

All Rights Reserved By HDM For This Digital Publication  
Copyright 1995 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and  
copies of individual files must be made in accordance with  
the restrictions stated in the B4Ucopy.txt file on this CD.

\* \* \* \* \*

## **CYCLOPEDIA OF METHODISM -- LETTER-A (0001 -- 0166)**

Embracing Sketches of Its Rise,  
Progress and Present Condition,  
With Biographical Notices  
And Numerous Illustrations.

Edited by Matthew Simpson  
One of the Bishops of the Methodist Episcopal Church.

Fifth Revised Edition

Philadelphia:  
Louis H. Everts  
1882

Printed Book Copyright, 1876,  
By Everts & Steward

\* \* \* \* \*

Digital Edition 1995  
By Holiness Data Ministry

\* \* \* \* \*

TO  
The Friends of Evangelical Christianity,  
And Especially to the Young,  
Is This Volume Affectionately Dedicated.

\* \* \* \* \*

## **INTRODUCTION TO THE DIGITAL EDITION**

In creating the digital edition of the Cyclopedia of Methodism, all of the items that are in the printed edition are shown, but not all of the information for all items is given. Frequently, the

editor gave property values and statistics that have been excluded from this edition, along with various other portions of the text that are omitted for the sake of brevity. Because my text editor did not recognize the "siamese" joined "a-e" character in the name of the publication, I have spelled the name simply as "Cyclopedia". -- DVM

\* \* \* \* \*

## CONTENTS

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

## Preface

0001 -- Aargau  
0002 -- Abandoned Churches  
0003 -- Abba  
0004 -- Abbeokuta  
0005 -- Abbett, H. Winslow  
0006 -- Abbott, Benjamin  
0007 -- Abbott, Howard B  
0008 -- Abernethy, George  
0009 -- Abstinence  
0010 -- Achard, C.  
0011 -- Acton, John H.  
0012 -- Adams, Charles  
0013 -- Adams, Samuel  
0014 -- Adcock, John  
0015 -- Adoption  
0016 -- Adrian, Mich.  
0017 -- Adrian College  
0018 -- Adult Baptism  
0019 -- Advocates, Christian  
0020 -- Africa  
0021 -- African Methodist Episcopal Church  
0022 -- African Methodist Episcopal Zion Church  
0023 -- African Publishing House  
0024 -- Akers, Peter  
0025 -- Akron, Ohio  
0026 -- Akron First M. E. Church  
0027 -- Alabama  
0028 -- Alabama Conference (M. E. Church)  
0029 -- Alabama Conference (M. E. Church South)

0030 -- Alabama Conference (M. E. Church)  
0031 -- Alabama Conference (African M. E. Church)  
0032 -- Albany, N. Y.  
0033 -- Albert College  
0034 -- Albert University  
0035 -- Albion College  
0036 -- Albion, N. Y.  
0037 -- Albion Seminary  
0038 -- Albright, Alexander  
0039 -- Albright, Gen. Charles  
0040 -- Albright, Hon. Charles J.  
0041 -- Albright, Jacob  
0042 -- Albright Methodists  
0043 -- Alderson, Alberry L.  
0044 -- Alexandra College, Canada  
0045 -- Alexandria, Va.  
0046 -- Algona College  
0047 -- Allegheny City, Pa.  
0048 -- Allegheny College  
0049 -- Allen, Charles F.  
0050 -- Allen, David J.  
0051 -- Allen, John  
0052 -- Allen, Richard  
0053 -- Allen, Stephen  
0054 -- Allen, William Henry  
0055 -- Allen, Young J.  
0056 -- Allentown, Pa.  
0057 -- Alliance, Ohio  
0058 -- Allin, Thomas  
0059 -- Allison, David  
0060 -- Allison, Hon. John  
0061 -- Allman, Hon. William  
0062 -- Allyn, Robert  
0063 -- Alma College  
0064 -- Alms  
0065 -- Altar  
0066 -- Alton, Ill.  
0067 -- Altoona, Pa.  
0068 -- Alverson, James Lawrence  
0069 -- Amedon, Moses  
0070 -- Amen  
0071 -- Amenia Seminary  
0072 -- America  
0073 -- American Colonies And Methodism  
0074 -- American Indians  
0075 -- Americus, Ga.

0076 -- Ames, Bernice D.  
0077 -- Ames, Edward Raymond  
0078 -- Amos, Joseph J.  
0079 -- Amsterdam, N. Y.  
0080 -- Amusements  
0081 -- Anamosa, Iowa  
0082 -- Anderson, Ind.  
0083 -- Anderson, John  
0084 -- Anderson, Samuel  
0085 -- Anderson, William Henry  
0086 -- Andrew, James Osgood  
0087 -- Andrews, Edward Gayer  
0088 -- Andrews, Robert L.  
0089 -- Annapolis  
0090 -- Ann Arbor, Mich.  
0091 -- Annesley, Samuel  
0092 -- Annual Assembly  
0093 -- Annual Conference  
0094 -- Annuitant Society  
0095 -- Ansley, Samuel  
0096 -- Anthony, Elihu  
0097 -- Antigua  
0098 -- Antinomians  
0099 -- Apologist, The Christian  
0100 -- Apostles' Creed  
0101 -- Appeals  
0102 -- Appel, Louis  
0103 -- Appleton, Wis.  
0104 -- Apportionment  
0105 -- Appropriations  
0106 -- Arbitration  
0107 -- Arch Street Church, Philadelphia  
0108 -- Archer, Oliver H. P.  
0109 -- Argentine Republic  
0110 -- Arizona  
0111 -- Arkansas, State Of  
0112 -- Arkansas Conference, M. E. Church  
0113 -- Arkansas Conference, M. E. Church South  
0114 -- Arkansas Conference, African M. E. Church  
0115 -- Arminianism  
0116 -- Arminius, James  
0117 -- Armstrong, James  
0118 -- Armstrong, J. W.  
0119 -- Armstrong, William  
0120 -- Army And Navy Work (British)  
0121 -- Arnold Park Camp-Ground

0122 -- Arnold, Wesley P.  
0123 -- Arthur, William  
0124 -- Articles Of Religion  
0125 -- Asbury, Francis  
0126 -- Asbury Manual Labor School  
0127 -- Ashcom, Charles W.  
0128 -- Ashland, Pa.  
0129 -- Ashville College  
0130 -- Ashworth, John  
0131 -- Asia  
0132 -- Assistant  
0133 -- Assurance, Christian  
0134 -- Astoria, N. Y.  
0135 -- Atchison, Kan.  
0136 -- Athens, Ga.  
0137 -- Atherton, William  
0138 -- Atkins, Hercules  
0139 -- Atkinson, George W.  
0140 -- Atlanta, Ga.  
0141 -- Atlay, John  
0142 -- Atmore, Charles  
0143 -- Atonement  
0144 -- Attributes Of God  
0145 -- Atwood, Anthony  
0146 -- Auburn, Me.  
0147 -- Auburn, N. Y.  
0148 -- Augusta, Me.  
0149 -- Augusta College  
0150 -- Auld, James C.  
0151 -- Aultman, Cornelius  
0152 -- Aurora, Ill.  
0153 -- Aurora, Ind.  
0154 -- Austin, Texas  
0155 -- Austin Conference M. E. Church  
0156 -- Austin, James B.  
0157 -- Australasia  
0158 -- Australasian Wesleyan Methodist Church  
0159 -- Australia  
0160 -- Authors  
0161 -- Autographs  
0162 -- Auxiliary Fund  
0163 -- Avery, Charles  
0164 -- Axe, W. W.  
0165 -- Axley, James  
0166 -- Ayliff John

\* \* \* \* \*

## PREFACE

The Cyclopedia of Methodism presents to the friends of the church and to the general reader the chief facts in Methodistic history and economy. It does not profess to be a book of original investigation, nor does it contain any prolonged discussions. Its simple aim is to collect, condense, and render easy of access important information which has been scattered through a multitude of volumes, or which has never before been collected. By its alphabetical arrangement, reference can be easily made to any topic or place, and the contained information can be at once obtained. It will thus be valuable to any family, and it will be especially useful to the young and active members of the Church. The general reader also, whatever may be his denominational preferences, will find in it important information, not to be found in any other one volume, touching the growth and economy of a large and widely-diffused branch of the Christian church.

Under appropriate heads will be found the chief facts, dates, and incidents connected with the rise and growth of Methodism in England and America, and its introduction into each separate country. In the United States, a sketch is given of its progress in each State, and in each Annual Conference, and of its present statistics in each city or village of five thousand inhabitants.

A succinct view of its doctrines is presented, showing their agreement with, or divergence from, the doctrines taught by other denominations. Each peculiarity of ecclesiastical economy or usage is also stated and explained in a separate article.

In the survey of Methodistic work, special attention has been given to its literary department. Sketches have been obtained as far as possible of its seminaries, colleges, universities, and theological schools. In the Appendix, as well as scattered through the work, will be found notices of books written by ministers or members of the church. The list of authors, though not complete, will be valuable for reference. The mission fields of the church are particularly designated, and their progressive extension among various nationalities and languages.

Nor is this survey of Methodism confined to any one branch. While more attention is given to the Methodist Episcopal Church than to any other, because of its larger membership and its wide diffusion, and because the editor is more intimately acquainted with its history and condition, yet the aim has been to give a fair and impartial view of every branch of the Methodist family. For this purpose contributors and correspondents were selected, as far as practicable, who were identified with the several branches, and who from their position were best qualified to furnish information as to their respective bodies. The editor regrets that his efforts were not as successful in reference to some of the branches as he had earnestly hoped. The articles in the biographical department are generally very brief. When it is remembered that nearly four millions of living communicants are marshaled under the various Methodist branches, that the traveling ministers alone number more than twenty thousand, that the local ministry is still more numerous, that the field occupied reaches almost to the extremities of the globe, and that an immense host has passed away, the reader will see that not only must the sketches be brief, but that they can embrace only a very few. The purpose has been to give the most eminent among the departed; and among the living, those who occupy official positions under the General Conference, or who have charge of the literary institutions, or

of the publishing and benevolent movements of the church. The editor has depended on correspondents for many of these sketches, and he regrets that a number to whom circulars were addressed did not respond in time to secure their insertion.

The public sources from which information has been derived, and which are referred to here to avoid the inconvenience of frequent reference throughout the volume, are the "Minutes of the Annual Conferences" of the various churches, the "Journals of the General Conferences," and the historical works, such as Bangs', Stevens', Tyerman's, Smith's, Redford's, McFerrin's, etc., together with the biographies of the early Methodist ministers. The statistics are taken from the minutes of 1876, except in a few instances, where they could not be obtained. In all cases where reference is made to population the numbers are taken from the census of 1880, unless otherwise stated.

