled it in 1875. It is in the Upper Iowa Conference, and has 380 members, 300 Sunday School scholars.

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1736 -- MARTHA'S VINEYARD CAMP-MEETING is the oldest of the permanent camp-meetings, which have now become numerous in the United States, its original foundation having preceded that of all other similar meetings by nearly twenty-five years. It is held at Wesleyan Grove, in the island of Martha's Vineyard, Mass., and within the bounds of the Providence Conference of the Methodist Episcopal Church. Previous to the selection of this grove meetings were held for the section of country a which it is situated at Falmouth and Sandwich Mass., and at another point in the Vineyard, but none of the places seemed suitable for a permanent situation. When the Wesleyan Grove itself was first chosen, no design of a definite continuance was entertained, and it has been only by repeated reappointment from year to year, then by obtaining a lease of the grounds, and finally by purchase, that the situation has become permanent.

The site of the Wesleyan Grove was first selected and marked by the late Jeremiah Pease, of Edgartown, Mass. The first camp-meeting was held in August, 1835, under the superintendency of Rev. Thomas C. Pierce, the encampment consisting of nine tents. Meetings have been held at the same place every year since except in 1845, when it was decided to discontinue them, and the services were transferred to Westport Point, Mass. The new policy proved unacceptable, and was not continued. A lease of the grounds for ten years, at \$30 a year, was obtained in 1850, when the number of tents had increased to eighty-seven. The lease was renewed several years before its expiration for ten years longer, with the privilege of another renewal or of a purchase of the lands at their market value. It was arranged, in 1854, that the presiding elders of the Providence and Sandwich districts should preside alternately over the meetings. The New Bedford district, being formed afterwards, also received a representation in the management.

The purchase of the grove, with the rights of way, etc., was effected in 1865, for \$1300, which sum was raised from among the attendants upon the meeting, with more than \$200 in excess, to be applied to making improvements on the ground. Articles of incorporation were obtained in 1868 for the "Martha's Vineyard Camp-Meeting Association," -- the same body which had previously managed the affairs of the meeting as a voluntary organization, -- for the purpose of maintaining annual religious meetings on the island of Martha's Vineyard." The association was empowered to hold real and personal estate to an amount not exceeding \$25,000; and it was provided, that 20 acres of the land, with the buildings and personal property of the association used exclusively for religious purposes, or for the protection of the property of the association, should be exempted from taxation. The growth of the grove as a place of summer residence, and the attendance upon the meetings, have been progressive, and have increased very rapidly within the last ten years.

When it became probable that the location would be a permanent one, wooden cottages began to be erected in place of the tents of canvas. The first was put up by Rev. Frederick Upham about 1856, and was only about 10 by 12 feet in superficial dimensions. The number of cottages increased slowly at first, but an improvement in the style and size of the buildings was shown in each year. Such houses have now become the rule, and Wesleyan Grove presents the appearance

of a regularly laid out and permanently built summer city of elegant cottages, some of which are quite expensive.

A gradual change has also come over the character of the place as a resort. At the beginning, the only recognized object of the grove was the holding of special annual camp-meeting services, of the usual duration, and the people did not come to the grounds till at or near the beginning of the meeting. After a few years, family tents having been introduced, a few persons would come a few days before the meeting to enjoy a short season of quiet in the grove, with a clam-bake; a few years afterwards they began to arrive several weeks beforehand and now the grove has become a regular place of residence for families during the whole summer. It has also become a favorite place of resort for excursions, and is visited every year by numerous strangers who have no particular sympathy with the religious objects of the gathering. Yet these objects have never been lost sight of; nor has their prominence been effaced. One of the enactments of the association declares that the design of holding an annual camp-meeting here is strictly religious, and should be paramount to all others; and that the security, simplicity, and moral integrity of the social and domestic life that have attended it have arisen from the distinctive religious influence that has characterized it.

Stated religious meetings are held regularly during the whole season of the occupancy of the grove. The meeting has illustrated, most pointedly, by the success which has attended it in all of its aspects, during thirty-two years, how religious growth may be blended with the cultivation of physical vigor, wholesome recreation, and rational, innocent amusement in such a way as to make each object contribute to the attainment of the other, and secure the higher enjoyment of the double blessing of a sound mind in a sound body. A number of persons were induced by the success of the camp-ground as a summer home to purchase, in 1867, a tract of ground adjoining the grove on the southeast, and lay it out in lots for cottages and tents. This has become the summer village of Oak Bluffs, which is managed with more prominent reference to summer residence and recreation, yet so as not to be inharmonious with the religious purposes of the camp-ground. Another tract, on the northwest, was bought and laid out in 1867, as the Vineyard Highlands, which is also managed so as not to interfere with the religious purposes of Wesleyan Grove. The three settlements comprehend a territory of about 300 acres.

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1737 -- MARTIN, Alexander, president of the Indiana Asbury University, was educated in Allegheny College, from which he graduated. In 1847 he entered the Pittsburgh Conference, and became teacher in the Northwestern Virginia Academy, at Clarksburg. At the division of the Pittsburgh Conference, in 1848, he fell within the bounds of the West Virginia Conference, and in 1849 was stationed at Charleston. In 1851 he became the principal of the Northwestern Virginia Academy, where he remained until 1854, when he was stationed at Elizabethtown. In 1855 he became professor in Allegheny College, in which he remained until 1864, when he resigned and re-entered the pastorate, and was stationed at Fourth Street, Wheeling, and at Parkersburg. In 1868 he was elected president of the Western Virginia University, at Morgantown, in which position he remained until 1875, when he became president of the Indiana Asbury University, which position he still holds. Dr. Martin was secretary of the West Virginia Conference for a number of years, and was delegate to the General Conference in 1868 and in 1872.

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1738 -- MARTIN, Hon. Benjamin F., a lay delegate from the West Virginia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Marion Co., W. Va., in 1828. He was graduated from Allegheny College in 1854, and afterwards entered the practice of law in his native county. In 1861 he was chosen a member of the convention which framed the constitution of West Virginia. In 1872 he was elected to the National house of Representatives from the second congressional district of West Virginia, but was unseated on account of an informality in the day on which the election was held. He was re-elected, and is a member of the present (1877) Congress. He is an active and devoted member of the M. E. Church.

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1739 -- MARTIN, John T., of Brooklyn, N. Y., was born in Baltimore, Md., Oct. 2, 1816. He was educated in St. Mary's College, and was early trained in mercantile business in Baltimore. His friends were members of the Protestant Episcopal Church, but at the age of sixteen he joined old Light Street M. E. church. He commenced business on his own account at the age of eighteen in Bellair, but in the year 1835 removed to St. Louis, where he resided for fourteen years, building up a large business, and acting as recording steward and secretary of the Sabbath-school in the Fourth Street church. In that city he formed the acquaintance of Rev. Mr. Jacoby, and becoming interested in the German work, he subsequently built the Martin Institute, in Frankfort-on-the-Main, for the education of young German preachers.

Removing to New York, he settled in Brooklyn, and connected himself with the old Pacific Street church, which becoming too small, the present church was erected, of which he was long the president of the board of trustees. His health having suffered from overwork, he retired for a time from business, but at the breaking out of the Civil War he returned to business and supplied the government with clothing and flannels. He has since retired from business except continuing as director in several banks and insurance companies. At the General Conference in Brooklyn, in 1872, the unusually pleasant arrangements for the General Conference in the Academy of Music were largely owing to his energy.

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1740 -- MARTIN INSTITUTE, FRANKFORT-ON-THE-MAIN, GERMANY. -- In 1858 three young men at Bremen asked for an opportunity to prepare themselves for the ministry, and on the 19th of February, 1858, the Bremen church resolved to begin a school of the prophets, provided the indorsement of the home Missionary Board at New York could be obtained. Rev. Lewis Nippert was elected President, E. C. Poppe Secretary, and Dr. L. S. Jacoby Treasurer. The school was opened with three students, and the German missions responded so liberally with contributions that at the session of the Annual Conference in 1858, board, clothing, and tuition had been furnished, and a small surplus remained in the treasury. The concurrence of the Mission Board from New York having been received, Rev. L. S. Jacoby, was appointed director, and Rev. William Schwarz became professor. Seven students entered, and Theodore Gamier and wife, from Friedrichsdort, became the "Hauseltern," or parents of the young men. As Mr. Gamier broke down

in health he left the school in 1859, but gave 450 gulden as the foundation-stone for a home, and the German missions contributed more than 900 thalers, Prussian currency, that year for current expenses.

Oct. 1, 1860, the home was dedicated, and in 1861, Dr. Win. F. Warren, of the New England Conference, now president of the Boston University, was transferred to Germany, and entered as Professor of Theology at the Missions Anstalt. Having previously been a student at Halle and Berlin, he soon became quite conversant with the German language, and by his zeal and fidelity endeared himself to the hearts of the German students. The academical branches were taught by teachers from the city. The school grew, the building became too small, and in the centenary year of American Methodism God moved the heart of John T. Martin of Brooklyn, N.Y., to donate \$25,000 for the erection of a building. In 1867 the school was more centrally located by removing it to Frankfort-on-the-Main, where a beautiful building was erected, and the name of the institution was changed to "Martin Missions Anstalt."

Dr. J. F. Hurst, now president of Drew Theological Seminary, was transferred to Germany in October, 1866, and very soon became sufficiently proficient in the use of the German language to enable him to be a useful professor. Rev. Lewis Nippert was made director of the Anstalt in 1869, and holds that position to date, and Dr. Paulus, now professor in German Wallace College, Berea, O., became also associated as professor in the school. Most of the preachers in the Germany and Switzerland Conferences have received instruction in its halls. Dr. Sulzberger, an accomplished scholar and writer, is now at its head. It has been of vast service to the mission, and it greatly needs additional means and facilities.

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1741 -- MARTINDALE, Stephen, a distinguished minister of the Methodist Episcopal Church, was born in Maryland in 1788, and entered the itinerant ministry in 1808. For fifty-three years he filled important appointments in Philadelphia and New York Conferences. For twenty years he was presiding elder on various districts, and was a member of nearly every General Conference between 1820 and 1856. He died at Tarrytown, N. Y. May 23, 1860.

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1742 -- MARTINSBURG, W. VA. (pop. 6335), the capital of Berkley County, is situated on the Baltimore and Ohio Railroad. It was included in the old Berkeley circuit, one of the first circuits organized in the church, and which maintained its identity for many years. The town being small, does not appear on the annals of the M. E. Church until 1850, when Henry Furlong was appointed to the circuit. In 1851 it contained 165 members. It did not become a station, however, until some time afterwards. It is in the Baltimore Conference.

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1743 -- MARVIN, Enoch M., one of the bishops of the Methodist Episcopal Church South, was born in Warren Co., Mo., June 12, 1823, his parents having removed thither from Massachusetts. In August, 1839, he united with the church at a camp-ground in St. Charles County.

In 1841 he entered the ministry in the Missouri Conference, and in his fourth year was stationed in St. Louis. He was for a time agent for St. Charles College, and was also pastor of the Centenary and First churches in St. Louis. During the Civil War he served for two years as chaplain in the Confederate army under General Price, remaining a part of the time at Marshall station, in Texas. In 1866 he was elected bishop, and spent a little more than eleven years in the episcopacy, being the youngest and yet one of the most earnest and successful in the board of bishops. He traveled extensively throughout the Conferences, and completed a missionary tour around the world on the 10th of August, 1877, having been absent just one year. He was attacked about a week before his death with symptoms of pleurisy, and died of pneumonia, Nov. 26, 1877.

Bishop Marvin had written several works: a small book on "Transubstantiation," another on "Christ's Atonement," and a "Biography of the Rev. W. G. Capels." He had also in press a sketch of his tour around the world, entitled "To the East by Way of the West."

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1744 -- MARYLAND (pop. 934,632) received its first settlement in 1631, by a party from Virginia under Captain William Clayborne. The following year a charter was granted to Lord Baltimore by Charles I., and the name Maryland was given in honor of Queen Henrietta Maria. About 200 Roman Catholic emigrants arrived in 1632, under the protection of Lord Baltimore. Between them and the previous settlers there was some altercation, and a conflict was frequently threatened. After the British Revolution of 1680, Sir Lionel Copley was sent as governor of the Maryland colony. A dispute as to the boundary gave rise to the appointment of Messrs. Mason and Dixon to survey the line between Pennsylvania and Maryland, and gave rise to the phrase "Mason and Dixon's Line." In 1776 a convention assembled, a constitution was adopted, and the first legislature convened the following year. In 1783, at a session of Congress held at Annapolis, General Washington resigned his commission as commander-in-chief of the army. A new constitution was adopted in 1867. Religious liberty was secured to Maryland, not, as is supposed by some, by the toleration of the Roman Catholics under Lord Calvert, but because the Protestant government of England would not allow a Catholic colony to be constructed, but required free toleration for the exercise of the Protestant religion.

The first Methodist society was organized on Sam's Creek, in what is now Carroll County, by Robert Strawbridge or Strobridge. He was a local preacher from Ireland, who settled in what was then Frederick County, probably about 1765. With but little culture, he possessed great earnestness, opened his own house for preaching, and formed a small society. Subsequently a log house was built about a mile from his residence, but was never finished. Mr. Strawbridge preached at various points of the country, though there is no accurate report left us of his work. In 1769 he was joined by Robert Williams, a local preacher from England, a man of considerable culture and fine business qualities, and the following year they were joined by John King, a man of flaming zeal, who introduced Methodism into Baltimore. Under the preaching of Strawbridge, Richard Owen, who soon afterwards became the first native Methodist preacher, was converted; he entered the traveling connection in 1785.

No permanent society was established in Baltimore, however, until the arrival of Francis Asbury, who devoted considerable time to that city, in which two churches were built in 1773. At



the first Conference held in Philadelphia, in 1773, 500 members were reported in Maryland. These were scattered on the Eastern Shore and through the region north and west of Baltimore. At the breaking out of the Revolutionary War the English ministers, except Asbury, prepared to leave the country, and Baltimore became the great center of Methodistic operations, partly because the first native preachers had been raised up there, and partly because it was less affected by the incidents of the war. The territory having been deserted by many of the ministers of the English church, a number of the leading citizens became connected with the Methodist societies. The work also spread rapidly among the colored population. In 1797 there were reported in Maryland 6982 white members and 5706 colored members. The Light Street church, in Baltimore, was regarded by Bishop Asbury as his special home. He had a room connected with the building, in which he kept his books and manuscripts, and where at long intervals he resided for a few days.

The first Methodist college was founded at Abingdon, in this state, in 1785, and after its destruction the institution was established in Baltimore, but the building being destroyed within a year from its commencement, no farther efforts were made. The church grew very rapidly, but in 1824 it became the center of what was known as the " Radical Movement," which resulted in the formation of the Methodist Protestant Church. The organ of the Reformers, The Mutual Rights, was printed in that city, and the first union societies in which the Reformers organized were commenced there. The Convention of 1828, which formed the Associate Methodist Churches, subsequently changing their name to Methodist Protestant, was held in the city. A warm controversy followed, which retarded the growth of the church for some time. Being upon the border, and the Methodist sentiment generally being anti-slavery, the church was affected by the agitation on this subject. The Baltimore Conference adhered closely to the Methodist Discipline, and in 1844 suspended one of their members for having received slaves by marriage and declining to set them free. The appeal was taken to the General Conference, and the decision of the Baltimore Conference confirmed. This was one of the causes which led to the formation of the M. E. Church South.

At the division the Baltimore Conference remained connected with the M. E. Church, but suffered, especially in its Virginia border, from the formation of societies of the M.E. Church South and the secession of members. After the action of the General Conference in 1860, a Convention was called, and in 1861 a portion of the Baltimore Conference declared its independence of the General Conference. The breaking out of the Civil War added to the excitement, and there were large secessions from the Methodist Episcopal Church, which, after the close of the war, united with the Methodist Episcopal Church South. There are now in Maryland the Baltimore Conference of the M. E. Church, which embraces the Western Shore of Maryland, the District of Columbia, and a part of the valley of Virginia, and a small portion of West Virginia; the Wilmington Conference embraces the Eastern Shore of Maryland; the Baltimore Conference of the M. E. Church South covers the state of Maryland, but also includes the District of Columbia and a portion of Virginia. The Maryland Conference of the Methodist Protestant Church is embraced chiefly in this state. The colored population of the M. E. Church is included on the Eastern Shore in the Delaware Conference, and on the Western Shore in the Washington Conference. There are also Conferences of the African M. E. Church, and of the Zion M. E. Church, which have a considerable membership.

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1745 -- MARYLAND CONFERENCE, M. P. CHURCH, "embraces all the state of Maryland and that part of Virginia not included in the Virginia district, the state of Delaware, the District of Columbia, and all that part of Pennsylvania west of the Susquehanna River not included in the Pittsburgh district, and that part of the state of Pennsylvania east of the Susquehanna River (except Hummelstown mission) not included in the Pennsylvania district. It shall also embrace Charleston, S. C., and Newark, N. J., until they shall otherwise elect." At the Conference of 1877 it contained be itinerant and 53 unstationed preachers, 13,402 members, 12,447 Sunday School scholars, 204 churches, and 44 parsonages.

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1746 -- MARYSVILLE, CAL. (pop. 5012), is the capital of Yuba County, on Feather River. At the organization of the Oregon and California Conference, in 1851, Marysville appears as one of the appointments. In 1853 the California Conference held its first session and a Marysville district was organized, and H. C. Benson was sent to Marysville. In 1856 it reported 37 members. It is in the California Conference, and has 98 members, 120 Sunday School scholars.

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1747 -- MASON, John, an English Wesleyan minister, was for many years well known and highly esteemed. He entered the ministry in 1811. In 1824 he became one of the secretaries of the Wesleyan Missionary Society. In 1827 he was appointed to the office of book steward, and for nearly thirty-seven years he commanded the confidence and gratitude of his brethren by uninterrupted diligence, fidelity, and success. He never laid aside his ministerial work for secular engagements; was leader of a class at City Road; preached twice every Sunday. He kept at his post and toiled till the last days of his life, and died March 1, 1864, in the eighty-third year of his life.

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1748 -- MASON, Russell Zelotes, late president of Lawrence University, was born January 17, 1819. He was graduated from Wesleyan University in 1844, and joined the Troy Conference of the Methodist Episcopal Church in the same year. He became teacher of Mathematics in the Troy Conference Academy in 1846, went to California in 1849, and returned to the Troy Conference Academy in 1851. In the latter year he was elected Professor of Mathematics and the Natural Sciences in McKendree College. He was transferred, in 1854, to a similar position in the Lawrence University; became acting president of that institution in 1859, and president in 1861. In 1865 he was elected mayor of Appleton, Wis.

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1749 -- MASSACHUSETTS (pop. 1,783,012) . -- The landing of the Pilgrims at Plymouth, in 1620, is too well known to need recital. In 1643 the Colonies of Plymouth., Massachusetts Bay, New Haven, and Connecticut formed, for mutual protection, a union, under the title of the "United Colonies of New England." In 1779 a state constitution was formed, and the first legislature under this constitution met in Boston in 1780. During his visit to America, Charles Wesley preached in

Boston in 1736, on his way from Georgia to England. Richard Boardman visited Boston in 1772, and William Black, the founder of Methodism in Nova Scotia, spent several weeks there in 1784. In 1787, Freeborn Garrettson, passing through Boston, found three persons who had been members of the society formed by Boardman, but the organization had failed for lack of pastoral care. He preached several sermons in private houses, and went South hoping to return again, but was induced by Bishop Asbury to ascend the Hudson and explore that part of New York.

In 1790, Jesse Lee was appointed to this part of New England, and preached his first sermon in Boston on the 9th of July. No house being opened to him, he took his stand on a table under a great elm on the Common, and commenced singing one of the songs of Zion. Before closing he had a crowd of two or three thousand people. The next morning he left Boston, and preached successively in Salem, Ipswich, Newburyport, Portsmouth, New Mills, and Marblehead, and returned to Boston, having traveled in a little more than a week 130 miles on horseback, made his own appointments, and preached nine times. From Boston he went to Lynn, where he organized the first society in the state, Feb. 20, 1791. The society, which consisted at first of but 8 members, soon largely increased, and on the 14th of June he commenced the erection of the first Methodist church in the state, which was raised on the 21st of the month, and dedicated on the 26th, entering it for worship in less than two weeks from the date in which the foundation was laid. Lee had thus formed in Massachusetts one large circuit, and reported to the Conference, in 1791, 1 circuit, 1 society, and 58 members. Additional laborers were sent the following year, and in 1796 there were reported for Massachusetts 824 members.

The state is chiefly embraced in the New England Conference, though a portion of the western part is in the Troy Conference, and a portion of the southeastern part in Providence Conference. During the anti-slavery excitement the progress of Methodism was somewhat retarded by the Wesleyan secession in 1842-43. Since that period the progress in the state has been fair, the ratio of growth somewhat exceeding that of population. There are a few Wesleyan and a few Methodist Protestant societies scattered through the state. The African M. E. Church and the African M. E. Zion Church have also a few congregations. The first Methodist literary institution, which continues in prosperity, was founded in this state at Wilbraham, and is widely known. Recently the Boston University has opened its halls under favorable circumstances, and the theological school formerly at Concord has become one of its departments.

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1750 -- MASSILLON, O. (pop. 6837), is in Stark Co., O., on the Pittsburgh, Fort Wayne and Chicago Railroad. It first appears in the annals of the M. B. Church for 1848, with James A. Kellum as pastor. It had been for some time connected in a circuit with surrounding towns. In 1849 it had 111 members. It is in the North Ohio Conference, and has 335 members, 324 Sunday School scholars.

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1751 -- MATHER, George, assistant secretary of the General Conference of the Methodist Episcopal Church in 1876, and delegate from the North Ohio Conference, was born in England, and came to the United States in his youth. He was graduated from the Ohio Wesleyan University

in 1858, and was in the same year elected Professor of Mathematics and the Natural Sciences in the Wesleyan Female College, at Delaware, O. He retired from this position after four years of service, and engaged in pastoral work in the North Ohio Conference. He was for four years secretary of that body.

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1752 -- MATHER, John, a minister of the United Methodist Free Churches, England entered the itinerant ministry in 1844, and was elected president of the Annual Assembly in 1869. Mr. Mather is a member of the foreign missionary committee and a trustee and life-governor of Ashville College.

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1753 -- MATLACK, Lucius C., was born in Baltimore, April 28, 1816; converted and admitted to Union church, Philadelphia, in 1832; was licensed to preach and recommended to the Philadelphia Annual Conference in 1837. Because identified with "modern abolitionism" he was rejected at that Conference, by a unanimous vote, both in 1837 and in 1838. For the same reason his name was stricken from the Local Preachers' Association, and license to preach was withheld in 1839. Presuming to preach without license, he was threatened by the pastor with expulsion. In June, 1839, by invitation of Presiding Elder Kilburn, and at the request of the churches, he was made junior preacher with Orange Scott, in Lowell, Mass. He united with the New England Conference in 1840, and was stationed in Holliston and Boston. With O. Scott and others, in 1843, he aided in organizing the "Wesleyan Methodist Connection." Afterwards he was their book agent, editor, and president of the General Conference in 1860.

Entering the Union army as chaplain of the 8th Illinois Cavalry, he afterwards became a field-officer in the 17th Illinois Cavalry, with important commands, and when mustered out, in 1866, was colonel by brevet. In 1867 the Philadelphia Annual Conference, by unanimous vote, reversed their position of thirty years previous and admitted him to their body. His pastoral work has been performed since then in Elkton, Md., New Orleans, Wilmington, and Middletown, Del.

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1754 -- MATTISON, Hiram, was born in Herkimer Co., N. Y., Feb. 8, 1811, and died in Jersey City, Nov. 24, 1868. He was converted in 1834, and received into the Black River Conference in 1836. His health failing, he was superannuated in 1840. In 1850 he again became effective, and subsequently was appointed professor in Falley Seminary. He served for several terms as secretary of his Conference. In 1852 declining health compelled him to take a superannuated relation, and removing to the city of New York, he filled several appointments, and was chiefly instrumental in erecting Trinity M. E. church. He was a delegate to the General Conferences of 1848, 1852, and 1856. Fancying the church was not sufficiently pronounced against slavery, he withdrew from it in 1861 and became pastor of an independent Methodist church, which he served until 1865, when he returned to the church again and was appointed to Jersey City, where he resided until his death. The last year of his life he was secretary of the American and Foreign Christian Union. He was an eloquent preacher, a forcible writer, and a ready debater.

He wrote several volumes, among which are "The Immortality of the Soul," "The Resurrection of the Body," "Scriptural Defense of the Doctrines of the Trinity," and also a number of secular books.

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1755 -- MAUCH CHUNK, PA. (pop. 3752), is the capital of Carbon County, on the west bank of the Lehigh River. In 1827 a Methodist class was formed by William Colbert, and the next year it was regularly organized and taken into a six weeks' circuit traveled by J. Chattell. In 1830 Mauch Chunk and Port Carbon were made a charge, with the name of Port Carbon mission. In 1833 the work took the name of Mauch Chunk mission, including Nesquehoning, Orwigshurg, Lehighnton, and Tamaqua, and was placed in charge of A. K. Street, under whose pastorate the first M. B. church of Mauch Chunk was built. The panic of 1837 threw the society into disorder, and it was absorbed by the Stroudsburg circuit, but in 1838 Mauch Chunk was made a station. In 1843, when it had a membership of 200, a larger church was begun, which was finished in the following year. In 1863 a parsonage was bought. In 1868 the society in East Mauch Chunk was organized and its chapel built, and in 1869 it was set off as a separate charge. In 1870 the chapel in Upper Mauch Chunk was bought, and in 1874 the present church was erected. It is in the Philadelphia Conference.

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1756 -- MAWSON, Henry T., connectional treasurer of the United Methodist Free Churches, England was appointed to this office in 1871, and has been reelected by the Annual Assembly from year to year. He has retired from business, and resides at Harrowgate, Yorkshire. He is a local preacher. He is one of the trustees of Ashville College, which is situated near his own residence.

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1757 -- MAXFIELD, Thomas, Mr. Wesley's first lay preacher in England, was born about 1720; was converted at Bristol, and was subsequently appointed "to pray and expound the Scriptures but not to preach," during Mr. Wesley's absence from the Foundry church, London. He soon, however, began to preach with great earnestness and although Mr. Wesley was at first displeased, yet, after listening to one of his sermons, he gave him permission to preach. He attended the first Methodist Conference in 1744, and the third, in 1746; he suffered in his work both imprisonment and persecution. He was subsequently ordained by the bishop of Londonderry, and in 1764 became separated from Mr. Wesley on account of a doctrinal difference. With Thomas Bell he became the head of a congregation which seceded from the Foundry church. He died in 1785.

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1758 -- MAXWELL, Lady Darcy, by birth belonged to a Scottish family of considerable antiquity. Her maiden name was Darcy Brisbane, youngest daughter of Thomas Brisbane, of Brisbane, in the county of Ayr. Her education was commenced at her parental home and continued

at Edinburgh. When sixteen years of age she went to reside for a time in London with her uncle and aunt, Lord and Lady Lothian, for the purpose of being presented at court. Her stay in London was cut short by the death of her aunt, the Marchioness of Lothian, and soon after her return home her marriage occurred with Lord Walter Maxwell, Bart., of Pollock. He lived but two years, and their only son survived him only six weeks, leaving Lady Maxwell, widowed and childless, at the age of nineteen years. She is said to have remarked of these trials, "I see God requires my whole heart, and he shall have it." Her early life had been one of peculiar thoughtfulness, but her biographies date her conversion from this period. She rarely alluded to it, as it seemed too intimately connected with her great sorrows. The most that remains on record is this statement to an intimate friend "God brought me to himself by afflictions." In 1772, nearly ten years later, she alludes to this period in the following manner in the diary which she always kept:

"He gave me to taste of what the world calls happiness, possession of riches, honor, and pleasure. But he saw that I could not bear this, and with a hand graciously severe took all from me, until the language of my heart, almost callous with repeated strokes of his rod, was 'Fate drop the curtain. I can lose no more.' Having thus drawn me into the wilderness, he spoke comfortably to me, drew me with the cords of his love, and taught me, as I could bear them, the lessons of his grace." It was during this period of sorrow that she became acquainted with the Methodists. The early preaching of John Wesley and of Whitefield was, at this time, much esteemed in Scotland, though it met much contempt and opposition in England.

Lady Maxwell first heard Mr. Wesley in Edinburgh, on June 16, 1764. Four days later he wrote her on the subject of her soul's acceptance with God. Clear evidence of this acceptance did not come until four years later, and during this interval the correspondence with Wesley continued. Of her manner of life, it is said that she rose at 4 A.M., attended preaching at 5 o'clock, and the morning, until 11 A.M., was given to her household cares. From 11 to 12 she passed in private devotion. Her afternoons passed in reading, writing, works of benevolence, or society of friends. She read many works on religion. From the time of obtaining justifying grace she believed in, strove for, and experienced sanctifying grace. She believed divine faithfulness and love as equally pledged to deliver from all unrighteousness as to forgive the believing penitent that the fountain was opened for uncleanness of heart and nature as well as for guilt of conscience. She is described as tall and very erect, with an eye expressive of great intelligence. Great natural dignity sometimes concealed her tenderness, and her plainness of dress did not prevent a majestic and imposing appearance. She is said to have shown the graceful sweetness of bearing that distinguished her at twenty years of age when she had reached nearly seventy. Her thoughts were elevated, her language refined and intelligent. Her piety was sound, deep, and consistent; her benevolence marked. Every institution of public or private charity for all classes of moral, or physical, or spiritual help had her support. Her biographer, who had intimate knowledge of her for eleven years, describes her as a woman worthy to be a model for the modern mothers and daughters of Methodism.

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1759 -- MAYALL, James M., was born in York Co.. Me., July 25, 1824. At the age of fifteen he made a profession of religion, and was licensed to preach in his eighteenth year. He united with the Boston Conference of the Methodist Protestant Church in 1848. He has been

identified with the educational interests of the church ever since his connection with it. Early in his ministry he served two years in collecting funds for a Methodist Protestant College. He has since been agent for Madison College, trustee of Henry College, one of the prime movers of La Harpe Seminary, and a trustee of Adrian College since its transfer. He was president of the Boston Conference three terms, of the North Illinois two terms, and several times has been elected representative to the General Conferences. As editor and publisher he has had considerable experience, being connected with the Olive Branch, Boston, the Olive Leaf; Lowell, and the Adrian Expositor, of the city of Adrian, Mich. He has contributed to various periodicals, and has now in hand "The Church-Members' Manual" and "A Hand-Book for Young Married People," soon to be issued.

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1760 -- MAYSVILLE, KY. (pop. 6082), is the capital of Mason County, on the Ohio River. It was included in the Limestone circuit, which was formed in 1790, when Samuel Tucker and Joseph Lillard were appointed pastors. The flat-boat in which Mr. Tucker and a number of friends were descending the Ohio River to his appointment was attacked by the Indians near Brush Creek, and all the party soon killed but Mr. Tucker, who was mortally wounded; but he continued to load and fire, and thus defend the boat. Just as the boat was landed at Maysville he expired, "shouting the praises of God." That year Mr. Lillard reported 66 members. In 1805 Jacob Young was on the circuit. He found but 14 Methodists in that town. He "preached on Sunday, and had a lively classmeeting." The second year he was on that charge there was a revival at this place, which continued throughout the year. This he regarded as one of his prosperous years. It was the scene of bitter controversy after the separation of the M. E. Church South, as the society was divided. Both churches have still continued. The city is in the Kentucky Conference.

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1761 -- McANN, Isaac, a delegate from the Vermont Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Ireland, removed to Nova Scotia, where he was engaged for seven years as a teacher, and joined the Vermont Conference in 1852. He has filled various important appointments and has served as presiding elder.

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1762 -- McANALLY, David Rice, editor of the St. Louis Christian Advocate, was born in Granger Co., Tenn., Feb. 17, 1810. He entered the itinerant ministry in 1831, and preached in Tennessee, North Carolina, and Virginia. In 1843 he was elected president of the East Tennessee Female Institute, at Knoxville, where he remained for eight years. In 1851 he was elected editor of the St. Louis Christian Advocate, in which position he has continued with a slight intermission until the present time. He has written several works a biography of "Martha Lawrence Ramsay," "Life and Times of Mr. William Patton." "Sunday-School Manual," etc.

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1763 -- McARTHUR, Alexander, of London, England, is the younger son of a Wesleyan minister, the late Rev. J. McArthur, of Londonderry. He was born in 1814, and resided for some years in Sydney, Australia, where, in partnership with an elder brother, he was largely engaged in shipping business as a merchant there and in London. He became a wealthy and influential man, was a member first of the House of Assembly, and then of the Legislative Council, and returned to London, where he now resides. Mr. A. McArthur was a member of the first school-board for London, and is member of Parliament for Leicester. He is also a liberal supporter of all Wesleyan institutions.

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1764 -- McARTHUR, Wm., the eldest son of the late Rev. John McArthur of the Irish Conference, was born in 1810. He was a merchant in Londonderry for many years, but removed to London twenty years ago. He was associated with the Rev. Wm. Arthur and Dr. Robinson Scott on the deputation sent to the United States by the Irish Conference in the interests of the "Fund for the increase of Wesleyan agency in Ireland." He nobly represented the culture and enterprise of the Methodist laymen of the Old World. His wealth and capabilities were soon perceived in London, and civic honors were thrust upon him. He is a member of the "Board of Aldermen," was high sheriff for London and Middlesex in 1868, and has for many years represented Lambeth -- one of the city boroughs in the House of Commons. He was chosen a member of the first Irish Conference that admitted laymen, and did much to promote the union between the Primitive Wesleyans and the parent body. He took prominent part in the debate in the House of Commons on the "Disestablishment of the Irish church," and rendered efficient aid to Mr. Gladstone and the Liberal party. The recent protectorate of the Fiji Islands by Great Britain was largely brought about by the luminous statement and persistent efforts of Mr. McArthur. The success of his earnest efforts to protect the islanders against slave-dealers secured for himself permanent fame. In 1880 he received the distinguished honor of being made Lord Mayor of the city of London.