The editor takes pleasure in referring to the assistance which he received in the preparation of the work from Rev. E. M. Wood, Ph.D., of the Pittsburgh Conference, and from Professor W. H. Larrabee, of Brooklyn. He also acknowledges important contributions from Rev. C. Churchill and Rev. J. Kersop, of London; Rev. Dr. Carroll and Bishop Carman, of Canada; Rev. Dr. Drinkhouse, of Baltimore; Rev. Dr. A. Clark and Rev. W. H. Kincaid, of Pittsburgh; Rev. Dr. L. C. Matlack, of Delaware; Rev. Dr. Benson, of California; Rev. H. K. Hines, of Oregon; Mrs. M. L. Dickinson, of New York; and Revs. C. W. Buoy and James Morrow, of Philadelphia. He also returns thanks to many of his brethren in the ministry and membership for important facts furnished as to the growth of the church and its institutions in various localities. He is aware that in the collection of matter from so many sources, as well as in copying and preparation, and in passing through the press, some errors may have escaped notice. These, he believes, are generally of minor moment, and can be corrected in the next edition.

The enterprising publisher, Louis H. Everts, has done himself great credit by the style and mechanical execution of the work, and he has added greatly to its interest by the number and character of the illustrations with which it is embellished.

The editor hopes that this volume will supply a felt want of the church and of the public, and that it will tend to inspire the young with the Christian zeal and activity that shone so prominently in those who laid the foundations of the great evangelistic movements of the age.

Philadelphia, Feb., 1881  
M. Simpson

\* \* \* \* \*

## CYCLOPEDIA OF METHODISM

-- A --

\* \* \* \* \*

0001 -- AARGAU (pop. 199,720), a canton in Switzerland, separated from Baden by the Rhine. A majority of its inhabitants are Protestants. The services Of the Methodist Episcopal Church, under the direction of the Conference of Germany and Switzerland, were introduced a few years since. At Lenzburg there is a church edifice, valued at \$10.000, and recently preaching has been established in Aarau, the capital of the canton. The membership, including probationers, is reported at 145, and the Sunday School scholars at 380.

\* \* \* \* \*

0002 -- ABANDONED CHURCHES. -- The General Conference of the Methodist Episcopal Church, in 1876, adopted a report, saying, "In some cases church property has been abandoned by a changing population, so that neither trustees nor worshippers remain. Such property was created by the generous contributions of the members of our church, who have removed to other localities, or died in the Christian faith. It is little less than sacrilege, to pervert their benefactions from the holy uses, to which they Were originally consecrated by faith and prayer. Such property, by every principle of justice and equity, should be held and used in some way, for the benefit of the Methodist Episcopal Church, in accordance with the intention of its donors." In harmony with this declaration, it changed the Discipline so as to read Article 381 "In all cases where church property is abandoned, or no longer used for the purposes originally designed, it shall be the duty of the trustees, if any, remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful trustees remain, it shall be the duty of the said Annual Conference to secure the custody of such property by such means as the laws of the State may afford." The duty of the Annual Conference, in reference to these funds, is specified in Article 374: "In case of the reorganization of the said society, and the erection of a new church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the church or society as above mentioned."

\* \* \* \* \*

0003 -- ABBA is the Hebrew word ab, father, under the Syriac, abba, which gives emphasis to it and makes it equivalent to "THE father." It is used by St. Mark and by St. Paul, as it was well understood in the synagogues, but there is added the Greek equivalent. It has been applied in the Roman Catholic Church to persons holding certain official rank, and hence we have the words abbot and abbess, and transferred to their place of residence, the word, abbey. It is employed in its emphatic sense in Methodist hymnology, as in the well-known couplet of Mr. Wesley, -- "With confidence I now draw nigh, And Father, abba, father cry."

\* \* \* \* \*

0004 -- ABBEOKUTA (pop. 75,000 to 100,000), a large city in Western Africa. It is situated on the river Ogoon, and is the capital of the Egba nation. It was built about fifty years ago by refugees, who escaped during a terrible war, and found shelter tinder a shelving rock on a granite hill, hence called abbe-okuta, or under-stone. In 1851, they became acquainted with a Wesleyan missionary in Badagry, who sent, on their invitation, a native preacher to reside among them. He was successful in his ministry, and his labors were appreciated by the chiefs of the

nation, who furnished ground and aided in erecting a church. Wars and occasional persecutions have retarded the spread of the work. In 1876 the statistics for Lagos and Abbeokuta combined, in the Gold Coast district, show a membership of 940.

\* \* \* \* \*

0005 -- ABBETT, H. Winslow, an educator in the M. E. Church South, was born May 10, 1839, in Manon Co., Ky. His father, Rev. W. McDowell Abbett was born in Philadelphia, and was prominently connected with the Methodist ministry for thirty-five years. His mother, the daughter of Major Winslow, of Virginia, was also educated in the Methodist Church. After having pursued academical and collegiate studies in Covington and Shelbyville, Ky., he entered the Senior class in Dickinson College, Pa., and graduated under President Collins, with honorable rank in a class of twenty-four. He was licensed to preach in Carlisle, and then traveled four years in the Kentucky Conference, after which, he was appointed teacher of ancient languages in the Carroll High School. Subsequently he spent five years as professor in the Ky. Wesleyan College, when he was elected principal of the Carroll High School. After laboring two years, his health declined, and he engaged for a time in the pastoral work. He is now one of the principals of the Millersburg Female College, Bourbon Co., Ky. One of his published sermons appears in "The Kentucky Pulpit."

\* \* \* \* \*

0006 -- ABBOTT, Benjamin, was born in Pennsylvania, in 1732, and died Aug., 1796. He was one among the earliest laborers and pioneer preachers in New York, Pennsylvania, and Maryland. His youth had been irregular, but at the age of forty he was converted, and he immediately commenced an active Christian life. Through his influence, a society was organized near Penn's Grove where he resided and he became its class-leader. He acted as a local minister for a number of years, and preached successfully and extensively. In 1789, he was admitted on trial in the Philadelphia Conference M. E. Church, and in the following year, according to the rule which then existed, was admitted into full connection. He had not enjoyed the advantages of an early or extensive education, but he was exceedingly earnest and frequently remarkably eloquent, sometimes overwhelmingly so; and many thousands were awakened and added to the church under his ministry. The minutes of the Conference in 1796, recording his death, say, "Perhaps he was one of the wonders of America. No man's copy; an uncommon zealot for the blessed work of sanctification, he preached it on all occasions and in all congregations; and, what was best of all, lived it. He was an innocent, holy man. He was seldom heard by any one to speak about anything but God and religion; and his whole soul was often overwhelmed by the power of God."

\* \* \* \* \*

0007 -- ABBOTT, Howard B., a minister of the M. E. Church, was born in Sidney, Me., Sept. 14, 1810, and died at Waterville, Feb. 2, 1876, aged 65. he was educated at Bowdoin College, and, when converted, united with the Baptist church in Calais, in 1838, while studying law. He acted as an attorney about eight years, when a sense of duty directed him to the ministry. Obtaining an honorable dismissal from the Baptist Church, and believing heartily in the doctrines of the M. E. Church, he united with it in 1847, and was received on trial in the Maine Conference in the same year. He continued in the effective relation until less than a year before his death. His

naturally vigorous constitution was permanently broken by excessive labor. He fell at last a victim to his own self-denying zeal, and came to the final hour of life calmly and fully trusting in God.

\* \* \* \* \*

0008 -- ABERNETHY, George, was born in New York City Oct. 8, 1807, and joined the M. E. Church in 1825, and, in 1833, was appointed class-leader in Duane Street church. He was selected as missionary steward for the Oregon mission, and sailed from New York Oct. 9, 1839, with Rev. Jason Lee and a large reinforcement, for Oregon. He had the superintendence of the secular department of the mission until it was discontinued by Rev. George Gary, the then superintendent, in 1845. He was mayor of Oregon City in 1844. In 1845 he was elected governor of the whole Northwest coast, at the time when it was erected into a provincial government by the inhabitants, including all nationalities. His election was highly complimentary, as it took place without his knowledge, and at a time when he was on a visit to the Sandwich Islands. He continued to hold that office until the territorial disputes were ended, and Oregon Territory was regularly organized by the Congress of the United States, in 1849. In his office he exerted his influence to restrain intemperance, gambling, licentiousness, and kindred vices, and was ever ready, personally and officially, to aid in promoting education and public enterprises. He helped to build the first Methodist church, and, indeed, the first Protestant church, on the Pacific coast. He was the first lay delegate to the General Conference of the M. E. Church from Oregon, and attended its session in Brooklyn in 1872, serving on several of the most important committees. For many years he was president of the board of trustees of the Taylor Street church in Portland, and was an active and devoted classleader to the day of his death. After attending to his ordinary duties, on the evening of May 2, 1877, he died suddenly of heart disease.

\* \* \* \* \*

0009 -- ABSTINENCE, is a refraining from the use of certain articles of diet, or a very slight partaking of ordinary meals. It is a species of fasting, and is recommended for religious purposes in the discipline of the Methodist churches. (See FASTING)

\* \* \* \* \*

0010 -- ACHARD, C., was born at Friedrichsdorf, near Frankfort-on-the-Main, of Huguenot ancestry. He entered the Germany and Switzerland Conference in 1859, and is now stationed at Basle.

\* \* \* \* \*

0011 -- ACTON, John H., a member of the Oregon Conference, entered the Ohio Conference in 1858. After filling various pastoral charges, he was elected by the General Conference of 1876 editor of the Pacific Christian Advocate. He returned to the pastorate in 1880.

\* \* \* \* \*

0012 -- ADAMS, Charles, D.D., is a native of New Hampshire, was born in 1808, educated at Wilbraham Academy and Bowdoin College, where he graduated in 1833, and immediately entered the traveling ministry. A large portion of his public life has been spent in the work of education. For five years he had charge of Newbury Seminary, Vermont. Four years he presided over Wilbraham Academy. Two years he was a professor in the Concord Biblical Institute, and for ten years he was president of Illinois Female College. His labors in the ministry were mainly at Lynn, Wilbraham, Boston, Lowell, and Cambridge, Mass., and Cincinnati and Xenia, O. Dr. Adams has prepared several books, among which are brief biographies of Luther, Cromwell, Dr. Johnson, C. Wesley, and W. Irving; also, sketches of the "Women of the Bible," "Evangelism in the Middle of the Nineteenth Century," "Earth and its Wonders," and one or two other publications.

\* \* \* \* \*

0013 -- ADAMS, Samuel, a member of the Pittsburgh Conference, M. E. Church, was born in 1776, and was in early life affected with infidel views. In maturer years he was brought to a knowledge of the truth; and at a camp-meeting in 1813 he consecrated himself to divine service. Being convinced that God had called him to the ministry, he relinquished the practice of medicine, which had furnished him a fine income, and with great earnestness devoted himself to ministerial duties. He died in Beaver, Pa., March 6, 1832.

\* \* \* \* \*

0014 -- ADCOCK, John, a minister of the United Methodist Free Church, England, entered the ministry in 1858. He has traveled in Bradford, Leeds, Sheffield, London, and Bury. He has been twice in Bradford, and has also labored a second time in Sheffield. he was president of the Annual Assembly in 1873.

\* \* \* \* \*

0015 -- ADOPTION is an act by which one takes another into his family, owns him for his son, and appoints him as his heir. The custom of adoption was occasionally practiced among the Jews, but was more frequent among the Greeks and Romans, who had express provision for its accomplishment. It is still common in Eastern countries, and especially among the Mohammedans. The ceremony of adoption, in some countries, consists in placing the garment of the one who adopts upon the adopted. This seems to have been an ancient Oriental custom, for Elijah adopted Elisha by throwing his mantle over him and when Elijah was carried up in a fiery chariot, his mantle was taken up by Elisha, his adopted successor in the office of prophet. So the promise of God to Eliakim reads, "I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle; and I will commit thy government into his hand." Possibly alluding to this custom, Paul says to the Philippians, "Put on the Lord Jesus," "Put on the new man," denoting the adoption of sons.

"Adoption, in a theological sense, is that act of God's free grace by which, upon our being justified by faith in Christ, we are received into the family of God and entitled to the inheritance of heaven. In the New Testament, adoption appears not so much a distinct act of God as involved in and necessarily flowing from our justification, so that at least the one always implies the other; nor

is there any good ground to suppose that in the New Testament the term adoption is used with special reference to the civil practice of adoption by the Greeks, Romans, or other heathens; therefore these formalities are illustrative only so far as they confirm the usages among the Jews. Likewise, the Apostles, in using this term, appear rather to have had before them the simple view that our sins had deprived us of our sonship, the favor of God, and reconciliation with him. Our forfeited privileges were not only restored, but greatly heightened, through the paternal kindness of God. They could scarcely be forgetful of the affecting parable of the prodigal son. And it is under the same view that Paul quotes from the Old Testament: 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.' (11. Corinthians vi. 17,18)

"Adoption, then, is that act by which we, who were alienated, and enemies, and disinherited, are made the sons of God and heirs of his eternal glory. 'If children, then heirs, heirs of God, and joint heirs with Christ.' (Romans viii. 17) Here it is to be remarked that it is not in our own right, nor in the right of any work done in us or which we ourselves do, though it should be an evangelical work, that we become heirs, but jointly with Christ, and in his right. To this state belong freedom from a servile spirit, for we are not servants, but sons; the special love and care of God our heavenly Father; a filial confidence in him free access to him at all times and in all circumstances; a title to the heavenly inheritance; and a spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the Only means by which we can know that they are ours. The last-mentioned great privilege of adoption merits especial attention. It consists ill the inward righteousness or testimony of the Holy Spirit, the sonship of believers, from which flows a comfortable persuasion or conviction of our present acceptance with God and the hope of our future and eternal glory. This is taught in several passages in Scripture (Romans viii. 15,16): 'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself heareth witness with our spirit, that we are the children of God.'

"In this passage it is to be remarked that the Holy Spirit takes away fear, a servile dread of God as offended. That the Spirit of God here mentioned is not the personified spirit or genius of the gospel, as some would have it, but 'the Spirit itself,' or himself; and hence he is called (Gal. iv. 6) 'the Spirit of his Son,' which cannot mean the genius of the gospel. That he inspires a filial confidence in God as our father, which is opposed to 'the fear' produced by the 'spirit of bondage.' That he excites this filial confidence and enables us to call God our father, by witnessing, bearing testimony with our spirit, that we are the children of God. (Gal. iv. 4-6:) 'But when the fulness of the time was come, God sent forth his Son, made of a woman made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'

"Here also are to be noted the means of our redemption from under the curse of the law, the incarnation and sufferings of Christ. That the adoption of sons follows upon our actual redemption from that curse, or, in other words, upon our pardon; that upon our being pardoned, the Spirit of the Son is 'sent forth into our hearts,' and producing the same effect as that mentioned in the Epistle to the Romans, viz., filial confidence in God, crying, 'Abba, Father.'

"To these texts are to be added all those passages, so numerous in the New Testament, which express the confidence and the joy of Christians, their friendship with God, their confident access to him as their God, their entire union and delightful intercourse with him in spirit." -- Watson, Institutes.

\* \* \* \* \*

0016 -- ADRIAN, MICH. (pop. 7,849), the capital of Lenawee Co., is a beautiful village in the interior of the State. It has not grown very rapidly of late years. In 1860 it was the third in size in the State; but in 1870 it ranked as the sixth. It is the site of the principal college belonging to the Methodist Protestant Church. The M. E. Church has a beautiful edifice, with 510 members and 400 Sunday School scholars. The church property is valued at \$50,000. The Methodist Protestants have also a prosperous church organization. The statistics are not reported in their general minutes.

\* \* \* \* \*

0017 -- ADRIAN COLLEGE is located at Adrian, Mich., and is under the control and patronage of the Methodist Protestant Church. It was organized in 1859 under the auspices of the American Wesleyan Church, and was so conducted until 1868. It was then transferred to a new board of trustees nominated by and representing a corporation known as "The Collegiate Association of the Methodist Protestant Church." This board assumed the financial liabilities of the institution, which at that time amounted to more than \$30,000, and entered into an obligation to endow it with a sum of not less than \$100,000. In 1870 the incorporation was so changed as to increase the trustees from twelve to thirty, and the election of the trustees was vested in the General Conference of "The Methodist Church," which was empowered to elect at each of its quadrennial sessions one-half of the entire board. By these arrangements the institution came more fully under the control of the denomination under whose patronage it is placed....

\* \* \* \* \*

0018 -- ADULT BAPTISM. At the organization of the Methodist Episcopal Church in 1784 this direction was given: "Let every adult person and the parents of every child to be baptized have their choice either of immersion or sprinkling, and let the elder or deacon conduct himself accordingly." With unimportant verbal alterations these directions have remained in the Discipline until the present time. At the same Conference a provision was also adopted to meet the cases of those who might have scruples about the validity of their baptism in childhood, and the ministers were directed in such cases to remove their scruples by argument if they could not the office might be performed by immersion or sprinkling, as the person desired." This provision remained in the Discipline until 1786, when it was omitted. Occasionally persons were rebaptized; but the General Conference of 1864 declared explicitly "the rebaptism of persons known to have been previously baptized is not consistent with the nature and design of baptism as set forth in the New Testament."

In 1792, the minister performing the ceremony was directed as to the mode of his baptism to "dip him in the water, or pour water upon him." But it was provided in the General Conference of 1864, that the minister should "sprinkle or pour water upon him (or if he so desired it, shall

immerse him in water)." It will be seen by this that sprinkling or pouring is the preferred method and practice of the church, and that immersion forms the exception.

It is not to be supposed that the Methodist Episcopal Church administers this ordinance without due reference to the fitness of the candidate. He is required to assert his faith in the Christian religion, and to take upon him very solemn obligations of renouncing all sin and cleaving with true faith to Jesus Christ. There is nothing in the Discipline requiring this ordinance to be administered exclusively in the church edifice. It may be administered in private houses or elsewhere. The church, however, is the most appropriate place for the performance of all the ordinances. The form for administering this ordinance was prepared by Wesley, copied chiefly from the ritual of the Church of England. He omitted however, some prayers and Scripture lessons, and also some phrases seeming to teach regeneration by or through water baptism. It is the order of the church that persons shall be baptized before they shall be admitted to the Lord's Supper, or to full membership in the church. The form at present in the Discipline is, with slight verbal alterations, the same which was adopted by the church at its organization. The candidates for baptism are called forward in the presence of the congregation, and after a brief address prayer is offered, and lessons are read as prescribed in the ritual. The minister (the congregation standing) then addresses the candidates:

"Well beloved, who have come hither desiring to receive holy baptism, you have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

"Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

"Then shall the minister demand of each of the persons to be baptized:

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" "I renounce them all."

"Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he arose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? "And dost thou believe in the Holy Ghost? the holy Catholic Church? the communion of saints? the remission of sins? the resurrection of the body, and everlasting life after death?" "All this I steadfastly believe."

"Wilt thou be baptized in this faith?" "This is my desire."

"Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" "I will endeavor so to do God being my helper."

These questions being satisfactorily answered, prayer is again offered, and the minister baptizing says, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The services are closed by the congregation uniting with the minister in repeating the Lord's Prayer, or an extemporary prayer may be added.

\* \* \* \* \*

0019 -- ADVOCATES, CHRISTIAN, is the family title given to a large number of periodicals in the M. E. Church. The first weekly paper published in New York by the M. E. Church was called the Christian Advocate, and as other papers were established from time to time, they were named according to the localities, Western, Northwestern, etc. Some local papers, published by Annual Conferences or by individuals, have adopted the same general name. In other cases they have selected different titles. The German and Scandinavian Church papers have also different titles. The names, places of publication, and dates of commencement of the church Advocates are as follows:

Christian Advocate, New York -- 1826  
Western Christian Advocate, Cincinnati -- 1834  
Pittsburgh Christian Advocate, Pittsburgh -- 1844  
Northern Advocate, Syracuse -- 1841  
Northeastern Christian Advocate, Chicago -- 1852  
California Christian Advocate, San Francisco -- 1852  
Central Christian Advocate, St. Louis -- 1856  
Pacific Christian Advocate, Portland -- 1860  
Methodist Advocate, Atlanta -- 1865  
Southwestern Christian Advocate, New Orleans -- 1876

In addition to these, the Missionary Advocate and the Sunday School Advocate have been published at New York, by their respective societies.

\* \* \* \* \*

0020 -- AFRICA, one of the four quarters of the globe, and the seat of an ancient civilization, is a vast peninsula, formerly connected with Asia by the Isthmus of Suez, but now separated by the canal which was opened a few years since. Its interior is less known than any other large portion of the globe. Its area, exclusive of its islands, is estimated at 8,500,000 square miles. Its population is not definitely known, no census having been taken by its interior and tribal governments. Geographers have variously estimated its inhabitants from 80,000,000 to 200,000,000.

Paganism chiefly prevails through its interior. Mohammedanism controls its northern coast and has extended into various parts of the central countries. Of its different governments, Abyssinia is the only one in which Christianity has continued to prevail from ancient times. The

first Methodist society was organized in Sierra Leone, by some Negroes who had been taken by the British government from America to that colony. Hearing of their destitute condition, the Wesleyans of England sent them missionaries in 1811. In 1833, missionaries were sent from the United States to the colony which had been established in Liberia a number of the colonists having previously been members of the church. From time to time the number of missionaries was increased, so that a Methodist Episcopal Conference was organized in that republic. The Wesleyans have also established missions on the Cape Coast, the Gold Coast, and on the Gambia.

In 1814, Dr. Coke, on his voyage to India, left a missionary at the Cape of Good Hope, who, after, fruitless efforts, abandoned the mission and joined his brethren in India. In 1816 a missionary was sent to the Cape, who penetrated into the interior of Kaffraria, and successfully established a mission among that people. From that center, the mission has spread through the southern and southeastern provinces, embracing Cape Colony, Southeastern Africa, and Natal. Within a few years, the United Methodists of the Free Churches of England have established a mission at Freetown and York, in Western Africa, and also a missionary station at Zibe, on the eastern coast, near Zanzibar and very recently an effort has been made to occupy the interior, near Lake Nyanzi.

At present, the Wesleyans have in Southern Africa, embracing Natal and the Vaal River country, six districts, containing seventy-two circuits, with 14,638 members. In Western Africa, in the Sierra Leone, Gambia, and Gold Coast districts, they have fourteen circuits and 8452 members. The Liberia Conference of the M. E. Church reports 2215 members the United Methodists report in West Africa 3000, and in the eastern station about 40 making a total of nearly 40,000 members of the various Methodist churches in Africa. For more particular statements, the reader is referred to the articles on the several countries.