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1765 -- McBRIDE, Jesse, native of Ohio, and a young member of the Allegheny Wesleyan Conference, was, in 1848, associated with Crooks and Bacon as a missionary to the South. He was arrested, tried, and convicted of misdemeanor, for giving to a little white girl, Lora Kennedy, a copy of "The Ten Commandments," a tract against slavery. The trial was had at the Superior Court, Forsyth Co., N. C., in September, 1840, Judge Manly presiding. The prosecuting attorney was aided by Messrs. Gilmer and Waddel. The defendant employed Messrs. Morehead and Mendenhall. The speeches were from one to three hours long. Two days were occupied with the trial. His sentence was to "stand at the pillory one hour, receive twenty stripes, and be imprisoned one year." An appeal was taken to the Supreme Court, but a forfeit of \$1000 was imposed by the judge if he circulated any more of "The Ten Commandments!" Before the court sat a mob was raised, and Jesse McBride was driven from the State of North Carolina. He was a very devoted man and zealous preacher, whom the Lord owned and blessed with great success, and after a few years removed him from labor to reward.

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1766 -- McCABE, Charles C., was born in Athens, O., Oct. 11, 1836; was converted at eight years of age; educated at the Ohio Wesleyan University, and entered the Ohio Conference in 1860. His first appointment was Putnam. In the fall of 1862 he enlisted as chaplain in the 122nd Ohio Infantry, and on the battle-field of Winchester, Va., was captured and sent to Libby Prison, where he remained four months. On his release he rejoined his regiment, but was pressed into the service of the Christian Commission, in whose interests he made large collections. At the close of the war he was stationed in Portsmouth, O., and during his pastorate a large and handsome church was erected. In the centenary year he served as agent for that cause, and in 1868 was appointed agent of the Church Extension Society, and subsequently as assistant corresponding secretary of the Board of Church Extension, which place he still holds. His chief work has been in raising a Loan Fund, in which he has been eminently successful. He took part in preparing the "Winnowed Hymns," which has had an immense circulation.

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1767 -- McCABE, Lorenzo D., professor in the Ohio Wesleyan University, is a member of the Cincinnati Conference. After filling various appointments in the pastorate, he was elected to a chair in the Ohio Wesleyan University, and still retains his connection with it. He was for some time acting president of the institution, prior to the election of Dr. Payne.

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1768 -- McCABE, Alexander, was born in Dublin Ireland, (about) 1768. He was early designated by his parents for the Roman Catholic priesthood but, emigrating to America at the age of twenty, his mind partook of the freedom which everywhere impressed him in the New World. He was converted at Charleston, S. C., under the ministry of the Rev. William Hammett, in the old Cumberland Street church. Mr. McCabe began preaching in Charleston and from that city Bishop Asbury took him as his traveling companion. McCabe was a great favorite with the bishop. For several years he gave attention to literature. He was appointed by the bishop to compile a commentary on the Scriptures, which task was never finished. In 1827 he published his "History and Mystery;" in 1829, his "Defense of the Truth;" and in 1850, his "Letter on Episcopacy." As a writer he was scholarly, clear and forcible, although at times caustic and severe. He was a member of the Convention, and also of the committee which drafted the Constitution and Discipline of the Methodist Protestant Church, in 1830. His labors toward the latter part of his life were confined to the South, where he finished his course, and died in peace, at Montgomery, Ala., June 1, 1856.

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1769 -- MCCABE CONFERENCE, M. P. CHURCH, "embraces all the territory in Texas lying between the Trinity and Brazos Rivers." It reported, in 1877, 11 itinerant and 7 unstationed ministers, 1100 members, and 10 churches.

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1770 -- McCALMONT, John Swayze, attorney in Franklin, Pa., where he was born, April 28, 1822; was a student at Allegheny College in 1836-37, and a cadet to West Point in 1838, where he graduated in June, 1842. He served with the army in Florida till July, 1843, when he resigned, read law, and was admitted to practice in 1845. He was appointed president judge of the 18th judicial district in 1853, and was elected to the same position, which he resigned in June, 1861, to take command of the 10th Pennsylvania Reserves, and participated in the combat of Drainesville, in December, 1861. He was allowed to resign with honor, on account of ill health and other causes, in May, 1862. He has been steward, class-leader, and trustee in the M. E. Church, and was a lay delegate to the General Conference at Brooklyn, in May, 1872. He was one of the Board of Visitors appointed by the President of the United States to attend the annual examination of the cadets at West Point, in June, 1877. His parents, Alexander McCalmont and Eliza H. McCalmont, were both members of the M. E. Church. They were early settlers in Franklin. The father was a lawyer, and became president judge of the 18th judicial district, which office he filled for ten years.

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1771 -- McCARTY, Rev. J. H., member of the Louisiana Conference, M. E. Church, was born in Berlin, Pa., Sept. 20, 1830, and was converted at thirteen. He was educated at Allegheny College, Pa., under the presidency of Dr. John Barker. He then studied medicine, and graduated at Cleveland Medical College in 1854. Following the convictions of duty, he entered the ministry in Erie Conference in 1855, where for four years he was a pastor. He was then transferred to the New England Conference, and served churches in Lawrence, Mass., Concord, N. H., and Providence, R. I.. In 1865 he was transferred to the Detroit Conference, and until his transfer to Louisiana, in the fall of 1876, he filled prominent charges in Michigan. He is now (1877) pastor of Ames M. E. church, New Orleans. He received the degree of D.D. from the Protestant Methodist College in 1874. Dr. McCarty has been a frequent contributor to periodicals, and is the author of two books, "The Black Horse and Carryall" and "Inside the Gates."

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1772 -- McCAULEY, James Andrew, president of Dickinson College, was born in Cecil Co., Md., Oct. 7, 1822. He was converted in Baltimore, in his sixteenth year. After spending some time in a mercantile house, feeling called to preach, he entered Dickinson College in 1844, and graduated in 1847, standing second in his class. After teaching for two years, he was admitted into the Baltimore Conference in 1850, and in the middle of the following year was elected principal of the Wesleyan Female Institute, at Staunton, Va. His close application affected his health and compelled him to resign in the third year of his principalship, and he resumed the regular pastoral work. In 1872 he was elected to the presidency of Dickinson College, in which position he still (1881) remains. In addition to filling important stations, he was a member of the General Conference of 1872, and elected a delegate to the British Wesleyan Conference, which he visited, in connection with Bishop Harris, in 1874.

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1773 -- McCLASKEY, John, of the Philadelphia Conference, was born in the county of Derry, Ireland, Jan. 2, 1756. Emigrating to America in 1782, he united with the Methodist society, and in 1786 entered the Conference as a traveling preacher. He was stationed in Baltimore, Philadelphia, and New York, and was also presiding elder on several districts. The latter part of his life was marked by severe afflictions, and he died Aug. 21, 1814. He was a natural orator and a safe counselor.

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1774 -- McCLINTOCK, John, was born in Philadelphia, Oct. 27, 1814, and graduated at the University of Pennsylvania in 1835. He entered the New Jersey Conference in 1836, and was elected Professor of Mathematics in Dickinson College. In 1839 he accepted the chair of Ancient Languages in the same institution. During his connection with the college he aided in translating Neander's "Life of Christ," and prepared, in connection with Dr. Crooks, elementary text-books on Latin and Greek. From 1848 to 1856 he was editor of The Methodist Quarterly Review. In 1856 he was elected by the General Conference as delegate with Bishop Simpson to the Wesleyan Methodist Conferences of England and Ireland, and also was a delegate to the Evangelical Alliance at its Berlin meeting. On his return he became pastor of St. Paul's church, New York, and in 1860 accepted the pastorate of the American chapel in Paris. During the Civil War he was distinguished for the active part which he took in behalf of the Union, by his pen, on the platform, and in society, in influencing the minds of the people in England and France. In 1864 he returned to the United States, and was again pastor of St. Paul's, which he resigned on account of impaired health.

He took an especial interest, in 1866, in the centenary celebration, being chairman of the committee, and was selected, in 1867, as president of the Drew Theological Seminary. His health declined while in this position, and he died in Madison, N. J., March 4, 1870. Dr. McClintock was in many respects a remarkable man. He was an able and eloquent preacher, a close student, and thorough scholar; his convictions on all moral questions were deep and thorough, and his strong anti-slavery sentiments exposed him to a prosecution while he was professor in Dickinson College, out of which, however, he came forth triumphant. The great work of his life was his labor on the "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature" which he edited in co-operation with Dr. Strong. Only three volumes, however, had appeared prior to his death. While scholarly and studious he was remarkably genial, and was endowed with superior conversational power. Few men have had so wide a circle of admiring friends, or have exercised so commanding an influence.

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1775 -- McCORMICK, Thomas, of the M. P. Church, was born in London Co., Va., Jan. 5, 1792; was converted at a camp-meeting in 1811, and joined the M. E. Church. In 1817 he was licensed to preach. Having embraced the principles of the Reformers, he was one of the original members of the Union Society of Baltimore, and was among the expelled, and is now the only survivor of that band. In 1816 the General Conference of the M. E. Church was held in Baltimore, and Bishop Asbury having died in Virginia en route to the Conference. His remains were placed in a double coffin and brought to Baltimore. Twelve men were selected to bear his remains on a bier

from Light Street to Eutaw Street church, beneath the pulpit of which he was first buried. The whole General Conference and a large concourse of people attended the funeral. Thomas McCormick was one of the twelve pall-bearers, and is the only surviving one of the twelve. He is in the eighty-sixth year of his age, and in the full possession of all his mental faculties, while his physical strength has been remarkably preserved.

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1776 -- McCULLOUGH. J. B., of the Philadelphia Conference, was born near Oxford, Chester Co., Pa., Feb. 13, 1823. He was converted in 1838, and in 1839 united with the M. E. Church. In 1846 he was received into the Philadelphia Conference, having previously been a local preacher. He has filled a number of important appointments in Delaware and Pennsylvania, embracing several charges in the city of Philadelphia. He was active in securing Chester Heights camp-ground, to which he has devoted much attention and care. In 1872 he was elected secretary of the Philadelphia Conference Tract Society, and was placed in charge of its building on Arch Street. During his official terms these buildings have been greatly enlarged and remodeled. He was active in the organization of the Preachers' Aid Society, which grew out of some fifteen years' experience in the board of Conference stewards. He has also been on the board of Church Extension, and was a member of the General Conference in 1872.

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1777 -- McDONALD, William, editor of The Advocate of Holiness, was born in Belmont, Me., March 1, 1820, and converted March 20, 1838. He was licensed to preach in September, 1840, and joined the Maine Conference in 1843, having previously traveled under the presiding elder. Having served various churches for eleven years, in 1855, on account of impaired health, he visited the West and was a member of the Wisconsin Conference, stationed at Appleton. His health still continuing feeble he returned East, and, having served as a supply, was admitted, in 1859, to the New England Conference, whence he was transferred to organize the Trinity church, Providence. Having remained seven years, he returned to the New England Conference in 1866, and was stationed at Grace church, Boston. In 1870 he was transferred to the New York East Conference, and in 1871 engaged in evangelistic work, in which he has continued, with one year's exception, until the present (1877). In 1872 he was retransferred to New England, where he holds his membership. In 1871 he became editor of The Advocate of Holiness, then published in Boston, but now in Philadelphia.

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1778 -- McDOUGALL, George, chairman of the Saskatchewan district, was born in Kingston, Ont., in the year 1820. In 1839 he was converted, and, though engaged in business for several years, was impressed with his duty to engage in the ministry. Becoming acquainted with Rev. William Case, then in charge of the Industrial School at Alderville, he prepared for the work of an Indian missionary. For a short time he attended Victoria College and the Alderville school, and he was received on trial in 1850 for the missionary work. Having labored successfully at Lake Huron, Garden River, Rossville, and Victoria, his last appointment was to commence a mission at Bow River. As it was too late in the year to commence building operations, he concluded to spend

the winter at Morleyville, with his missionary son, John McDougall, then engaged in the erection of a new church in mission premises. In an expedition into the forest he received his death. He was an earnest missionary, and was instrumental in accomplishing great good.

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1779 -- McELDOWNY, John, was born in Ireland in 1824; united with the Smithfield Street M. E. church, Pittsburgh, Pa., in 1838, and was ordained elder in the Wesleyan Connection of America in 1847. He is it graduate of Western Pennsylvania University; has spent six years in the pastorate of Wesleyan churches, and six years as professor or president of Leoni and Adrian Colleges, Mich. In 1867 he reunited with the M. E. Church; was professor in Albion College for three years, and has been again in the pastorate for eight years in Detroit and Flint, Mich., and at Salt Lake City. The oversight of the seminary of the Methodist Church in Utah was also assigned to him in 1877.

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1780 -- McELROY, George Beamish, president of Adrian College, Michigan, was born in Pittsburgh, Pa., June 5, 1824. In 1840 he became the subject of converting grace, united soon after with the Methodist Protestant Church, and began to study for the pastoral work. On his eighteenth birthday he was licensed to preach. For the next ten years he filled a number of appointments in Virginia and Pennsylvania, and in 1852 he accepted a position in Madison College, at Uniontown, Pa., the church having assumed control of the institution. After a few years he was elected to the chair of Mathematics and Natural Science, which position he filled for about one year, when he found himself the only Northern member of the faculty. Not feeling satisfied with the state of affairs, he resigned his chair, and after undergoing radical changes, the college was closed. At its reorganization, soon after, by Rev. George Brown, he was induced to return. In 1857 he removed to Henry, Ill., and for five years took charge of North Illinois Institute. He then served as county superintendent and principal of city schools until 1864, when he assumed charge of Allegheny Seminary, then located at Sharpsburg. Here he remained until called to the chair of Mathematics and Astronomy at Adrian College, Michigan. Since 1867 he has been secretary of the board of trustees. During that year he became vice-president, and in June, 1873, president, of the college. He has been delegate to various Conferences and Conventions, and is still the president of Adrian College.

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1781 -- McFARLAND, Colonel George F., of Harrisburg, Pa., was engaged as teacher in an academical institution at McAllisterville at the breaking out of the Civil War. A large part of the company which he organized was composed of instructors and students in the academy. It is said the regiment contained nearly one hundred school-teachers. At the battle of Gettysburg he was severely wounded and was made prisoner. His wounds required the amputation of one foot and leg, and the other was so injured that he has been obliged to use crutches for the remainder of his life. After the close of the war he was for a time superintendent of the Soldiers' Orphans' School, and aided in laying those plans which have been of such great service to so many suffering families. Since that period he has been engaged in business and in editing "The Temperance

Vindicator. He is a member of the M. E. Church in Harrisburg, and has held various official positions.

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1782 -- McFERRIN, James, of the Tennessee Conference, was born in Washington Co., Va., March 25, 1784 and died Sept. 4, 1840. His father braved the perils of the American Revolution, and fought at the battle of King's Mountain. He was a captain in the war with Great Britain in 1813; and subsequently became colonel in the campaign against the Creek Indians. In 1820 he was converted, and at once began to preach. In 1823 he was admitted into the Tennessee Conference, and in his first two years reported an accession of 673 members. In 1828 he was elected a delegate to the General Conference only two days after he was eligible, and was also a delegate in 1832. He filled a number of prominent appointments and traveled extensively. He kept a brief though exact record of the result of his labors. In 1839 he made the following minute: " Since I joined Conference, Nov. 25, 1823, I have preached 2080 times, baptized 573 adults and 813 infants, and have taken into society 3965 members." As a preacher he was somewhat peculiar in his manner, but possessed an indescribable influence over the multitude. Three of his sons succeeded him in the ministry.

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1783 -- McFERRIN, John Berry, corresponding secretary of the Board of Missions of the M. E. Church South, was born June 15, 1807, in Rutherford Co., Tenn. He was admitted into the Tennessee Conference of the M. E. Church in 1825. He spent fourteen years in the pastoral work, including two years as missionary to the Cherokee Indians. For eighteen years he was editor of the Southwestern Christian Advocate, at Nashville; and in 1858 was elected book agent of the Methodist Episcopal Church South, which position he held for eight years. In 1866 he became corresponding secretary of the Board of Missions, which position he now fills. He has written in addition to editorials, "The History of Methodism in Tennessee," in three volumes.

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1784 -- McGEE, James, was for many years an active Methodist in New York and Brooklyn, and is now a resident of Plainfield, N. J. He is a local preacher, and is especially devoted to Sunday-school work. He has written much on the latter subject, particularly of the higher departments of normal class teaching. He is devoted to the church, and has been liberal in promoting its interests.

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1785 -- McHENRY, Barnabas, of the Kentucky Conference, was born Dec. 10, 1767 was converted at the age of fifteen, and entered the itinerant connection in 1787. He traveled a number of frontier circuits in North Carolina, Tennessee, and Western Virginia. He passed through many perils which would have deterred a less heroic spirit. "On one occasion as he was passing the night at the cabin of a friend in the wilderness, after the family had retired, he spent two or three hours reading at a table, by candle-light, with the door of the cabin partly open. The next night the

Indians murdered the whole family, and stated that they had gone to the cabin for that purpose the night before, but finding the door open and a light within, they supposed the inmates were prepared for an attack; they therefore postponed the execution of their purpose until circumstances should appear more favorable." Bishop Bascom says, "It was no uncommon thing for the preachers of that day in that region to be found camping out at night amid the gloom of forests and solitudes, surrounded by the Indians, and the next day, at a distance of fifteen or twenty miles, preaching to the frontier settlers in their cabins, forts, or blockhouses, as the case might be. The track, the trail the guttural of the Indian, his camp-fire and the crack of his rifle, watching by day and sleeping under guard by night, were with these men almost an ordinary occurrence. Among all these McHenry held eminent rank, and well and nobly did he serve his generation by the will of God." He died near Springfield, Ky., June 16, 1833.

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1786 -- McINTOSH, Hon. James C., an attorney in Indiana, was born in 1827. Judge McIntosh was devoted to education, as well as the interests of the M. E. Church, and was a trustee and patron of the Indiana Asbury University, of which he was a graduate. He was a member of the General Conference in 1872, and died in 1878.

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1787 -- McKAY, Wm. Joseph, a leading minister of the Irish Conference, of which he became a member in 1840. Always appointed to the principal churches in the Conference, he has for many years held the chief offices. As chairman of district, delegate from the British Conference, and secretary of his own Conference, he has been trusted and successful. In 1872 he was sent as the representative of Irish Methodism to the General Conference of the M. E. Church, where he worthily represented his country and his Conference. He is at present the pastor of Carlisle Circus church, in Belfast, recently erected by James Carlisle, Esq., as a memorial of his only son, and said to be the finest church edifice in British or Irish Methodism.

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1788 -- MCKENDREE COLLEGE, located in Lebanon, Ill., on the Ohio and Mississippi Railroad, 24 miles east of St. Louis, was founded by the Illinois Conference, Feb. 20, 1828. The late Peter Cartwright proposed the first resolution concerning the enterprise. The founders designed that it should be conducted on the plan of Augusta College, Kentucky. It began its work in 1828, under the name of Lebanon Seminary, with E. H. Ames, now bishop, as principal. It had the patronage of the two Conferences, which then extended over the vast region lying west of the state of Ohio and north of the Ohio River. In 1830, Bishop McKendree donated 480 acres of land to the institution, and its name was changed from Lebanon Seminary to McKendree College but it did not receive its charter until 1834. Among those voting for the charter is found the name of Abraham Lincoln. Shortly after its incorporation, Rev. Peter Akers was chosen president. In 1836, Annis Merrill and James W. Sunderland were elected professors, and subsequently Rev. John W. Merrill, was chosen president. A plan was proposed, in 1836, to endow the college by the sale of scholarships; but on account of the disturbed financial condition of the country during the next and succeeding years, the purchasers of the scholarships were unable to pay their notes, and the

scheme proved an entire failure. Another plan to raise an endowment was devised in 1854 which resulted little better than the first, and the trustees abandoned the further sale of scholarships.

In 1860, Rev. Nelson E. Cobleigh, then president, succeeded in securing donations as a basis for the permanent endowment of the college. To meet its current expenses, the college relies partly upon the interest derived from its endowment fund, and partly upon the tuition-fees collected from its students. Its literary character has been well maintained, and its graduates, now more than 300 in number, have won their way into the highest positions of church and state. In 1869 ladies were admitted as pupils, and seventeen have since taken degrees. The libraries of the college contain in the aggregate about 7500 volumes. The cabinet has been formed chiefly by collections in the Mississippi Valley and the West.

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1789 -- McKENDREE, William, one of the bishops of the Methodist Episcopal Church, was born in King William Co., Va., July 6, 1757. In the Revolutionary War he was a volunteer in the service of his country, entering as a private, but was advanced to the rank of adjutant, and was placed in the commissary department. He was present at the surrender of General Cornwallis at Yorktown. He was converted in 1787, and shortly afterwards began conversing with his friends on the subject of religion, and making them the subject of his fervent prayers. He soon volunteered to take part in public meetings, and his addresses produced a powerful effect. In 1788 he was received on trial. He remained actively in the work until November, 1792, when, having been influenced by Mr. O'Kelly to join in certain measures of pretended reform, he was greatly disappointed by their failure at the General Conference. Mr. O'Kelly withdrew from the church, and Mr. McKendree, sympathizing with him, sent in his resignation as a minister, but the Conference agreed that he might still preach among the societies. Mr. McKendree soon obtained leave to travel with Bishop Asbury, that he might ascertain for himself whether his impressions had been well founded, and in a short time he was convinced he had been deceived. He devoted himself to a careful examination of the Rules and Discipline of the church as drawn up by Mr. Wesley and as established by the General Conference, and became fully convinced both of their harmony with the primitive church and of their particular adaptedness to the circumstances and wants of the country.

In 1796 he became presiding elder, and in 1801 was sent to the West to take the supervision of the societies in Ohio, Kentucky, Tennessee, Western Virginia, and part of Illinois, and subsequently became presiding elder on the Cumberland district. By his popular talents in the pulpit and his faithful attention to every part of his work, he became widely known and most highly esteemed. In 1808 he was elected to the office of bishop, and from that time traveled with Bishop Asbury, or alone, over every part of the church. After 1816 he was senior bishop for nineteen years. He was a man of great energy and genius, and was deeply pious and modest almost to timidity. His mind was clear and logical, his knowledge varied and extensive, his imagination lively but well regulated, and his eloquence was unusually powerful. He was careful in the administration of discipline, and introduced system into all the operations of the church. When called to preach before the General Conference of 1808, such was the power and unction connected with his sermon, that Bishop Asbury, at its close, said, "That sermon will make McKendree bishop," and it did. His influence was patent everywhere, but especially was he



regarded as the father of Western Methodism, to which he had given years of earnest labor, and in the success of which he felt a deep and abiding interest. He died March 5, 1835, at the residence of his brother near Nashville, Tenn. One of his last expressions was, "All is well."

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1790 -- McKOWN, J. LaGrange, was born Aug. 13, 1826. His immediate ancestors were members of the Dutch Reformed Church. He was converted and united with the M. E. Church in Albany, N. Y., at the age of fourteen, and graduated at Wesleyan University in 1849. He was at one time principal of Cooperstown Seminary, and of the Pittsburgh High School, and filled appointments in Cincinnati, New York, Chicago, and Jersey City. He died in 1879.

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1791 -- McLANE, Charles, was born Sept. 14, 1790, in Tyrone Co., Ireland. He became a member of the church in 1803. Dr. McLane was intimately acquainted with Bishops Asbury, McKendree, and George. He was licensed to preach in 1811. He commenced the study of medicine at Lancaster, Pa., and graduated from the University of Pennsylvania in 1841. He practiced medicine in Pennsylvania and Virginia, and resided at Morgantown, W. Va., in retired life. He held the position of recorder of the town of Morgantown for several years, but never was a politician. He was a trustee of Madison College. He died in 1878.

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1792 -- McLEAN, John, judge of the Supreme Court of the United States, was born in Morris Co., N. J., March 11, 1785. His parents removing in his childhood to Warren Co., O., he worked on a farm until sixteen years of age. In 1803 he commenced studying law in Cincinnati, and began practice in 1807, at Lebanon. He was a member of Congress from 1813 to 1816, when he became judge of the Supreme Court of Ohio. In 1822 he was Commissioner of the Land Office, and in 1823 was appointed Postmaster-General, in which position he remained until 1829, after the accession of General Jackson to the Presidency. He was then appointed associate justice of the United States Supreme Court. He was distinguished for the eloquence and ability of his charges, and for the clearness and strength of his opinions. In 1856 he was the leading competitor with Fremont for the Republican nomination at Philadelphia. He published several volumes of law reports. When engaged in the practice of law he was led to read the Bible with great care, and was subsequently converted, and united with the Methodist Episcopal Church. He remained an active and consistent member during his whole public career, and was a faithful attendant on its duties. He also contributed several volumes, such as the "Life of Gatch" and the "Life of John Collins," to its biographical treasury. He died at Cincinnati, April 4, 1861.

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1793 -- McLEOD, Dixon C., was born in North Carolina, March 13, 1802. He united with the church when about nineteen years of age, and was received into the Tennessee Conference in 1825. He was sent as a missionary to the Cherokee Indians in 1827, and remained among them five years, the last two of which he was superintendent. The territory was wild and mountainous; his

rides were long and weary, and his accommodations were poor. On one occasion, for his devotion to the interests of his people, he was seized by the pretended officers of justice, deprived of his own horse, and dragged on foot some seventy or eighty miles as a prisoner. But as his only crime had been doing good, he was soon released. He continued to labor in various appointments until his death, in 1840, which was peaceful and triumphant.

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1794 -- McMAHON, William, was born in Dunfries, Va., in December, 1785 or 1786. He was converted in Maryland, and removing West, was appointed a class-leader by Peter Cartwright. He was received into the traveling connection in 1811, and was appointed to Silver Creek, Ind. The next four years he spent in Kentucky, and was so successful that it is supposed that thousands were converted under his ministry. In 1816 he was transferred to Mississippi, but was taken sick at Nashville, and was transferred to Tennessee Conference. His talents soon placed him in a leading position, but failing health compelled him to locate, and he settled in Mississippi in 1835. He was readmitted to the Memphis Conference in 1841, and for several years was eminently useful. Few men have been so widely known and so extensively useful. He died at Paducah, Ky., in 1870.

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1795 -- McMULLEN, James, a Wesleyan minister in Ireland, "was a man of strong and quick understanding, uniting there with genuine and solid piety,-- inflexible in religious discipline, yet of an amiable and compassionate disposition." After traveling a number of years in his native country, he volunteered to go as a missionary to Gibraltar, where he fell a victim to a malignant fever. He died in holy triumph in 1805.

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1796 -- McNAB, Alexander, was one of Mr. Wesley's itinerants, who traveled both in England and Scotland. He was born in Perthshire in 1735, and entered the ministry in 1766. He was an earnest and useful preacher, though Mr. Wesley said of him, "He is too warm and impatient of contradiction." At one time he was placed temporarily in antagonism to Mr. Wesley, but returned to the Conference, and labored diligently until 1782, when he became the pastor of a small congregation at Sheffield. An eminent divine said of him, "I have heard Mr. Walker, Mr. Fordyce, Dr. Blair, etc., but Mr. McNab is a greater orator than any of them."

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1797 -- McOWAN, Peter, an English Wesleyan minister, was holy in life, reverent and God-fearing in spirit, faithful in the discharge of every duty, and importunate in prayer for the salvation of souls a rich harvest was granted to him. In suffering he was kept in perfect peace. He died in 1870.

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1798 -- McTYEIRE, Holland Nimmonds, one of the bishops of the Methodist Episcopal Church South, was born in Barnwell Co., S. C., and graduated at Randolph Macon College, Va.. He joined the Virginia Conference in 1845, and subsequently served churches in Mobile, Demopolis, Columbus, and New Orleans. In 1854 he was elected editor of the New Orleans Christian Advocate, and in 1858 became editor of the Nashville Christian Advocate. In 1866 he was elected bishop, and has traveled extensively throughout the various Conferences. He is the author of "Manual of the Discipline" and the "Duties of Masters." When Mr. Vanderbilt made his large donation to the University in Nashville, he placed it under the care of Bishop McTyeire, who was president of the board of trusts which position he still holds in connection with his episcopal office.

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1799 -- MEACHAM, Colonel Alfred B., formerly superintendent of Indian affairs in Oregon, was born in Paoli, Orange Co., Ind., April 29, 1826. His parents had removed from North Carolina because of their opposition to slavery, and they instilled into his youthful mind sentiments of freedom. At the age of sixteen he removed with his parents to Iowa, and united with the Methodist Episcopal Church. In 1850 he removed to California, where his first public speech was made against intemperance. His house was often the preacher's home, and he was active in church matters, and in superintending Sunday-schools. He also filled several civil offices, among which was that of judge. Having met with various afflictions and disasters, he removed to the summit of the Blue Mountains, in Oregon, in 1863, and established the famous hotel known as "Lee's Encampment." Without solicitation he was appointed superintendent of Indian affairs, and endeavored to carry into his intercourse with the Indians the principles of morality and religion. For his frankness, owing to misrepresentation made at Washington, he was removed from his position, but the people of Oregon nominated him for presidential elector, and he was sent as messenger to carry the vote to Washington. President Grant appointed him chairman of the ill fated peace commission to the Modoc Indians. After the establishment of the armistice, officers of the army captured Modoc horses under a flag of truce, and enraged the Indians. He protested against it, but was powerless. He also protested against the meeting on the fatal field, April, 1873, but was overruled by General Canby and Dr. Thomas. He went without hope of returning, and was standing between General Canby and Dr. Thomas when he fell, pierced by seven bullets. The Modocs, believing him to be dead, attempted to scalp him, but were frustrated by the heroic efforts of one of the Indian women. His wounds were declared to be mortal, but through divine mercy he was spared. He has written two volumes, the "Wigwam and War-Path," and "Wine-ma," in honor of the Indian woman by whom his life was protected. He also has delivered many lectures on Indian affairs. Colonel Meacham is now starting in Philadelphia a monthly journal called "The Council Fire", for the purpose of defending a peace policy, and principles of justice in intercourse with the Indians.

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1800 -- MEADVILLE, PA. (pop. 8860), the capital of Crawford County, situated on the Atlantic and Great Western Railroad, is the site of Allegheny College. In 1800 this region was included in the Chenango circuit, which then embraced a large part of Northwestern Pennsylvania. A Methodist class was formed a few miles below the town, at Mumford settlement, on French

Creek. Methodist preaching was introduced into Meadville, then a small village, about 1806, by Robert H. Roberts, afterwards bishop. It was then included in the Erie circuit, which was so large that it required Mr. Roberts about six weeks to fill the different appointments. He occasionally preached in Meadville on a week-evening, and his first service was held in the bar-room of a hotel. So much opposition was experienced in establishing services that no regular appointment was maintained until 1818. The first class was formed in 1824; and under the labors of Robert C. Hatton in 1825, a revival of religion ensued, in which a church was permanently established. Its earliest services were held for some time in the upper story of a blacksmith-shop, but in 1829 the society commenced the erection of a brick edifice. They were so limited in means, however, that it was some years before it was completed. The town became a station in 1831, with Joseph S. Barns as the first pastor, who reported the following year 155 members. A large stone edifice was commenced in 1867, and was built in part by contributions from the friends of Allegheny College in different parts of Western Pennsylvania. The citizens of the town, however, contributed very liberally. The state Street church was built in 1870.

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1801 -- MEANS OF GRACE is a theological expression indicating those services through which spiritual influences usually reach the Christian heart. The Methodist Church does not teach that grace is limited to participants in any services, but that it is freely given to the obedient heart through the operations of the holy Spirit. While, however, they believe that God's Spirit strives with all men, and that a measure of grace is given to all, they attach great importance to the faithful observance of the means of grace which are prescribed in the holy Scriptures. These are: attendance upon public preaching of God's word; private, family, and social prayer; Christian conversation and testimony in class or social meetings; reading the Holy Scriptures; baptism; the Lord's Supper; and fasting or abstinence. While Methodists do not believe that any special form of worship is absolutely prescribed, they do believe that wherever there is a sincere desire to please God the person will engage in these varied exercises and where these are neglected they direct that the delinquent members shall be instructed, admonished, warned, and if willfully and persistently negligent, they shall be expelled from the church.

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1802 -- MELBOURNE (pop. 210,000), the capital of the Province of Victoria, in Australia, is a city of most rapid growth. In 1836 there were only three houses and three or four sod huts. In the rush to the goldfields it was almost impossible for immigrants to find lodgings. This led the Wesleyans, in 1852, to erect a Home. It provided first for Wesleyans, and then for members of other churches. The building accommodated from two to three hundred persons. It occupies a beautiful site, commanding a fine view of the bay. Methodism has grown with the population. There are now 12 ministers, as many churches, a church paper and a college.