\* \* \* \* \*

0021 -- AFRICAN METHODIST EPISCOPAL CHURCH -- This organization was formed in April, 1816, and was composed of members who withdrew from the Methodist Episcopal Church.

History. -- In early Methodism the white and colored members worshipped in the same congregation, the colored people occupying special seats. Some difficulty arose about their seats when the gallery was erected in St. George's church, Philadelphia, in 1786. In consequence of these difficulties the few colored members left the church, and the minutes of 1786 and 1787 report no colored members. Uniting with others they formed an association in 1787, which ultimately inclined towards the Protestant Episcopal Church. Some of them returned, and, others having joined the church, the colored membership in 1794 amounted to 66.

At that time, led by Richard Allen, who subsequently became bishop, a blacksmith shop was purchased, and it separate place of worship was opened, which was dedicated by Bishop Asbury, June 29, 1794...

Richard Allen acted as their chief pastor, and was ordained by Bishop Asbury in 1799, being the first colored minister so ordained in the United States... Bishop Allen continued to act as

bishop until his death in 1831. In 1828, Rev. M. Brown was elected to the same office, as was also F. Waters in 1838. The growth of the church was constant, though for a time not very rapid, as it was confined chiefly to the free States and to the border slave States. In 1817 a church was formed in Charleston, S. C., which, in 1822, numbered 3000 but which was suppressed by the city authorities. In 1826, as Bishop Payne informs us in his semi-centenary book, there were 2 conferences, 17 itinerant preachers, and 7937 members.

In 1836 there were 4 conferences, 27 itinerants, and 7594 members. In 1846 there were 6 conferences, 67 pastors, and 16,190 members. In 1856 we have no statistics furnished. The Civil War and the emancipation of the slaves opened a wide door to the church; and in 1866 there were reported 10 annual conferences, 185 pastors, 286 churches, and 50,000 members. Since that period the work has extended very rapidly in the South, and the statistics for 1876 show 27 conferences and 212,000 members. This large increase was in great measure derived from the colored membership which had formerly attended the worship of the M. E. Church South.

In 1852, D. A. Payne and Willis Nazrey were elected bishops. In 1856 the Canada Conference was constituted a separate church, and Bishop Nazrey became its bishop, yet claiming to retain his position as bishop in the African M. E. Church. This gave rise to differences which were not fully settled until 1864. Propositions for a union of the African M. E. Church and the African M. E. Zion Church were favorably considered, and committees to effect a union were appointed, but owing to unexpected difficulties the measure was not consummated. In 1864, A. W. Wayman and Jabez P. Campbell were elected to the office of bishop. Both of these ministers had been distinguished for several years for their energy of character and for their unwavering devotion to the interests of their church, as well as for their pulpit ability.

The African M. E. Church has a publishing house in Philadelphia, and a weekly religious organ. It is also giving increased attention to education. Its chief institution is Wilberforce University, at Xenia, Ohio. (See WILBERFORCE UNIVERSITY) It has also commenced several academies, which are, however, only in their infancy. The estimated value of the church property is now nearly three millions.

\* \* \* \* \*

0022 -- AFRICAN METHODIST EPISCOPAL ZION CHURCH is a branch of the Methodist family consisting almost exclusively of colored members. Its doctrines are precisely the same as those of the Methodist Episcopal Church, from whose Discipline its articles are copied. Its system of polity also is very similar, the chief difference being that the bishops are elected every four years by the General Conference, and are installed or consecrated according to the ritual of the M. E. Church without the laying on of hands. The General Conference, which is the supreme tribunal, is composed of one for every seven ministers in the Annual Conference and of two lay delegates for each Annual Conference except where there is but one ministerial delegate. In other respects there is but little difference from the parent church.

History. -- Its organization dates from 1820, when a large congregation of colored Methodists in the city of New York, which had been known as the Zion church, seceded, and with one or two other churches formed an organization. It took its name from the name of the principal

church. That congregation had been formed as early as 1796, and had erected an edifice in 1800, but had remained subject to, and in perfect harmony with, the general church economy until 1820. At that time James M. Stillwell, who had been a pastor of the old John Street congregation in New York, withdrew from the church, taking with him about 300 members. On the evening of his withdrawal, he visited the colored congregation, informed them of the step he had taken, and induced them to fancy that their religious liberties were in danger. The reason assigned was, that the New York Conference desired more definite legal action to secure the property of the church from being lost in case of secession. By Mr. Stillwell's influence they were led to take steps preparatory to a separation, and requested him to take charge for the time being of their societies. As they were then erecting a new church, they invited him to preach the first sermon at its opening, and in a few weeks declared themselves independent.

Hearing of the difficulty, Bishop Allen, of the African Methodist Episcopal Church visited New York and endeavored to induce them to unite with the organization which had been formed by him and others in Philadelphia and Baltimore, but after full consultation they preferred to form an independent organization, adopting the Discipline of the M. E. Church. During the agitation which followed, a second colored church in New York and a church in Brooklyn united with the Bethel church of Philadelphia. The Zion congregation having become independent, sent messengers to induce other colored congregations in different cities to unite with them, and they formed an association called "The African Methodist Episcopal Church in America."

Not wishing, however, at that time to be wholly independent, they proposed that their association should be treated as a distinct and separate Annual Conference under the patronage and government of the M. E. Church, and they applied to Bishop McKendree to preside in the Conference, to conduct it according to church usages, and to ordain their ministers. The Philadelphia Annual Conference, learning their condition, passed the following resolution: The Philadelphia Conference do advise and recommend that one of our bishops do attend and preside in the African Conference appointed to sit in New York, and to superintend their organization as an African Methodist Conference under the patronage of our bishops and Conference, agreeable to the proper plan (if the New York Conference agree with us), to wit:

"1. One of our members always to preside in the said Conference, or, in case no bishop be present, then such white elders as the bishop shall appoint are to preside.

"2. Our bishops to ordain all their deacons and elders, such as shall be elected by their own Conference, and approved of by the bishop, and educated for the office." This resolution, adopted by the Philadelphia Conference, was forwarded to the New York Conference, but it did not meet with their approbation. They alleged that the organization of an African Annual Conference must be effected by the General Conference, but could not be by one or more Annual Conferences.

Defeated in their purpose, they proceeded to hold their Conference, June 21, 1821. Joshua Soule, subsequently elected bishop, and Dr. Phoebus having been invited, met with them. They first elected a bishop of the Methodist Episcopal Church to preside; but he not being present, Dr. Phoebus was chosen, who acted as their president for the session; and Joshua Soule served as secretary. Freeborn Garrettson also attended their meeting, and said to them that he thought an

African Conference would be established at the next General Conference. The second Conference was held in 1822, in Philadelphia, and the bishops of the M. E. Church were again invited to preside, but they believing they could not do so officially, the Conference elected a president of their own. Bishops Robert and George, however, called upon them, and recommended them to delay further action until the meeting of the ensuing General Conference.

The African Methodist Episcopal Church organized in Philadelphia, and known as the "Bethel Church," however, availed themselves of their unsettled condition, and through their influence a number of the members united with them, fearing a further loss should they delay, they voted to proceed to a permanent organization. Accordingly they met in New York, and having elected several local preachers as elders, they were ordained by Mr. Stillwell, assisted by two elders who had also withdrawn from the M. E. Church.

At their organization 22 ministers and 1426 members were reported. In July, 1822, James Varick was elected as their first bishop, or superintendent, as the office was then called. He was elected in 1826, and continued to serve until 1828; at that time Christopher Rush was chosen superintendent. In its earlier history, the growth of the church was comparatively slow. In 1847, 26 years after its first Conference, they reported only 5000 members, 75 traveling ministers, and 50 church edifices, though they also reported a number of congregations without church buildings. The General Conference, which held its session in Philadelphia in 1864, sent delegates to the Methodist Episcopal General Conference then in session in the same city, and also passed resolutions in favor of Forming a union with the African M. E. Church. Owing, however, to differences which subsequently arose, the proposition was not carried into effect.

During the progress of the civil war, and especially at its close, a number of ministers of the Zion Church visited the South, and organized societies in various parts of the country, and from year to year reported a large increase. At present (1876) they have 7 bishops, viz., J. J. Clinton, S. T. Jones, J. J. Moore, J. W. Hood, J. M. Thompson, James H. Lomax, and William H. Hillery. They also report 17 annual conferences, 1200 traveling ministers, 1063 local preachers, 1154 exhorters, 225,000 members, and 25,321 probationers. They report also 9083 churches, 15,094 Sabbath Schools, 25,000 officers and teachers, and 102,474 Sunday School scholars. It is but proper to say, however, that these statistics are not wholly reliable.

Such was the unsettled condition of the colored people at the South when their societies were formed, and such the lack of education and systematic order among the ministers and members in many localities, that doubtless great errors have been made. From the most careful inquiries, it is not probable the membership exceeds, if it equals, the number of 150,000. They report two educational institutions under their patronage, viz., Rush Academy, at Fayetteville, N. C., and Zion Hill, in Washington Co., Pa. They have the nucleus of a book concern in Washington City, D. C., but at present have no well-supported periodical.

\* \* \* \* \*

0023 -- AFRICAN PUBLISHING HOUSE. -- The publishing department of the African M. E. Church is located at 631 Pine Street, Philadelphia, where the publications of that church are kept on sale, embracing hymn-books, disciplines, catechisms, and the books of study ordered by

the Conferences... They have a printing department in which they print their church paper, The Christian Recorder, which has a circulation of about 8000 copies.

\* \* \* \* \*

0024 -- AKERS, Peter, D.D., was born in Kentucky, and entered the ministry of the M. E. Church in that State. He subsequently removed to Illinois, and has spent about fifty years in preaching in important charges, in acting as presiding elder, and in other duties. For several years he was president of McKendree College, and was engaged in literary pursuits. Among the productions from his pen is a valuable work on chronology.

\* \* \* \* \*

0025 -- AKRON, OHIO (pop. 16,512), the capital of Summit Co., was first settled in 1825, and so rapidly did it increase in population and importance that in 1841 it was chosen as the county seat. It is finely located for manufacture and commerce. The Cleveland and Zanesville, and the Atlantic and Great Western Railroads here intersect each other. The elevation being 400 feet above Lake Erie it forms a summit, as the name of the county indicates, it being the highest point on the canal between the lake and the Ohio River. For many years Methodism did not make any very special advancement in this town but more recently it has rapidly risen to a commanding position, so that its churches and Sunday Schools have almost a national reputation. It is said to have One of the finest Sabbath School rooms and one of the most vigorous Sabbath Schools in the State...

\* \* \* \* \*

0026 -- AKRON FIRST M. E. CHURCH is one of the best church edifices in Ohio. The audience-room, exclusive of the vestibule, has an area of 90 by 64 feet... At the time of its erection, the membership was about 400; at present (1876) it is 644...