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1803 -- MEMBERS, RECEPTION OF -- When the early Methodist societies were formed they were regarded simply as supplementary associations in which church members sought to increase their piety and usefulness. An admission into the society was gained by the manifestation

of a proper spirit, and by forming the acquaintance of a preacher or class-leader. As many sought admission to these societies who were afterwards found to be unsuitable persons, a system of probation was established, under which the person was allowed all the privileges of these meetings but was not received into full fellowship until after a period of six months' acquaintance. The receiving a member into one of these societies, or his dismissal from it, did not affect his membership in the Church of England, to which these societies were supplementary. Since the organization of the Methodist Episcopal Church in the United States, and of the Wesleyans in England and elsewhere, the Methodist societies were changed into regular churches. For years, however, the form of receiving was exceedingly simple. Persons who desired to unite were invited to give their names to the minister, were placed in classes, and if at the end of six months recommended by the leaders, were eligible to be received by the church its full members. Having already enjoyed the means of grace and the fellowship of the society, they were admitted simply by a vote of the leader's meeting or official board. At present the British Wesleyan Conference limits the probation to three months. In 1860 a form of receiving members was adopted by the General Conference of the M. E. Church. The probationer is received by the preacher and placed in class, but at the expiration of six months, if approved by the leaders, he comes before the church, and in solemn service, professes his faith in Christ, his belief in the doctrines, and his readiness to conform to the Discipline of the church, and his determination to live a holy life, and labor for the spread of Christ's kingdom. Having made these professions and taken upon himself these vows, he is welcomed to the communion of the church in a simple but beautiful service.

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1804 -- MEMBERSHIP (ENGLISH WESLEYAN). -- There is only one condition required of those who desire admission into the Wesleyan society, "a desire to flee from the wrath to come, and to be saved from their sins." (See RULES) The leader must give the "rules of the society" the first time they meet. No minister must give tickets to any till recommended by a leader with whom they have met at least two months on trial. The leader's meeting has a right to declare any person on trial unfit to be received into society. The courts of trial, for the arraignment or expulsion of members, are the leader's meeting, special circuit meeting, minor district meeting, annual district meeting, and the Conference. The four latter are courts of appeal; the final one is the Conference. A trial at a leader's meeting must precede expulsion. No person can be expelled for immorality unless it is "proved to the satisfaction" of the leader's meeting. This refers to a case where the accused demands a trial. If there is no demand for it trial, and the alleged misconduct be not of the most serious nature, the minister, on the report of the class-leader, quietly excludes the offending member by withholding the "ticket" and erasing the name. But if the member has committed some serious crime, he is expelled in a formal manner at a leader's meeting. Should the offense be denied, or a trial be demanded, it must take place. If the charge is proved, the whole duty of the leader's meeting has been performed, and it remains with the superintendent to pronounce sentence of reproof, suspension, or of expulsion. To prevent haste in such a case as the latter, it was ordained, in 1835, first, "That no sentence shall be pronounced in the same meeting in which the trial takes place, but must be deferred for one week at least to afford time for further inquiry." Charges should always be preferred in writing, and sent in seven days before the trial.

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1805 -- MEMPHIS, TENN. (pop. 33,593), is situated on the Mississippi River, and is the largest city between St. Louis and New Orleans. It was originally included within the Wolf circuit, one of the first formed in this part of Tennessee. It first appears by name in the minutes of the M. E. Church for 1831, with Francis A. Owen as pastor, who reported in the following year 51 members. In 1836 it had increased to 86 members, and was then connected with Raleigh. Though its early growth was slow, yet its subsequent increase has been very fair. In 1845 it adhered to the M. E. Church South, and so remained until after the close of the Civil War. The services of the M. E. Church and of the African M. E. Church were subsequently introduced. The Colored M. E. Church of America was organized at a later period, under the auspices of the Church South, which transferred to it about 200 members and a property.

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1806 -- MEMPHIS CONFERENCE, M. E. CHURCH SOUTH, is one of three large Conferences in the state of Tennessee that adhered to the Church South at the division in 1845. The following year it reported 101 traveling and 310 local preachers, 23,111 white and 6003 colored members. The General Conference of 1874 arranged that it should be bounded "by the Mississippi, Ohio, and Tennessee Rivers, and by the state line between Tennessee and Mississippi." The report in 1876 gives 125 traveling and 276 local preachers, 31,627 members, and 15,726 Sunday School scholars.

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1807 -- MENDOTA, IL. (pop. 4575), in La Salle County, an important railroad town. Methodism was introduced in 1854, the first services having been held in a school-house. In 1858 the society erected a church. It is in the Rock River Conference, and has 289 members, 180 Sunday School scholars.

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1808 -- MENIFEE, Quinn M., a minister of the Methodist Episcopal Church South, was the son of Hon. William M. Menifee, and was a native of Texas. When a young man he applied himself to the study of law, and entered upon the practice with great prospects of success. Under conviction of duty, however, he entered the Methodist itinerancy in 1857. In the Civil War he served as a private soldier, and lost a leg at the battle of Sharpsburg. Returning to the ministry, he labored in various appointments until his death, in 1867. He was a young man of generous impulses, and his friends had expected for him a bright future in the ministry.

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1809 -- MERCEIN, T. F. Randolph, was born in New York, Nov. 27, 1825, and died in Sheffield, Mass., Sept. 15, 1856. At five years of age he was the subject of strong religious impressions, and enjoyed an excellent Christian experience before he was thirteen. He had fine educational advantages, but during his college course was obliged by sickness to abandon his studies. He was trained as a Presbyterian, but in theological reading he was led to reject Calvinism, and united with the Methodist Episcopal Church. At nineteen he entered upon the duties

of the ministry. He was a man of clear intellect, fine culture, bold in the discharge of duty, and yet gentle, amiable, and genial. He was exceedingly popular and useful. He published a small volume on "Natural Goodness," which was very favorably received. For days before his death, to use his own language, he was "penetrated, filled, with a sense of the divine goodness."

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1810 -- MERCHANT, Elijah, was born in Virginia in 1827 and entered the Baltimore Conference, M. E. Church., in 1850. He was transferred to California in 1852, where he labored diligently for six years. He was a studious, methodical, tireless worker, and a useful minister.

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1811 -- MERIDEN, CONN. (pop. 18,340), is in New Haven County, on the New Haven and Hartford Railroad. It is first noticed in the minutes of the M. E. Church in 1840, in the Cheshire and Meriden mission. The name then disappears from the minutes until 1845, which the appointment appears as Cheshire and Meriden. In 1847 it appears as a separate work, with 141 members, and J. E. Searles as the stationed pastor. It so remained until 1851, when Prospect was attached to it, and the appointment appears as Meriden and Prospect, more or less closely connected until 1862, since which it has remained as a separate station. The first Church gave place, in 1868-70, to a new structure. It is in the New York East Conference.

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1812 -- MERITON, John, was a clergyman of the Church of England, who assisted Mr. Wesley in his earlier labors. He had a university education, and was a member of the first Conference which Mr. Wesley held, in 1744. The latter years of his life were spent in accompanying the two Wesleys in their preaching excursions, and in assisting them in the chapels they had built. In 1747 he and Charles Wesley barely escaped with their lives from a mob at Devizes, which had been raised by the curate of the church. He died in 1753.

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1813 -- MERRICK, Frederick, was born at Wilbraham, Mass., Jan. 29, 1810. He graduated from the Wesleyan University, and became the principal of the Amenia Seminary, N. Y. From 1838 to 1842 he was professor of Natural Sciences in Ohio University, at Athens, O. In 1841 he united with the Ohio Conference of the Methodist Episcopal Church. In 1843 he became agent for the Ohio Wesleyan University, at Delaware, O. and in 1845 he accepted the chair of Natural Sciences in the university, in which he remained until 1854, when he was transferred to the chair of Moral Science and Biblical Literature. When Edward Thomson afterwards bishop, resigned the presidency in 1860, Professor Merrick succeeded him, and filled the chair until 1873. He then became Lecturer on Natural and Revealed Religion. He was a member of the General Conference in 1860, 1864, and 1876.

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1814 -- MERRILL, Annis, son of Rev. Joseph A. Merrill, of the New England Conference, was born in Massachusetts; educated at the Wesleyan University, and graduated in 1835. He served three years as Professor of Ancient Languages in McKendree College, Ill. Having studied law, he returned to Boston, and with his brother engaged in practice. In 1849 he went to San Francisco, where he still resides. Having been a member of the M. E. Church from his early youth he identified himself with the First M. E. church, and has served as trustee since the organization of the board. He was one of the founders of the University of the Pacific, contributing liberally for its establishment and support. He has served as president of the board of trustees for the past twelve years. He is an active worker in the church and Sunday-school, teaching a Bible-class for which he prepares with as much care as he would write a brief to be presented to the Supreme Court. He was elected a delegate to the General Conference in Baltimore in 1876, but was unable to be present.

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1815 -- MERRILL, John Wesley, late president of McKendree College, was born at Chester, N. H., May 9, 1808. He was graduated from Wesleyan University in 1834. From 1834 to 1837 he studied in the Andover Theological Seminary, Mass. In 1837 he was elected president of McKendree College, Ill. After serving four years in this position he returned to Massachusetts, and in 1841 organized the first Methodist Episcopal church in East Boston, and became pastor of the same. In 1854 he was appointed Professor of Ethics, Metaphysics, Natural and Historical Theology in the Methodist General Biblical Institute, Concord, N. H. In 1868 he returned to the itinerant work, and in 1873 took a superannuated relation.

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1816 -- MERRILL, Joseph A., a leading Methodist minister, was born at Newbury, Mass., Nov. 22, 1785, and died at Wilbraham, Mass., July 22, 1849. He was converted at nineteen years of age, and commenced his ministerial career under Elijah R. Sabin, on the St. Francis River, in Lower Canada. He entered the New England Conference in 1807 and was a faithful pastor and instrumental in powerful revivals. In 1813-14 he was stationed in Boston, and also acted as chaplain to a regiment of soldiers. In 1819 he acted as agent for the Wesleyan Academy, at New Market, and was the first missionary sent into New Hampshire by the Lynn common church. After serving a number of prominent situations and several terms as presiding elder, he received his last appointment at Newburyport, where his health failed, and he took a superannuated relation. He was devoted to all the interests of the church; held the office of trustee and treasurer of the Wesleyan Academy from its commencement to the time of his death was one of the trustees of the Wesleyan University, and was one of the earliest and most devoted friends of the anti-slavery cause.

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1817 -- MERRILL, Stephen M., one of the bishops of the M. E. Church, was born at Mount Pleasant, Jefferson Co., O., Sept. 16, 1825. His parents subsequently removed to Greenfield, O., where he joined the M. E. Church, Oct. 31, 1842; was licensed to preach April 5, 1845, and was employed under the presiding elder. He was admitted, in 1846, into the Ohio Conference, and



appointed to Monroe. To an elementary training he added, by careful study, a knowledge of a wide circuit of literature, and was honored with the degree of A.M., in 1864, from Indiana Asbury University. He was presiding elder on Marietta district when, in 1868, he was elected as a delegate to the General Conference. He took an active part in the debates in that body, and during the session was elected editor of The Western Christian Advocate. Having served four years in that office, he was, in 1872, elected bishop. In the discharge of the duties of his office he has traveled extensively over the United State and has visited Mexico. He is author of a work on "Christian Baptism." He resided for a time in St Paul, Minn., but his present residence is in Chicago.

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1818 -- MERRITT, Timothy, of the New England Conference, M. E. Church, was born at Barkhamstead, Conn., in October, 1775, and died at Lynn, Mass., in 1845. He was converted in 1792, entered the traveling connection in 1796, and was stationed on the New London circuit, which at that time was about 300 miles in extent. His next circuit was in the new Penobscot country, Maine, which was hardly yet opened out of the forest. He located in 1803 in order to relieve the churches from the burden of supporting himself and his growing family, and continued located for fourteen years, but labored actively as a preacher, while earning his own living during the whole time. He returned to the traveling work in 1817, and filled important appointments till 1832, when he became for four years assistant editor of The Christian Advocate and Journal, at New York. In 1831, while stationed at Malden, Mass., he devoted a part of his time to the editorship of Zion's Herald. He was appointed to the South Street church, Lynn, Mass., in 1836, where he served for two years, after which, in 1838, he took a superannuated relation. He was a strong polemic writer in defense of the doctrines and polity of the church, and was a faithful preacher.

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1819 -- METHODISM is a term usually applied to that system of doctrines and general plan of economy held and professed by the Wesleyan Methodists in England and elsewhere, and by the M. E. Churches of the United States. In its wider signification it is applied to that wonderful religious movement which commenced under the labors of the Wesleys and Whitefield in the first half of the eighteenth century.

At that time the state of religion in Great Britain was deplorable. From the period of the Restoration infidelity was widely diffused, and it had deeply affected the educated classes of society. Public morals suffered from the abandonment of religious principles, and from the example of those high in authority. While there were some of the clergy of the Church of England illustrious for intellectual power and for personal piety, many were quite ignorant and even loose in their morals. Writers like Swift and Sterne indulged in licentious humor to the discredit of the pulpit which they occupied, while other clergymen spent their time in hunting, gambling, and intemperance. Doctrinal views were as unsettled as conduct. Arianism and Socinianism were advocated by such writers as Clarke, Priestley, and Whiston, and evangelical piety was degraded as fanaticism.

Bishop Burnett deplorably says, "The outward state of things is bad enough, God knows, but that which heightens my fears rises chiefly from the inward state into which we are unhappily fallen." "Of the clergy," he adds, "the much greater part of those who come to be ordained are ignorant to a great degree not to be apprehended by those who are not obliged to know it. Those who have read some few books, yet have not seemed to have read the Scriptures, many cannot give a tolerable account even of the Catechism itself, how short and plain soever, and this does often tear my heart." Dr. Watts, the eminent poet, states that "both among Dissenters and Churchmen there was a general decay of religion in the hearts and lives of men." Archbishop Secker says, "Such are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance, and fearlessness of committing crime in the lower, as must, if this torrent of impiety stop not, become absolutely fatal." Southey, as a historian intimately acquainted with the condition of the church, declares "to a great majority of the clergy zeal was wanting." The excellent Leighton spoke of the church as a fair carcass without a spirit. Burnett observes "that in his time our clergy had less authority and were under more contempt than those of any other church in all Europe, for they were much the most remiss in their labors and the least severe in their lives."

It was in such a state of society and such a condition of religion, both in the Established Church and among the Non-conformists, that the Methodist revival began. It commenced in 1729 among a few students in Oxford University, who formed a society to read the Holy Scriptures in the original languages, and to aid each other in mutual spiritual improvement. They sincerely desired to please God and to conform their lives strictly to the precepts of his word. They received the Lord's Supper weekly and fasted twice a week; they systematically arranged their time for self-examination, meditation, prayer, and religious reading. They attended scrupulously upon public worship and all the ordinances of the church; they also stimulated each other to active benevolence; they instructed the children of the neglected poor, visited the sick and the inmates of prisons and almshouses, and gave to them, to the utmost of their power, temporal as well as spiritual aid. Their fellow-students ridiculed their piety, called them Sacramentarians, Bible-Bigots, the Godly Club, and the Holy Club. They were young men of more than ordinary intellectual power and culture. John Wesley, who was then twenty-six years of age, was a Fellow of Lincoln College, had been ordained a priest, and had acted as a curate for a short time; he was an accomplished scholar and a forcible writer. His brother Charles was twenty-one years of age, a Bachelor of Arts and a college tutor, and was then developing that genius for poetry which marked his subsequent life. Mr. Morgan, who died in a few years, was a curator of Christ's church, the son of an Irish gentleman. Mr. Kirkham was a member of Merton College. Of these John Wesley was acknowledged the leader, and was called by those who ridiculed them "the curator of the Holy Club."

Other students joined them in 1730, and in 1732 Hervey, the author of the "Meditations," and Ingham, of Queen's College, united with them. The famous George Whitefield joined this company in 1735. They were so faithful in redeeming their time and so methodical in attending to all their duties that one of the students, partly from this fact and partly in derision, termed them Methodists. This name had a century before been applied to those who were very earnest on religious topics, and who were plain in their manners. One writer speaks of the "Anabaptists and plain packstaff Methodists;" and a pamphlet is on record attacking the evangelical principles of the "New Methodists." This term, though often used reproachfully and to express enthusiasm or

fanaticism, has become the acknowledged name of one of the largest branches of the Christian church. Notwithstanding the purity and regularity of their lives, these students were subject to reproach, persecution, and even indignities. Whitefield was sometimes pelted with stones by his fellow-students, and subsequently some of the most religious students were expelled from the university.

When the association was formed there was no desire or even thought of organizing any separate church; they simply sought the increase of earnestness and holiness in their own hearts and lives, and in the hearts and lives of professing Christians. The students, among whom it arose, were subsequently divided both upon points of theology and church discipline, and some of them became widely estranged each from the other. After the Wesleys had visited America, and, in association with the Moravians, had experienced a deeper work of grace in their hearts, they, with Mr. Whitefield, who was more ardent and demonstrative, began preaching most earnestly in the churches. Crowds followed them wherever they went, and pulpits were closed against them. Whitefield first commenced preaching in the open air. This was in the year 1739, at Kingswood, near Bristol. "I thought," said Whitefield, "that it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding-board; and who, when his gospel was rejected by the Jews, sent his servants into the highways and hedges." Mr. Wesley, who had been most zealous for the preservation of order in the church, and was tenacious for every point of its authority, was at first horror-stricken when he heard what Whitefield had done, but learning of the gracious results, he in a little time followed Whitefield's example, and being at an assembly near Bristol, where some three thousand gathered, he says, "I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation." His brother Charles was still more tenacious than he, and hesitated for some time, but finally joined his brother and Mr. Whitefield in their great work. In speaking of his effort, he says, "I found nearly a thousand helpless sinners waiting for us in Moorfields; I invited them in my Master's words as well as name, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' The Lord was with me, even me, the meanest of his messengers, according to his purpose. . . . My load was gone and all my doubts and scruples; God shone on my path, and I knew this was his will concerning me."

From that time forward they preached in all parts of the kingdom. Large crowds followed them, and many were awakened and converted. The dignitaries of the church were shocked at their conduct, and Mr. Wesley and his associates were treated as disturbers of the peace, and were frequently severely persecuted; they were reviled, mobbed, imprisoned. This was the first step which distinguished Methodists from other Christians of their day. Mr. Wesley, believing that it was necessary to watch over the deportment of those who professed conversion, formed religious societies for the purpose of prayer and mutual edification. This was done, not because he designed to constitute any separate church, but because the converts came to him for instruction, and longed for the fellowship of kindred spirits. That these societies might be properly instructed as to their duty, he drew up for them a number of rules, termed the "General Rules" (see GENERAL RULES), and which are held by nearly every branch of Methodism.

Mr. Whitefield did not attempt to organize societies, though subsequently some of his followers did. He went like a flame of fire, not only over England, but he crossed the Atlantic thirteen times. Great revivals were produced by his ministry in America as well as in England.

Multitudes were aroused, but as no association was formed, he saw but little continued fruit of his labors.

There was also another point of difference between Mr. Whitefield and Mr. Wesley. Whitefield was an earnest Calvinist, and so were Mr. Hervey and some others of those who had been associated together in Oxford, and Calvinism was introduced into their public ministrations. Mr. Wesley was an evangelical Arminian in theology, and believing Calvinistic sentiments to be injurious to the progress of the work of revival. He delivered and published a sermon on free grace, which was extensively circulated in England, and which was also published in America. This called out a strong rejoinder from Mr. Whitefield, and a Calvinistic controversy arose, widely affecting the societies. The Countess of Huntingdon, a lady of talent and wealth, gave her whole influence to Mr. Whitefield, and, founding an institution for young ministers, rejected Mr. Wesley and all of similar theological opinions. Howell Harris, an earnest preacher, established Calvinistic societies in Wales, which still exist, and which have adherents among the Welsh population in the United States. Thus Methodism was separated into two great divisions, the Arminian or Wesleyan Methodists, and the Whitefield or Calvinistic Methodists. (Both of which see) The increase in Mr. Wesley's societies led to the erection of suitable buildings or plain chapels for religious services apart from church hours. For many years Mr Wesley absolutely forbade any assemblies to be held in these during the hours of worship in the churches, and strongly urged all his people to be faithful and diligent in their attendance on church services.

As the societies further increased leaders were appointed over them, and in the absence of Mr. Wesley these leaders not only engaged in prayer, but added exhortation, and then, gaining experience, began to take texts. When Mr. Wesley, who was absent from London, heard that Thomas Maxfield, whom he had left in charge of his flock, had attempted to preach, he hurried back to interpose his authority, but his mother, a woman of great clearness of intellect, and the widow of a clergyman, seeing his dissatisfaction, inquired the cause. "Thomas Maxwell," said he, abruptly, "is turned preacher, I find." She replied, "John, you know what my sentiments have been: you cannot suspect me of readily favoring anything of this kind; but take care what you do in respect to this young man, for he is as surely called of God to preach as you are." Mr. Wesley listened to her voice, thoroughly examined the qualifications of the young man, and, recognizing his usefulness, permitted him to continue, and from that time forward he accepted the aid of such laymen as he believed God had qualified by the holy Spirit for such public labor.

That these lay-helpers, who were preaching to the people, might be carefully watched over and trained, Mr. Wesley called them together annually with a few regularly ordained clergymen, for the purpose of conversing freely on doctrine and methods of church work. Hence arose the whole system of Annual Conferences. Methodism thus embraced converts organized into classes, some of whom were leaders, praying with and instructing their members, others were exhorters, a few were preachers who labored with their hands, but in hours of leisure spoke where they could find hearers, while others gave their whole time to this holy work. It was a system of earnest, spiritual, evangelical labor, in which every member was permitted to take a part.

Yet Mr. Wesley did not design the organization of a church; his effort was to revive pure and undefiled religion. His doctrines were the doctrines of the Church of England; he taught his people to attend faithfully to its ordinances, to be present at its public assemblies, and to be

interested in its prosperity. But he desired to add a system of agencies which he believed would be promotive of greater spirituality and of more religious power. Had the authorities of the Church of England been wise enough to have employed within certain limits Mr. Wesley's plans, and to have utilized his labors and those of his coworkers, it is impossible to say what an immense evangelical power the Church of England would have become. But there were many of its dignitaries who had acquired positions, not only of great honor but of great emoluments, who were not men of deep religious life. His conduct seemed to reprove them, and so far from encouraging him, they swelled the tide of opposition against him, and in their opposition they made wider and deeper the chasm between themselves and the earnest disciples of Mr. Wesley.

During his long life, however, which was not closed until in his eighty-eighth year, in 1791, no separation from the Established Church took place. He did arrange for a separate church in America, after the country had become independent of English authority. He also arranged partly for separate services in Scotland, which, however, were established for only a time. But in England or Ireland no one of his preachers was suffered to administer the ordinances of baptism or the Lord's Supper, or to assume the functions of the clergy of the Established Church. Many of his people sympathized with him in their attachment to church order, but very many felt that they could have no home in the church, where their services were ridiculed, and where they themselves were oftentimes subject to scorn and reproach. And hence, very shortly after Mr. Wesley's death, the Wesleyan societies took steps for independent organization, and for the administration of the holy sacraments. (For the development of Methodism in England, see WESLEYAN METHODISTS. For its growth in the United States, see METHODIST EPISCOPAL CHURCH)

As was said in the commencement of this article, in its widest signification Methodism was simply a revival of Christian earnestness, simplicity, and power: and to this day, and in nearly all countries, wherever men preach among the various denominations with unusual earnestness, and wherever they seek the recovery of the outcasts by going from the churches into the open air, and by making extraordinary efforts in their behalf, they are said to preach or act like Methodists. In their organized bodies Methodists have been divided in England into, first, Wesleyan; second, Calvinistic third, Primitives; fourth, New Connection; fifth, United Methodist Free Churches; sixth, Bible Christians. The same subdivisions exist, though to a limited extent, in Ireland, the Methodists there being chiefly either Wesleyans or Primitives.

In the United States the divisions are, first, the Methodist Episcopal Church; second, the Methodist Episcopal Church South; third, the Methodist Protestant Church; fourth, the Wesleyan Methodist Church; fifth, the African Methodist Episcopal Church; sixth, the African Methodist Episcopal Zion Church; seventh, the Colored Methodist Episcopal Church of America; eighth, the Free Methodists. There are also a few Congregational, and a few Independent Methodist churches, and a few Primitive Methodist societies, but there is no general organization of any of these branches extending widely over the country. In Canada there is, first, the Methodist Church of Canada, which embraces a union of the Wesleyans and the former New Connection societies; second, the Methodist Episcopal Church of Canada; third, the Primitive Methodists. In Australia and the southern islands the Wesleyans have organized an independent church, called the Australasian Wesleyan Methodist Church. The Wesleyans of France are organized into an affiliated Conference; and Wesleyan missions are established in Germany, the West Indies, Africa,

India, Ceylon, China, and Japan. The other branches of English Methodism also have societies related to them as missions.

In all the branches of Methodism the chief features of distinction from other churches are to be found in their evangelical Arminian doctrines, which separate them from the Calvinistic branches of the church, and in their class-meetings, love-feasts, and especially in their itinerant ministry, which, in some form, exists in every branch of the family, except among a few, which are termed Independents or Congregationalists.

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1820 -- METHODIST ADVOCATE, THE, is a weekly periodical, published at Atlanta, Ga., under the control and patronage of the M. E. Church. The General Conference of 1868 authorized the book agents at Cincinnati to publish a periodical, either at Knoxville, Atlanta, or Nashville, the editor to be appointed by the bishops, with the concurrence of the book agents. They were at liberty to discontinue the paper if its publication should involve a greater loss to the Concern than \$2000 per annum. After examination, the book agents selected Atlanta. The first number of the paper appeared Jan. 1, 1868, Rev. E. Q. Fuller having been appointed editor by the bishops. The subscription list has averaged a little less than 3000 per year. At the General Conference of 1872, Rev. N.E. Cobleigh was elected editor. On Mr. Cobleigh's death, in 1874, Rev. E. Q. Fuller was appointed to fill the place, and was elected by the General Conference of 1876. Its circulation, as reported to the General Conference of 1876, was 3102, and the list has since increased.

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1821 -- METHODIST CHURCH, THE. -- The question of slavery, which excited the public mind generally, gave rise to warm and protracted discussions in the Methodist Protestant Church. The right of suffrage and of holding office having been given only to white male members, became a special cause of complaint. A Convention was held by the ministers and members of the Protestant churches for the North and West in Cincinnati, in 1857, at which they agreed not to attend the Conference which was to meet in Lynchburg in May, 1858. A memorial was prepared setting forth their terms, which required that the word white should be stricken from the constitution, and that voluntary slave-holding and slave-trading should be made a barrier to membership; that if the General Conference should recommend such action to the Annual Conferences they would remain; otherwise they would hold no further ecclesiastical connection.

At the session of 1858 this memorial was presented. The paper was considered and respectfully answered, declining to accede to the terms of the memorialists, but proposing certain measures of pacification. The result was a secession of the Northern and Western Conferences, which carried with them about one-half of the membership. These met in convention first in 1858, and then in Pittsburgh, in November, 1860, and declared their position to be: "This Convention, in the name of the several Annual Conferences herein represented, do now declare all official connection, co-operation, and official fellowship with and between said Conferences and such Conferences and churches within the Methodist Protestant Association as practice and tolerate slave-holding and slave-trading, as specified in the said memorial, to be now suspended until the

evil complained of be removed." No changes were made in the Discipline of the church except the removal of those passages complained of.

In November, 1862, a Convention met at Cincinnati, adopted "a solemn declaration of loyalty to the government," declared its General Conference restored to its original authority, and appointed a General Conference to meet at Allegheny, Pa., in November, 1866. At this Conference so appointed, the name of the church was changed to the Methodist Church. Its object was to meet a union movement with the Wesleyan Methodists and other smaller bodies. A Conference for this purpose met at Cleveland in 1867. The attempt to unite the various bodies was not successful: a few entered the union, but the opposition of the great part of the Wesleyans to secret societies, and their determination to make this a term of membership, prevented its full Consummation. Emancipation having taken place during the Civil War, the question of slavery was removed from the arena of controversy, and many persons both in the Methodist Protestant and in the Methodist bodies felt that there was no further occasion of separation.

In 1871 a commission was appointed to confer with the Methodist Protestant, Church for reunion, and after various negotiations a Convention was called to meet in May, 1877. This Convention assembled in Baltimore, May 11, first as two separate bodies. The Methodist Convention met in the Methodist Protestant church on Green Street, with 85 delegates from the North and West in attendance. The Methodist Protestant Convention assembled in the church on Fayette Street. About 75 delegates were in attendance. L. W. Bates was elected president, and L. M. Barnet and R. H. Wills secretaries. After several days spent in separate discussions, a basis of union was agreed upon, and on the 16th of May the two Conventions met at the corner of Lombard and Fremont Streets, and the members joining arm-in-arm marched to "Starr" church, where, on the following day, they organized as the united Methodist Protestant Convention, electing L. W. Bates as president, J. J. Smith as vice-president, and Rev. G. McElroy and Rev. R. H. Wills as secretaries. A new constitution and Discipline were prepared in accord with the basis of the union, and thus closed the existence of the Methodist Church as a separate and distinct body. During its separate existence it had established a Book Concern in Pittsburgh, at which its official paper was published and its general connectional business transacted. It had also established Adrian College, in Michigan.

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1822 -- METHODIST CHURCH OF CANADA, THE, is the largest of all the sections of Methodism in the British dominions of North America, and received its present name in 1874, by the union of the Wesleyan Methodists and the New Connection, together with the Wesleyan Methodists in the Eastern Provinces. While the Methodism of Canada was originally connected with the Methodist Episcopal Church in the United States, the members in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and Bermuda were in connection with the British Conference and formed missionary districts until 1855, when the affiliated Conference of the Wesleyan Methodist Church of Eastern British America was formed, under the presidency of Rev. John Beachan. At that time there were 70 circuits, 88 ministers, 102 local preachers, 222 chapels, 393 other preaching-places, 1162 day scholars, and 91,114 Sunday School scholars, with 13,136 members in church fellowship and an estimated attendance of 65,690 on public worship. Their relation continued the same until 1874, when the body was merged into the Methodist Church

of Canada. In Upper Canada, and also in Lower Canada, the churches had been organized by missionaries from the United States.

The War of 1812 for a time embarrassed this arrangement, and all the American preachers were withdrawn from Lower Canada. That part of the work shortly after the war was occupied by the British Conference, while the work in Upper Canada was organized into an Annual Conference in 1824. On its petition to be permitted to organize an independent Methodist Episcopal Church for Canada, the General Conference of 1828 authorized the bishops of the M. E. Church, in case an independent organization was constituted, to ordain bishops for them. In the fall of 1828 the Canada Conference assumed the character of an independent Methodist Episcopal Church, adopting the Discipline used in the United States so far as circumstances permitted. The preachers, however, did not agree in electing any bishop resident in Canada, and the persons who were elected in the United States declined to accept the office. The Rev. William Case in the mean time was elected as superintendent pro tern. In 1832, the British Conference sent missionaries into Upper Canada, and proposals were made that the Canada Conference should become a part of the Wesleyan Methodist Church of Great Britain. In 1833, the Conference, by a rising vote which was declared to be unanimous, on Oct. 2, 1833, agreed to unite with the Wesleyan Methodist Church, changing its Discipline so as to conform to that of the Wesleyans in England. A few, however, dissatisfied with the change, resolved to continue the former organization. (See METHODIST EPISCOPAL CHURCH IN CANADA)

In 1840 some differences of opinion having arisen between the representatives of the British Conference and the ministers in Canada, the connection which had been formed was severed, though the church in Canada was still called the Wesleyan Methodist Church, and those who sympathized with the British views were called the British Wesleyans. This rivalry lasted for about seven years. The British Wesleyans at that time had only 3082 members, and the Wesleyans of Canada numbered 21,749.

In 1847 the union in its general features was restored; a new office of vice-president having been created, and the chairmen of districts having ceased to travel through their districts. In 1854, with the sanction of the British Conference, the Wesleyans of Canada, of the Eastern district, and the Hudson Bay missionary work were incorporated into the Wesleyan Methodist Church in Canada, and this arrangement continued until 1874. The territory thus extended from the Atlantic to the Rocky Mountains, and from Lakes Ontario and Erie to the extreme north, and comprised 335 preachers, and a membership of between 39,000 and 40,000. The missionary work extended first into British Columbia, in 1859, and then into Japan, in 1873, and the membership increased until, in 1874, there were 656 ministers and 73,701 members. At the same time there existed other bodies of Methodism in the Provinces. After preliminary negotiations three of the bodies united in 1874. First, the Wesleyan Methodist Church in Canada, whose history has thus far been given; second, the Conference of the Wesleyan Methodist Church in Eastern British America, which had been in an affiliated relation to the British Conference, and which has already been alluded to; and, third, the New Connection Methodist Church in Canada, which had been organized by Ryan, Jackson, and others.

At one time it had been hoped that this union might have embraced all the Methodist bodies in the dominion, but the other bodies declined to coalesce. The new organization dropped all the



distinctive titles, and united under the style of the Methodist Church of Canada, reporting, in 1875, 773 ministers and 102,178 members. The whole work has been divided into six Annual Conferences, viz., Toronto, London, Montreal, Nova Scotia, New Brunswick and Prince Edward Island, and the New Foundland. The general locality of these will be recognized by the chief cities named, or by the Provinces. Each Annual Conference is composed of all ministers received into full connection and ordained, who are stationed by it, and who reside within its bounds. Each Annual Conference elects its president by ballot, without debate, and also a secretary; and the ministers are appointed by a stationing committee. This committee consists of the president, chairmen of districts, and other ministers from each district, for whose election the lay members in the district shall also vote, and one of the general missionary secretaries.

The general order of business closely resembles that of the Wesleyans of England. No minister is permitted to remain more than three years successively on the same circuit, except the General Conference officers, missionaries, and ministers in educational work. Each Annual Conference is subdivided into districts. The district meetings are composed of all the members of Conferences and preachers on trial, the recording stewards of the circuits and missions, and one lay representative for every traveling minister from each circuit or mission; but the district meeting preceding General Conference shall also be composed of lay members elected by the quarterly meetings of the circuits. In these district meetings the chairman is required to ask distinctively and successively concerning every brother: 1. Is there any objection to his moral and religious character? 2. Does he believe and preach all our doctrines? 3. Has he duly observed and enforced our Discipline? 4. Has he been punctual in attending business appointments? 5. Has he competent abilities for our itinerant work? A written answer to each of these questions must appear in the district minutes.

No preacher is received by the Conference until he has traveled four years, and has been recommended by the District Conference. No minister can be received on trial until he has passed an examination in the district meeting, and is asked by the chairman the same questions which are propounded to candidates for full connection in the Methodist Episcopal Church. If a preacher who has been received on trial, but not into full connection, desists from traveling, unless from want of health, or if he marries while on trial, he shall be dropped in silence. The General Conference is to meet once in four years, and is bound by Restrictive Rules not to change the order of the church except in a specified manner, in which the Annual Conferences participate. The present number of members reported is about 112,000.

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1823 -- METHODIST EPISCOPAL CHURCH, THE, is the title of the most numerous body of Methodists in the world. Its principal place is in the United States, but it has branches in every quarter of the globe. The name was assumed at the Conference or Convention called by Dr. Coke, at the instance of Mr. Wesley, for the purpose of organizing a church, and which is historically known as the Christmas Conference, which commenced Dec. 24, 1784, and lasted until Jan. 2, 1785. Up to that period the American Methodists constituted simply societies like their brethren in England, and had depended for the sacraments upon the ministers of the Church of England located in the Colonies. The organization of the church grew out of an intense desire to be furnished with the ordinances by their own ministers, and also out of the fact that the ministers of the Church of

England, having generally left the United States, the membership was totally deprived of church privileges.

Under these circumstances they applied to Mr. Wesley, whom they recognized as their spiritual leader, and under his direction they took the preparatory steps for forming a separate and independent church. Eighteen years before the organization of the church the first Methodist services were held in the city of New York, in the year 1766, by Philip Embury. He had been a local preacher in Ireland, converted under the ministration of Mr. Wesley in 1752, and had removed to New York, where, finding no congenial spirits, he had neglected to exercise his gifts. An appeal from Barbara Heck, an earnest Irishwoman and a devoted Christian, aroused him to a sense of his duty, and he organized a small class, to which, and to a few friends, he preached in a private house. He was soon joined by Thomas Webb, a captain in the British army, who was barrack-master in Albany, N.Y., but whose duties occupied but a small portion of his time. Hearing of the little society in New York he visited them, and passed thence through New Jersey to Philadelphia and Maryland, and was the chief agent in laying the foundations of Methodism at so early a period. About the same time Robert Strawbridge or Strobridge, who had settled in what was then Frederick County, Md., and was a local preacher, commenced holding services. They were joined, in 1769, by Robert Williams, and soon after Mr. Wesley sent Richard Boardman and Joseph Pillmoor. These were followed, in 1771, by Francis Asbury and Richard Wright, and in 1773 by Thomas Rankin and George Shadford.

A church was built in New York (the Old John Street), and dedicated in 1768, and in Philadelphia, St. George's church was purchased, an unfinished building, but in which services were held. In 1773 ten ministers assembled to hold the first Annual Conference in America.. It was presided over by Mr. Rankin, whom Mr. Wesley had designated as general assistant, and the numbers reported were 1160. From this time a Conference was held every year, and, as the work extended southward, a second or Auxiliary Conference was held for the convenience of the preachers, though the Central Conference, which held its first three sessions in Philadelphia, and subsequently in Baltimore, was regarded as the supreme or authoritative body. In the excitement of the Revolutionary War all of the Ministers who had come from England, except Francis Asbury, returned to their native land, and from 1788 the work was carried forward, with the exception alluded to, wholly by native preachers. Notwithstanding the disastrous influences of the war, and the difficulties under which the early ministers labored, in 1784 they reported 14,988 members, with several hundred local preachers and 84 itinerants. There were about 60 chapels, though nearly all of them were exceedingly small and plain, and the work had spread, not only along the Atlantic coast, but it also extended beyond the Allegheny Mountains.

In 1779 the ministers who met in Virginia, feeling the great need of having the ordinances administered, took steps for the ordination of several of their number. This was strongly opposed by Mr. Asbury and the ministers who met at Baltimore, and, after a thorough discussion, it was agreed that the administration of the sacraments should be suspended, and Mr. Wesley's judgment should be sought. He advised them to continue on the old plan until further consideration. After consultation with his friends, among whom was Mr. Fletcher, he concluded to use the power he believed he held as a presbyter of the church, to ordain a ministry which should meet the demands of those who regarded him as their spiritual head. Accordingly he proposed to Rev. Thomas Coke to receive ordination at his hands as superintendent, and to take charge, associated with Mr.

Asbury, of the American societies. After taking full time for reflection, Dr. Coke agreed to the arrangement.

Mr. Wesley first ordained as deacons Richard Whatcoat and Thomas Vasey, being assisted by Dr. Coke and Rev. James Creighton, who were presbyters of the Church of England. On the next day they were ordained as elders, and Mr. Wesley, assisted by Creighton and Whatcoat ordained Dr. Coke as superintendent of the American societies, using the ritual of the English church for the ordination of bishops. He sent these ministers to America with instructions to aid the societies in organizing a distinct church; and he requested that Francis Asbury should be ordained as joint superintendent with Dr. Coke. To aid them he published a Sunday service containing a liturgy, with a collection of psalms and hymns, the Articles of Religion and the ritual of the church. After conferring with a few brethren in America, an invitation was sent to all the preachers to meet Dr. Coke and Dr. Asbury in Baltimore on the 24th of December. Of the 84 ministers then preaching, 63 assembled. A few were so distant they did not obtain the intelligence; others were ill or otherwise unable to come. Dr. Coke presented a letter from Mr. Wesley, which first alluded to the fact of their having become an independent nation, of his being satisfied that bishops and presbyters were the same order; that while he would not interfere with the established order of the National Church of England, yet that in America there were no bishops who had jurisdiction, and that he considered himself at full liberty to appoint and send ministers. He then added, "I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America, and also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper; and I have prepared a liturgy a little different from that of the Church of England (I think the best constituted national church in the world), which I advise all traveling preachers to use upon the Lord's day, in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the ministers to administer the Supper of the Lord on every Lord's day." He further said, "As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again either with the one or the other; they are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best they should stand fast in that liberty wherein God hath so strangely made them free!" Without a dissenting voice the preachers present agreed to form an independent church, to be known as the Methodist Episcopal Church, adopting the liturgy Mr. Wesley had prepared, and the service for the ordination of superintendents, elders, and deacons, or, using their own language, "following the counsel of Mr. John Wesley, who recommended the episcopal mode of government, we thought it best to become an episcopal church, making the church officers elective, and an elective superintendent or bishop, amenable to the body of ministers and preachers." Asbury declined to accept the office until elected by the ministers, whereupon both Dr. Coke and himself were unanimously chosen.

In his sermon preparatory to ordaining Bishop Asbury, Dr. Coke used the word bishop or superintendent as of equivalent meaning, and on the revision of the Discipline in 1787 the word superintendent was changed to that of bishop. This action was displeasing to Mr. Wesley, because he did not wish to seem to interfere with the English church, and because he feared it was an indication of pride upon the part of Asbury and Coke and of the infant church. The Conference which made these changes declined to follow his advice in the election of Mr. Whatcoat as bishop, and rescinded the minute by which they had agreed to obey Mr. Wesley in all matters of church order. His objection to the phrase implied no objection to the exercise of all its functions, for, he

said, " I firmly believe I am a scriptural episcopos as much as any man in England or in Europe, for the uninterrupted succession I know to be a fable which no man ever did or ever can prove."

The action of the church in 1784, in adopting the episcopal form of government, was submitted to Mr. Wesley on the return of Dr. Coke, and the minutes containing these phrases were published under his own eye. Charles Wesley, who was exceedingly dissatisfied, stated that his brother had "assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain our lay preachers in America." Dr. Coke, when assailed in England, replied publicly that "he had done nothing but under the direction of Mr. Wesley," and Mr. Wesley replied to his brother that the doctor "had done nothing rashly." The Articles of Religion (which see) were copied or abridged from those of the Church of England, as was also the ritual, which omitted some objectionable phrases, as those touching baptismal regeneration, which have since given rise to much controversy in the Episcopal Church. The Convention which thus formed the Methodist Episcopal Church did not, however, fully complete its organization. It left the Annual Conferences independent each of the other.

As we have already said, a usage had grown up by which the Central Conference was regarded as chief in authority, and its enactments were regarded by the whole body. But such a system could not continue. The practice was, when any change was desired, it was submitted to the Southern Conferences, as there were two south of Baltimore, and when acted upon favorably by them, the matter was finally decided at the Baltimore Conference. Thus the Discipline was slightly altered in 1786, and was thoroughly revised in 1787. As the number of Conferences increased, and as the work was more widely spread, the need of a central power was deeply felt, and in 1789 the Conferences agreed to the formation of a council, to be composed of the bishop and the presiding elders, who should recommend such changes as they should unanimously agree upon but which were to have force only after being adopted by the several Annual Conferences. (See COUNCIL) As some objection was made to this power being confided to the presiding elders who were the appointees of the bishop, the council of 1790 was composed of the bishop and of elders elected from each district. But the organization was a powerless one, and the whole plan became unpopular, and resulted in the calling of a General Conference in 1792, to be composed of all the preachers in full connection. We mark, however, in the constitution of the council, and in the submission of its work to the Annual Conferences, the jealousy with which the church at that day regarded the depositing of power with a limited body. It must be unanimous in its action, and then be approved by each Conference, before any change could be made; so tenaciously did they adhere to the fundamental rules of Methodism.

This General Conference, which assembled in 1792, though purely a clerical body, was regarded as holding in itself the full power of the church; but fearful of change, it bound itself not to make any change on any received rule of Methodism without a majority of two-thirds, and this continued to be the practice of the General Conference until the formation of the delegated Conference. It was resolved that the General Conference should meet every four years, and that all legislative power should be vested therein; and thus the organization of the church was fully complete. With but a few alterations, the general outlines of the church have been continued to this day.

In 1796, the number of Annual Conferences, which had been changeable according to the supposed convenience of the preachers under the authority of the bishops, was now definitely fixed, and have since that time been altered only by the General Conference, or under express authority given by them. Bishop Asbury's health being delicate, and Dr. Coke having after the death of Mr. Wesley confined his labors almost entirely to England, in 1800, Richard Whatcoat was elected bishop; but he died in 1806, and the entire work of superintending the church devolved again upon Bishop Asbury. In 1808 it was determined that the General Conference should become a delegated body, consisting of a representation from each Annual Conference. This arose from the fact that the Annual Conferences which were near the seat of the General Conference, which up to that time had been held exclusively in Baltimore, had the entire control of the legislation of the church for the minutes show that the ministers in attendance from the Baltimore and Philadelphia Conferences composed at one time about two-thirds of the entire body, and at each session they were a majority; but when this delegated body was formed, with the same scrupulous care to prevent hasty changes in the legislation of the church, restrictions were adopted to prevent the General Conference, as a delegated body, from changing the Articles of Religion or the General Rules of the church, from doing away with the episcopacy or the general itinerant superintendency, from taking away the right of appeal, or diverting the profits of the Book Concern to other than the benevolent objects to which they had been devoted. And so strict were these rules made that no alteration could be made on these restrictions without the vote of the majority of each and every Annual Conference in the church.

Though several efforts were made to change the tightness of these restrictions, yet up to 1832 it was impossible to effect a change. Then, the General Conference becoming unwieldy, it was agreed by the vote of all the Conferences that the restriction might be changed so that they could hereafter be altered by the joint vote of two-thirds of the General Conference, and three-fourths of the Annual Conferences, present and voting. Up to this moment, no measure which has been supposed to affect the fundamental principles has been adopted by the General Conference without being submitted to this constitutional method. This mode was pursued in altering the rule on temperance, and on slavery, and in adopting the plan of lay delegation. As now constituted there is a regular gradation of Conferences which has supervision over all the interests of the church: First. The Quarterly Conference has supervision over a single pastoral charge. It is composed of the pastor and any associate preachers, local preachers, exhorters, stewards, and class-leaders, together with the trustees and Sunday-school superintendents, if members of the church and approved by the Quarterly Conference. Secondly. The District Conference, embracing the church in a presiding elder's district. It is composed of the same members as constitute the Quarterly Conference, except there is only one steward and Sunday School superintendent representing each charge. Thirdly. The Annual Conference, composed exclusively of ministers, whose functions are purely administrative and chiefly concerned with watching over the members of their own body, and matters of general interest to the Conference. Fourthly. A Judicial Conference, instituted for the trial of appeals from the Annual Conferences, and which consists of seven members selected from three adjacent Conferences, and also for the trial of a bishop, in which case it consist of the triers from five adjacent Conferences. Fifthly. The General Conference, which has supreme supervision over all the interests of the work, which elects the bishops and the secretaries of the various benevolent boards, appoints the members of those bodies, and is vested with full legislative power within the limitations before mentioned.

The officers of the church are also arranged under the same plan of supervision. The class-leader cares for the little company which is assigned to his oversight, and he is to instruct them in religious doctrines and duties. The preacher in charge meets these once a week, and thus is enabled to understand the condition of the whole membership. The presiding elder of the district watches over all the interests of the preachers and churches within his bounds. These again are supervised by the bishops, who are amenable to the General Conference, and whose official work is carefully examined by the episcopal committee. Thus the church has a system of supervising agencies which reach to every part of its work. The bishop presiding in each Annual Conference, and being responsible to the General Conference sees that church order is observed in all his arrangements, and the presiding elder being under the direct control of the General Conference, through the bishop, preserves the order of the church in every charge.

This close supervision is unpleasant, however, to such as do not love order, and who are impatient of restraint: and hence there have been, from time to time, withdrawals and secessions from the ministry. The first of these occurred in 1792, and was led by James O'Kelly, who was unsound doctrinally, and who could not bear to be directed in his ministerial course. The next large secession was in 1816, when the colored membership of Philadelphia, Baltimore, and other places formed the African M. E. Church. This secession arose partly on account of the prejudices of color, but partly also from the unwillingness of certain leaders to submit to the order and government of the church. The question of the mode of appointments was discussed in the church from 1816 to 1828, and in the controversies which arose were involved the episcopacy, the presiding eldership, the rights of local preachers to attend the Annual Conferences and to be represented in the General Conference, and the right of the laity to be represented in both bodies. The advocates of greater freedom proceeded to acts of ecclesiastical insubordination this led to the exercise of church discipline, and secession followed, which resulted in the formation of the Methodist Protestant Church. The question of slavery became one of exceeding interest, and such excitement followed as resulted in the organization, in 1845, of the Methodist Episcopal Church South, which took with it about two-fifths of the entire membership of the church, and was chiefly sectional in its character.

The separation of the M. E. Church South differed from any that preceded it, in the fact that a provisional plan had been adopted by the General Conference in case a Southern organization should be made. The South claimed that this plan authorized immediate action on their part, while on the other side it was claimed that it depended on certain unfulfilled conditions. A number of persons in the Southern border states memorialized the General Conference of 1848, complaining that they had been unconstitutionally deprived of their membership, and also complaining of violations of the alleged plan. Whereupon the General Conference took the following action

"1. There exists no power in the General Conference of the Methodist Episcopal Church to pass any act which either directly or indirectly effectuates, authorizes, or sanctions its division of said church.

"2. It is the right of every member of the M. E. Church to remain in said church, unless guilty of the violation of its rules; and there exists no power in the ministry, either individually or collectively, to deprive any member of said right.

"3. This right being inviolably secured by the fifth restrictive article of the Discipline, which guarantees to members, ministers, and preachers the right of trial and appeal, any acts of the church otherwise separating them from said church contravenes the constitutional rights and privileges of the membership and ministry.

"4. The report of the select committee of nine upon the declaration of the delegates in the slaveholding states, adopted by the General Conference of 1844, of which the memorialists complain, and the operation of which deprived them of their privileges its members of the M. E. Church, was intended to meet a necessity which it was alleged might arise, and was given as a peace-offering to secure harmony on our Southern border. It was further made dependent, first, upon the concurrence of three-fourths of the members of the several Annual Conferences, in reference to a part of its regulations and, secondly, upon the observance of certain provisions respecting a boundary by the distinct ecclesiastical connection separating from us, should such connection be formed. Without waiting, as this Conference believes for the occurrence of the anticipated necessity for which the plan was formed, action was taken in the premises by the Southern delegates. The Annual Conferences, by their votes officially received have refused to concur with that part of the plan submitted to them; and the provisions respecting a boundary have been violated by the highest authorities of said connection which separated from us, and thereby the peace and harmony of many of the societies in our Southern border have been destroyed; therefore, in view of these facts, as well as for the principles contained in the preceding declarations, there exists no obligation on the part of this Conference to observe the provisions of said plan; and it is hereby declared null and void."

Considerable controversy and excitement continued on the border, until all the difficulties concerning slavery were merged in the Civil War. Since its close, steps have been taken to secure fraternal relations, and a kindlier feeling has been recently developed. (See FRATERNAL RELATIONS)

Two or three years before the separation of the South, a secession had taken place in New England and New York, because it was alleged the principles and actions of the church were not sufficiently anti-slavery. This resulted in the formation of the Wesleyan Methodist Church. Notwithstanding all these secessions or separations, the church has gone steadily forward in her mission of mercy and love, and the reports show that there are now 11,205 traveling ministers and 12,491 local preachers. There are 1,652,291 members, and 1,452,946 Sunday School scholars. There are 15,600 churches, with 5200 parsonages. To assist in spreading scriptural truth, a book-room has been established with a large capital (see BOOK CONCERN), which annually issues a large number of volumes, and circulates a wide-spread periodical literature. The church has established missions in the four quarters of the globe, among various nationalities. (See MISSIONS and MISSIONARY SOCIETY) Seminaries, colleges, universities, and theological schools have been established (which see), which are aiding in the education of the young people of the church, and of others who may frequent their halls. A Church Extension Society has been organized to aid feeble societies to erect houses necessary for them, and a Church Extension Loan Fund has been funded. (See CHURCH EXTENSION SOCIETY)

A Freedman's Aid Society has also been organized, for the purpose of establishing schools among the freedmen, and especially for preparing young people for ministers and teachers. Sunday

School books and papers of every needed class are regularly issued. While endeavoring to furnish what its own communicants may need, and to extend its borders still more widely, the M E. Church is always ready to join in fraternal arrangements with other evangelical denominations. Claiming to be a branch of the church of Christ, other evangelical branches are cordially recognized as standing on the same broad platform, and as also entitled to Christian courtesy and confidence.

With the growth of the church a few changes have been made in its economy. In 1864 the ministerial term was extended to three years; and in 1872 lay delegation was introduced into the General Conference. Provision was made, in 1856, for missionary bishops, and Conferences have been constituted in the four quarters of the globe. At present there are 95 Annual Conferences.

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1824 -- METHODIST EPISCOPAL CHURCH IN CANADA, THE, is, in doctrine, polity, and usages, very similar to the Methodist Episcopal Church in the United States. Methodist services were introduced into Canada in 1778, and among the first members were Barbara Heck, her husband and sons, and the widow of Philip Embury and her son, the latter being class-leader. These were a large part of the first class organized in New York. The work in Canada was connected with the Conference in the United states until 1828, when the Canada Conference was organized into a separate and distinct church. The War of 1812 had given rise to difficulty, and during its continuance the societies in Canada were separated from those in the United States, and, after the close of the war, several of the churches desired to be connected with the Wesleyans of England rather than with the churches of the United States.

At various times some friction arose between the ministers and missionaries from England and those of the Methodist Episcopal Church, which had previously occupied the territory, and it was finally deemed wiser to permit the Conference in Canada to become independent. In 1824 the work in Canada had been organized into a distinct Annual Conference. This Conference petitioned, in 1828, to become independent, and the General Conference resolved that if the Annual Conference in Upper Canada, at its ensuing session or any succeeding session previously to the next General Conference, shall definitely determine on this course, and elect a general superintendent of the Methodist Episcopal Church in that Province, this General Conference do hereby authorize any one or more of the general superintendents of the Methodist Episcopal Church of the United States, with the assistance of any two or more elders, to ordain such superintendents for such church in Upper Canada."

The Canada Conference of 1828 met at Ernestown chapel, Bishop Hedding presiding, and adopted the following resolution "That it is expedient and necessary, and that the Canada Conference of the Methodist Episcopal Church do now organize itself into an independent Methodist Episcopal Church in Canada, that we adopt the present Discipline of the Methodist Church as the basis of our constitution and discipline, except such alterations as may appear necessary from our local circumstances." William Case was elected general superintendent pro tem. Bishop Hedding presided, and ordained deacons and elders. He visited the Conference again in 1830, and, at the request of the Conference, again ordained deacons and elders. The Conference could not agree upon the election of any bishop among their own brethren, and successively



elected Dr. Nathan Bangs, Dr. Wilbur Fisk, and Rev. Mr. Stratton, from the United States, but each of them declined the proffered honor.

In 1832 correspondence took place between the missionaries of the British Wesleyan Church and leading men in Upper Canada, and in 1833 the Conference agreed to unite with the British Wesleyan Connection, and change the episcopal polity and order of the church into the discipline and mode of the British Conference. This action took place without any formal and direct consultation with the laity, though the great mass of them cheerfully acquiesced. A few of the ministers and of the membership were dissatisfied with this arrangement, and proclaimed "that the act was unconstitutional, as it had not been submitted to the societies, and that it infringed upon the agreement which had been made between the Canada Church and the Methodist Episcopal Church in the United States." A few of the superannuated ministers and local preachers resolved to continue the organization of the Methodist Episcopal Church, and, protesting in 1833, they met in June, 1834, and ordained as their bishop, John Reynolds, a located elder, who, with L. Ryan, had carried the societies through the War of 1812-15. He had been converted under Nathan Bangs in 1803, and had traveled as a member of the New York Conference, and had been ordained elder by Bishop George.

After becoming fully organized they found they had nearly one-twelfth of the membership associated with them, but were without schools, parsonages, and churches. A litigation ensued in reference to property, and the decision of the lower courts was in favor of those who adhered to the Methodist Episcopal Church, but the higher courts recognized the Wesleyan Methodists of Canada as the rightful owners of the property. These litigations gave rise to unpleasant feelings, which, though more than forty years have passed away, are not yet entirely obliterated.

At the Conference of the Methodist Episcopal Church in 1835 there were 21 preachers and 1243 members reported. In 1841 it had grown to 6049, and in 1869 to a membership of 19,691. At the present writing (1877) there are 270 traveling preachers and a membership of over 26,000. A connectional journal has been established, The Canada Christian Advocate, which was commenced in 1845. Albert University was founded in 1857, with its Albert and Alexandra Colleges. It affords facilities for education to the youth of both sexes. The number of Sabbath School children nearly equals the number of church members, and its number of missionaries are employed to visit remote and destitute fields. A young Church Extension Society is growing in importance, and Alma College is projected.

Rev. John Reynolds was the first bishop elected after the re-organization, in 1834. Next was John Alloy, who had been a member of the Black River Conference, and who was elected and consecrated, in 1845, at a special General Conference. Philander Smith was elected and ordained at the regular General Conference in 1846. In 1858, James Richardson was appointed to the episcopal office, and Rev. Albert Carman, the present incumbent, in 1874. Dr. Carman is now the only bishop, the others having deceased. There are three Annual Conferences, the Niagara, Bay Quinte, and Ontario.

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1825 -- METHODIST EPISCOPAL CHURCH SOUTH. -- The early history of Methodism, and of the Methodist Episcopal Church, supplies the facts which are Common to the Methodist bodies down to the period of separation. The Methodist Episcopal Church South, as a distinct body, was formed by a Convention which met in Louisville, in May, 1845, and its first General Conference assembled in Petersburg, Va., in May, 1846. The occasion for the separation was found in the action of the General Conference of the Methodist Episcopal Church in 1844. Rev. Francis A. Harding, of the Baltimore Conference, had been suspended from the ministry for not manumitting slaves belonging to his wife. This decision was confirmed by the General Conference. Bishop Andrew, who resided in Georgia, was married shortly before that General Conference to a lady who was the owner of slaves, the law of Georgia not allowing their emancipation. This circumstance gave rise to a lengthened and excited discussion, at the end of which the General Conference adopted the following preamble and resolution: "Whereas, The Discipline of the church forbids the doing anything calculated to destroy our itinerant and general superintendency; and whereas, Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not, in some places, entirely prevent it; therefore resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains." This action was sustained by a vote of 111 for, and 69 against; the entire Southern delegates, except those of the Baltimore Conference, and one other, voting in the negative. A resolution was then offered declaring the action to be advisory only; but this was laid upon the table by a vote of 75 to 68. A resolution proposing the formation of two General Conferences was referred to a committee, which did not agree.

The Southern delegates then presented the following declaration: "The delegates of the Conference in the slaveholding states take leave to declare to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of slavery and abolition in a portion of the church, the frequent action on that subject in the General Conference, and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of the General Conference over these Conferences inconsistent with the success of the ministry in the slave-holding states." This paper was referred to a committee of nine, with instructions to devise a constitutional plan for a mutual and friendly division of the church if practicable. This committee made their report, which, after much discussion, was adopted by a very large vote, and is as follows: "The select committee of nine to consider and report on the declaration of the delegates from the Conferences of the slave-holding states, beg leave to submit the following report:

"Whereas, A declaration has been presented to this General Conference, with the signatures of fifty-one delegates of the body from thirteen Annual Conferences in the slave-holding states, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and church organization cannot be successively accomplished by them under the jurisdiction of this General Conference as now constituted; and whereas, in the event of a separation -- a contingency to which the declaration asks attention as not improbable -- we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore,

"Resolved, by the delegates of the several Annual Conferences at General Conference assembled, 1. That should the Annual Conferences in the slave-holding states find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the northern boundary of such connection : all the societies, stations, and Conferences adhering to the church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering by a vote of a majority to the Methodist Episcopal Church; provided, also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that church within whose territory they are situated.

"2. That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church may, as they prefer, remain in the church, or, without blame, attach themselves to the Church South.

"3. Resolved, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to all the Annual Conferences at their first approaching sessions to authorize a change of the sixth Restrictive Article, so that the first clause shall read thus: 'They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any other purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by the voice of two-thirds of the members of the General Conference.'

"4. That whenever the Annual Conferences, by a vote of three-fourths of all their members voting on the an the third resolution, shall have concurred in the recommendation to alter the sixth Restrictive Article, the agents in New York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church South (should one be organized) all notes and book accounts against the ministers, church members, or citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church; and that such agents also convey to the aforesaid agent or appointee of the South all the real estate, and assign to him all the property, including presses, stock and all right and interest connected with the printing establishment at Charleston, Richmond, and Nashville, which now belong to the Methodist Episcopal Church.

"5. That when the Annual Conferences shall have approved the aforesaid changes in the sixth Restrictive Article, there shall be transferred to the above agents of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the entire proportion to the whole property of said Concern that the traveling preachers in the Southern Church shall bear to all the traveling ministers of the Methodist Episcopal Church, the division to be made on the basis of the number of traveling preachers in the forthcoming minutes.

"6. That the above transfer shall be in the form of annual payments of \$25,000 per annum, and specifically in stock of the Book Concern, and in Southern notes and accounts due the establishment, and accruing after the first transfer mentioned above; and until the payments are made the Southern Church shall share in all the net profits of the Book Concern in the proportion that the amount due them, or in arrears, bears to all the Property of the Concern.

"7. That Nathan Bangs, George Peck, and James B. Finley be, and they are hereby appointed, commissioners to act in concert with the same number of commissioners appointed by the Southern organization (should one be formed), to estimate the amount which will fall due to the south by the preceding rule, and to have full powers to carry into effect the whole arrangements proposed with regard to the division of property, should the separation take place. And if by any means a vacancy occur in this board of commissioners, the book Committee at New York shall fill such vacancy.

"8 That whenever any agents of the Southern Church are clothed with legal authority or corporate power to act in the premises, the agents at New York are hereby authorized and directed to act in concert with said Southern agents, so as to give the provisions of these resolutions a legally binding force.

"9 That all the property of the Methodist Episcopal Church in meeting-houses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

"10 That the church so formed in the South shall have a common right to use all copyrights in possession of the Book Concern at New York and Cincinnati at the time of the settlement by the commissioners.

"11. That the book agents at New York be directed to make such compensation to the Conferences south for their dividend from the Chartered Fond as the commissioners above provided for shall agree upon.

"12. That the bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New York Conference."

At the close of the General Conference the Southern delegates called for a Convention in the ratio of one to eleven of the members of the Annual Conferences, to meet in Louisville, May 1, 1845. The Conferences and churches in the South were found to be very generally in favor of separation. When the Convention met, Bishops Soule and Andrew presided, and after full deliberation, it declared the Southern Conferences a distinct church, under the style of "The Methodist Episcopal Church South." Bishops Soule and Andrew were requested to act as bishops in the new organization. Bishop Andrew at once gave in his adhesion; Bishop Some deferred until the meeting of the General Conference the next year. In addition to the question of slavery, the Southern delegates had at the time of the General Conference joined in it protest against the action in the case of Bishop Andrew, characterizing it as extra-judicial and unconstitutional, claiming that

the episcopacy was a co-ordinate branch of the government; and that a bishop could not be subjected, by a delegated Conference, to any official disability without a formal charge, trial, and conviction and that the action in Bishop Andrew's case was subversive of the union and stability of the church. This protest was allowed to go on the journal, and a reply to it was made on the part of the majority. At the General Conference in 1846, William Capers and Robert Paine were elected bishops. The Discipline was revised, and those portions relating to slavery were stricken from it. H. B. Bascom, A. L. P. Green, and C. B. Parsons were appointed commissioners to settle financial matters with the M. E. Church. John Early was elected agent, and editors were elected for the church papers. Loving Pierce was commissioned to attend the General Conference of the M. E. Church in 1848 to tender the fraternal salutations of the General Conference to that body.

In the mean time the Annual Conferences had voted upon that part of the plan which had been referred to them, and had declined to alter the Restrictive Rule; and the question of property was carried by the commissioners of the Church South to the Supreme Court. It was decided in their favor, and the Book Concern was divided according to the ratio of traveling preachers in the two bodies. A publishing house was established in Nashville, and the M. E. Church South, occupying chiefly the Southern states, was in full and successful operation. The breaking out of the Civil War in 1861 greatly embarrassed the action of the church in the border States. Its Book Concern with much of its property were occupied during the military operations by the armies either of the Confederacy or of the Union; and a few of the Conferences were temporarily almost disorganized.

Since the close of the war the M. E. Church South has been rapidly recovering from its depression, and some important changes have been made in its economy. The Annual Conferences, formerly composed exclusively of ministers, have now four lay delegates (one of whom may be a local preacher) from each district, and the General Conference is constituted of an equal number of ministers and laymen. District Conferences are held in all the districts, and are composed of an equal number of ministers and laymen, and are presided over by a bishop whenever he is present. Quarterly Conferences are held as formerly, and Church Conferences for each charge are ordered once a month to consider the general interests of the charges. The probationary feature formerly existing has been removed, and applicants are now admitted directly into full membership. The ministerial term is extended to four years.

The General Conference ordered a revised edition of the liturgy as prepared by Mr. Wesley to be published, which such churches might use as desired so to do; but it has not been introduced to any extent. The colored membership of the church after the war, in many localities, left the M. E. Church South and united with the African M. E. Church, or the Zion Church, or with the Methodist Episcopal Church. By the advice of leading ministers and members of the Methodist Episcopal Church South, many of the colored people formed themselves into a new organization, called the Colored Methodist Episcopal Church in America, adopting the Discipline and order of the Church South; and the General Conference of 1870 authorized the bishops to consecrate as bishops for the Colored Church two ministers chosen by them. Nearly all the colored membership which adhered to the Church South are now in this organization. (See COLORED M. E. CHURCH OF AMERICA)

In 1850, H. B. Bascom was elected bishop; in 1854, John Early, Geo. F. Pierce, and H.H. Kavanaugh were added to the number: and in 1866, David S. Doggett, W. D Wightman, E. M. Marvin, H. N. McTyeire, and John C. Keener, were elected to the same office. Bishops Bascom, Capers, Soule, Andrew, and Marvin have deceased. (See BISHOPS) Seminaries, colleges and universities have been multiplied, and Vanderbilt University has received a gift of a noble Building and a handsome endowment. (See VANDERBILT UNIVERSITY and COLLEGES) A number of valuable works have been issued from the publishing house, together with reprints of standard works.

At the time of the separation, in 1845, there were about 450,000 communicants in the Southern Church. In 1860 there were 757,205, of whom 207,766 were colored. These numbers were somewhat reduced during the war, but since that period they have constantly increased, and in 1879 there were 3549 traveling and 5833 local preachers, and 820,426 members, of whom 4923 were Indians, and only 1202 colored. There were also 8941 Sunday-schools, and 421,137 scholars. Missions have been established in China, Mexico, and Brazil. There are 37 Annual Conferences.