\* \* \* \* \*

0027 -- ALABAMA (pop. in 1880, 1,262,794) was admitted into the Union in 1819. Its early history is somewhat obscure. It is supposed to have been discovered by De Soto in 1541, and the first permanent settlement was made by the French in Mobile in 1711. After the war between England and France had been terminated by the treaty in 1673, Alabama passed into the hands of the English, and subsequently became part of the State of Georgia. In 1798, the region comprised in the States of Alabama and Mississippi was organized as a Territory, called Mississippi, with the exception of that part south of the parallel of 31 degrees north latitude, which at that time was embraced in Florida, and was under the government of Spain. In 1817, the western part was organized and admitted into the Union as the State of Mississippi, and the present Territory of Alabama remained until 1819, when it was also admitted as a State. At that time it had a population of 127,901, of whom about one-third were slaves. It had been previously inhabited by the Creek Indians, who, in the war of 1813 and 1814, were very troublesome, and destroyed a number of white settlers. They were, after a series of bloody encounters, subdued by General Jackson.

The first Methodist sermon, and probably the first Protestant sermon preached in Alabama, was by the famous Lorenzo Dow, in 1803 or 1804. In 1807, Bishop Asbury, at the South Carolina Conference, called for volunteers to go as missionaries to Tombigbee, and one minister offered his services. Two years afterwards, 80 church members were reported. In 1807, the Indian title to another part of the State was extinguished. And in 1809 there was a circuit of 170 members, to whom a minister was appointed from the Western Conference. In 1811 400 members were reported in different parts of the State. At that time traveling was both difficult and dangerous. In 1810, a missionary records "that on his way to his charge he had to sleep under the trees thirteen nights." In 1811 the Territory of Alabama was placed in the Mississippi district of the Western Conference and in 1817 it was organized into the Mississippi Conference. In 1820, the Tennessee Conference embraced that part of the State lying north of the Tennessee River, and the Mississippi Conference included the other parts of the State. In 1824, the lines were so changed that the Tennessee Conference embraced that part of Alabama over which the waters ran into the Tennessee River; the Mississippi Conference occupying the south. In 1832 an Alabama Conference was created, but the territory of the State was still shared in part between the Tennessee and Mississippi Conferences.

At the separation of the M. E. Church South, in 1845, the Conferences including the State of Alabama identified themselves with the Southern organization: and the M. E. Church South was the strongest ecclesiastical organization in the State. At the close of the Civil War in 1865, the ministers of the M. E. Church were invited into the northern part of the State, and congregations were organized, which gradually extended their range over a large part of the territory. At the present time (1876) there are two Conferences of the M. E. Church, viz., the Alabama and the Central Alabama, having a membership of 10,720. The M. E. Church South has two Conferences, to wit, the Alabama and the North Alabama, having a membership of 41,219. The Methodist Protestant Church reports a membership of 2874. The African M. E. Church has a Conference, and reports 11,625 members. The African M. E. Zion Church and the Colored Church of America have also organizations, but we have not the exact numbers. The Church South does not in its general minutes report the value of its church property. The M. E. Church reports 202 churches...

\* \* \* \* \*

0028 -- ALABAMA CONFERENCE (M. E. CHURCH) was organized by the General Conference of 1832, having boundaries including "South Alabama, that part of Mississippi not included in the Mississippi Conference, and West Florida." The first session of this Conference was held in Tuscaloosa, Nov. 27, 1832. There is no report of its session except that there were in it 38 preachers. In 1833 it reported 8196 white, and 2770 colored members. In 1845, after the division of the church, this Conference adhered to the Church South. By the authority given to the bishops at the General Conference of 1864, Bishop Clark organized a new Conference at Talladega, Ala., Oct. 17, 1867....

\* \* \* \* \*

0029 -- ALABAMA CONFERENCE (M. E. CHURCH SOUTH). This Conference adhered to the Church South after the division of the church in 1845. It then "included all that part of the State of Alabama not included in the Tennessee Conference, West Florida, and the counties of

Jackson, Greene, Wayne, Clark, Lauderdale, Kemper, Noxubee, Lowades, and that part of Monroe east of the Tombigbee River, in the State of Mississippi." In 1845 this Conference reported, preachers, 110; white members, 26,514, colored, 13,537 local preachers, 394. It now (1877) embraces the southern part of the State and Western Florida, including the Mobile, Greensboro, Selma, Prattville, Montgomery, Union Springs, Eufaula, and Marianna districts...

\* \* \* \* \*

0030 -- ALABAMA CONFERENCE (M. E. CHURCH) embraces the State of Alabama, and reports 35 itinerant and 15 unstationed ministers, 2900 members, 30 churches, and 6 parsonages...

\* \* \* \* \*

0031 -- ALABAMA CONFERENCE (AFRICAN M. E. CHURCH) was organized in July, 1868, at Mobile, by Bishop J. M. Brown. It includes the whole State of Alabama. At its organization, it reported 22 preachers, 5600 members and probationers, 6 churches...

\* \* \* \* \*

0032 -- ALBANY, N. Y. (pop. 90,903), is the capital of the State, and occupies a beautiful site on the west bank of the Hudson River. It was early settled by a Dutch population, who established religious worship according to the order of the Dutch Reformed Church. It was one among the first cities in which the early Methodist services were held. In 1766, Capt. Webb before he visited New York City, was connected with its barracks, and held religious worship, though without the organization of any society. It was the scene of part of the labors of Freeborn Garrettson and others whose names have been distinguished in the history of the church. Methodism encountered at different periods much opposition in this city, but it has ultimately succeeded in gaining a very favorable position. The M. E. Church has (1876) six edifices and societies...

\* \* \* \* \*

0033 -- ALBERT COLLEGE, the principal educational institution of the Methodist Episcopal Church in Canada, is located in Belleville, on the Bay of Quinte, about midway between Kingston and Toronto. It was founded in 1855, and opened in 1857 as the Belleville Seminary: and has grown steadily through successive stages till it has become a reputable university in its character, and one of the best established and most efficient schools in the Province. The Methodist Episcopal Church in Canada, from the day that by its own action in 1828 it was set off from the Methodist Episcopal Church, inheriting the spirit of the founder of Methodism, has liberally promoted education, and been ever eager to start and perpetuate institutions of learning. In 1832 the Upper Canada Academy, now Victoria College, at Cobourg, was established. On the changes that occurred in the Methodism of Canada in 1833, the portion of that people that retained the name and polity of the Methodist Episcopal Church found themselves without any educational establishment, and so remained until the founding of the Belleville Seminary, now Albert College, in 1855. In 1866 it was granted by the legislature an independent charter in arts under the name of

Albert College. In 1870 this charter was enlarged in its powers by the Parliament to all the arts and faculties, thus erecting Albert University...

\* \* \* \* \*

0034 -- ALBERT UNIVERSITY. -- The literary and scientific corporation and body politic of Albert College, as above described, enacting curriculums and general statutes, and conferring degrees and honors under powers vested in them by the legislature and the Crown...

\* \* \* \* \*

0035 -- ALBION COLLEGE. -- As early as 1833, the project of founding a seminary of learning in Michigan, under Methodist patronage, was discussed by various ministers; and the enterprise, in 1831, received the sanction of the Ohio Conference, which at that time embraced a large part of Michigan. On March 23, 1835, a charter was obtained, from the legislature of the Territory, incorporating the trustees of Spring Arbor Seminary; and the first session of said corporation was held October 29, 1835, in the village of Jacksonburg, at the house of Dr. S. Stoddard. Officers were elected, and deeds of land, amounting to 210 acres, were executed in favor of the seminary, by William Smith and M. Benedict. Rev. Elijah Crane was appointed first financial agent. Numerous subscriptions were obtained, and 100,000 bricks for the seminary edifice were provided. The financial crisis of 1836-37, however, delayed the work of building, and as the eligibility of the site selected was doubted by many, a proposition was made to remove it to whatever place should offer the most favorable inducements.

The citizens of Albion having donated beautiful grounds for seminary purposes, and having subscribed a few thousand dollars for buildings, it was transferred to that place; and in 1839, an amendment to the charter was obtained, changing the name to the Wesleyan Seminary at Albion. The cornerstone of the central edifice was laid July 6, 1841, and on October 7, 1842, a preparatory school was opened, under the direction of Rev. G. P. Tyndall, in a temporary building erected for the purpose. In November, 1843, the seminary proper was opened, under the presidency of Rev. Charles P. Stockwell...

\* \* \* \* \*

0036 -- ALBION, N. Y. (pop. 5147), the capital of Orleans County. In 1845 the Methodists, Presbyterians, and Baptists had each one church, and there was an academy and a female Seminary...

\* \* \* \* \*

0037 -- ALBION SEMINARY is located in Albion, Marshall Co., Iowa, six miles north of Marshalltown. The village is healthy and moral, and contains about 800 inhabitants. The building is a substantial brick structure adequate to the necessities of the institution. The seminary is under the patronage of the Upper Iowa Conference of the M. E. Church...

\* \* \* \* \*

0038 -- ALBRIGHT, Alexander, Count de Herschfeld, a minister and teacher in the M. E. Church South. was a native of the duchy of Oldenburg, Germany, and descended from a renowned family. He was a regular graduate of the military school at Eutin, in Holstein. In 1840 he entered the army with the rank of lieutenant. In 1843 he entered the Austrian army with the rank of captain. In 1853 he came to the United States, and in 1856 joined the M. E. Church South in Missouri. In 1871 he was transferred from the Missouri to the Texas Conference, and assigned to the German mission at Galveston. The next year he was appointed to the New Braunfels circuit. In 1873 he was made supernumerary with the design of teaching as a professor of German literature in the Texas University. His health failing, however, he never entered on his duties. In 1874 he was superannuated. He died at Georgetown, Texas, March 2 1875.

\* \* \* \* \*

0039 -- ALBRIGHT, Gen. Charles, of Mauch Chunk, was born in Berks Co., Pa.. December 13, 1830; was educated at Dickinson College; studied law, and was admitted to the bar in 1852 in 1854, went to Kansas, and participated in the early struggles of the Territory for freedom. In 1853 he returned to Pennsylvania, and resumed the practice of law at Mauch Chunk. In 1862 he entered the army as Major, was in the battle of Antietam and other conflicts, and was in 1865 brevetted brigadier-general. In 1872 he was elected a member of Congress. As a business man he had been an iron manufacturer from 1863, and had been president of the Second National Bank at Mauch Chunk since 1864. As an attorney he was distinguished for his successful prosecution of the "Molly Maguires." He was an active member of the Methodist Episcopal Church, and was a delegate to the General Conference of 1872. He was also chiefly instrumental in erecting a neat church in his village. General Albright was a man of great energy of purpose, of clear intellect, and of lofty integrity. After an illness of a few weeks he died triumphantly, October, 1880.

\* \* \* \* \*

0040 -- ALBRIGHT, Hon. Charles J., was born in Carlisle, Pa. he was a descendant of Methodist ancestry, and his father's house was frequently the home of Bishop Asbury and other heroes of early Methodism. For over forty years he has been a resident of Ohio, chiefly at Cambridge, his present residence. For over twenty years he has been connected with the press, and has occupied prominent and responsible public positions at different periods. From 1855 to 1857 he was a member of the Thirty-fourth Congress, and for several years thereafter was in the United States Internal Revenue Service in the district where he resides. he was elected lay delegate from the Pittsburgh Conference M. E. Church to the session of the General Conference of 1872.