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1826 -- METHODIST MAGAZINE, THE. -- In 1778, Mr. Wesley commenced the publication of The Arminian Magazine in London, for the purpose of more clearly expounding the doctrines and usages of Wesleyan Methodism, and to serve as a bond of union among his widely-scattered societies. That periodical, now called The Methodist Magazine, still lives. Copying his example, the General Conference of 1796 directed the publication of The Methodist Magazine in Philadelphia, to be patterned chiefly after the style of Mr. Wesley's magazine. It appeared in 1797 and 1798, but Mr. Dickins having fallen a victim to the yellow fever, and the publication having been somewhat embarrassed financially, it was discontinued. In 1816 the General Conference authorized the publication of a magazine, to be entitled The Methodist Missionary Magazine. This was commenced in 1818, but for some unknown reason the word missionary was omitted from its title. It was under the control of the book agents, and was the only organ published by the church until the establishment of The Christian Advocate, in 1826. It was published monthly until 1828, when it was changed to a quarterly, and the title of Quarterly Review was added to that of Methodist Magazine. Under this title it was continued until 1840, when it was merged into The Methodist Quarterly Review, which appeared in a new and enlarged form. The magazine was edited by the book agents until 1832, when Nathan Bangs was elected editor of The Quarterly Review and of the books generally. In 1836 it was under the care of Dr. Luckey, editor of The Christian Advocate. (See QUARTERLY REVIEW)

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1827 -- METHODIST PROTESTANT CHURCH, THE. -- The ministers and members who formed this organization having originally been members of the Methodist Episcopal Church, its history is to some extent identified with that of the M. E. Church (which see). The economy of the parent church, adopted in 1784, having placed the legislative power exclusively in the hands of the itinerant ministers, there arose from time to time discussion and dissatisfaction. This manifested itself first among the local ministry, and spread from them to the membership. There

was also some dissatisfaction occasionally expressed at the mode of making the appointments, and the power vested in the episcopacy. In 1820 the subject of an elective presiding eldership was discussed, and considerable excitement spread through the church. After the close of that General Conference William S. Stockton, a prominent layman of the M. E. Church, commenced the publication of *The Wesleyan Repository* at Trenton, N. J., which advocated lay representation in the Conferences of the church, and representation of the local preachers; the modification or abolition of the presiding eldership, and the modification or destruction of the episcopacy.

Petitions for changes in the form of government were sent to the General Conference of 1824, but that Conference declared such changes to be inexpedient, and the propositions for change were voted down by a decided majority. A meeting was held by the friends of reform in Baltimore, May 21, 1824, at which they resolved to establish a periodical to be called *The Mutual Rights* of the ministry and members of the Methodist Episcopal Church, and to form union societies within the church in all parts of the United States to disseminate their principles and to correspond with each other. The *Repository* which had been commenced at Trenton was merged in *The Mutual Rights*, and an earnest and exciting controversy was conducted in its pages. The articles published and the formation of societies aroused much feeling in the church, and the result was that a number of persons in Tennessee, Virginia, Maryland, and Ohio were suspended or expelled from the church. The appeals taken to the Annual Conferences resulted in the confirmation of the various sentences. In the Baltimore Conference, Rev. Dennis B. Dorsey was arraigned for having recommended the circulation of *The Mutual Rights*, which it was alleged contained false and injurious statements in reference to certain ministers and to the character of the church, while the Reformers claimed that the only point at issue was the right to organize for the purpose of effecting desired changes.

In 1827 a number of persons were expelled in the city of Baltimore for being members of the union society and taking part in its movements. This expulsion was followed by the withdrawal of a number of their friends, who alleged that the persecution was wholly owing to a difference of opinion about church government. Those who had been expelled and those who withdrew organized themselves January, 1828, into a society called the Associate Methodist Reformers. It embraced about 200 members and 14 preachers. Prior, however, to this organization a General Convention of Reformers had met in Baltimore in November, 1827, composed of about 60 delegates from various sections of country. This body prepared a memorial setting forth their grievances, and which was presented to the General Conference which assembled in Pittsburgh, Pa., in May, 1828. The Conference proposed the restoration of the expelled and suspended parties to membership on condition that *The Mutual Rights* should be discontinued, and that the stated societies within the church should be dissolved. The Reformers declined to accept this proposal, and a General Convention was called to meet in St. John's church, Baltimore, on the 12th of November, 1828. The controversy became more extensive, and expulsions and withdrawals continued in numerous places, and the Associate Methodist societies grew in numbers and influence.

The Convention assembled, and continued in session ten days; eleven of the states and the District of Columbia were represented. Nicholas Snethen presided, and William S. Stockton acted as secretary. They reviewed the answer of the General Conference, and replied in these words: "We cannot in conscience admit the correctness of their claims, nor recommend the Reformers to

abandon the prosecution of an object which we consider of vital importance to the future welfare of the church." Articles of association were agreed upon, and a provisional church was organized under the name of the Associated Methodist Churches. A committee was appointed to draft a constitution and Discipline, and to compile a hymn-book. They adjourned to meet in General Convention Nov. 2, 1830, in the same place.

The Convention of 1830, when assembled, was composed of 114 ministerial and lay delegates, in equal proportion, 83 of whom were in attendance, representing a constituency of some 5000, including about 80 ministers. Francis Waters was elected president, and W. C. Lipscomb secretary. After full deliberation the title of the church was agreed upon as the Methodist Protestant Church; a declaration of the principles was prepared, and provisions were adopted for the regulation and government of the church. The whole territory was divided into districts, circuits, and stations. The episcopacy and presiding eldership were rejected.. In each district an Annual Conference was to be held, composed of all the ordained itinerant ministers. Each Annual Conference was authorized to elect its president annually. The General Conference was to meet once in seven years, and to consist of an equal number of ministers and laymen, the ratio of representation being one minister and one layman for every thousand persons in full membership: each district, however, being entitled to one minister and one layman. These were to deliberate in one body, but if required by any three members, on the final passage of a question, the ministers and laymen should vote separately, and a concurrent vote should be necessary for the adoption of any article. The same plan was to be observed in the Annual Conferences, The class-leaders were to be elected annually by their classes; but if any class neglected or refused to elect a leader, then the superintendent should nominate and the class elect. The provisions in reference to suffrage and eligibility to office were restricted to white ministers and male members in full Connection and of twenty-one years of age. This provision subsequently gave rise to the separation of the church in 1858. It was claimed by some of the Reformers that the occasion for the insertion of this clause was, that a District Conference in Baltimore was dissolved by the votes of nine colored members, who had not previously claimed the right to vote, but were used for the occasion, and that its design was to prevent a similar occurrence, and also to avoid any conflict with state laws. They also adopted a clause that no minister, preacher or member should be expelled for disseminating matters of opinion alone, except they be such as are condemned by the word of God.

Specific rules were also adopted to secure fair and impartial trials and appeals for accused ministers and members. A provision was also adopted for reaching alleged unlawful action by a General Conference. The General Rules of Mr. Wesley, and the Articles of Religion contained in the Discipline of the Methodist Episcopal Church, were adopted in full, and the same means of grace and usages were continued. The itinerant ministry was also preserved with some modifications to suit exceptional cases. A ritual was adopted, in substance the same as has been used in the Methodist Episcopal Church, with two exceptions: in the Lord's Supper no consecration either by word or act is allowed, and in 1874 the order of deacons in the ministry was abolished. A hymn-book was adopted, which had been compiled by John J. Harod, the first book agent, and a committee was appointed to secure a charter for a Book Concern. The Mutual Rights, adding the phrase "and Methodist Protestant," was adopted as an official organ, to be edited by B. Gamalial Bailey. The first number of its new series appeared Jan. 7, 1831, and the title was subsequently abbreviated to The Methodist Protestant, which has been published without



intermission to the present time. The Methodist Protestants claim that they were not in any fair sense a secession, but having been expelled, as they thought unjustly, or having withdrawn to avoid such a result, they thought it necessary to organize a church for themselves and for their children. As the church property had been secured by the form of deed for the Methodist Episcopal Church, the Reformers were compelled to build for themselves, except in cases where the deeds had been drawn without the usual specification, or where the societies withdrew en masse. A number of the ministers who had written in advocacy of reform declined to enter the new organization, and the members were in many places dependent on local ministers, who were then pressed into active work. Among these some of the most prominent were Dr. Samuel K. Jennings, Dr. Francis Waters, James P. Williams, S. Linthicum, Dr. John French, Dr. E. Finney, Dr. Holcomb, Charles Avery, D. Zollickoffer, George A. Reed, W. C. Lipscomb, and others. The leaders among the itineracy were Asa Shinn, Nicholas Snethen, Alexander McCaine, D. B. Dorsey, George Brown, Eli Henkle, W. C. Pool, Frederick Stier, and others; the first three were especially prominent, but by reason of age they did not long itinerate. The first General Conference met in Georgetown, D.C., May 6, 1834, Nicholas Snethen presiding and W. C. Lipscomb as secretary. At that time 14 Annual Conferences had been formed and the membership had increased to nearly 27,000, and there were about 500 preachers. At this Conference some changes were made in the Discipline. The Book Concern was placed upon a new basis, and the paper was, during the succeeding four years, edited by Nicholas Snethen and Asa Shinn, succeeded by Dr. Davies. A church was organized about this time in Charleston, S. C., which became the nucleus of the South Carolina Conference. Societies were formed for the support of the ministry. A Superannuated Fund Society was chartered in Maryland, whose vested fund now amounts to \$60,000. Efforts were also made to institute colleges and seminaries. One was started by Dr. Francis Waters, near Baltimore, which was continued for a number of years. The constitution had provided for a General Conference every seven years, but it was found advisable to have a special Conference called in 1838. The Annual Conferences concurred, and it was held in Pittsburgh, Pa., with Asa Shinn as president, and the recommendation was adopted that the Conference should meet quadrennially. A plan to give the Book Concern more efficiency was matured, and Thomas H. Stockton was elected editor. Subsequently resigning, he was succeeded by E. Yates Reese, who filled the position until 1843. From 1843 to 1846, Augustus Webster was editor, when E. Y. Reese was re-elected, and held the position until his death, in 1861. A new hymn-book was prepared by Rev. T. H. Stockton and adopted by the Conference, which continued in use until 1858, when the present book was prepared. In 1838 the number of Annual Conferences had increased to 16.

About this time a new paper was started in Ohio by Rev. C. Springer, called The Western Recorder. It was continued by Rev. A. H. Bassett for a number of years, and finally became The Methodist Recorder, the official organ of the Methodist Protestant Church of the North and West, and is now edited by Alexander Clark. At the General Conference of 1842 a few minor changes were made in the Discipline, and a correspondence opened with seceding Methodist bodies in England. The slavery question came prominently before the Conference and was largely discussed, but no decisive action taken. The report of the Book Directory showed a large business, but unsatisfactory results. The periodical was doing well. The Annual Conferences had increased to 21. Fuller statistics were reported to this General Conference than ever before. A recapitulation shows: stations, 49; circuits 259; missions, 52; ministers and preachers, 634 itinerant and 525 unstationed or local; members, 53,875, whole number, 55,034.

The General Conference of 1840 met at Cincinnati, O., and was composed of 71 delegates. The constitution of the church restricts this body to 100 members. To keep it within this bound the ratio of representation is changed pro re nata. Delegates were named from twenty-five Conferences. More discretionary power was given to Annual Conferences with respect to missionary labor. The slavery question also greatly excited the Conference. The following resolution, offered by Rev. J. S. Reese, was finally adopted: "Resolved, That in the judgment of this General Conference the holding of slaves is, under many circumstances, a sin against God, and in such cases should be condemned by the Methodist Protestant Church; nevertheless it is our opinion that, under some circumstances, it is not sinful. This General Conference does not feel authorized by the constitution to legislate on the subject of slavery, and by a solemn vote we present to the church our judgment that the different Annual Conferences, respectively, should make their own regulations on this subject, so far as authorized by the constitution." A favorable report was made on the condition of the Book Concern and periodical. Twenty-nine Annual Conferences were recognized; in addition, Texas, Missouri, and Wabash had been organized, making thirty-two. The statistical tables of these Conferences show the following aggregates: stations, 67; circuits, 356; missions, 81; itinerant ministers and preachers, 761; unstationed ministers and preachers, 677; members, 59,905; churches, 662; parsonages, 40.

In 1850 Commissioners were appointed to consider a proposition from the trustees of Madison College, Uniontown, Pa., to make it a church institution, and it was subsequently opened under the auspices of the general church, Rev. Francis Waters being president. The report of the Book Concern and periodical showed them to be in a prosperous condition. The Conference ordered a catechism for children to be drawn up and published. The statistics showed: stations, 63; circuits, 351; missions, 104; itinerant ministers and preachers, 778; unstationed ministers and preachers, 697; members, 64,219; churches, 803; parsonages, 57.

At the General Conference of 1854 thirty-six Annual Conferences were called. It was crowded with business, and the minutes are voluminous. A home and Foreign Board of Missions had been established at Pittsburgh, Pa., and its proceedings came under review. Madison College also engaged much attention. Numerous petitions on suffrage, for striking out the word "white" in twelfth article of constitution, and others for retaining it, were presented. The question was finally disposed of by adopting the following, which covers kindred points, as to the sinfulness of holding slaves, etc. "Resolved, That, according to the constitution of the Methodist Protestant Church, taking the word of God for the rule, the local judiciary, and not the General Conference, is the proper tribunal by which all questions of morality, bearing upon the standing of members of the Methodist Protestant Church, should be determined." The ratio of representation was fixed at one minister and one layman for every 1750 members. The statistics showed 34 Annual Conferences, with an aggregate of 78 stations, 405 circuits, 103 missions, 916 itinerant and 767 unstationed ministers, 70,018 members, 982 churches, 118 parsonages. The Book Concern and periodical were removed from under the direct control of the Conference and placed under a convention of Conferences to meet at the same place and time with the General Conference. This measure was inaugurated in the interest of The Western Recorder, and provided for an equitable division of the Book Concern assets and a change of the name from Western Recorder to Western Methodist Protestant.

In the interim of the General Conferences of 1854 and 1858 grave complications occurred in the general church. The slavery question was agitating the whole country. At Madison College the conflict opened. Located in a free state, but with a faculty principally from slave states, strife was soon engendered. Steps were taken to found a college at Lynchburg, Va, and the faculty of Madison were invited to take charge. They tendered their resignations. College buildings were erected at Lynchburg and an organization effected; and Madison soon after was compelled to suspend. The Conferences West and North in 1857 held a Convention in Cincinnati, O. It was agreed not to attend the ensuing General Conference, and a memorial was prepared setting forth their ultimatum.

A delegation appeared at the General Conference of May, 1858, bearing this memorial, which was presented by Rev. William Collier. (See METHODIST CHURCH) It was referred to a Committee, who gave it full consideration, and reported adversely. Finally, after discussion, a paper was adopted designed as a plan of pacification. This, however, was not acceptable to the Conferences North and West, which called a Convention, and declined to continue further relations with their brethren in the Southern states, and carried about one-half of the membership with them.

Reports were made from Madison College and the Board of Missions at Pittsburgh, Pa. This Conference directed a revision of the hymn-book and the preparation and publication of a larger catechism. The ratio of representation was fixed at fifteen hundred. The Civil War, beginning April, 1861, operated most disastrously upon the interests of the church, The Methodist Protestant, the official organ of the church, carefully abstained from all participation, as a religious journal, in the partisan strife, but the establishment of military lines between the combatants cut off more than one-half its circulation, thereby compelling the Book Directory to reduce its size and to sacrifice a large part of its vested fund to meet the expenses of the Book Concern. Its Maryland patrons, however, unitedly gave it full support in its non-political policy. On the 14th of September, 1861, its editor for nearly twenty years, F. Yates Reese, "ceased at once to work and live." It was then issued by a committee, and a communication was addressed to the Secretary of War asking permission to supply the subscribers in the South with the church paper by flag of truce. This request was made with the distinct pledge that nothing should appear in its columns favoring either side, as had been its policy in the past, and if necessary a file of the paper was to be kept at the War Department. Permission was soon given by an autograph letter from Mr. Stanton. The post-office department continued to forward the paper by flag of truce via Fortress Monroe until official information was given that the packages were not distributed beyond the lines.

The General Conference of 1862 met in Georgetown, D. C., on the 6th of May. None but the representatives from the Maryland Conference were present. An organization was effected, but no attempt was made to transact business, and the session adjourned after authorizing the officers to call a meeting at such time and place as Providence might indicate. Meanwhile the Conferences south of the Potomac continued to assemble when it was found possible under the disabilities of the war, and followed the old-time policy of the church in abstaining from partisan deliverances, except in a single instance in North Carolina. In Maryland the church maintained her members, and kept the official paper afloat, but all south of her lines churches were burned and fell into decay. The Methodist Protestant was edited gratuitously, by committees of ministers having pastoral

charges in Baltimore, until the 13th of May, 1865, when Rev. J. Thomas Murray was formally elected editor by the Book Directory.

The officers of the last General Conference having issued a Call, it re-assembled in Georgetown, D. C., in May, 1865. The officers resumed their places, and it was found that, in addition to the Maryland delegates certain brethren from the North and West appeared and were accorded seats. The Convention on the Book Concern and periodical was organized, and changes made in its regulations. The Conference, as such, was formally received at the Executive mansion by President Johnson, and addresses made. The following paper was also passed in Conference session:

"Whereas, Article 23d of the Articles of Religion of the Methodist Protestant Church declares that the President, 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, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states, and the said states are a sovereign and independent nation, and ought not to be subject of any foreign jurisdiction; and whereas, Article 5th declares that the holy Scriptures contain all things necessary for salvation; and whereas, the Methodist Protestant Church has never repealed these Articles of Religion, and never has entertained the purpose of doing so, or of denying any duty enjoined upon it by the scriptures, we deem it unnecessary to make any further declarations of our principles; but in view of the condition of the country at this time, and our duty at all times, exhort the ministers of the Methodist Protestant Church not only to 'submit to the powers that be,' but most earnestly to pray for those in authority, that they may be 'ministers of good,' and that we and all our fellow-citizens may be enabled to live 'quiet and peaceable lives in all godliness and honesty.'

The General Conference of 1866 convened in Georgetown, D. C. Most of the Conferences represented at the Conference of 1858 were represented now. A General Convention was called to meet in May, 1867, in Montgomery, Ala. The same place was appointed for the meeting of the General Conference, provisional on a failure to call a Convention, as provided by the constitution. Rev. J. Thomas Murray was elected editor and T. W. Ewing book agent. The course of the Conferences North and West in separating from the church was reviewed in a series of resolutions, the last of which reads as follows: "Resolved, That while this General Conference cannot approve the course pursued by certain Conferences in the North and West in separating themselves from us, and while we disavow responsibility for anything done by said Conferences, individually or in Convention, we also disavow unkind feeling for those who have gone from us, and will most cordially receive any Conference that shall hereafter evince a desire for reunion by conforming to the Constitution and Discipline of the Methodist Protestant Church." The General Conference of the M. E. Church South having adopted their present scheme for lay delegation, overtures for a union were made by that body, in a communication from Bishop McTyeire, through Rev. Deems as personal bearer. The Communication proposed the appointment of commissioners from either body to consummate a union. The messenger was cordially received, and the message carefully considered. It was finally ascertained that the General Conference lacked power in the premises, but it was determined to appoint such commissioners, if a General Convention for May, 1867, should be called.

After March, 1867, owing to financial difficulties, the paper was edited impersonally for three years, the labor being performed by Rev. S. B. Southerland, Rev. T. D. Valiant, Rev. E. J. Drinkhouse, and Rev. Daniel Bowers. Then by Rev. J. J. Murray and Rev. Daniel Bowers. Again by Rev. A. Webster, Rev. J. J. Murray, and Rev. Daniel Bowers.

Two-thirds of the Annual Conferences having concurred in the call for a General Convention, it convened at Montgomery, Ala., May 7, 1867. Eight Conferences were represented. Bishops Pierce and McTyeire, and Rev. J. E. Evans were introduced as Commissioners from the M. E. Church South. Rev. L. M. Lee subsequently joined them. A communication was received from them, and addresses made proposing a union of the two churches. They were cordially received, and the paper properly referred to a commission of one minister and one layman from each Annual Conference represented in the Convention. As the result of many interviews with these commissioners a paper containing fifteen points of difference was submitted from the Methodist Protestant side, and the final answer of the conferring brethren showed that the M. E. Church South commissioners did not have, as was supposed, plenary powers to treat with the Methodist Protestant Church, but were shut up to a proposal to receive the church into the M. E. Church South. It was then proposed in turn that the points of difference be referred for the action of the Annual Conferences of both churches, in view of a subsequent joint meeting of the commissioners on the 1st day of May, 1868, at Lynchburg, Va. The Annual Conference of the Church South took no action, however the meeting at Lynchburg never took place, and the whole scheme failed. Various changes were made in the organic law of the church, the more important being the extension of the "Restrictive Rules, so called, whereby itinerant ministers were allowed, in the wisdom of the Annual Conference, to remain four consecutive years on the same field of labor, instead of two years in stations and three on circuits, as had been the law from 1830; and a change of the law making it possible to hold a General Convention of the church at any time the Annual Conference might appoint. In this interval certain prominent ministers, who had encouraged the union movement with the M. E. Church South, fomented disaffection, and in consequence secessions took place, principally in Virginia and Alabama, of ministers and churches to the M. E. Church South.

The Tenth General Conference assembled in Baltimore, May 6, 1870. But sixteen out of twenty-five Annual Conferences had representatives present. Rev. T. M. Eddy and John Lanahan, bearers of a paper from the commission of the M. E. Church, were received. This communication expressed fraternal regard, and, after alluding to the sameness of doctrine and "common historic memories," asked if there might not be "a closer bond of union." Subsequently the committee to which it was referred reported, reciprocating the kind and fraternal expressions, and suggesting that the bond of union might be strengthened by an interchange of delegates, by editors refraining from "irritating controversy" and by co-operation in missionary work. Since that period delegates have been interchanged. Delegates were also present from the M. E. Church South, and from the Methodist Church. The latter having expressed a desire for reunion, it was agreed that should the Methodist Church appoint commissioners for the purpose, the president of the Conference should appoint a like number to confer with them.

The Western Maryland College was recognized as an institution of the general church, and recommended to the patronage of the people.

The Eleventh General Conference assembled at Lynchburg, Va., May 1, 1874. Eighteen Annual Conferences were represented. A memorial asking for legislation on the sale and use of intoxicating beverages was received. The Conference declined such action, on the settled policy of the Methodist Protestant Church not to legislate on moral and political questions. A fraternal correspondence by telegraph was held with the General Conference M. E. Church South, then in session at Louisville, Ky. A Board of home and Foreign Missions was established in Baltimore, Md., Rev. S. B. Southerland, president. The committee on revision of the Discipline reported favorably on the abolition of the order of deacon in the church, and it was adopted by a more than two-thirds vote. After much discussion a committee of nine was appointed to confer with a like committee from the Methodist Church on the subject of union. The joint committee met in Pittsburgh Oct. 27, 1875, and agreed upon a basis of union, consisting of sixteen articles. These articles were to be submitted to General Conventions of the two churches in May, 1877. The call for such a Convention was issued and concurred in by nearly all the Conferences of both churches.

The Book Directory in 1874 elected, by a two-thirds vote, Rev. E. J. Drinkhouse as editor, and he was authorized "to manage all the business pertaining thereto." The minutes were imperfectly reported, but showed from 17 Conferences 546 ministers, 49,319 members. The Missouri, South Illinois, and McCaine Conferences did not report.

The Conventions met in Baltimore separately on May 11, 1877, and after a few days' deliberation united, May 16, in one body. (See METHODIST CHURCH) Thus the separation of 1858 ended in the reunion of 1877. The style of the church continues to be "The Methodist Protestant Church" and the Discipline and economy of the church remain essentially the same. The principal College and theological school in the East is at Westminster, Md. (See WESTERN MARYLAND COLLEGE) There is also a college at Yadkin, N. C., and one at Bowden, Ga. In the West. Adrian College, in Michigan, is a promising institution. A Book Concern is established in Baltimore, and The Methodist Protestant has a circulation of about 4000. A local paper (The Central Protestant) is also published at Greensboro, N.C. A Book Concern is also located in Pittsburgh, where The Methodist Recorder is published.

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1828 -- METROPOLITAN CHAPEL BUILDING FUND (English Wesleyan). -- This important fund was established in 1861. Its object was to aid by grants and loans the erection of chapels in those parts of the metropolis and its environs where there was a deficiency of chapel accommodation. A report was presented to, and received the sanction of the Conference of 1862. The usual guards were associated with the introduction of the scheme. Every case of erection must, according to existing rules, pass through the quarterly and district meetings, and receive the sanction of the chapel committee. This fund is now fully established, and has from its commencement been attended with encouraging success. A public meeting is held yearly at the Centenary hall. On each occasion a most gratifying report of the income and expenditure of the "Metropolitan Wesleyan Chapel Building Fund" has been presented. At the Conference of 1870, by the request of the committee of this fund, a minister was set apart to the office of secretary, and Rev. Gervase Smith was appointed to discharge the duties of that office. At the Conference of 1871, the secretary reported that since the inauguration of the fund in 1862, 21 large chapels had been erected, 2 enlarged, and several school-rooms built, giving accommodation to 25,000

additional persons. During the year five of the fifty new chapels were opened for public worship. At the last Conference (1876) it was announced that since its commencement the chapel accommodation had been doubled in London. Some of the trusts are now free from debt. The Conference now directs that annual collections shall be made and public meetings held in each of the circuits within the metropolitan area.

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1829 -- MEWBURN, William, of Pall Mall, Manchester, Halifax, and Wykham Park, Banbury, England, was born in 1817. Trained as a lawyer, he abandoned the profession on his arriving at manhood for that of a stock-broker at Halifax, and subsequently at Manchester, where his firm (Mewburn & Barker) has the reputation of occupying the first position on the Exchange. Mr. Mewburn is stated to be one of the largest holders of railway stock in the United Kingdom. He retired from active business in 1865, and purchased a large estate, comprising the manor of Wykham, near Banbury, where he now resides. In politics, Mr. Mewburn is a Liberal of the "Manchester School." He contested Banbury in Liberal interests in 1866. Mr. Mewburn is a devoted and generous supporter not merely of Methodism, but of other Non-conformist churches. Together with Sir Francis Lycett, he initiated a gift of £10,000 to the movement for the "Extension of Methodism in rural districts." He has contributed very largely to the erection of numerous chapels in the districts in which he has resided. He is a member of most of the Wesleyan connectional committees.

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1830 -- MEXICO, METHODIST MISSIONS IN. -- The republic of Mexico, whose territory adjoins that of the United States, consists of twenty-seven states, one federal district, and one territory, united into a common government under a system similar to, but not identical with, that of the United States. It has an area of 761,640 square miles, and a population of 9,169,707. The people are of several races, of which those of Spanish descent, amounting to about 2,000,000, are dominant, while the Indians, numbering about 7,000,000, are of all degrees of civilization. Nearly all of the inhabitants are attached to the Roman Catholic Church, and a very large proportion of them are exceedingly intolerant. Until the accession of President Juarez, in 1861, the government was under the influence of the Roman Catholic priesthood, who possessed large domains, amounting to more than one-half the value of the land of the country, and exercised control over the political and social life of the nation. President Juarez adopted a policy tending to emancipate the state from this influence. His efforts were thwarted by the conquest of the country by the French and the imperial rule of Maximilian, which was favorable to the church party. Upon his restoration to power, in 1865, President Juarez continued to apply his policy for the separation of church and state, which was completely carried out during his administration and that of his successor, President Lerdo de Tejada. Under it religious liberty has been fully provided for by law, the enormous estates of the church have been appropriated to the service of the state, the monasteries have been suppressed, and monastic vows abolished, and free opportunities have been given for the introduction of modern thought and the establishment of Protestant churches and missions. These opportunities have been improved by the leading churches of the United States, particularly by the Baptist, Presbyterian, Protestant Episcopal, and Methodist Episcopal Churches.

The efforts of the missions, although approved and in a measure protected by the government, met with strong opposition from the people of the church party, which has often ripened into violence.

The Missionary Society of the Methodist Episcopal Church in 1871 made an appropriation of \$12,500 for the establishment of a mission in Mexico. In November, 1872, Rev. William Butler was appointed superintendent of the mission. Bishop Haven was commissioned in December of the same year to visit the country and inquire into the prospects for prosecuting a successful work. He found the situation favorable, and Mr. Washington C. De Pauw, of New Albany, Ind., having given \$5000 for that purpose, he opened negotiations which resulted in the purchase of the Cloisters of San Francisco, in the City of Mexico, and of a part of a former church of the Inquisition, in the city of Puebla, for the use of the mission. Dr. Butler reached the city of Mexico Feb. 19, 1873, and was joined there by Rev. Thomas Carter and Rev. William H Cooper of the American and Foreign Christian Union. At the end of the year five native laborers had been added to the missionary force. English congregations had been organized in the cities of Mexico and Pachuca, with a regular attendance of 105 persons, and seven Mexican Congregations had been formed in the city of Mexico, in Puebla, Pachuca, Real del Monte, Orizaba, and Miraflores, with a total average attendance of 219 persons; two class-meetings had been organized, with a regular attendance of 39 persons, English and Mexicans, and three Sunday Schools, with 8 officers and teachers and 47 scholars. In 1874 the missionary force had been increased to four missionaries, twelve native assistants, and two missionaries of the Woman's Foreign Missionary Society; five congregations had been organized in the city of Mexico, five day-schools established, with an attendance of 62 boys and girls, and 23 orphans taken in charge. A mission press was established in 1875, from which were issued 62,000 copies of tracts and books and hymns, the first and second catechisms of the church, the ritual in full, and the publication of Mr. Wesley's Sermons was begun. A theological seminary was commenced in the same year at Puebla. The girls' orphanage of the Woman's Foreign Missionary Society made its first report in this year.

Six theological students were recorded at Puebla and 2 at Guanajuato, making in all 8 theological students. The other statistics of the Mexican work in 1876 are:

Total average attendance on public worship, 803; number of orphans (40 girls in the City of Mexico, 17 boys at Puebla), 57; teachers in day Schools, 9; scholars in the same, 277; teachers in Sunday Schools, 29; scholars in the same, 402; Bible-women, 2; churches (1 in Mexico, 1 in Puebla), 2; other places of worship, 12; parsonages, 6;; amount of contributions during the year in Mexico for church building, the press, the orphanage, and the poor, \$1030.36.

The five English congregations in the city of Mexico, Miraflores, Orizaba, Pachuca, and Real del Monte, reported 1 missionary, 2 local preachers, 17 full members, 1 probationer, an average attendance in worship of 131 persons, 1 teacher and 25 scholars in the day School at Pachuca, 12 teachers and 103 scholars in Sunday Schools, and contributions of \$720. A newspaper, called *El Abogado Cristiano Ilustrado*, or *The Illustrated Christian Advocate*, was begun in connection with the mission in 1877. This is a beautiful sheet, and is gaining a good circulation.

The mission of the Methodist Episcopal Church South in the City of Mexico was begun in 1873, Bishop Keener having previously visited the country and arranged for the work. The Rev. J.



T. Davies was the first superintendent, and was assisted by two native preachers, Sorteney Juarez and Jose Elias Mota. Mr. Davies returned home on account of ill health in 1875. A church building was begun, which was completed and dedicated on the 22d of August, 1875, and a free school was established for boys and girls. No formal church organization was attempted till the 1st of November, 1875, when a society was duly formed with 25 members, who increased in two months to 60. A Bible-class of 20 young men was also organized, together with a night school for adults, which was well attended, and day schools for boys and girls, each with about 30 attendants. In 1876 the mission was represented by one of its members, Francisco Villeyes, as a student at Vanderbilt University, who had begun a translation of Wesley's Sermons into Spanish; by another, Juan Pardo, at Emory College; and by a third, Juan S. Valencia, at Wofford College, Spartanburg, S. C. According to the report of 1877 the mission included 2 ordained native elders as missionaries, 2 teachers, 70 members, 30 pupils in the Sunday School, and 65 in the day School.

The first Mexican border missions of the Methodist Episcopal Church South in Texas were started in 1874, when Dorotea Garcia was licensed to preach, and placed in charge of a small congregation of Mexicans already gathered at Corpus Christi, and Felipe N. Cordova was licensed and appointed to start a mission at San Diego. The two missions reported nearly 100 members to the succeeding Conference. The Mexican border mission district was organized by the West Texas Conference in December, 1874, and placed in charge of Rev. A. H. Sutherland as superintendent, with three native preachers. At the Conference held in October, 1876, the superintendent reported 10 preachers and nearly 300 members. From that time till June, 1877, there had been 105 adult and 37 infant baptisms. The missionary report of the Methodist Episcopal Church South for 1877 gives the following detailed statistics of the stations: Corpus Christi, 56 members, 1 Sunday School, with 30 scholars; San Diego, 122 members, 100 Sunday School scholars, 1 church, 1 parsonage; Rio Grande, 13 members, 35 Sunday School scholars; San Antonio, 55 members, 30 Sunday School scholars; Lodi, 7 members, 13 Sunday School scholars. Other stations were at Presensas, Concepcion, Roma, Laredo, Graytown, San Antonio River, Hidalgo, Eagle Pass, and Brownville, concerning which no report of members is made.

An active missionary work was pursued in Mexico for several years by the American and Foreign Christian Union, an undenominational society, organized for the support of missionary work among non-Protestant Christians. When this society decided to withdraw from foreign countries and devote its attention to the Roman Catholics in the United States, its missions were transferred to other societies.

The Northern Presbyterian Church of the United States has a mission in Mexico, with 4 stations, and several out-stations, 10 churches, 4 American and 12 native missionaries, 2500 communicants, and 243 scholars in boarding- and day Schools. The Southern Presbyterian Church has a mission station at Matamoras, with 2 out-stations at Brownville, Tex., and Santa Rosalia, 1 American missionary and 4 native helpers, 75 communicants 86 Sunday School and 65 day School scholars, and 3 students for the ministry. The American Baptist Home Missionary Society has organized several churches in Eastern Mexico. The American Board has stations at Monterey and Guadalajara, with 12 churches, 6 missionaries and assistants, and several native helpers; and the Church of Jesus, organized a few years ago, has become a considerable body, affiliated with the Protestant Episcopal Church in the United States, and has taken the name of the "Mexican Branch of the Church of our Lord Jesus Christ."

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1831 -- MICHAUX, J. L., of the Methodist Protestant Church, was born at St. Domingo, Cumberland Co., Va., Sept. 1, 1824. At nineteen years of age he joined the Methodist Protestant Church at Double Springs camp-meeting, in August, 1843. Six months after he became assistant class-leader; was licensed to exhort within the same year; in 1845 was licensed to preach, and in 1846 commenced the work of a traveling preacher. After filling various appointments, in 1856 a failure of voice necessitated a superannuated station, which continued to 1866. From 1863 to 1865 he edited and published the Conference paper, *The Watchman and Harbinger*, at Greensboro, N. C. On re-entering the active ranks in 1866, he became executive of the district, and was elected the second time, and at the end of the term was forced back into the superannuated ranks by an almost complete prostration of voice. From 1868 to 1874 he was engaged in secular pursuits. In May, 1874, he became editor and publisher of *The Central Protestant*, at Greensboro, N. C., organ of the North Carolina Conference, and was a representative to the General Conference of 1874, and to the General Convention of 1877.

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1832 -- MICHIGAN (pop. 1,636,331). -- The discovery and early settlement of Michigan were made by the French missionaries and fur-traders. The Site of Detroit was probably visited as early as 1610. Soon after the middle of the seventeenth Century numerous trading-posts were established. In 1701 an expedition under a French explorer founded Detroit. The state came under the dominion of Great Britain in 1763. On the expulsion of the French, the Indians resolved on the extermination of the whites, slaughtered several garrisons, and Detroit itself underwent a long siege. At the close of the Revolutionary War, Michigan was not at once surrendered, and Detroit was not taken possession of by the Americans until 1796, from which time it was included in the Northwest Territory. In the War of 1812, Detroit was taken by the British, but they were driven out of the Territory by General Harrison, and in 1814 a truce was entered into with the Indians. In 1819 Michigan was organized into a Territory. In 1835 a constitution was formed, and in 1836 it was admitted into the Union.

Methodism had great obstacles in its way at the beginning of its history in this state, both from the ravages of war and the nature of the population. In 1803, a local preacher by the name of Morgan entered the Territory and preached at Detroit. In 1804, Nathan Bangs, having traveled from New York on horseback, passed over from Canada and preached in the city without apparent success. The place was then "wofully depraved, with a conglomerate population of Indians, French, and Americans." Subsequently it was visited from Canada by William Case, who crossed the Detroit River on the floating ice; and shortly after, an Irish local preacher -- William Mitchell -- organized the first Methodist society in the city, which was also the first in the state. No Protestant church was erected within the bounds of Michigan until 1818. After the close of the War of 1812, immigration commenced, and a few Methodists moved into the Territory. The first preachers who regularly entered the Territory were from the New York Conference, the next from the Genesee, and the third from the Ohio Conference. In 1836 the Michigan Conference was organized, including a part of Ohio, but in 1840 the Ohio portion was separated. At this time there were 78 ministers and 11,523 members.

The first Methodist church erected in Michigan was near Detroit, in 1818. It was built of logs, and was then considered a fine edifice. With the growth of the population the church has rapidly increased. There are now two Conferences, the Detroit and the Michigan, together reporting 465 traveling and 426 local preachers, 54,002 members, 57,102 Sunday School scholars, with 535 churches, and 253 parsonages. The Methodist Protestants have two Conferences, -- the Michigan and the West Michigan, -- which embrace 104 itinerant and 72 unstationed preachers, 4352 members, 33 churches, and 31 parsonages. The African M. E. Church has a number of appointments, included in the Indiana Conference; and the Free Methodists have also several congregations. Albion College, a flourishing literary institution, is under the joint patronage of both the Detroit and Michigan Conferences of the M. E. Church and a paper -- The Michigan Christian Advocate -- is published in the city of Detroit.

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1833 -- MICHIGAN CITY, IND. (pop. 7358), is situated in La Porte County, on Lake Michigan. Methodist services were introduced in 1833, and a society was formed in July of that year, consisting of 10 members. The first church edifice was built in 1837-38, and moved and enlarged in 1860. The city first appears in the minutes for 1844, with John W. Parrett as pastor, who reported the following year a membership of 38. In 1856 a German church was built, and in 1871 the African M. E. Church organized a congregation. It is in the Northwest Indiana Conference.

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1834 -- MICHIGAN CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1836, and included all that part of the state of Ohio not included in the Pittsburgh, Erie, and Ohio or Indiana Conferences, and all the Territory of Michigan except so much as was included in the Laporte district of the Indiana Conference. In 1840 it included the state of Michigan. In 1844 its boundaries included the state of Michigan and the Ojibway missions on the waters of Lake Superior, formerly embraced in the Rock River Conference. At the organization of the Detroit Conference, in 1856, the boundaries were so changed as to include all that part of the state of Michigan lying west of the principal meridian line, and the Indian missions in the lower peninsula were connected with the Michigan Conference. But slight changes have since taken place in the boundary lines. In 1876 the General Conference defined its boundaries so as to include "the state of Michigan west of the principal meridian and the lower peninsula." The first session of the Michigan Conference was held in the spring of 1836, and a second session was held in the fall of the same year, at which time it reported 20,735 white and 40 colored members, 105 traveling and 235 local preachers; and after the organization of the Detroit Conference, in 1856, the Michigan Conference still reported 11,624 members, 100 traveling and 134 local preachers. Its latest report -- for 1876 -- is as follows: 230 traveling and 56 local preachers, 29,553 members, 26,327 Sunday School scholars, 255 churches, 126 parsonages.

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1835 -- MICHIGAN CONFERENCE, M. P. CHURCH, "embraces all that part of the state of Michigan lying east of the meridian line." It reported in 1877, 51 itinerant and 42 unstationed preachers, 2429 members, 18 churches, and 22 parsonages.

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1836 -- MIDDLETOWN, CONN. (pop. 11,731), the capital of Middlesex County, is situated on the Connecticut River. This city was at first included in the Harford circuit. The first Methodist sermon was preached in this city by Jesse Lee, Dec. 7, 1789. In 1792 it was in the Middletown circuit, which reported 124 members. It is the site of the Wesleyan University, and since the establishment of that institution has increased in strength. A second congregation was maintained for several years, but ultimately the two were united. It is in the New York East Conference, and has 507 members, 290 Sunday School scholars.

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1837 -- MIDDLETOWN, N. Y. (pop. 9032), in Orange County, on the New York and Oswego and Midland Railroad, was formerly included in the Delaware circuit, one of the earliest and largest in the state. Middletown circuit was organized in 1830, and A. Colder and J. P. Foster were appointed pastors, who, in 1831, reported 876 members. Methodism has prospered in this city. It is in the New York Conference, and has 515 members, 493 Sunday School scholars. The African M. E. Church has 80 members and 26 Sunday School scholars.

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1838 -- MIDDLETOWN, O. (pop. 4538), is in Butler County, on the Cincinnati, Hamilton and Dayton Railroad. Methodism was established here in 1818, by John Strange. The first M. E. church was erected in 1825; the second in 1849; the latter improved and refurnished in 1876. The Methodist Protestant society built a church in 1855. and the African M. E. Church erected a church in 1875. Middletown originally belonged to the Miami circuit, one of the first formed in Ohio. It is in the Cincinnati (Ohio) Conference.

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1839 -- MILES, W. Y., an active merchant of Columbus, O., was converted early in life, and is a diligent worker in church interests, and specially active in the Sunday-school. He was reserve lay delegate of the Ohio Conference, occupying the place of W. H. McClintock, of Chillicothe, at the General Conference of 1870.

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1840 -- MILEY, John, professor in Drew Theological Seminary, joined the Ohio Conference in 1838. He fell into the Cincinnati Conference upon the division of that body, and was transferred to the New York East Conference in 1852. He was transferred to the New York Conference in 1866. He filled the most important appointments in the Conferences with which he

was connected for upwards of thirty years, and was elected, in 1872, Professor of Systematic Theology in Drew Theological Seminary.

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1841 -- MILLER, Hiram, was born in Lycoming Co., Pa.; converted in his youth, and admitted to the Pittsburgh Conference in 1847. His first appointment was to Salem circuit. He performed Circuit and station work until 1858, when he was appointed presiding elder of McConnellsville district, which he served until 1862. He occupied different important stations until 1872, when he was made presiding elder of South Pittsburgh district, and remained such until 1876, when he was sent to Beaver Station, Pa.. Mr. Miller is a frequent contributor to the newspaper literature of the church, and has served twice in the General Conference, being a delegate in 1868 and 1876.

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1842 -- MILLER, James A., born in Armstrong Co., Pa., October, 1828; was converted in his early manhood. He was received into the Pittsburgh Conference in 1855, has filled many important appointments, and was presiding elder of the West Pittsburgh and McKeesport district. The General Conference of 1876 appointed him a member of the Publishing Committee of "The Pittsburgh Christian Advocate".

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1843 -- MILLER, Lewis, born in Starke Co., O., about 1823; was early converted, and became an active official member of the M. E. Church. In his early manhood he engaged in the manufacture of agricultural implements at Canton, O., and is a member of a firm carrying on a colossal business at that point and at Akron, where he now resides. He has by his energy and benefactions aided much in making Methodism a power in both communities. For many years he has made the Sunday-school work a specialty, and he has been president of the "Chautauqua Sunday-School Assembly" since it was organized. He has long been a devoted friend of education, and has endowed a Chair at Mount Union College, of which he is one of the trustees, and has made other large gifts for educational purposes. He represented the Erie Conference, as a lay delegate, to the General Conferences of 1872 and 1876.

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1844 -- MILLER, Marmaduke, a member of the United Methodist Free Churches, England. He entered the itinerant ministry in 1852, and was elected president of the Annual Assembly in 1868. To secure his services a large and influential congregation at Huddersfield joined the body in 1866. He remained pastor of that church for six years. During the last year of his pastorate he held the office of editor of the magazines. In 1872 he removed to London, and edited the three magazines of the body, viz., The United Methodist Free Churches Magazine, The Sunday-School Hive, and Welcome Words. He retired from the editorship in 1877, and resumed circuit work. Mr. Miller is well known as a lecturer, and takes a very active part in the movement for disestablishment. He is a member of the executive council of the Society for the Liberation of

Religion from State Patronage and Control. A number of his lectures and other productions have been published separately.

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1845 -- MILLER, Richard L., a native of Armstrong Co., Pa., was born February, 1825. He entered the Pittsburgh Conference in 1853, and soon occupied prominent charges, and was eight years presiding elder. Dr. Miller received a fair education, since which he has been a diligent student. He has written considerably for the church papers. He was a delegate from the Pittsburgh Conference to the General Conference of 1876.

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1846 -- MILLER, Wesson Gage, was born in Worcester, Otsego Co., N.Y., Feb. 8, 1822. His father was a highly respected local preacher. In early youth he developed aptitude for study, and entered Gallupville Academy at the age of thirteen. He entered upon the profession of teaching at seventeen, and was converted the same year. When twenty-two he removed to Wisconsin and entered upon business, and in 1845 he was induced to enter the ministry. Uniting with the Rock River Conference, he was assigned to labor in Wisconsin, and, at the division of the Conference in 1848, he became a member of the Wisconsin Conference. For more than thirty years he has held a leading place among his brethren. He has been honored three times with a seat in the General Conference; has served four years as a member of the general mission committee. In 1879 he was transferred to Nebraska, and was appointed presiding elder of the Omaha district. Besides miscellaneous contributions to the press, he has published "The Temperance Cyclone," "The Giant Wrong," "Milwaukee Methodism," and "Thirty Years in the Itineracy."

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1847 -- MILLER, William Parker, is a native of North Carolina, born Dec. 10, 1818. In his twentieth year he was converted, and joined the M. E. Church. He removed to Alabama in 1839, and was licensed to preach in 1840. He was received into the Alabama Conference of the M. E. Church South in 1850, and spent seven years in the work, four of them as presiding elder. During the war he was a firm friend of the Union, and in 1867 re-entered the M. E. Church, and was appointed to work in the Lower Alabama and West Florida region, where in four years he organized a district with 2000 members. At the same time he interested himself in the cause of education, and was for four years a member of the Alabama State Board of Education. He was also a principal mover in the establishment of the Alabama Conference Seminary, and of the Andrews Institute, at Scottsboro'. He was a delegate to the General Conference of 1876.

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1848 -- MILLVILLE, N. J. (pop. 7660), is situated in Cumberland County, on the West Jersey Railroad. Methodism was introduced into Millville from an appointment in the county, about four miles from the town called White Marsh, where a society of 30 or 40 members existed before there were any Methodists in Millville. About 1810 Methodist services were first held in the town, in a school-house, and then in a stone building purchased and fitted up for that purpose,

and soon a class of seven or eight persons was formed. A new church was dedicated in 1846. It was first in the Salem circuit, but was afterwards the headquarters of a large circuit called Millville. It has been frequently visited by extensive revivals of religion. In 1875 near 500 persons united with the two M. E. churches in the city. It is in the New Jersey Conference, and the First M. E. church has 1113 members, 600 Sunday School scholars. The Foundry church has 495 members, 336 Sunday School scholars.

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1849 -- MILWAUKEE, WIS. (pop. 115,578), the capital of Milwaukee County, is situated on Lake Michigan, and the terminus of many important railroads. About one-half of the population is of German extraction. Methodism was early introduced. In 1835, Mark Robinson was sent as a missionary to Milwaukee, and preached the first Protestant sermon in that town. He organized a class of four members, and in 1836 reported 53 members in the circuit. In 1837 a board of trustees was appointed. It was then connected with the Illinois Conference. The first M. E. church (Spring Street) was dedicated in 1841; it was rebuilt in 1844. In 1847 a secession occurred, and a Wesleyan church was organized. In this year, also, a second M. E. church was organized, at Walker's Point, consisting of 9 members, and soon after they built a church. Other churches have followed, until Methodism is fairly represented. The German Methodists, the Norwegian and the African M. E. churches have good congregations. The city is in the Wisconsin Conference.

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1850 -- MINARD, Abel, was born in Rhode Island, and removed to the State of New York. Early in life he united with the Free-Will Baptist Church, but subsequently changed his relations to the Methodist Episcopal Church. He was for a number of years largely engaged in commercial business and in banking, in which he was successful, and accumulated a handsome estate. He was generous and liberal, aiding a number of worthy enterprises, and in addition to other acts of liberality he founded the Minard Home. He died in the city of Morristown, N.J.

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1851 -- MINARD HOME was founded by the late Abel Minard. His interest in missionaries led him to plan a home for the education of the daughters of foreign missionaries, and, so far as practicable, the orphan daughters of Methodist ministers. Under the advice of Bishop Janes, who was his personal friend, he erected in Morristown, N. J., a large and substantial building on a plat of about four acres of land, at a Cost of nearly \$60,000. This he gave to trustees for the Methodist Episcopal Church as a home for the daughters of missionaries. Owing to its lack of endowment it has as yet accomplished but little to meet the design of its founder.

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1852 -- MINERAL POINT, WIS. (pop. 2915), in Iowa County, on the Mineral Point Railroad, and in the midst of a district rich in lead and copper. In 1834. Mr. Bivian conducted Methodist services in the place, and in that year preaching was regularly established by Hooper Crews, and the society procured a log building for a church. In 1841 a comfortable stone church

was erected, and in 1870 a larger edifice. The Primitive Methodists have also a strong society here and a good house of worship, built in 1849. It is in the West Wisconsin Conference, and has 220 members, 310 Sunday School scholars.

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1853 -- MINERSVILLE, PA. (pop. 3249), in Schuylkill County, is on a branch of the Philadelphia and Reading Railroad. Methodist services were introduced, about 1835, by Henry G. King. The first Methodist church was erected in 1837. A new church was built in 1853. The charge was made a station in 1839. The Welsh Methodists have a church building and about 40 members. It is in the Philadelphia Conference, and in 1876 had 288 members, 408 Sunday School scholars.

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1854 -- MINISTERIAL CALL. -- The various denominations are not perfectly agreed as to whether there is a direct divine call to the ministry, or whether reasoning as to qualifications, adaptation, and opportunities, the person is to select the ministry as he would another profession in life. Some writers term the latter the ordinary call, and the former, which they think seldom occurs, the extraordinary call. The Methodist Churches, from their earliest history, have believed in the necessity of a direct divine call to this sacred office; hence they have discouraged parents selecting their sons or educating them directly in view of the ministry. Their view is that parents should pray for divine guidance, and for the blessing of God to rest upon their children that they should educate them in view of possible fields of usefulness, but that they should not seek to incline them toward the ministry, but trust that the divine spirit will rightly guide in their selection of life's duties. As Christ appointed his apostles, and as he selected the seventy and sent them forth on their mission, so Methodists believe that the great Head of the church still selects those whom He designs for that sacred work. They believe that the office of the church is not to select persons to be ministers, but to "pray the Lord of the harvest that he would send forth laborers into his harvest," and their duty is simply to recognize as ministers those whom they believe God has called. Not unfrequently, however, the young minister is perplexed to know what constitutes the divine call as he finds himself the subject of conflicting tendencies and varied emotions. The call, properly speaking, is the work of the divine spirit but as that spirit operates on our consciousness, not visibly, audibly, or in any way externally, it is sometimes difficult to say with certainty how far any tendency or impulses may be from one's own nature, or from the divine spirit.

There are a few tests which may be of service to the young man thus perplexed. 1. He must have the consciousness that he does not desire the work of the ministry either for ease, influence, wealth, or fame. If called to that work, he will usually find himself almost appalled at its toils, apparent sacrifices, poverty, and anticipated reproach. 2. He must be conscious that he does not incline to the ministry because he feels that he has qualifications for the work, or that it will be a field in which he can display any peculiar power. If he is truly called he will feel that the work is one of such fearful moment that he is utterly insufficient of himself for its performance and when he thinks of the tremendous consequences and the fearful responsibility connected with the ministry he will shrink from entering upon it. 3. He must feel assured that he is not inclined to it because of the pathway seeming to lie open, and of its being the most natural and easy method for him to obtain a livelihood; for, generally speaking, peculiar difficulty will seem to lie in his pathway; the



condition of his friends, of his business, and his own previous anticipations would all lead in a different direction; and to him it will seem almost impracticable to leave his friends, or to enter on the work. 4. Like other impulses and tendencies, the ministerial call will sometimes be more vivid than at others, and if truly called to the work the inquirer will find that when he is specially devoted, when he is living in the pathway of duty and the clear light of God's Spirit shines upon his heart, then the conviction is stronger; and if he mingles in the world and becomes engrossed either by its business or its pleasures, he will less strongly feel the conviction of duty. 5. If from any circumstances he resolves that he cannot comply with this call and is disposed to engage in other pursuits, he will find, if truly called, that his pathway becomes hedged up, and that in the midst of anticipated pleasures a burden presses upon him, until he even doubts of his acceptance with God. Frequently fearing as to his personal salvation, he will say, "Woe is me if I preach not the gospel!"

If these several tests combine in personal experience, the young man may safely believe that God designs him for this work. Yet as in nature we find correspondences, as the eye is fitted for light, and bodies are made capable of reflecting it as the ear is fitted for sound, and bodies are made capable of vibration so God works also in the spiritual world. He operates by his Spirit, not only on the heart of the individual, but also upon the heart of the church, and leads it to perceive and appreciate the qualifications of those whom he has prepared. While the candidate is perplexed and wondering what is his duty, some devoted Christian, some pious father or mother in the church, will, very probably, ask him whether he does not feel himself so called. Possibly he may have gone from home into some distant section of the country to avoid the solicitation of friends, and yet, as he speaks in the love-feast, or in the class, or takes part in the prayer-meeting, even comparative strangers will recognize in him peculiar qualifications, and he will be advised to engage in more active labor, and in due time to enter on the work of the ministry. When the voice of the church shall thus coincide with his own inward convictions, the inquirer will have increased assurance of the call being divine.

There is still another element of perfect assurance: as the young man engages in labor, as he speaks, or prays, or exhorts, or endeavors to persuade, he will find, if truly called, a divine influence resting upon the hearts of those whom he addresses. Whether he speaks to the few or to the large congregation, the close attention, the unbidden tear, the swelling emotion of his hearers will indicate the presence and power of the Divine Spirit. Persons will be awakened and inquirers will be led to God through his instrumentality. This is the divine seal, the attestation of God's Holy Spirit outwardly responding to the inward conviction and the voice of the church. "In the mouth of two or three witnesses every word shall be established." If the young man feels conviction in himself, his duty is not to communicate this thought to others, nor to be anxious as to the judgment of the church; he should be prayerful; he should endeavor to do good in the sphere in which he moves, and should studiously prepare himself for the work which he supposes may lie before him. If he views the ministry properly, he will feel that there is no amount of culture too great, there is no study too severe, for one whose life is to be engaged in this holy calling. To the fullest extent of his opportunity let him seek a thorough preparation; let him not be anxious to enter the ministry hastily; for the preparation of a few years may enable him to accomplish vastly more in the succeeding years of his life than were he to enter upon the work unprepared and unqualified. The sturdiest woodman will not think the time lost which is spent in sharpening the axe with which he is to fell the largest trees. Let the young man rather hesitate to go forward than to advance too

eagerly, for the church certainly will, guided by the Divine Spirit, recognize sooner or later his fitness for the work. When the voice of the church has urged him to go forward, let him proceed cautiously, and in the mean time continue his preparation by thorough study and devotion to his work.

Many a young minister ruins his opportunities for usefulness by attempting to connect some business with the ministry, or by fancying that he can in his early ministry encumber himself with the cares and anxieties of life. Let the young man's first years be years of undivided devotion to his work in the ministry, and to further preparation for the ministry; nor if he sees fruits accompany his labors should he fancy that he has all the qualifications necessary, or that he is called to occupy all his time simply in public work. He should perform faithfully his active duties; he should visit from house to house; but a definite and a proportionally large part of his time should be given to enrich his mind with the treasures of knowledge. When the three marks concur, -- the inward conviction, the voice of the church, and the blessing of God upon his labors, -- then let him beware how he disobeys that call, or turns aside to other engagements. To be selected for such a position, even should it involve temporal sacrifices, even should it result in martyrdom itself, is an honor from God, and opens up a prospect of eternal rewards which will more than compensate for any possible toil or suffering.

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1855 -- MINISTERIAL SUPPORT. -- The early Methodist preachers went forth to preach the gospel moved by a divine impulse, and without having societies upon which to depend. Mr. Wesley supported himself by a fellowship which he held in Oxford University, and by the profits on books which he published from time to time. He also aided his ministers, by giving away all that he could possibly spare, limiting himself merely to the supply of his own wants. Many of the early ministers were engaged in business employments, and gave simply their Sabbaths or week-day evenings for service, acting as local preachers now do. As societies were organized, and as they became strong, they contributed for the support of their ministers, who were thus enabled to devote their whole time to their specific calling. The support of the early preachers in the United States was exceedingly meager, the membership was generally poor, and the ministers were unmarried men, who traveled from place to place, living among the people, and subsisting on small contributions.

In 1774, we find an enactment that each preacher should have sixty-four dollars per year and traveling expenses; indeed, the earliest preachers did not receive this sum. Captain Webb, who founded many of the societies, and who, more than any other person, gave early form to American Methodism, supported himself besides contributing to the erection of church edifices. Embury and Strawhridge were married then, but were local preachers, the one being a carpenter and the other a farmer, and they were in part supported by their labor. Asbury, Boardman, Pilmoor, Rankins, Williams, and Shadford were single men. Williams subsequently married and located, and of him it was said, "he was the first American Methodist preacher that published a book, got married, and died." In 1778 paper money had, during the war, depreciated, and the salary was raised to ú30 per year, which was nearly equivalent to \$80. As some ministers, being greater favorites, received gifts, which added to their support, the Conference of 1782, desiring to equalize the allowances, adopted a resolution that "all the gifts received by the preachers, whether

in money or clothing, should be brought into the quarterly meeting and valued by the preachers and stewards, and the preacher who had received the gifts should be considered as having received so much of his quarterage, and if he is still deficient he shall carry to the account such deficiency, that if possible he shall have it made up out of the profits arising out of the sale of books and the annual collections."

In 1780 the first notice occurs of the wives of preachers; the fourteenth question reading, "What provision shall be made for the wives of married preachers?" A. "They shall receive an equivalent with the husband if they stand in need." In 1783 we find the answer to the question, "How many preachers' wives are to be provided for?" is "Eleven, and the sum needed for their support is ú260." As regards this sum it was said, "Let the preachers make a small collection in all the circuits." That purpose was to equalize the support, or rather, that all the circuits should combine in sustaining the families. In 1754 thirteen preachers were reported as married, and ú302 were apportioned to different charges. A collection was also ordered to be taken up in every charge, prior to Conference, to meet the deficiency. This was called the Conference collection. A year after the organization of the church this collection amounted to ú300, which was applied to making up the quarterly deficiency and sending out two missionaries.

The English Wesleyans have a system of equalization so that large families can be supported by small circuits; the Children's Fund and the Educational Fund being taken up on all the charges, and being distributed according to the number of the family. But this system has not prevailed in the United States. In 1785 the thirty-seventh question of the minutes reads, "What shall be the regular salary of the elders, deacons, and helpers?" To which answer is made, "\$64, and no more; and for each preacher's wife \$64; and for each preacher's child, if under the age of six years, there shall be allowed \$16; and for each child over the age of six and under the age of eleven years, \$21.33." This rule in reference to children created dissatisfaction, and the Conference of 1777 resolved that no provision should be made in future for the children of married preachers, and this appears to have been the practice of the church until 1800.

In those early days they were strict, even beyond propriety, in reference to all financial matters. One of their rules reads, "We will on no account whatever suffer any deacon or elder among us to receive any fee or present for administering the ordinance of marriage, baptism, or the burial of the dead; freely we have received, freely we give." It is probable that this rule was adopted to prevent jealousy among the ministers, as but few at first were elected to orders. A few years subsequently it was agreed that a present might be received for the marriage ceremony, but it must be reported to the stewards of the circuit, to be applied to the quarterage. This rule continued in force until 1800. At this day it seems surprising how so great a work could have been sustained on such small means. Brave and self-denying were the men who laid the firm foundations of the edifice of Methodism; yet it became almost impossible for men with families to remain in the traveling ministry, and hence nearly all of them located.

The loss of so much talent and experience out of the ministry of the church by location greatly grieved Bishop Asbury and other leading minds. In part to remedy this evil, in 1796 the General Conference organized a Chartered Fund, appointing for it a board of trustees. Its design was to supplement the salaries, and to afford some support for the worn-out preachers, their widows and orphans. Prior to that time an effort had been made to support a Preachers' Fund, by

requiring every person when admitted to pay \$2.67, then one pound American currency, and to contribute annually \$2. This organization was on the principle of a mutual aid society; but in 1796 it was merged into the Chartered Fund. An appeal was issued on behalf of this fund, in which we find the following paragraph : "It is to be lamented, if possible with tears of blood, that we have lost scores of our most able married ministers; men who, like good house-holders, could upon all occasions bring things new and old out of their treasury, but were obliged to retire from the general work because they saw nothing before them for their wives and children, if they continued itinerant, but misery and ruin."

Until 1860 the salary of a preacher was fixed at \$100, and \$100 for his wife, and a small allowance was made to the children. The circuits or stations were also required to estimate a sufficient amount for the family expenses. But in 1860 the rule for specific allowances was removed from the Discipline, and the stations and circuits have determined what they consider necessary for ministerial support. This Creates a great inequality in the charges, and adds to the embarrassment of arranging the appointments. In too many cases the estimate made is not fully met; but even then the preacher has no claim upon the property of the church as a compensation for his services. The Discipline expressly provides that the church property shall not be mortgaged or encumbered for current expenses. In the large cities, the best charges pay from \$2000 to \$3000, with a parsonage; in a very few cases the amount is still higher. The greater number of the charges in cities pay from \$1000 to \$2000, while in the country places the amount varies from \$300 to \$1000. As already remarked, British Methodism, by, in some measure, equalizing the expenses, gives greater freedom to the appointments.

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1856 -- MINISTERS CANDIDATES AND PROBATIONERS (ENGLISH WESLEYAN).  
-- The "itinerancy" of Methodism is the fruitage of the opposition of the clergy of the Church of England in 1739. When Mr. Wesley was debarred time after time from preaching in the churches of the land, he was driven into the streets and fields of Bristol, the common of Kingswood, and the waste lands of Moorfields, in London. He who at first had almost thought it sacrilege for souls to be saved outside the church, heard Mr. Whitefield preach in the open air, saw his own duty, and preached the next day, April 2, 1739, near Bristol, to 3000 people. After cutting "the Gordian knot," and with "The world is my parish" for a motto, Mr. Wesley became an itinerant minister to an extent never previously witnessed.

Without tracing the progress of a system which is illustrated in every history of the rise and progress of Methodism, some salient points in connection with its present position may be noticed. The minister is set apart from all secular business. After a period of probation he is duly ordained to the work and office of a minister of Christ. The work he undertakes to perform is well defined. It is, in the highest sense, a Christian pastorate to which he is inducted, and to which he solemnly professes to be moved by a divine call of the Holy Spirit, and which, in connection with the preaching of the word is associated with the care of the young, and the pastoral visitation of all recognized as members of society. The extreme term of residence in one circuit is limited to three years. The quarterly meetings in each circuit have a right, from year to year, to consult and arrange as to the appointment of ministers. The invitation is given in March, for change or re-appointment, and the decision remains with the Conference. The appointments are annual. An examination as to

character, doctrine, discipline, and general efficiency takes place twice a year. At the annual district meeting each name is called over, and the colleague, or nearest minister, must answer for the other. At the Conference, they are examined seriatim the second time, and the chairman answers for each one in his district, as called over by the secretary of the Conference, the district secretary answering for the chairman. The trial of an accused minister is provided for as presented under the heading of DISTRICT MEETINGS.

Candidates. Each must have been a member of society for some time, have passed his trial, and performed the duties of a local preacher for a longer or shorter period, and have read and signed "The Large Minutes," before he can be eligible for examination at the district meeting. He must also have read Mr. Wesley's standard volumes of Sermons, and his "Notes on the New Testament." The first place of nomination is the March quarterly meeting, some members of which have had an opportunity of watching his general conduct, and forming an opinion of his piety and general fitness for the work of the ministry. The quarterly meeting must give its judgment on these three questions, Has he grace? Has he gifts? Has God given him fruit of his labors? The nomination rests with the superintendent; the meeting by vote approves or rejects. If accepted, the candidate must be transferred to the district meeting, before which he must have been heard by three ministers at least, who are chosen by the chairman, and who present their report. The meeting carefully examines him as to his personal experience and his call to preach, and then on the doctrines and institutions of Christianity; also as to willingness to be employed, under the direction of Conference, in any part of the world, or whether the offer is restricted.

In July a further examination of those who have passed the district meeting takes place. At this he must answer questions concerning his health, profession, age, attainments, list of reading, etc., and present a written sermon of his own composition. With these are added the results of a medical examination, written answers to theological and literary questions, judgment upon a sermon preached before a minister of one of the London circuits, and an oral examination before the committee. The reports of this committee are prepared and submitted, but the result rests exclusively with the vote of the Conference.

Probationers. The names of those who are received, and who remain on trial, with the time and degrees of admission must be entered on the minutes or journal of Conference. The superintendent of a circuit in which a probationer resides must assume a paternal and pastoral oversight, frequently conversing with him (as occasion may offer) respecting his spiritual progress, his studies, and his work. Every probationer is examined by written papers at each district meeting, and these papers are submitted to the supervision of a central board which fixes their value. They are also required to present a list of the books read during the year. Suitable advice suggested by these lists is often given by the senior ministers in the meeting. When the four years have nearly expired, at the district meeting preceding the Conference at which they are to be received into "full connection," each probationer must give his present religious experience to the meeting, and submit to an oral examination by the chairman. Having passed through this successfully, by the vote of the meeting he is then recommended to the Conference as a candidate for ordination, and for admission to the full work of the ministry. (See ORDINATION.)

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1857 -- MINISTERS' CHILDREN'S ASSOCIATION. In the minutes of 1875 reference is made to the formation of an association, the object of which is to afford pecuniary aid to the children (especially the daughters) of Wesleyan ministers whose eases prove deserving of help. It has special reference not only to pecuniary relief, but to the admission of orphan and afflicted children of such parents into the public institutions of the country, when the connectional schools and funds are not available. to assist in obtaining suitable situations for sons and daughters, and generally to promote their social, educational, and religious interests as occasion may serve.

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1858 -- MINISTRY OF THE UNITED METHODIST FREE CHURCHES, ENGLAND. Like other Methodist denominations, the Free Churches have an itinerant ministry separated from secular toil and supported by the churches, and a lay ministry preaching chiefly on the Sabbath, and engaged in various trades and professions. The number of itinerants in 1876, including 25 supernumeraries, was 375. Of these, about 80 were in various stages of their probation, the rest were in full connection. The number of local preachers was 3435. Itinerant ministers go into the work either by immediate appointment to circuit work or after a course of study and preparation in the Theological Institute at Manchester.

Candidates for circuit work must be recommended by the circuit to which they belong. Should their application be entertained by the connectional committee they are subjected to a theological examination, and they must also preach a trial sermon and furnish a written discourse. On passing their examination they are appointed provisionally to a circuit for twelve months, and if approved, then at the end of the year they are put on a probation of four years for the itinerancy. During this term they must attend four annual examinations, by printed questions, on a prescribed course of study. The books required to be read are furnished gratuitously to the probationers by an annual grant made for that purpose from the profits of the Book Room. At the end of four years there is another oral examination, and everything being favorable, the brethren are received into full connection and publicly recognized by the Annual Assembly.