\* \* \* \* \*

0041 -- ALBRIGHT, Jacob (originally, Albrecht), the founder of the "Albright Methodists," or, properly, the "Evangelical Association," was born near Pottstown, in Montgomery Co., Pa., May 1, 1759. His parents emigrated from Germany, and were members of the Lutheran Church, in which faith they educated their son. He removed to Lancaster Co., where for some years he followed the business of a the burner. In 1790, the death of some of his children

and a sermon in connection with the services led him to deep penitence. Shortly afterwards he was converted, and united with the M. E. Church. At that time no services in German had been provided by the Church; he became deeply interested in the religious condition of his German brethren, and having an exhorter's license, he commenced holding meetings in the German language about 1796. He soon organized societies according to the system of the Methodist Church, and in 1800 several of them existed. In a few years, as helpers were converted under his ministry, a district was formed, and he became a presiding elder. As the number of ministers and members increased, a conference was organized in 1807, and he was selected as its superintendent or bishop. A certificate of ordination issued by him in 1807 shows that his people were then known as "New Methodists." About six months after this conference he died. He was a man of deep piety, great earnestness, and highly esteemed by Bishop Asbury.

\* \* \* \* \*

0042 -- ALBRIGHT METHODISTS. -- See EVANGELICAL ASSOCIATION.

\* \* \* \* \*

0043 -- ALDERSON, Alberry L., a minister of the M. E. Church South, was born in Hart Co., Ky., and united with the Kentucky Conference in 1833. Whether on circuit, stations, or districts, he was eminently popular and successful. His sermons and addresses were earnest, clear, and logical, and his defense of the truth able and convincing. His culture was of a high order. He died in peace in the county of his birth, November 3, 1871, in the sixty-first year of his age.

\* \* \* \* \*

0044 -- ALEXANDRA COLLEGE, CANADA. -- In the seminary period of Albert College, by virtue of the subscription covenant it provided instruction for both sexes. In the primary College period (affiliation), under the Toronto University restrictions ladies were not eligible to degrees. In the secondary College period (Albert), the board of management prescribed a distinct course appropriate to ladies, and authorized a suitable diploma. Now this provision is extended, and the university senate may at any time admit competent ladies to the usual arts degrees. Ladies attending Alexandra College have all the advantages of the lectures of Albert College, besides the usual provisions of ladies' colleges in the various branches of ornamental education. The aim is to afford superior facilities to women for solid education; and though the prejudices of the country are largely against co-education, this department of the scholastic work of the church has been well sustained.

\* \* \* \* \*

0045 -- ALEXANDRIA, VA. (pop. 13,658), seven miles below Washington, on the Potomac River. It was once the residence of Washington, and the church where he worshipped is still standing. It is first noticed in the minutes for the year 1792, when Rev. Ezekiel Cooper was appointed pastor. The Baltimore Conference was held there the same year. In 1816 there were reported 530 members. The troubles connected with slavery, in the border States, seriously

impeded the growth of the church. At one time a large proportion of the strength of the membership united with the Church South...

\* \* \* \* \*

0046 -- ALGONA COLLEGE is located at Algona, Iowa, on the Chicago, Milwaukee and St. Paul Railroad. The College campus contains eight acres, and is finely located on the bank of the Des Moines River. Natural forest-trees adorn the entire grounds. The building contains a chapel, recitation-rooms, library, museum, reading-rooms, etc. It is furnished with valuable chemical and philosophical apparatus, and a museum of considerable merit. It has collegiate and preparatory departments. Attention is paid to music and commercial instruction. It numbered in 1877, 105 students of whom about one-half were ladies...

\* \* \* \* \*

0047 -- ALLEGHENY CITY, PA. (pop. 78,681), is situated directly across the Allegheny River from Pittsburgh, and has had a rapid growth. It is related to Pittsburgh as Brooklyn is to New York, or Camden is to Philadelphia; and its growth has been owing to the overflowing of the densely crowded population of the city of Pittsburgh, as the inhabitants prefer to move across the river rather than climb the adjacent hills. Its wide and regular streets its beautiful parks, and its greater freedom from smoke have made it a desirable place of residence. The Presbyterian, United Presbyterian, and Reformed Presbyterian have each in this city a theological seminary. From these advantages, as well as from the character of the early settlers, the Calvinistic churches have grown rapidly. Methodism without such resources has, nevertheless, made steady progress since it commenced its labors in the city. At the Conference held at Wellsburg, Va., in 1832, Rev. Alfred Brunson was appointed to Allegheny Town. This is the first mention of the place in the Conference minutes, although there had been preaching for years before when it was connected with the churches in Pittsburgh. At the ensuing Conference 214 members were reported, and Rev. Daniel Limerick was appointed pastor, and was succeeded in the following year by the Rev. S. R. Brockunier. In the same year it became the head of a district, which took its name from the city. From that period the growth was gradual but constant. The city enjoyed the labors of some of the most eminent men of the Conference, among whom were Joshua Munroe, Charles Cook, Robert Hopkins, and Simon Elliot. In 1838, the station was divided, and the two churches were named Beaver Street and South Common, which together reported the following year 441 members.

At the separation from the church, which took place in 1830, the Methodist Protestants organized a society in Allegheny City, and Some time after erected a handsome church on the Fast Common, and more recently a second church, on Rebecca Street, in the lower part of the city. Other churches have since been erected by the M. E. Church, the most beautiful of which is North Avenue, which has a very flourishing congregation and Sabbath School...

\* \* \* \* \*

0048 -- ALLEGHENY COLLEGE is located at Meadville, Pa. Preliminary measures for its establishment were arranged in 1815; and March 24, 1817, the college was incorporated by the legislature of Pennsylvania under a board of fifty trustees. Rev. Thomas Alden, D.D., a

Presbyterian minister, was inaugurated as its first president, July 28, 1817. The cornerstone of Bently Hall, its principal building, was laid July 5, 1820...

\* \* \* \* \*

0049 -- ALLEN, Charles F., a minister and educator in the M. E. Church, was admitted on trial in the Maine Conference July 19, 1843, and has filled a number of appointments in that Conference; and also in the East Maine, such as Bath, Portland, and Bangor. In 1872 he was appointed president of Maine State College, which position he now fills. He was a reserve delegate to the General Conference of 1860, a delegate elect in 1864 and 1868, and a reserve delegate in 1876. In accordance with the action of that Conference he was appointed on the committee to revise the Hymn Book.

\* \* \* \* \*

0050 -- ALLEN, David J., a minister in the Methodist Episcopal Church South, was born in Charleston, S. C., Aug. 24, 1808, and died in Tennessee in 1868. He was converted in his nineteenth year, and entered the South Carolina Conference in 1829, and, after filling several appointments, located in 1836 on account of failing health. He emigrated to Tennessee, and there united with the Memphis Conference at its first session in 1840, with which he was connected at the time of his death. His last sickness, although protracted, was borne with great patience and even triumph. His last words were, "All is glory ahead, brother." His knowledge of general literature was extensive and accurate. This made him a useful member not only of the church but of the Conference. He filled his appointments with efficiency, and was twice elected as a delegate to the General Conference.

\* \* \* \* \*

0051 -- ALLEN, John, a Methodist Episcopal minister, well known throughout the church as "Camp-Meeting John Allen," joined the Maine Conference in 1835. He located in 1852, returned to the traveling connection in 1857, located again in 1860, and was readmitted to the Conference as a supernumerary in 1868. In 1876 he took a superannuated relation. A large part of his services has been given at camp-meetings, at which he has been a regular attendant and in which he has been an efficient laborer for a long series of years, whence the sobriquet by which he is most familiarly designated.

\* \* \* \* \*

0052 -- ALLEN, Richard, a colored minister, was the first bishop of the African Methodist Episcopal Church. He was born in 1760. At the age of seventeen he joined the Methodist society in Delaware, and at twenty-two commenced his labors as a local preacher. He was the leader in erecting the first African church in America, which was built in Philadelphia, 1793. He was the first colored preacher ordained deacon by Bishop Asbury, in 1799. He remained in connection with the Methodist Episcopal Church until 1816, when, with a large number of the colored membership, he withdrew, and assisted in organizing the African Methodist Episcopal Church. In 1816, and at their first General Conference, he was elected bishop. He was a man of but little

education, but of great energy of character, united with good judgment. He died March 26, 1831. A monument to his memory has recently been erected in the Philadelphia Park by the members of his church.

\* \* \* \* \*

0053 -- ALLEN, Stephen, D.D., a delegate from the Maine Conference to the General Conference of the M. E. Church in 1852, 1856, and 1872, was born in Maine in 1810, was graduated from Bowdoin College in 1835, and joined the Maine Conference in 1839. He was principal and financial agent of the Maine Wesleyan Seminary from 1841 to 1843.

\* \* \* \* \*

0054 -- ALLEN, William Henry, M.D., LL.D., president of Girard College, was born near Augusta, Me., March 27, 1808. His paternal grandfather was a descendant of the Braintree branch of the Allens of Massachusetts. He received his preparatory education at the Maine Wesleyan Seminary, and at the age of twenty-one entered Bowdoin College, where he graduated after a four years' course. After leaving college he taught Greek and Latin for two and a half years in the Oneida Conference Seminary at Cazenovia, N. Y. He then returned to Augusta to take charge of the high school of that city, but in a few months he accepted the professorship of Chemistry and Natural Philosophy at Dickinson College, Pa. After occupying this chair for ten years, he filled that of English Literature for three years. From his youth he has been a member of the Methodist Episcopal Church, and during his residence at Dickinson College, he was a regular contributor to the Methodist Quarterly Review. He also delivered lectures in Philadelphia, Boston, Baltimore, and Indianapolis. In January, 1850, he was appointed president of Girard College, where he remained for nearly thirteen years. After retiring to a farm on the banks of the Delaware for two years, he accepted the presidency of the Pennsylvania Agricultural College. In 1807 he was recalled to Girard College, and is still president of that institution. he is also president of the American Bible Society, to which place he was elected in March, 1872. In 1850 the degree of Doctor of Laws was conferred upon him by the Union College, N.Y., and also by Emory and Henry College, Va.

\* \* \* \* \*

0055 -- ALLEN, Young J., missionary of the Methodist Episcopal Church South to China, joined the Georgia Conference in 1858, and was appointed to China in the same year. During the twenty years in which he has been connected with this mission, he has made himself widely useful not only to his own mission, but to the missionary cause generally and to the Chinese government. He is a professor of History in one of the government institutions, and is also employed as a translator. He is one of the most active of the missionary laborers in Chinese literature, to which he has given several instructive works, and has projected and conducted a Chinese magazine.

\* \* \* \* \*

0056 -- ALLENTOWN, PA. (pop. 18,003), the capital of Lehigh County, is situated on the west bank of the Lehigh River. William Penn granted 20,000 acres of land embracing this locality,

and William Allen built the first house, in 1750. The surrounding tracts were bought by Philadelphia capitalists, and constituted a famous hunting-ground, known as Gentlemen's Land. On one of these sites was built the first Lutheran church in America. In 1762 the town was laid out and called Northampton, but, in 1838, changed to Allentown. The population is mostly German descent, and is extensively engaged in iron manufacture. The growth of Methodism has been slow and difficult...