Candidates for admission to the Theological Institute must also be recommended by their circuit. On their approval by the connectional committee, they are delegated to the institute committee for examination. They also preach a trial sermon and furnish a written discourse. Should they pass their examination, they are admitted into the institute for two years on terms which are a matter of agreement. The lowest terms stated are £10 for the first year and £5 for the second.

On leaving the institute, the students are put on probation for four years, and are required to attend two annual examinations by printed questions. They are admitted into full connection precisely as other probationers. Ministers on probation may not marry, but as soon as received into full connection they are entitled to do so. The minimum salary of a probationer is £65 per year, and of a preacher in full connection £100 per year, with furnished house and payment of rent and taxes. These are the salaries paid to ministers in dependent circuits, but many of the more important circuits pay salaries very much higher. In addition to salary, a preacher in full connection has a claim on the Children's Fund of six guineas a year for all the children born to him after he was received into full connection, from their second to their sixteenth birthday.

The arrangement as to superannuation allowances will be found under the heading FUNDS OF THE UNITED METHODIST FREE CHURCHES. Local preachers are very extensively employed in free Methodism. In some circuits their labors are chiefly confined to villages, but in others they frequently preach in the most important chapels. No special provision exists for the training of local preachers, and men of very different degrees of culture are found in their ranks. Each circuit has its own regulations in reference to them, but in every case local preachers are accredited after some trial of their gifts and ascertainment of their Methodistic orthodoxy.

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1859 -- MINNEAPOLIS, MINN. (pop. 46,887), is on the right bank of the Mississippi River, at the Falls of St. Anthony. In October, 1849, before the settlement of Minneapolis proper, Matthew Sorin formed a class of thirteen in St. Anthony, and appointed John Draper leader. The first pastor appointed to this work was E. Stevens, in 1849. The first Methodist church was erected in 1852, and was perhaps the first Methodist Episcopal church in the state. It was enlarged in 1856, again in 1865, and replaced by a new church in 1870-71. The church has increased with the growth of the city, and new charges have been added.

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1860 -- MINNESOTA (pop. 780,806). -- As early as 1680, Hennepin and La Salle penetrated this territory, followed by other French Catholic missionaries but not until 1812 did the United States exercise authority within its limits. The Territory of Minnesota was established by Congress in 1849. Previous to this period it had been occupied almost entirely by Indians. It was admitted as a state in 1858. Methodist services were introduced prior to 1849, when a Minnesota mission district was organized by the Wisconsin Conference. At that time Chancey Hobart was appointed presiding elder, and also in charge of St. Paul's mission. A Black River mission had been established the year before, and these two missions reported, in 1849, 39 members. With the growth of population the church has also increased. A large part of the population is of German and Scandinavian birth, and strong churches in these bodies are in connection with the Methodist Conferences. The Hamline University was established at Red Wing, but after a struggle of some years the site was abandoned, and a plot of ground was purchased between St. Paul and Minneapolis. (See HAMLIN UNIVERSITY) In addition to the Minnesota Conference, the Northwest German Conference and the Northwest Swedish Conference have a number of congregations.

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1861 -- MINNESOTA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1856, and included "the Minnesota Territory and that part of the state of Wisconsin which lies north and west of a line beginning at the mouth of Black River and running up said river to the mouth of Beaver Creek; up said creek to its source; thence by the dividing ridge between the waters of Black and Trempealeau Rivers to the line between towns twenty-three and twenty-four; thence east along said line to the fourth principal meridian thence north on said meridian line to Lake Superior." When the state was admitted into the Union the boundaries of this Conference

were changed, and in 1876 it was defined as including "the state of Minnesota." It held its first session at Red Wing, Minn., Aug. 7, 1856, Bishop Simpson presiding. It reported 1761 members, with 47 traveling and 45 local preachers. The report from this Conference in 1876 was 151 traveling and 128 local preachers, 15,211 Sunday School scholars, 11,440 members, 164 churches, and 94 parsonages.

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1862 -- MINNESOTA CONFERENCE, M. P. CHURCH, "embraces all the state of Minnesota and that part of Wisconsin crossing the river at La Crosse, running east to the southeast corner of La Crosse County thence north to Lake Superior." It reported, in 1877, 21 itinerant and 3 unstationed preachers, 300 members, and 1 church.

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1863 -- MINUTES OF CONFERENCE. -- When Mr. Wesley assembled his preachers for consultation, he gave the meeting the name of Conference, and when their proceedings were published these were called the Minutes of Conference. At first they were very small, referring simply to points of doctrine and a few matters of ecclesiastical order, but as the work enlarged various items of business were added, and a number of rules were adopted. These, when arranged, were called the Larger Minutes. The records of the Annual Conferences in America are termed the Minutes of Conference, and embrace the names and appointments of the ministers, the classes of the candidates, the ordinations, obituaries, and statistical tables. The minutes kept by the Annual Conferences are forwarded to the General Conference for examination and criticism.

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1864 -- MISSIONARY SOCIETIES. -- In the early history of Methodism the whole work was essentially missionary. Heroic men traveled on foot circuits which were assigned to them, while they endured privation sufficient to discourage the stoutest heart. Mr. Wesley out of his own funds, received from publications, and by collections in stronger societies, relieved some of their most pressing necessities. When the first preachers were sent to America, in 1769, the Conference gave a collection of \$50 as a present to the church in New York, and \$20 to help pay the passage of the missionaries, and collections were taken up in a few churches. At the organization of the Methodist Episcopal Church two ministers were sent to Nova Scotia, and a collection was taken for them amounting to \$57. The first annual subscription for missions resulted from an address issued by Dr. Coke, in 1786, in which he plead for the islands adjacent to Great Britain, and also for Nova Scotia and the West Indies. Mr. Wesley indorsed his plea, and recommended it to the Christian public. Dr. Coke personally established missions in the West Indies, and continued to superintend the mission work and to take up collections as long as Mr. Wesley lived. At the Conference of 1790, the last which Mr. Wesley attended, a committee of nine, of which Dr. Coke was chairman, was appointed to take charge of mission interests. In 1793 the Conference ordered a collection to be taken in every charge. The Wesleyan Missionary Society, however, was not Organized until 1817, after the death of Dr. Coke. Since that period it has been in vigorous operation, and has established missions in British America, the West Indies, France, Germany, West and South Africa, India, China, Japan, Australasia, and the East India Islands. Its receipts for



1876 were \$159,106; it has sustained 797 missionaries and 5167 agents and native helpers. Under its care also were a large number of flourishing schools. In the United States, Bishop Asbury collected funds for what he termed the "mite society," and aided the preachers who were sent to the Western frontiers. The Missionary Society was organized in 1819, in New York, under the efforts of Dr. Bangs and Joshua Soule, subsequently bishop. The General Conference of 1820 sanctioned the plan, and the Missionary Society became an integral part of the church. At the General Conference of 1872 it was changed from its organization as a voluntary society to a church board, the managers of which are appointed by the General Conference. Under it, missions have been established in destitute places in the United States, among the foreign immigrants, the Indians, and in Scandinavia, Germany, Italy, India, China, Japan, Africa, South America, and Mexico.

The Women's Foreign Missionary Society was organized in 1870, and was approved by the General Conference of 1872. It has sent medical young women and teachers to India, China, and Japan, and teachers to Mexico and South America.

All the branches of Methodism have missionary societies more or less extensive.

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1865 -- MISSIONS -- As was intimated in a previous article (see MISSIONARY SOCIETIES), much of the earlier work of Methodism was essentially missionary in its character. The ministers sought the sparse population, followed the pioneer to the wilderness, and encountered all the privations to which the missionary is usually subject. No missions, however, were founded by name until, in 1819, the Ohio Conference adopted a mission which had been started among the Wyandotte Indians by John Stewart, a colored man. From that center missions were extended among the Indians in Canada and the Western states and Territories. Shortly after that period, missions were established among the colored population South.

The first foreign mission of the Methodist Episcopal Church was commenced in Liberia, in 1833. There is now a Conference organized, which reports 2300 members and probationers. The mission in South America was commenced in 1836, though but little was accomplished until within the last ten years. There is now an excellent work in Montevideo and Rosario, with some appointments in the interior. The mission in China was commenced in 1847, with its headquarters in Foochow, and reports 1874 members and probationers, with 71 native preachers. A number of the appointments are self-sustaining. A second mission was commenced in Central China, with headquarters at Kiukiang, in 1868, which has 46 members and probationers, with 2 native helpers. In 1869 a third mission was commenced in North China, with headquarters at Peking, which reports 48 members, with several native helpers. In 1849 a mission was commenced in Germany and Switzerland, which has developed into an Annual Conference, reporting a membership of about 11,000. The Scandinavian mission was commenced in 1854, in Norway, from which it spread into Denmark and Sweden, and the work in Norway and Sweden has developed in each country into an Annual Conference.

In 1856 a mission was commenced in India under the superintendence of Rev. Butler, which has developed into the India Conference. Through the labors of Rev. William Taylor, in

1872, a self-supporting mission was established in Bombay, Bengal, and Madras, which has become the South India Conference. In 1857 missionaries were sent to Bulgaria. The work has been surrounded with great difficulties, however, and through the recent war has been suspended. In 1871 a mission was established under Dr. L. M. Vernon in Italy. Its headquarters are now in Rome, where a church has been built, and congregations have been organized throughout Italy. In 1872 missionaries were sent to Japan under the superintendence of Rev. R. S. McClay, who had been previously appointed superintendent of China, and a good opening has been secured. In 1873 mission work was commenced in Mexico, under Dr. Butler, formerly superintendent in India, and a very favorable opening has been made. A press has been established, books are published in the Spanish language, and a neat illustrated sheet is issued in the city of Mexico. Missions have also been established among the various foreign populations, especially the German and Scandinavian, in the bounds of the United States. A Chinese mission is in operation, and is doing a good work in San Francisco. (For the missions of the Wesleyans of England, see WESLEYAN MISSIONARY SOCIETY) Missions have been established by the Methodist Episcopal Church South in China and Mexico, and by the Methodist Church of Canada in Japan. These missions are in addition to an immense amount of work maintained among the scattered and destitute population within the bounds of the respective churches. Notwithstanding the great depression in financial matters, the contributions for the various missionary societies have fallen off comparatively but little.

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1866 -- MISSISSIPPI (pop. 1,131,592). -- The first discoverer of this territory was De Soto, who penetrated into its bounds in 1542. In 1682, La Salle descended the Mississippi River and took formal possession of the adjacent country for the king of France, and the French erected forts at different points for their protection. The territory was ceded by the French to Great Britain in 1763, and was erected into a Territory in 1798. In 1817 it was admitted as a state into the Union. Methodism was introduced, in 1799, by Tobias Gibson, who volunteered to go from South Carolina, though he was in feeble health. With the approval of Bishop Asbury he set out upon his journey, traveling to the Cumberland River, in Kentucky, chiefly on horseback, passing through the wilderness hundreds of miles by simply following Indian trails. Reaching the Cumberland River, he sold his horse, bought a canoe, and, packing his saddle-bags and other articles into it, he glided down the river into the Ohio, and thence 600 or 800 miles down the Mississippi to his destination, where he began his labor eighteen years before the Territory became a state.

At the Conference of 1800 he reported from the territory called Natchez 60 members. He continued to work alone until 1802, when assistance was sent him from the Western Conference. In 1801 it was connected with Kentucky district, with William McKendree, subsequently bishop, as presiding elder. In 1803 it reported 102 members, and 4 preachers were appointed to the Territory. In 1806 the Mississippi district was formed, with Learner Blackman as presiding elder. From 1806 to 1808 Lorenzo Dow rendered efficient service in the establishment of Methodism by his successful discussions, especially in the Calvinistic controversy. In 1816 the General Conference authorized the formation of the Mississippi Conference, which then contained the Mississippi and the Louisiana districts. Thomas Griffin was presiding elder of the Mississippi district, with 6 circuits, which reported 1531 white and 416 colored members. With the increase of population the church grew with considerable rapidity.

Several literary institutions were established, and in 1844 the Mississippi Conference reported 13,257 white, 7799 colored, and 115 Indian members. It adhered to the Church South in 1845, and so remained the only form of Methodism in the state, except a few Methodist Protestants, until the close of the Civil War. The M. E. Church South has now two Conferences, the Mississippi and the North Mississippi; the first of which, however, embraces a small portion of Louisiana. These Conferences together reported, in 1875, 229 traveling and 366 local preachers, 49,200 members, and 15,814 Sunday School scholars. The M. E. Church, after the close of the war, organized a Conference, which consists chiefly of colored membership, and reports 102 traveling and 344 local ministers, 28,804 members, 11,589 Sunday School scholars, 263 churches, and 14 parsonages. The Methodist Protestant Church has two Conferences, the Mississippi and the North Mississippi, reporting 26 itinerant and 114 unstationed ministers, 1880 members, and 20 churches. The African M. E. Church has also a Conference in this state, and the African M. E. Zion Church and the Colored Church of America have a number of congregations, but of which accurate statistics have not been furnished.

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1867 -- MISSISSIPPI CONFERENCE, AFRICAN M. E. CHURCH, "includes all the state of Mississippi."

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1868 -- MISSISSIPPI CONFERENCE, M. E. CHURCH, was originally constituted by the General Conference in 1816, embracing at that time the state of Louisiana and Mississippi south of the Tennessee River, together with a large part of Alabama and Florida. Its boundaries were from time to time diminished, until, in 1840, it included "all that part of the state of Mississippi not embraced in the Alabama and Memphis Conferences and all the state of Louisiana." In 1845 it adhered to the Church South. At its first Session, in 1817, it reported 1531 white and 410 colored members, and in 1844 it reported 13,257 white, 799 colored, and 115 Indian members. The Methodist Episcopal Church did not organize any work in its bounds until after the close of the war, when Bishop Thomson, under the authority of the General Conference, re-organized the Mississippi Conference at New Orleans, Dec. 25, 1865. It then reported 16 traveling and 13 local preachers, 2692 members, 1386 Sunday School scholars, and 5 churches. In 1876, the Louisiana Conference having separated from it, its boundaries embraced simply the state of Mississippi, and reported 102 traveling and 344 local preachers, 28,804 members, 11,589 Sunday School scholars, 263 churches, and 14 parsonages.

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1869 -- MISSISSIPPI CONFERENCE, M. E. CHURCH SOUTH, was one of the original Conferences that adhered to the Church South at the division, in 1845. It reported, in 1846, to the Church South 79 preachers, 10,095 white and 5854 colored members. The state of Mississippi embraces also the principal part of the North Mississippi Conference of the M. E. Church South. The General Conference of 1874 defined the boundaries of the Mississippi Conference as follows: "All that part of the state lying south of the southern boundaries of the Washington, Holmes, Attala, Winston, and Noxubee Counties, together with so much of the state of Louisiana as lies north of

Bayou Manshack, Amite River, and Lakes Marepas, Ponchartrain, and Boume, except Baton Rouge." It reported, in 1875, 105 traveling and 162 local preachers, 21,034 members, and 6474 Sunday School scholars.

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1870 -- MISSISSIPPI CONFERENCE, M. P. CHURCH, "embraces the state of Mississippi." It reported, in 1877, 8 itinerant and 4 unstationed ministers, 580 members, and 5 churches.

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1871 -- MISSOURI (pop. 2,168,804) was acquired by purchase from France in 1803, being part of the Province of Louisiana. Its first settlements were made by French Catholics, at St. Genevieve in 1755, and subsequently at New Madrid, Girardeau, and St. Louis. In 1812 it was organized into a Territory, and was admitted as a state into the Union in 1821. Methodism was introduced about 1805, by Joseph Oglesby, who was appointed to the Illinois circuit, and who "reconnoitered the Missouri country to the extremity of the settlements, and had the pleasure of seeing Daniel Boone, the mighty hunter." According to the minutes of Conference the first appointment was made in 1806, when John Travis was sent from the Western Conference, the whole Territory then containing about 16,000 inhabitants. His circuit was a part of the Cumberland district, which at that time embraced East Tennessee, part of Michigan, Indiana, Arkansas, Illinois, and Missouri.

In 1816 the Missouri Conference was formed, embracing Missouri, Illinois, and a large part of Indiana. Although Jesse Walker was not the first Methodist itinerant, yet he ranks as the principal pioneer in Missouri. He possessed such energy that no obstruction could deter him. As a circuit preacher and presiding elder he braved all opposition, and inspired his co-laborers with such enthusiasm that Methodism superseded the original French Catholic predominance in that country. In 1845 the vast majority of the societies adhered to the Church South. A few members, however, desired to retain their connection with the M.E. Church, and societies were organized in St. Louis and a few other places.

At present the M. E. Church South has in the state three Conferences, the Missouri, St. Louis, and Southwest Missouri, which together report 240 traveling and 340 local preachers, 49,106 members, and 21,588 Sunday School scholars. The Methodist Episcopal Church has two Conferences, the Missouri and St. Louis, embracing 251 traveling and 362 local preachers, 32,785 members, 20,728 Sunday School scholars, 293 churches, and 83 parsonages. There are also about 2700 German Methodists. The Methodist Protestant Church has two Conferences, the Missouri and North Missouri, and which embrace 75 itinerant and 72 unstationed preachers, 3380 members, 23 churches and 4 parsonages. The African M. E. Church has a Missouri Conference, which also embraces all the territory west of Missouri to the Rocky Mountains, and which reports 63 preachers, 4603 members, 2515 Sunday School scholars, 45 churches and 6 parsonages.

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1872 -- MISSOURI CONFERENCE, AFRICAN M. E. CHURCH, includes "all the states of Missouri, Kansas, Nebraska, Colorado, and all the states West not included in the California Conference." It reported for 1876, 45 traveling and 63 local preachers, 4603 members, 2515 Sunday School scholars, and 45 churches and 6 parsonages.

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1873 -- MISSOURI CONFERENCE, M. E. CHURCH SOUTH. At the first General Conference of the Church South, in 1846, the state of Missouri was divided into the St. Louis and Missouri Conferences. These reported 54 traveling and 93 local preachers, 9611 white and 1025 colored members. The General Conference of 1874 defined its boundaries so as to "include all of the state of Missouri north of the Missouri River." In 1875 it reported 134 traveling and 141 local preachers, 24,854 members, and 11,915 Sunday School scholars. Two other Conferences are also included in the state.

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1874 -- MISSOURI CONFERENCE, M. P. CHURCH, "embraces that part of the state of Missouri lying south of the Missouri River." It reported, in 1877, 35 itinerant and 45 unstationed preachers, 1879 members, 12 churches and 3 parsonages.

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1875 -- MITCHELL, Daniel P., was born in West Virginia, and admitted to the Pittsburgh Conference of the M. E. Church in 1844. After serving a number of prominent charges he was appointed presiding elder of Allegheny district in 1857. In 1863 he was transferred to the Kansas Conference, and stationed in Leavenworth. Subsequently he became presiding elder of Leavenworth district, and in 1869 chaplain in the State penitentiary. In 1873 he was appointed to Fort Scott district, and, on the division of the Conference, became a member of the South Kansas Conference, to which he now belongs. He was a delegate to the General Conferences of 1860 and 1876.

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1876 -- MITCHELL, F. T., president of Andrew Female College, Texas, was born in St. Clair, Ill., on Jan. 21, 1821. In his nineteenth year he entered upon the study of law, but before he began to practice was converted, and under convictions of duty devoted himself to the work of the ministry; uniting, in 1841, with the Rock River Conference, he preached for four years, when he was attacked with hemorrhage of the lungs; traveling South for the benefit of his health, he was offered the agency of the American Bible Society for the State of Kentucky. In this field he labored until 1852, when he resigned the agency and removed to Missouri, residing on a farm, but performing all the ministerial labor that his health would permit. In 1869, under the advice of physicians, he removed to Texas, and spent a year on Galveston Bay. His health became perfectly restored, and he re-entered the pastoral work, and was in charge of the Huntsville station when he was elected president of Andrew Female College, which was erected and chartered in the year 1853.

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1877 -- MITCHELL, James, M.D., was born in Ireland in 1777. About 1800 he emigrated to America, and in 1806 joined the Philadelphia Annual Conference, and after his ordination was transferred to Genesee. In some of his circuits "he frequently slept in the woods, with his saddle for a pillow and the heavens for a covering." In 1810 he was ordained elder, and the two following years he spent in Canada, where he succeeded in erecting a church building at Montreal, and afterwards was stationed at Quebec. On the breaking out of the war with Great Britain he returned to the United States. His health failing, he entered as a student of medicine in the University of Pennsylvania, and afterwards obtained a situation in the Southern Dispensary. In 1824 he was re-admitted into the Philadelphia Conference as a supernumerary, but continued to practice medicine until his death, which occurred in 1859.

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1878 -- MITCHELL, John Thomas, was born Aug. 20, 1810, near Salem, Va. The family early removed to Illinois, and settled near Belleville in 1829. He was converted and united with the M. E. Church, and in 1830 commenced teaching, and in 1832 was admitted into the Illinois Conference. He was a close student, and acquired a general knowledge of science as well as of the Latin and Greek languages. After filling various important charges in circuits, stations, and on a district, he was, in 1844, elected assistant book agent at Cincinnati. At the close of his term he was transferred to the Ohio Conference, and stationed for a number of years in Cincinnati and its vicinity. From the organization of the Cincinnati Conference, in 1851, he was annually chosen as secretary. He was a delegate to the General Conference in 1844 from the Rock River Conference, and in 1856 from the Cincinnati. He was an earnest and useful minister, a careful and able administrator, and a wise counselor.

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1879 -- MITCHELL, Thomas W., a preacher in the Methodist Episcopal Church South, was born in Indiana, April 15, 1816, and died in Ocmulgee, in the Indian Territory, March 17, 1872. His parents removed in his early youth to Tennessee, where he was educated and converted. He was admitted into the Missouri Conference in 1837, and after filling two appointments he located. In 1845 he removed to the Cherokee Indian Territory, where he taught school, and in 1846 he was admitted in to the Indian Mission Conference. In 1851 he presided over the Creek district, and in 1855 he was superintendent of the Seminaries of Fort Coffee and New Hope. During the war he resided in Texas, and subsequently became presiding elder of the Creek Indian district, where, in the midst of his work, he died.

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1880 -- MITCHELL, Thompson, was born in Mifflin Co., Pa., and was admitted to the Baltimore Conference, M. E. Church, in 1839. He served various appointments until 1856, when he was made presiding elder of Northumberland district, which he served until 1860, when he was elected president of Williamsport Dickinson Seminary. By division of the Conference he became a

member of East Baltimore Conference in 1857, and of the Central Pennsylvania Conference in 1869. In 1870 he re-entered the pastoral work, and has been presiding elder in the Carlisle, Harrisburg, and Williamsport districts. He was a delegate to the General Conferences of 1860, 1868, 1872, and 1876.

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1881 -- MOBILE, ALA. (pop. 31,205), is the commercial capital of the state, situated on Mobile River, near its entrance into Mobile Bay. Since the last census, as given above, it has grown rapidly, and reports with its suburbs near 40,000 inhabitants. The first record made of the introduction of Methodism into the city is in 1822, when Rev. Alexander Talley was sent as a missionary to Mobile, Blakely, and Pensacola. In 1825, Henry P. Cook was sent to Mobile and Pensacola, and churches were organized, consisting, in the two cities, of 37 white and 47 black members. In 1826-27, Rev. John H. Lambuth, father of the missionary to Shanghai, China, was sent to Mobile, and in 1827 a building of wood was erected on the southwest corner of Franklin and St. Michael Streets, the preacher assisting in hewing the timber for the house. This was occupied as a church until 1849, when it was succeeded by a brick church built on the same spot, and now known as Franklin Street. This church is recognized as the mother church among the Methodists in Mobile.

In 1841 a second congregation was formed by 39 members from the Franklin Street church, who rented a building known as the Synagogue, and worshiped in it till their church was finished, in 1844. It is called St. Francis Street church, and from this church, in 1842, a colony went forth, taking the name of the West Ward church, under the care of Rev. J. C. Keener, now bishop. The same year a fourth church was organized. These two subsequently united and formed the St. Paul's church. Prior to the Civil War two churches had been built for the colored population on State Street and Bayou. These have been occupied by the A. M. E. Zion Church, and are served by colored pastors. In the adjacent village of Whistler, where railroad-shops are located, the M. E. Church South has a church and parsonage, and in Toumilin, about two miles from the city, a house was built, chiefly by Mrs. Crawford, mother of Mrs. Vanderbilt, of New York, who resided there. The African M. E. Church has two societies and one spacious edifice, and a second is in process of erection. It has two stationed preachers and eight local preachers. The M. E. Church has a society of colored persons in the city, and one in the country about two and one-half miles distant, which are served by a preacher from the Central Alabama Conference. The Mobile district of the M. E. Church South extends from Louisiana to West Florida, and employs 20 traveling preachers, five of whom reside in the city of Mobile, and eight are employed in Mobile County. The county contains 1514 members and 1517 Sunday School scholars, with 11 churches, and 4 parsonages.

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1882 -- MODEL DEEDS OF THE UNITED METHODIST FREE CHURCHES. -- The chapels of the United Methodists are not settled in a uniform manner. Many of them were erected in a time of agitation, when the connectional principle was weakened, and when in frequent cases there was no disposition to give any Conference or Assembly control over chapel property. The greater portion of the chapels are settled on trust, but in many cases the Annual Assembly has no legal authority over them. Some of these private deeds are badly drawn or devised, and gentlemen

of legal acumen fear that some of them will eventually be lost to the connection. To prevent the alienation of chapel property, and present trustees with a form of trust that they might safely follow, two Model Deeds have been framed. The first formed is called the Model Deed, and the second, for distinction's sake, the Reference Deed, but both have been adopted and recommended as pattern deeds for the settlement of chapels.

The Model Deed was executed in 1842, by the late Wesleyan Methodist Association. The original deed was for the settlement of chapel premises in Deptford, Kent. This deed was extensively followed in the association. The general features of the deed have been authoritatively explained, as follows: "It secures the property to the uses of the society worshipping therein; authorizes the itinerant preachers appointed by the Annual Assembly, and the local preachers appointed by the circuit, to occupy the pulpit; and makes a provision by which other ministers . . . may be permitted to preach therein; and allows the premises to be used for all the meetings usually held by the United Methodist Free Churches. There is also a provision for holding any extraordinary meeting which may not be objected to by the trustees, or by the leader's meeting, as representing the society, or by the Superintendent or senior itinerant preacher, who has to guard the interests and character of the connection, and who is made responsible to the Annual Assembly for the manner in which he exercises the discretion reposed in him." When trustees of chapels settled an this deed desire to relinquish their trust, they must give notice to the Annual Assembly. If the trustees are not effectually released within six months, they may sell the property.

Before the Wesleyan Reformers united, in 1857, with the Wesleyan Methodist Association, they had built many chapels, some of which were settled in a very unsatisfactory manner. The Model Deed of 1842 did not meet the views of many, who yet desired connectional safety, and, as far as possible, uniformity in the settlement of chapels. Accordingly, needful steps were taken for the construction of another deed. The Annual Assembly of 1863 requested the connectional committee to consider the subject, which they did most anxiously. A draft deed was prepared by Herbert H. Cozens-Hardy, of the equity bar, and this formed the basis of the Reference Deed, adopted and recommended by the Annual Assembly of 1865. The original deed was for the conveyance of a plot of land in Burnley for the erection of a chapel.

H. F. Lawes, the solicitor employed in the occasion, has defined the principal objects attained by the deed, as -- I. Securing the chapels to the United Methodist Free Churches in such a way as to prevent misappropriation in future years. II. Allowing the trustees of each chapel the greatest freedom of action in the management of the trust without undue interference on the part of the Assembly and the preachers. III. Taking special care that trustees have full protection against embarrassment and loss, particularly in cases where they have borrowed or advanced money without taking a legal security. "The Deed provides for the due appointment of preachers, and the proper conduct of religious services, according to the doctrines and usages of the United Methodist Free Churches, in such a way as to prevent, as far as possible, persons immoral in their character, or heterodox in their views of Christian truth, from ministering in" the pulpits of the denomination.

Neither of these deeds is imposed upon trustees, but both are recognized and recommended. Both of them are liberal in their provisions. The Reference Deed gives less scope in trust affairs to the Annual Assembly and the superintendent minister than the Model Deed. Both are very careful of the rights of trustees. The returns of 1875 show that out of 1210 chapels



possessed by the body in Great Britain, 593 were settled On either the Model or Reference Deed. The relative number, however, is continually changing in favor of chapels settled on one or other of the Model Deeds. In 1867 there were 1120 chapels in Great Britain of which only 321 were settled an one of these deeds. In eight years the increase of chapels amounted to 90, while the increase of chapels settled, either on the Model or Reference Deed, amounted to 272.

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1883 -- MOLINE, ILL. (pop. 7805), is situated three miles above Rock Island. Methodist services were introduced in 1835. The first M. E. church was erected in 1850, and rebuilt in 1871. It is in the Central Illinois Conference, and has 195 members, 238 Sunday School scholars. There is here also a strong Swedish M. E. church, having 160 members, 40 Sunday School scholars.

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1884 -- MOLINEUX, James, a minister of the United Methodist Free Churches, England, was born in Lancashire in 1791. He joined the Wesleyan Society when about twenty years of age, and in 1815 became a local preacher. He took part in the movements of 1835, and on the formation of the Wesleyan Association he became an itinerant minister. He was a popular preacher, an able business man, an excellent administrator, calm and self-possessed, gentlemanly in his conduct, full of dignified courtesy. He soon rose to the front ranks of the body, being elected to the offices of corresponding secretary and twice filling the chair of Conference. He became supernumerary in 1853. He was requested to become Society's missionary and visitor by Bartle Street chapel, and discharged this duty for twenty years, dying in the triumph of faith Nov. 13, 1873.

Mr. Molineux was a great lover of nature, and was distinguished for his botanical lore. He published a work called "Botany made Easy." He was also the author of a compendium of doctrine, compiled, by request of the Assembly, for the use of children. This catechism is still sold by the Book Room.

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1885 -- MONMOUTH, ILL. (pop. 5000), is the capital of Warren County. It first appears on the annals of the M. E. Church for 1839, with W. M. Clark as pastor. In 1840 the charge contained 289 members. Before 1857 the charge had become a well established station. It is in the Central Illinois Conference, and has 289 members, 150 Sunday School scholars.

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1886 -- MONROE, Andrew, a leading minister of the Methodist Episcopal Church South, was born in Hampshire Co., Va., Oct. 29, 1792, and died in Mexico, Mo., Nov. 18, 1871. Converted in early youth, he commenced preaching in 1815, and was admitted during the following year into the Ohio Conference. In 1820 he removed to Kentucky, where, after filling prominent appointments he became, in 1823, presiding elder of Augusta district. Subsequently he removed to Missouri where he occupied St. Louis station, was presiding elder of St. Louis, Columbia, and St. Charles districts, and was for two years agent of St. Charles College. In 1854 he was appointed

superintendent of Kansas Mission district. Returning to Missouri, he was presiding elder of Fayette, St. Charles, and Brunswick districts, and in 1871 was Conference missionary. He was abundant in labors, and he has sometimes been called the patriarch of Missouri Methodism. He was eminently useful, and was greatly beloved.

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1887 -- MONROE, David S., one of the assistant secretaries of the General Conference of the Methodist Episcopal Church in 1876, was born at Leesburg, Va.; was educated at Baltimore College, and joined the Baltimore Conference of the Methodist Episcopal Church in 1854. He was for several years one of the assistant secretaries of that body, and afterwards a Secretary of the East Baltimore Conference. When the Central Pennsylvania Conference was formed he was elected its secretary in 1869, and has been re-elected to that office at succeeding sessions. He was a delegate to the General Conference of 1876.

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1888 -- MONROE, John, a minister in the Methodist Episcopal Church South, was born in Scotland in 1803; emigrated to America in 1820, and afterwards graduated at Kenyon College, Ohio. From thence he went to Missouri, and, in 1834, was engaged as a teacher among the Kickapoo Indians, near Fort Leavenworth. Soon after this he was admitted into the St. Louis Conference, and at the time of his death held a superannuated relation. In his pioneer work he suffered much. He was a faithful, energetic, determined, and unwavering minister. He died at Big Lick, Cooper Co., Mo., Sept. 22, 1873.

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1889 -- MONROE, Jonathan, a member of the Baltimore Conference of the Methodist Episcopal Church, was born in Annapolis, Md., June 11, 1810, and died in Westminster, Dec. 4, 1869. He was received into the Conference in 1825, and continued in active service in the ministry until 1864, when he became supernumerary. He filled a wide range of appointments in Pennsylvania and Maryland. He was a devoted, faithful, and earnest minister was extensively useful, and was endeared to many by his uniform piety and his Christian virtues.

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1890 -- MONROE, Joshua, a pioneer Methodist Episcopal minister, was born in Allegheny Co., Md., Jan. 14, 1786, and died in Beaver, Pa., Jan. 5, 1874. He was admitted on trial in the Baltimore Conference in 1808, and was immediately sent to the western limits of the church. His appointments as pastor and presiding elder extended over Western Pennsylvania, West Virginia, and East Ohio. He was superannuated in 1852. "As a preacher he was of fair abilities, sound in doctrine, sober in judgment, concise and industrious in the application of truth, dealing honestly and faithfully with his hearers." He was one of the founders of Beaver College, and was for many years president of the board of trustees.

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1891 -- MONROE, MICH. (pop. 4928), the capital of Monroe County, 40 miles southwest of Detroit. A Methodist society was organized in 1811, but entirely broken up about four years afterwards. In September, 1821, John P. Kent projected a mission which included Monroe, and in 1822 Alfred Brunson and Samuel Baker were appointed to the work. The first church in Monroe was built in 1837, and replaced by a new one in 1868-69. It is in the Detroit Conference, and has 118 members, 240 Sunday School scholars.