\* \* \* \* \*

0057 -- ALLIANCE, OHIO (pop. 5500), is an important and rapidly-growing town at the intersection of the Pittsburgh, Fort Wayne and Chicago Railroad with the Cleveland and Pittsburgh Railroad. Mount Union College, one of the flourishing institutions of learning in the Methodist Episcopal Church, is in close proximity. This region was originally included in Salem circuit, and the appointment was first called Williamsport, the name of one of the towns now embraced in Alliance. Rev. Martin L. Weekly Organized the first Methodist class in 1839. The first Methodist church was built in 1844. A new church on a new site was erected in 1865, enlarged and improved in 1874. It has 408 members...

\* \* \* \* \*

0058 -- ALLIN, Thomas, an eminent minister of the Methodist New Connection, England, was born Feb. 10, 1784, and died Nov. 7, 1866. From earliest years he was distinguished for strong manifestation of devout feeling and correct moral conduct, and when about thirteen years old he gave his heart to God. Shortly afterwards he united with the church, became a Sunday School teacher, and, after acting as a local preacher for a few years, he was admitted into the Conference in 1808. From the commencement of his public labors he gave promise of great success, and, in a few years, rose to great popularity and eminence. In 1833, because of physical weakness increased by an attack of cholera, he was compelled to retire from the fatigue of circuit work ; very frequently, however, he preached to large and appreciative audiences the unsearchable riches of Christ. The predominant quality of his mind was capability and taste for metaphysical and philosophical discussion, and in such themes he appeared to wonderful advantage. His delivery was distinguished for its earnestness, and its effect was greatly heightened by his finely modulated enunciation, his penetrating eye, and his strikingly expressive countenance.

For fifteen years he was the chief administrator of the church . The year after he became supernumerary he was elected corresponding secretary to the connectional committee, which office put into his hands nearly all the business of the denomination in the interim of Conferences. He was frequently chosen to serve on the stationing committee, and for ten consecutive years was missionary secretary. Through the liberality of a few wealthy laymen he had for some time the training of young men for the ministry. His first publication -- a sermon preached at the opening of Salem church, -- Halifax, 1815 -- was on the subject of church government. This discourse contains an exposition of the principles of the Methodist New Connection polity, which the author afterwards expanded into a treatise in the third and fourth chapters of the Jubilee volume. The question of church government he made a special study. He also wrote letters to Rev. John Maclean, containing objections to the government of Wesleyan Methodism. The gatherings of the Evangelical Alliance brought him to a personal acquaintance with some who were the chief

upholders of that polity in Methodism to which he had been hostile, and that acquaintance dispelled some impressions he had received. He found he could esteem them for their many Christian excellences, while he was faithful to his convictions on points of ecclesiastical difference. The first time he entered the arena of controversy was in defense of the doctrine of the true and proper divinity of Christ's person against the teachings of the Rev. Mr. Harris, a Unitarian minister.

In 1828 he published a volume of discourses on the character and folly of modern atheism and the necessity of a divine relation. In this volume he incorporated a discourse on the immortality of the soul, previously published separately, and which has received great attention. In 1848 a second edition of this work was issued, with an introduction and notes, in which German pantheism and the gradual development theory of "the vestiges of creation" were discussed.

At the opening of the Sheffield Mechanics' Institution in 1833, he delivered the inaugural address, taking for his theme the proposition that Christianity not only allows but requires the acquisition of general knowledge. This address was received with such favor as to be repeated by request, and so delivered in successive weeks to two large and respectable assemblies, in the music hall of that town. It was subsequently published. The Conference of 1862 requested him to prepare a volume of his discourses for the press, and in complying with this wish of his brethren he closed the labors of his life. He was seized with paralysis in a severe form, and immediate dissolution was expected. He rallied, however, and for two years longer lingered, having his mind uninterruptedly filled with the peace of God.

\* \* \* \* \*

0059 -- ALLISON, David, President of Mount Allison Wesleyan College, Sackville, N. B., was born July 3, 1836, and was graduated from the Wesleyan University in 1859. He became in the same year principal of the Stanstead Academy, Stanstead, Canada, and in 1860 teacher of Ancient Languages in the Mount Allison Wesleyan Academy, Sackville, N. B. he was elected president of Mount Allison Wesleyan College in 1869.

\* \* \* \* \*

0060 -- ALLISON, Hon. John, was born at Beaver, Pa., in 1812, and descended from an early settler of Washington County. He studied law and was admitted to the bar, but did not practice. Became a member of the M. E. Church in his early manhood, and held various official relations in it to the close of his life. In 1847, 1848, and 1850 he was a member of the Pennsylvania Legislature. he was elected to Congress in 1850, and again in 1854. President Lincoln appointed him a paymaster in the United States army, and he served to the end of the war, and retired honorably from the service. He was at the commencement of President Grant's first term appointed Register of the United States Treasury, a position which he filled with ability and fidelity until his death, which occurred March 23, 1878.

\* \* \* \* \*

0061 -- ALLMAN, Hon. William, was born in 1818, and in his early manhood was converted and received into the M. E. Church. He was educated at the Indiana Asbury University, and then settled at Sturgis, Mich. For thirty years he has adorned the office of steward and Sunday School superintendent, and holds a position of commanding influence in the State. He has filled many positions of responsibility in civil and church affairs. Has rendered important service as trustee of Albion College. At the present time he is president of the First National Bank of Sturgis. He was lay delegate from Michigan Conference to the General Conference of 1876.

\* \* \* \* \*

0062 -- ALLYN, Robert, D. D., president of the Southern Illinois Normal College, was born at Ledyard, Conn., January 25, 1817. he was graduated from the Wesleyan University in 1841, and in the same year became a teacher of mathematics in the Wesleyan Academy, at Wilbraham, Mass. He joined the New England Conference of the M. E. Church in 1842, was engaged in pastoral work from 1843 to 1846, and was in that year elected principal of the Wesleyan Academy, at Wilbraham. In 1848 he was appointed principal of the Providence Conference Seminary, at East Greenwich, R. I., and continued in this position till 1854, when he was elected Commissioner of Public Schools of Rhode Island. In 1857, he became Professor of Ancient Languages in the Ohio University, at Athens. In 1859, he was chosen president of the Wesleyan Female College, Cincinnati, and in 1863, president of McKendree College. In 1873, he returned to itinerant work, but was shortly afterwards elected president of the Southern Illinois Normal College, at Carbondale.

Dr. Allyn was a member of the legislature of Rhode Island in 1852 and 1854, was a Visitor to the United States Military Academy at West Point in 1854, and was a member of the General Conference in 1872.

\* \* \* \* \*

0063 -- ALMA COLLEGE. -- This institution, designed at present solely for the education of girls and women, is in its incipient stages. It is to be located at St. Thomas, Elgin Co., Ontario, on the Canada Southern Railway, about midway between Buffalo and Detroit. The three Annual Conferences of the M. E. Church in Canada have all thoroughly indorsed the scheme, and have given pledge of substantial support in liberal voluntary subscription. The town of St. Thomas has contributed already \$5000, a site of five acres has been obtained, an agent in the field on twelve circuits in three months has secured \$4000, so that the friends of the enterprise have no doubts of its success.

\* \* \* \* \*

0064 -- ALMS, or the giving of relief to the poor, as an act of charity, is enjoined in the Holy Scriptures. The teachings of both the Old and New Testaments are clear and explicit, but no specific amount or method is enjoined. The Jews were directed to leave the gleanings of their fields and of their vineyards for the poor. and special attention to them was enjoined. The early Christians made collections to assist the poor in times of distress, not only in their own immediate vicinity, but in distant parts of the country. In the Methodist churches alms are collected on every

sacramental occasion, prior to the Lord's Supper, and also at the love-feasts. The ritual prescribes portions of God's word to be read while "persons appointed for that purpose shall receive the alms for the poor." Liberality and benevolence are earnestly inculcated.

\* \* \* \* \*

0065 -- ALTAR. -- This word was originally used to signify a structure on which sacrifices were offered to the Deity. They were erected in heathen temples and at the gates of cities. In the Jewish tabernacle and temple the altar was the place where the sacrifices of the people were presented. Wherever altars were erected they were considered as an asylum for those who fled for refuge. In the early services of the Greek Church the phrase was employed to signify the Lord's table, probably from an expression in the Epistle to the Hebrews, "We have tin altar, whereof they have no right to eat which serve the tabernacle."

In many of the Christian churches a table was placed whereon alms were laid. and this table was sometimes called the altar. In Protestant churches the communion table sometimes receives that designation. In Methodist churches, as the communicants kneel around a railing which partially incloses the pulpit, it is sometimes termed the altar, and in the services persons are invited to kneel at the altar of prayer. When employed in this sense it has no reference to any sacrificial offering, but simply expresses the presentation of the individual in a special service of supplication and prayer.

\* \* \* \* \*

0066 -- ALTON, ILL. (pop. 9851), is situated on the Mississippi River, 25 miles above St. Louis. The Methodist Episcopal Church has 165 members, 175 Sunday School scholars ... The African M. E. Church has 91 members, 45 Sunday School scholars ... The German M. E. Church has 218 members, 180 Sunday School scholars...

\* \* \* \* \*

0067 -- ALTOONA, PA. (pop. 19,716), is a young and flourishing city on the Pennsylvania Railroad, near the slope of the Allegheny Mountains. It has been mostly built since the opening of the railroad and has had a rapid growth. Methodist services were established immediately on its settlement, and the church has grown steadily with the population. It is in the Central Pennsylvania Conference...

\* \* \* \* \*

0068 -- ALVERSON, James Lawrence, LL.D., late professor in Genesee College, was born in Seneca, N. Y., in 1816, and died at Lima, N. Y., September 12, 1864. he was graduated from the Wesleyan University in 1838, and in the same year became principal of an academy at Elmira, N. Y. In 1841 he was engaged as a teacher in the Oneida Conference Seminary, and in 1844 became a teacher in the Genesee Wesleyan Seminary. In 1847 he was appointed principal of the latter institution. In 1849 he was elected Professor of Mathematics in Genesee College. He

continued in this position, serving a part of the time as acting president of the college, till his death.

\* \* \* \* \*

0069 -- AMEDON, Moses, was born October 10, 1794, in Vermont. He became the subject of religious experience at the age of seventeen; was admitted on trial in the New York Annual Conference in 1814, and continued to labor in various appointments until he ended his course, March 21, 1830. When near his end he was asked whether he was willing to exchange worlds. he replied, "Willing, willing, willing," and fell asleep in Jesus.

\* \* \* \* \*

0070 -- AMEN is a Hebrew word, which has passed without alteration into all the languages of Christendom and which is generally used at the close of prayer. Its original meaning was "surely" or "truly," giving intensity to the petition. It is now the response of the people after the minister has used the invocation. In the early Christian church the assembly at large responded "Amen" at the close of the prayer. St. Jerome says, "At the conclusion of public prayer, the united voice of the people sounded like the fish of water, or the noise of thunder." In the Eucharist the communicant was directed, on receiving the elements, to say, "Amen." In the Church of England it was used not only at the end of public prayer, but also at the end of specific paragraphs in the prayer, as well as at the end of the Creed. The ritual of that church directs that "the people shall at the end of all prayers answer 'Amen.'"