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1892 -- MONROE, WIS. (pop. 4500), the capital of Green County, on a branch of the Milwaukee and St. Paul Railroad. The first Methodist minister who preached in this place was Daniel Harcourt, a local preacher from Indiana, in the autumn of 1835; the first class was formed by James McKane, in 1836. The first church was erected in 1849; in 1869 it was replaced by a new brick edifice. It is in the West Wisconsin Conference, and has 150 members, 140 Sunday School scholars.

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1893 -- MONROVIA SEMINARY, IN LIBERIA, AFRICA, was erected in 1854, by means furnished by the Missionary Society of the M. E. Church. It was for some time under the superintendency of Rev. J. W. Horn now of the New York East Conference.

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1894 -- MONTANA (pop. 39, 157), is a Territory embracing an area of 143,776 square miles, being as large as New York, Pennsylvania, Maryland, and Ohio. It extends north to the British possessions. Virginia City is the capital, which at present (1877) contains about 4000 inhabitants. Methodism was introduced but a few years since, and services have been held, owing to the disturbed state of the country, at but a few points. It was formerly embraced in the Rocky Mountain Conference, but the distance being so great, and traveling so expensive, under permission given by the General Conference, and at the earnest request of the ministers, the Montana Conference was organized in 1876, containing 16 appointments, which are supplied by 4 preachers from the Conference and such local preachers as can be employed.

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1895 -- MONTANA CONFERENCE, M. E. CHURCH. -- The General Conference of 1876 authorized the Rocky Mountain Conference to divide its territory during the next four years whenever two-thirds of the members present should ask for such division. At the session in July, 1876, this vote was given. Bishop Wiley held the first session of the Montana Conference at Bozeman, Aug. 2, 1877. L. B. Long was elected secretary. There were reported 264 members, 8 Sunday Schools and 481 Sunday School scholars, 5 churches. Two districts were formed, Helena and Butte, of which L. B. Long and F. A. Riggins were made presiding elders. Only four preachers were stationed, including the presiding elders. At the General Conference of 1880 it was changed from a Conference to a mission district.

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1896 -- MONTEVIDEO, capital of the Republic of Uruguay, situated at the mouth of the Rio do In Plata, has a population of probably 110,000. It is a place of considerable commerce, and has had a rapid growth. It was originally settled from the Canary Islands, and the population use the Spanish language. The Methodist Episcopal Church funded a mission in the city some years since, and now has two congregations, one in the English and the other in the Spanish language. The congregations have for several years been large and attentive, and the membership of the church amounts to 180. There are two Sunday Schools, embracing about 430 pupils.

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1897 -- MONTGOMERY, ALA. (pop. 16,714), the capital of the state, situated an the Alabama River, about 400 miles above Mobile. Methodist services were held in Montgomery in 1819, by James King. In 1821 a society was formed and made part of Cohoba circuit, traveled by James H. Millard. The society worshiped in a log church about two miles from the town. In 1822, Bishop George, while an his way to the Mississippi Conference, preached in the court-house, and other services were held there afterwards, out of which grew the society in the town, which was organized in 1829. Shortly after its organization, Montgomery became a station. In 1830 the society secured possession of the Union church and used it until 1835, when a new church was built, which stood until 1853, when a third church was erected. Soon after this the colored members erected a house of worship an Holcombe Street, on the site of the present African M. E. Zion church. A Methodist Protestant society was founded here in 1836. The Methodist services were held by the Church South and Methodist Protestant only, until the close of the Civil War. The M. E. Church and the African M. E. Zion Church have since that period established societies.

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1898 -- MOOD, Francis Asbury, was born in Charleston, S. C., June 23,1830, of an old Methodist family, among whom are many distinguished Methodist ministers. Thrown in his youth upon his own resources, at fourteen he taught a school of colored youth to acquire means for his college course. He graduated in 1850 from Charleston College, having taught in the school for colored youth a portion of the time. He joined the South Carolina Conference in December of the same year. He traveled on circuits two years; was in stations six; was missionary to the colored population two years, presiding elder four years: was chaplain in the Confederate army, and assigned to duty in the hospitals in Charleston for two years; traveled in Europe one year, and in 1869 entered on the presidency of Soule University, at Chapel Hill, Texas. On the consolidation of several Methodist colleges into the "Southwestern University" he was elected regent in January, 1873, which position he still retains.

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1899 -- MOODY, Granville, of Cincinnati Conference, was born in Portland, Me., Jan. 2,1812. He is the descendant of an old Puritan family of New England which dates back in the colony to 1632. He was baptized in infancy by the Rev. Dr. Payson, and was educated by his

father, a graduate of Dartmouth College, and who was for many years in charge of an educational institution in Baltimore, Md. In his nineteenth year he removed to Muskingum Co., O., and engaged in mercantile business. Here he engaged in teaching in a Methodist Sabbath-school, and shortly after was awakened and converted, his experience being of an unusually joyful character. He immediately commenced the study of "Fletcher's Checks," "Wesley's Sermons," and "Watson's Theological Institutes," which led him to abandon the doctrines of Calvinism and to become an Evangelical Armenian.

Soon after his conversion he felt called to the ministry, and preached his first sermon in March, 1832, and was admitted into the old Ohio Conference, in August, 1833. At that period there were many distinguished men in the Conference, David Young, Jacob Young, Jas. R. Finley, Jos. M. Trimble, William B. Christie, Russel Bigelow, and others, in the midst of whose counsel and association his talents as a preacher were developed. In 1852 he became a member of the Cincinnati Conference at its organization, and has filled a number of its most important appointments from year to year, having been stationed in Springfield, Dayton, Xenia, Urbana, Piqua, Oxford, Cincinnati, Lebanon, Newport, Ky., Middletown, and Hamilton. He has also served as presiding elder of the West Cincinnati and Ripley districts. Four years he has been a delegate to General Conference, attending the Sessions in Boston, Buffalo, Philadelphia, and Baltimore.

In his various charges, in association with his colleagues, he has received into church membership over seven thousand persons. At the commencement of the Civil War, at the solicitation of Gov. Dennison, he took the command of a regiment, as he had, in his sermons, strongly urged the duty of maintaining the national authority over the entire territory of the United States. Having been appointed colonel of the 74th Regiment, Ohio Infantry, he was placed by Secretary Stanton as commandant at Camp Chase, where 4000 or 5000 prisoners were in custody. At the close of his services at that post he not only received complimentary testimonials from the government, but the prisoners requested that he should not be removed, and passed the following resolution: "Should Col. Moody at any time become a prisoner of our (Confederate) government, we hereby earnestly request for him the highest consideration and treatment, as a proper acknowledgment of his kindness and care of us as prisoners of war, having given us every comfort, liberty, and indulgence at all consistent with our position and with his obligations as commandant of this military post." He was actively engaged in the war, in the three months' siege of Nashville, in pursuit of John Morgan, in his attack on the Southern forces near Nashville, and in the conflicts at Stone River and Murfreesboro, together with the almost constant battles from Dec. 26, 1862, till Jan. 3, 1863. In the following summer he was honorably discharged for physical disability incurred in the army, and received the most honorable testimonials from Gens. Rosecrans, Thomas, and others. In addition to his military duties, he preached regularly every Sabbath, when not prevented by unavoidable circumstances. He also visited the hospitals, and identified himself fully in services with the chaplains of the various regiments. Since his retirement from the army he has been constantly and actively engaged in the ministry, and at present (1879) is pastor of the Methodist Episcopal church in Hamilton, O.

In a university address, Bishop Thompson once said: "Among my fellow-candidates was one Granville Moody, who made me think of the grace and power of a young war-horse, ranging amid the tall grass and lustrous flowers of the boundless pampas. He has since then led soldiers to

battle as well as sinners to Christ. All these made a deep impression on my mind and heart, and he has ever since, with many more, been on my list of friends."

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1900 -- MOORE, David H., president of Denver University, Colorado, was born near Athens, O., Sept. 4, 1838. He graduated from the Ohio University in 1860, and in the same year was admitted as a probationer in the Ohio Annual Conference. In May, 1862, he volunteered in the Union army, and was captain commanding an Ohio company at Harper's Ferry when General Miles surrendered that post. Released on parole, he was soon exchanged and entered the service as major, and was promoted to lieutenant-colonel. He had command of a regiment during almost the entire Atlanta campaign, his colonel having been placed in command of a brigade. After the fall of Atlanta, his health being impaired, he returned to Ohio, and was immediately employed as a pastor. In 1872 he was transferred to the Cincinnati Conference and in 1875 became president of Cincinnati Wesleyan College. In 1880 he was elected president of Denver University, which he organized under favorable auspices.

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1901 -- MOORE, Edward, is a leading merchant in Stockton, Cal., prominent in Sunday-school work in the M. E. Church, and devoted to all its interests. He was among the youngest of the lay delegates to the General Conference of 1872, as a representative from the California Conference.

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1902 -- MOORE, Franklin, D. D., a minister in the Methodist Episcopal Church, was born in Beaver, Pa., Feb. 14, 1822. Converted in early youth, he felt called to the ministry, though his friends earnestly desired him to study law. He graduated from Washington College, Pa., and pursued theological studies in the Theological Seminary of the Presbyterian Church in Allegheny City. He was received into the traveling ministry by the Pittsburgh Conference in 1845, and was subsequently stationed in Steubenville, Uniontown, New Lisbon, and Washington. In 1853 he was appointed presiding elder, which position he held for two years. In 1855 he was transferred to the West Virginia Conference, and stationed in Wheeling. In 1857 he was transferred to the Philadelphia Conference, and was stationed at Trinity church, Philadelphia. Subsequently he filled the pulpit in Wharton Street, Union, 38th Street, Harrisburg, and Pottsville. From his youth his health had been delicate, and he occasionally suffered from diseases of the throat. In 1865 he was supernumerary, and in 1869 superannuated. Under medical advice he visited Florida and California, but his health declined, and he died in Sacramento, Jan. 22, 1870. He was remarkable for purity and frankness of character; he was clear, able, and eloquent in the pulpit, his style being noted for sprightliness and beauty. He published a number of sermons, and wrote during his travels a number of letters, remarkable for their ease and graphic power. Specially did he delight in communion with Nature and in depicting the glories of the landscape. He was widely known and deeply beloved.

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1903 -- MOORE, Henry, was the friend and biographer of Wesley. He died in the ninety-third year of his age and the sixty-fifth of his ministry, in 1844.

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1904 -- MOORE, H. H., a native of Ohio, was born March 10, 1820, and was converted in his youth. He was educated at Asbury Seminary, and afterwards spent two years teaching in Kentucky. He joined the Erie Conference, M. E. Church, in 1846. In 1857 he was transferred to the Kansas and Nebraska Conference, and in 1858 was stationed at Wyandotte and Quindara. In 1861 he was chosen chaplain of the 3d Kansas Volunteers, and transferred back to the Erie Conference. The next year he was in the South, and was on Morris Island during the siege of Fort Sumter. During this time he was special correspondent of the New York Tribune and Evening Post and of the Philadelphia Press. In 1864 he went to Florida with the troops under General Seymour. At the close of the war he spent some time in Florida delivering addresses to the freedmen and whites, endeavoring to assist them in adjusting themselves to the new order of things. He bought the Jacksonville Herald and made it a loyal paper, and when the Freedman's Bureau was organized he was attached to it, and made superintendent of education for the State of Florida. In 1866 he returned to the Erie Conference. He is known as a frequent contributor to the periodicals of the M. E. Church, and enjoys the honor of having led the evangelist, Ira D. Sankey, to the Saviour. He was a delegate to the General Conference of 1876.

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1905 -- MOORE, James. This time-honored minister was born in Center Co., Pa., in 1794, and died in 1861. He was brought up a Presbyterian, but was early converted under Methodist preaching. In 1818 he was received into the Baltimore Conference. His work being in the western boundary of the Baltimore Conference in 1825, he became a member of the Pittsburgh Conference. In 1828 he was a member of the General Conference. His health failed in 1829, and he was superannuated one year. He was elected a delegate to the General Conference of 1832, but in consequence of affliction he was unable to be present. Subsequently he retired from the work, rendering efficient services as much as his health would permit, until his death, March 15, 1861. He was a minister of fine talents and preaching ability, strong native intellect, and a well-cultivated mind. His style was terse, vigorous, and logical, and at times his preaching was attended with equal power.

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1906 -- MOORE, James Arminius, a native of Belmont County, born near St. Clairsville, O., Dec. 16, 1836, was converted in January, 1851. He received a good education, including some terms at Richmond College without graduation. For many years he has been a class-leader and steward, and at present is recording steward of South Common church, Allegheny, Pa. In early life he was chiefly occupied in farming, and subsequently was a teacher in public schools. In the fall of 1864 he became identified with the business department of The Pittsburgh Christian Advocate.

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1907 -- MORGAN, Littleton F., is a distinguished member of the Baltimore Conference. For many years he has filled the most prominent pulpits in Baltimore and Washington City, and has been several terms presiding elder. He served for three years as pastor of Christ church, Pittsburgh. He has also been a delegate to the General Conference.

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1908 -- MORGAN, Nicholas J. B., was born in Booth Co., Va., Nov. 23, 1811, and died April 6, 1872, in Anne Arundel Co., Md. He was the oldest son of the Rev. Gerald Morgan, an eminent preacher in the Methodist Episcopal Church. Dr. Morgan was converted in 1825, and immediately entered upon educational preparation for the ministry. He was admitted into the Baltimore Conference in 1829, and appointed to Fincastle circuit. After filling many important appointments in Washington, Baltimore, and other places, he at last closed an eventful and useful life from a severe attack of pneumonia. He had been forty-three years a presiding elder, the length of which service was only exceeded by that of Peter Cartwright. He was elected to the General Conference in 1844 and to every succeeding one but 1876. On account of ill health he did not attend, however, the session of 1868. He lived through some of the most eventful periods of Methodistic history in the United States. He knew much of the agitation during the separation of the Methodist Protestant Church, and was actively engaged in the scenes of the division of the church between the North and the South. At that time, though his district was along the border, in Virginia, yet he stood firm to the Methodist Episcopal Church. The only act which he regretted concerning that serious agitation was, that he voted for the so-called "plan of separation." During the slavery agitation, in 1860, he stood firm for the church, and for the anti-slavery antecedents of the church, and it is believed that by his efforts many were saved to the M. E. Church. True also to his country,

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1909 -- MORELY, George, was intimately associated with Dr. Coke in the establishment of foreign missions. He assisted in the organization of the "Methodist Auxiliary Missionary Society for the Leeds District." In 1821 he was appointed one of the general treasurers of the Wesleyan Missionary Society, afterwards was resident secretary, and was president of the Conference in 1830. The following year he became governor of Woodhouse Grove School; he held this office till within two weeks of his decease. He died Sept. 10, 1843.

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1910 -- MORIARTY, Peter, one among the early Methodist ministers in America, was born in Baltimore, Md., April 27, 1758. Though brought up in the Roman Catholic Church, he visited Methodist services, and was converted about 1776. He was admitted on trial in the Virginia Conference in 1781, and after laboring in that section for some six year he removed North, where he spent the larger part of his ministry. He filled a number of excellent appointments, and also served as presiding elder. Though not remarkable for either culture or eloquence, he was exceedingly useful. Under his ministrations many were added to the church, and he was extensively known and honored. He died in Hillsdale, N. Y., June 23, 1814.



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1911 -- MORRELL, Thomas, of the New Jersey Conference, was born Nov. 22, 1747, in New York. His mother was converted under the preaching of Philip Embury, and was among the first members of the Methodist society in America. He was early engaged in mercantile business, but in 1775, when the Revolutionary War commenced, he formed a company, of which he was elected captain, and was engaged in a number of daring expeditions. In 1776 he was in the battle on the heights of Flatbush, and received a ball in his right breast, which passed through his body about an inch above his lungs, fracturing his shoulder-blade. Before his wounds were fully healed he received a commission as major, and was in nearly the whole campaign of 1777. He was awakened in 1785, under the preaching of Rev. John Haggerty, and the following year commenced his labors as a local preacher. At the Conference of 1789 he was ordained an elder, and was appointed a presiding elder in the city of New York, where he continued five years. The latter part of his life he resided at Elizabethtown, traveling sometimes extensively, and preaching as often as his health would permit. He lived to be over ninety years of age, and died Aug. 9, 1838. He was a thorough patriot, remarkably diligent, frugal, and temperate; without extensive learning, he was a practical and oftentimes a powerful preacher.

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1912 -- MORRIS, Thomas A., one of the bishops of the Methodist Episcopal Church, was born near Charleston. W Va., April 28, 1794. His early training was in the Baptist church. When about nineteen years of age he was converted, and joined the Methodists. He was licensed to preach April 2, 1814, and after having served as a supply on a circuit was admitted into the Ohio Conference in September, 1816. From his hard labor and exposure in his early ministry his health suffered, and in 1820 he was placed in a supernumerary relation, but was sent to Lancaster, just constituted a station. Subsequently he was transferred to the Kentucky Conference, and in 1824 he was elected delegate to the General Conference. While performing the duties of presiding elder on the Green River district in 1826, he suffered from a shock of paralysis, and was afterwards transferred to the Ohio Conference. After having been stationed in Cincinnati for several years, he was, in 1833, appointed presiding elder of the Cincinnati district; and in April, 1834, was appointed to edit The Western Christian Advocate, the publication of which had been ordered by the General Conference.

In 1836 he was elected one of the bishops of the M.E. Church, having been a delegate to each General Conference after his first election in 1824. From the time of his entering on the episcopal office he was diligent and faithful in the discharge of all its duties, traveling extensively through the circuit of the Annual Conferences, then embracing the whole of the settled part of the United States. He was senior bishop from the death of Bishop Waugh in 1858. For several years he was in impaired health, and was able to do but little official work, the General Conference having by vote relieved him from any regular duties. "To the charming simplicity, both of taste and manners, which eminently characterized him in all the walks of life, he added the graces of a genuine nature and beautiful Christian character. As a preacher, he was chaste, sincere, and many times greatly eloquent. As a bishop, he was considerate, careful, and judicious, and never forgetful of the most humble of his brethren in the administration of his high office." His last illness lasted a

little over a week. He died Sept. 2, 1874. An excellent biography has been written by Dr. J. F. Marlay, of the Cincinnati Conference.

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1913 -- MORROW, James, formerly a minister in Ireland, was born in Belfast, graduated at the Wesleyan College, Richmond, London, and entered the Irish Conference in 1865. A lover of American institutions for many years, he finally came to this country in 1872. After spending a few months in Montpelier, Vt., he was sent to take charge of Ames church, New Orleans. In this interesting and important charge he stayed three years, and was then transferred to the Philadelphia Conference and stationed in Grace church.

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1914 -- MORSE, Joseph Leland, professor in the Maine Wesleyan Seminary, was born in Wilton, Me., May 4, 1837; was graduated from Wesleyan University in 1859, and in the same year became teacher of Mathematics in Falley Seminary, N. Y. he joined the Maine Conference of the Methodist Episcopal Church in 1861. In 1862 he was appointed teacher of Latin and Greek in the Maine Wesleyan Seminary and Female College. He was a reserve delegate to the General Conference of the Methodist Episcopal Church of 1872.

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1915 -- MOSSER, Henry R., born in York Co., Pa., early became a member of the M. E. Church, and an active supporter and worker. For about twenty years he was recording steward at New Cumberland, and for a number of years superintendent of the Sunday-school, and was for years president of the Cumberland Valley Camp-Meeting Association. He is an active business man, chiefly in the lumber trade. He was a lay delegate from the Central Pennsylvania Conference to the General Conference of 1876.

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1916 -- MOULTON, Horace, a minister in the Methodist Episcopal Church, and one of the greatest revivalists in the New England Conference, was born in Munson, Mass., Feb. 9, 1799, and died at Stafford Springs, Conn., Sept. 11, 1873. He united with the church in 1832. Soon after this he entered the Wesleyan Academy at Wilbraham, after which he was received on trial in the New England Conference, in June, 1828. He sustained an effective relation thirty-one years, and a superannuated relation thirteen. He was especially successful as a revivalist, organizing many new appointments and circuits, and perhaps no man in the New England Conference did more for the planting of Methodism in various towns than he. He was especially pronounced against American slavery and intemperance. A short time before his departure he said, "The way is all lighted up, and myriads of angels are waiting to escort me over the river."

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1917 -- MOULTON, Horace, one of the most profound scholars and erudite divines Methodism has ever reared. In 1858 he was appointed assistant tutor at Richmond, which office he held for ten years; he then became classical tutor. He is one of the staff on the revision of the New Testament. On the establishment of the high-class school at The Leys, Cambridge, he was appointed principal, and has received one (if not the only one) of the results of ripe scholarship of Methodist tutelage, in having the degree of M.A. conferred upon him by the Cambridge University.

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1918 -- MOUNT ALLISON WESLEYAN COLLEGE, NOVA SCOTIA, is an institution under the patronage of the Methodist Church of Canada, which has power to appoint the board of trustees, who hold their office for four years, or from one General Conference to that of the next succeeding. The board of education has power to fill vacancies in the interim of General Conference. It comprises both a literary and a theological course.

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1919 -- MOUNT PLEASANT, IOWA (pop. 4410), the capital of Henry County, situated on the Burlington and Mississippi River Railroad. Here also is located the Iowa Wesleyan University, under the control of the M. E. Church. It is first mentioned in the annals of the M. E. Church for 1840, when Thomas M. Kirkpatrick was appointed to this circuit, though included previously in the Burlington circuit. Methodism has continued to prosper, and is now well established in this city. The African M. E. Church has a good congregation. It is in the Iowa Conference.

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1920 -- MOUNT UNION COLLEGE, located at Mount Union, O., was commenced by Rev. O. N. Hartshorn, Oct. 20, 1846, as Mount Union Seminary. In its first week only 6 students were enrolled. Its object was to give a good education on the most economical plan to young people who desired to make themselves useful in the world. Its second year commenced with 25 students, but before the year closed it numbered 68. A normal department was introduced in 1850. In 1851 a two-story building was erected: the funds for its erection being furnished by citizens, one-half in donations, and the other half to be refunded in tuition. It is said to occupy the highest ground in Ohio, overlooking the Mahoning River valley, and no intoxicating drinks are sold in the town. The main building for instruction was commenced in 1862, and completed in 1864, the dedicatory address being delivered by the Hon. S. P. Chase.

It was chartered a college in 1853, but was not fully organized until 1858. The college has thus far been supported chiefly by tuition-fees, and is under the patronage of the Pittsburgh, West Virginia, and Eastern Ohio Conferences of the Methodist Episcopal Church. The number of students in attendance during the year 1877 in all of the departments was 831, of whom, however, a large number were taking but partial studies. The number embraced in the four undergraduate classes was 288.

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1921 -- MOUNT VERNON, O. (pop. 5268), the capital of Knox County, on the Lake Erie division of the Baltimore and Ohio Railroad. Methodism was introduced into this place in 1812, by Enoch Ellis, who preached at times in the church house and in a log cabin. The first M. E. church was built in 1831, on the hill where the Union school-house now stands. There is an African M. E. society here, with a church built in 1876, and also a Methodist Protestant society, with a church built at a recent date. It is in the North Ohio Conference, and the M. E. Church has 315 members, 140 Sunday School scholars. The African M. E. Church has 40 members. The Methodist Protestant Church has 240 members.

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1922 -- MOURNERS is a term technically applied in the Methodist Churches to penitents, especially such as indicate by some public act their desire of salvation. Sometimes they are invited to kneel at the chancel; sometimes to occupy the front seats; sometimes simply to rise to make known to the congregation their wishes, that prayer may be offered in their behalf.

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1923 -- MUDGE, Enoch, one of the pioneers of Methodism in New England, was born at Lynn, Mass., June 21, 1776. He was converted at fifteen, under the ministry of Jesse Lee; entered the Conference in 1793, but was obliged, on account of impaired health, to locate in 1799. He was twice chosen State Representative, and was active in the passage of the "Religious Freedom Bill." He again entered the itinerancy, and labored acceptably until he retired, in 1844. He died April 2, 1850. He was the first minister that Methodism produced in New England. He published a volume of sermons and a number of poetical articles.

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1924 -- MUDGE, James, missionary of the Methodist Episcopal Church to India and editor of the Lucknow Witness, was born in West Springfield, Mass., April 5, 1844, and was graduated from Wesleyan University in 1865. He was in the same year appointed teacher of Latin and Greek in Pennington Seminary and Female Collegiate Institute. He afterwards studied in the Boston Theological Seminary, joined the New England Conference of the Methodist Episcopal Church in 1868, and was transferred to the India Conference in 1873. He has since been editor of the Lucknow Witness, a weekly religious newspaper in the English language, published for general circulation at the American Methodist Episcopal mission press in Lucknow. He has prepared a "Handbook of Methodism," to consist of four parts, viz., " Handbook of Methodism," "History of Methodism," "Methodist Missions," "Doctrines of Methodism," which is in course of publication at Lucknow.

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1925 -- MULFINGER, J. K., a German Methodist minister, was born in Bavaria in 1808. He was a member of the Lutheran Church until, in 1839, under Dr. Nast's preaching, he experienced the forgiveness of sin. He suffered severely from persecution, but bore it with

Christian patience. In 1844 he joined the Ohio Conference, and continued to labor successfully until his death, March 4, 1858. He was a man of feeble Constitution, but of great diligence and energy, and was very useful. When his friends thought him to be dead, he suddenly raised his hands, and said, "Hear! hear! he is coming! Oh, how great is my joy!" and immediately departed.

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1926 -- MUNGER, Philip, a minister of the Methodist Episcopal Church, was born in South Brimfield, Mass., in 1780, and died Oct. 19, 1846. He entered the New England Conference in 1802, and after preaching thirty-four years, was supernumerary or superannuated for ten years. He was a studious, gifted, successful preacher, who wrote various articles in church literature, and was for many years a trustee of the Maine Conference Seminary.

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1927 -- MUNSEY, Thomas K., a minister of the Methodist Episcopal Church South, was born in Giles Co., Va., Sept. 7, 1816, and died July 4, 1872. He entered the Holston Conference in 1840, having spent a year in Emory and Henry College. He labored effectively for six years, when he was compelled on account of impaired health to rest. He returned to the work again, but was obliged in 1867, when on the Athens district, to retire from active labor.

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1928 -- MURPHY, Francis, a distinguished temperance lecturer, was born in Ireland. After having suffered from intemperance, he was converted in Portland, Me., and united with the M. E. Church; has lectured extensively over the United States, and has been instrumental in the reclamation of an immense number of inebriates. He urges those who are rescued to embrace at once a religious life as their only safe guarantee against the force of temptation.

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1929 -- MURPHY, Thomas C., a member of the Philadelphia Conference, united with the Conference in 1843. He has filled many of the most important stations, and has served as presiding elder. He was a delegate to the General Conference in 1860 and 1868, and has been an active member on several church boards.

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1930 -- MURFREESBOROUGH, TENN., (pop. 3810), the capital of Rutherford County, is situated on the Nashville and Chattanooga Railroad. It first appears in the minutes of the M. E. Church in 1827, and was connected with Lebanon. In 1845 it adhered to the Church South, and this was the only organization until the Civil War. After that time societies were organized by the M. E. Church and the African M. E. Church.

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1931 -- MURRAY, Grace, an active Christian worker, was born Jan. 23, 1715. Her maiden name was Norman. She was married in May, 1736, to Mr. Alexander Murray, who pursued a sea-faring life. She is said to have possessed "superior personal accomplishments; she had a voice peculiarly sweet and of great compass, and an imagination brilliant and lively in the highest degree." She and her husband were fond of gay and fashionable society and amusements, but her first-born child sickened and died. She was awakened under the ministry of Whitefield and Wesley, and was received by Charles Wesley, in 1740, into the Foundry society. She suffered intense agony of mind for some time but after some months she received the consciousness of divine approbation. She says, "Whether 'I was in the body or out of the body,' I know not; but I saw what no human tongue can express, neither durst I utter, concerning the glory of the divine persons in the godhead. I was also made sensible that God the Father accepted me in his Son, as if I had not committed one sin, and that the righteousness of the Lord Jesus Christ was imputed to me for justification, with all that he had purchased by his life and death."

On his return from sea, her husband opposed her, and her friends endeavored to have her, under the plea of lunacy, confined in an asylum, but she bore the trial with calmness and was graciously sustained. In 1742 her husband was lost at sea in returning from Virginia. In London she had been appointed by some friends the leader of a band, and also a visitor of the sick, and, having dedicated herself to religious work, she was, on the opening of the Orphan House in New Castle, appointed its matron. There she met both bands and classes. She says, "I had full a hundred in classes, whom I met in two separate meetings, and a band for each day of the week. I likewise visited the sick and backsliders, which was my pleasant meat."

While thus engaged, however, she attended fully to her duties as matron. Subsequently, under Mr. Wesley's direction, she visited several counties of her native land, and also in the sister island. Her ready utterance, her knowledge of the things of God, and her affectionate and winning address caused her to be welcomed everywhere as an angel of light, though she never attempted to preach. Mr. Wesley greatly admired her, and had designed to make her an offer of marriage, but his brother Charles disapproved and encouraged her to accept the addresses of Mr. Bennett, one of Mr. Wesley's preachers. In a severe sickness he had been watched over at the Orphan House by Mrs. Murray; when in imminent danger, she offered earnest prayer in his behalf, and his recovery immediately followed. She was married October, 1749, in the presence of Charles Wesley and Mr. Whitefield. Mr. Bennett remained one of Mr. Wesley's preachers for three years, but embracing Calvinistic sentiments he renounced connection with Mr. Wesley, and settled as a dissenting minister until he died, in 1759. After his death she associated again with the Methodists and acted as leader of two important classes, a counselor of the young, and a diligent visitor of the sick, and was recognized and honored as a "mother in Israel." She died in peaceful triumph Feb. 23, 1823.

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1932 -- MURRAY, John Jackson, of the Methodist Protestant Church, born in Hagerstown, Md., May 8, 1824, was converted in Cumberland, Md., in the autumn of 1839. He was licensed to preach Dec. 25, 1841, and began itinerating on Queen Anne's circuit, Maryland Annual Conference, April, 1842. He filled all the prominent appointments within the bounds of the Maryland Conference, and in 1873 was loaned to the Pittsburgh Conference, M. P. Church, and has continued to the present to serve the same church in this relation. He was president of the

Maryland Annual Conference, president of the General Conference of the church held at Montgomery, Ala., May, 1867, editor of The Methodist Protestant, and fraternal messenger to the General Conference of the Methodist Episcopal Church in 1872. He was also a representative in the General Conferences of the Methodist Protestant Church, 1858, 1862, 1866, 1870, and 1874, and a delegate to the General Convention in May, 1877. He received the degree of Doctor of Medicine from Washington University, Baltimore, Md., March, 1850.

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1933 -- MUSCATINE, IOWA (pop. 8294), is the capital of Muscatine County, on the Mississippi River. It is first mentioned in the minutes of the M. E. Church in 1849, though there had been occasional preaching before that time, probably as early as 1842, when it was connected with the Cedar circuit. In 1850 Muscatine mission, embracing the surrounding country, reported 228 members. It is in the Iowa Conference, and has 326 members, 400 Sunday School scholars. The African M. E. Church has 77 members, 199 Sunday School scholars.

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1934 -- MUSIC -- The early Methodists were exceedingly fond of music, especially such sweet and simple strains as were suited for congregational worship. Mr. Wesley, though not a cultivated musician, was a good singer, and selected with great taste music adapted to the hymns composed by his brother and himself. He exhorted the whole congregation to sing spiritedly. Instruments of music were not used in the Methodist churches until within the last fifty years; and but seldom until within the last twenty-five. The larger churches are now very generally furnished with organs, and the Sunday Schools with smaller organs or melodeons. Sunday School music has been extensively cultivated by the friends of the church; and among the best composers of music for the Sunday-School and prayer meeting rank the names of Philip Phillips, Ira D. Sankey, Eben Tourjee, William G. Fischer, and others, who are widely known through their publications.

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1935 -- MUSKEGON, MICH. (pop. 11,262), the capital of Muskegon County, and on Muskegon Lake. Methodist services were introduced here about 1855-56. The first Methodist church was dedicated in 1857. It is in the Michigan Conference, and has 156 members, 135 Sunday School scholars.

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1936 -- MUSKINGUM CONFERENCE, M. P. CHURCH, "embraces all that part of the state of Ohio not embraced in the Ohio and Pittsburgh districts." It reported, in 1877, 64 itinerant and 57 unstationed ministers, 9579 members, 130 churches and 8 parsonages.

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1937 -- MUTUAL IMPROVEMENT SOCIETIES (ENGLISH WESLEYAN). -- In many circuits Mutual Improvement Societies have been formed, which, by meetings for prayer, friendly

conversations, and lectures on popular subjects, are endeavoring to secure the best interests of young men, and to assist them in the formation of right habits and correct pursuits. A central agency is about to be formed, with branches in different circuits, amid it is expected that the whole will be placed under Conference supervision

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1938 -- MYERS, Edward H., was born in Orange Co., N. Y., June 9, 1816. His parents removed to Florida before it was a Territory in the Union. He graduated at Randolph Macon College in 1838 and afterwards served as tutor in the Georgia Conference Manual Labor School, and in Emory College, Georgia. In 1841 he was received into the Georgia Annual Conference, and in 1851 became Professor of Natural Science in the Wesleyan Female College, Macon. Three years afterwards he became editor of the Southern Christian Advocate but, after eight years, returned to the college, and was a member of the General Conferences of 1858, 1866, and 1870. He published a work on "The Disruption of the Methodist Episcopal Church," and was one of the commissioners to adjust the difficulties between the M. E Church and M. E. Church South. He died in 1876. He was esteemed as minister of great ability, and as an educator of superior rank.

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THE END