The early Methodists, having been trained in the Church of England, and having been accustomed to respond "Amen" at the close of various petitions, as directed in the Prayer-Book, transferred the practice into extempore prayer; and when petitions were offered in which they felt a deep interest, they gave utterance to such a response. In this response was indicated, simply, the earnest desire of the petitioner for the fulfillment of the prayer. As a historical fact, it may be observed, that the use of this exclamation is much more frequent in churches established in communities accustomed to the ritual of the Church of England than in those which are established in communities of Presbyterian or Congregational proclivities.

\* \* \* \* \*

0071 -- AMENIA SEMINARY is located at Amenia, N.Y., on the Harlem River, 85 miles north of New York City. It was founded in 1835, under Methodist influence and direction, and all its principals have been ministers and members of the church. Its support, however, has been received from all denominations, especially from the citizens in the vicinity...

\* \* \* \* \*

0072 -- AMERICA is a grand division of the globe, extending from the frozen fields in the extreme north to Terra del Fuego, near 55 degrees south latitude. This immense tract, about 11,000 miles in length, embracing every variety of climate, soil, geological formation and production, is estimated to contain from fourteen to seventeen millions of square miles. It is naturally separated

into two grand divisions by the Isthmus of Darien, which is, at its narrowest part, but 28 miles; North America containing about 8,500,000 square miles, and South America about 6,500,000. The continent is four times as large as Europe; about one-third larger than Africa; but is one-half less than Asia, including Australia and Polynesia; and it comprises about three-tenths of the land on the surface of the globe. The greatest breadth in South America is 3250 miles, and in North America, about 3100 miles.

Its discovery, near the close of the fifteenth century, gave a vast impulse to European enterprise, and its immense mines added to the wealth of the civilized world. Prior to its discovery by Columbus, however, it appears to have been visited about the year 1000 by the Icelanders and Norwegians, who introduced Christianity into Greenland; all traces of it, however, had disappeared when the discovery by the Spaniards took place in 1492. The Spaniards being intensely Roman Catholic, that form of religion was established wherever they penetrated, and hence prevailed over the southern part of North America, Central America, Peru, and Chili. The Portuguese, who settled in Brazil and other parts of South America and in portions of the West Indies, also established the same form of religion. It was also established by the French in Canada and through the Mississippi Valley, -- priests always accompanying their exploring expeditions. The Atlantic coast was settled chiefly by Protestants from England, Germany, and Holland, and by the Huguenots from France; and by them the Protestant religion was introduced.

In the various wars which occurred, the English arms triumphed over Spain in the West Indies, and over France in Canada and in the Mississippi Valley; and thus these countries came under Protestant dominion; subsequently, by purchase and by cessions, Florida and the territory west of the Mississippi to the Pacific Ocean, was obtained from France, Spain, and Mexico.

Methodism was introduced into New York and into Maryland about 1766, and it gradually spread, by the efforts of Wesleyan ministers from England, along the entire Atlantic coast until the Revolution in 1776. After that period the religious services were conducted chiefly by native preachers, and the M. E. Church was organized in December, 1784. It has since spread through the entire territory of the United States. In its history several divisions have occurred, establishing various branches of Methodism, all of which, however, retain the same doctrines and the same general usages.

In 1786, Dr. Coke visited the West Indies, and established Missions in those islands. About the same time Methodism was introduced into Nova Scotia, and subsequently into Upper and Lower Canada. The Wesleyans have also established a few missions on the coast of Central America in the British Provinces. The M. E. Church has established a mission in the Argentine Republic in South America, and, in 1873, a mission was opened in Mexico, under the superintendence of Rev. Dr. Butler, where a few congregations have been gathered at various points. The largest development which Methodism has made has been in the United States, where it has steadily grown with the increase of population, until, numerically, it is the largest of all Protestant denominations.

The Methodists of Canada have also grown steadily, and have manifested much missionary zeal in forming societies in partially settled portions of the North and West, but in Mexico, Central, and South America but little has yet been accomplished.

\* \* \* \* \*

0073 -- AMERICAN COLONIES AND METHODISM. -- To show the relation of Methodism to the cause of the American Colonies during the Revolution especially is the design of this article. As it respects John Wesley, it has been too often supposed that he was opposed to the real interests of the Colonies during that period. A full investigation, however, of all his writings relating to this matter will satisfy the most skeptical that he was their friend. It is very true that he was loyal to the government under which he lived, and frequently expressed in official ways his readiness to obey his government in all things agreeable to the word of God. In heart, however, John Wesley was opposed to war. He considered it an "amazing" way of deciding controversies, and that mankind must be very degraded before war could enter the affairs of men. If at any time, however, war was to be considered defensible it would be in a case of invasion and, in accordance with this view, he at one time offered to raise some troops for the defense of England against the expected invasion of the French. He seems, however, to have almost repented of this offer, as he never renewed it, and says he never intended to.

Concerning the conduct of England toward the American Colonies, he said, in 1770, "I do not defend the measures which have been taken with regard to America. I doubt whether any man can defend them either on the foot of law, equity, or prudence." In 1775 he wrote that statesman-like letter to Lord North, the Prime Minister of England, a copy of which was sent to Dartmouth, the Secretary of the Colonies. In this letter, among other expressions, he referred to his prejudice for his own country, and yet he said, "I cannot avoid thinking, if I think at all, that an oppressed people ask for nothing more than their legal rights, and that in the most modest and inoffensive manner which the nature of the thing would allow." His fullest biographer says this document is "full of warning and foresight, which were terribly fulfilled, and for fidelity, fullness, terseness, in short, for *mulum in parvo*, was perhaps without a parallel in the correspondence of these ministers of state."

It is well authenticated in history that Lord North was for some time a secret friend of the American cause. It is also known that John Wesley was the intimate friend of Lord North, as he was also of Dartmouth. It is true however, that John Wesley wrote or rather abridged from Dr. Johnson, what is known as the "Calm Address to the Colonies." His design was purely pacific. He had societies in America as well as in Europe, and, knowing that war must generally prove disastrous to religion, he was very anxious for the preservation of his societies in both countries. But the address failing to accomplish his purpose, and observing this failure, he said afterwards, "All parties are already too much sharpened against each other. We must pour water, not oil, into the flame. I had written a little tract ('Calm Address') upon the subject before I knew the American ports were shut up. I think there is not one sharp word therein; I did not design there should be."

He also, after this, wrote a calm address to the inhabitants of England. His design in this address was somewhat similar to his design in the address to the Colonies. He was still laboring for an amicable adjustment of the difficulties like Pownall, Fox, Burke, and others, who were laboring earnestly in the British Parliament in favor of the cessation of hostilities, -- so, also, was Wesley laboring for the same end. It should be remembered, also, that all hope of unity and reconciliation was not abandoned in England until 1780. Indeed, we may go forward as far as Jan.

1782, when by a bare majority of a few votes the House of Commons passed a motion virtually acknowledging the independence of the Colonies. Wesley's great aim seemed to be, as he expressed it, "A restoration of civil and Christian liberty."

As it respects Wesley's co-laborers in America, it should be remembered that they came to America as missionaries, each intending to remain in America only about four years; hence, the war breaking out, the most of them returned to England. Asbury chose to remain and share the fate of the country during that struggle. He being, however, a foreigner by birth, was suspected of being in sympathy with his native country, yet his great foresight assured him of the independence of the American Colonies, and he told the missionaries from England that "he felt quite sure the Americans would never be satisfied with anything short of independence, and that he felt a presentiment that God Almighty designed America to be free and independent, and that a great American Methodist people would be gathered in this country." Ezekiel Cooper said of Asbury, -- and he knew him intimately, -- that he was a "safe and good citizen, a circumspect Christian, and a faithful minister of the gospel, worthy of confidence as a friend to the country of his choice, of which he had voluntarily become a citizen. He thought it would be an eternal disgrace to forsake in this time of trial the thousands of poor sheep in the wilderness who had placed themselves under the care of the Methodists and, fully sympathizing with the cause of the struggling Colonies, he resolved to remain and share the sufferings and the fate of the infant connection and of the country. Like many of the religious people of those times, he was from conscientious scruples a non-juror, as were all the other Methodist preachers, and also many of the clergy of the Episcopal Church, but yet he chose to remain in the country. As their character and motives were not understood, they were exposed to much suffering and persecution."

Some of the native ministry and membership had inherited the sentiments of John Wesley and Asbury in their opposition to war. Upon general principles they were non-jurors, and did not feel themselves at liberty to bear arms. Some refused to bear arms even when taken into camp. Many of them, however, entered the army, and did loyal duty for their country. At last, when "the authorities became convinced that there was no treason in the Methodist preachers, and that their scruples were of a religious, not of a political nature and that they were merely intent upon preaching the gospel of peace as humble evangelists, they were permitted to exercise their functions unmolested."

As might have been expected, the war was very disastrous to the success of religion, yet Methodism increased more than any other church. At the first Conference in 1773, there were 1160 members. In 1783, the year of the treaty of peace, there were 13,740 members; being an average yearly increase for ten years, despite the desolations of war, of 1258. In 1776, the year of the declaration of independence, there were in America 24 preachers, 4921 members, 11 circuits, 3 and 4 church edifices. -- In 1783, the year of the declaration of peace, there were 82 preachers and 13,740 members; being an increase during the Revolutionary period of 58 preachers, 8819 members; the ministry being increased nearly fourfold, and the membership nearly threefold. As to the loyalty of the Methodist Episcopal Church to civil government in general, the reader is referred to the article LOYALTY.

\* \* \* \* \*

0074 -- AMERICAN INDIANS. -- The first Methodist mission established among the American Indians was in 1819, among the Wyandottes, in Upper Sandusky, Ohio. (See WYANDOTTE MISSION) Long before that time, the condition of the Indians had attracted the attention of leading minds in the church. Mr. Wesley's sojourn in Georgia had led him into contact with the tribes in that vicinity, and Bishop Asbury early contemplated sending a missionary under the care of the chief Cornplanter. Shortly after the Wyandotte mission was established, attention was directed to the Cherokees, Creeks, and Choctaws in the Southern States, and services were commenced among them.

Their removal to the Indian Territory west of Arkansas impeded for a time the missionary work. That Territory, however, became the most fruitful field among the aborigines; schools were established, and excellent teachers were employed. These missions passed into the care of the Church South in 1845. (See CREEK, CHOCTAW, and CHEROKEE INDIANS) In 1835, missions were established among the Flat-Head Indians in Oregon. (See FLAT-HEAD INDIANS)

Services were also commenced among the Indians remaining in the States of New York, Michigan, and Wisconsin. Under the present policy of the United States government, the Methodist Missionary Society nominates agents for several Indian tribes, which are allotted to its care, by the Indian Department, in the distribution which is made among the various denominations. These agencies are chiefly in Montana, and on the Pacific coast.

\* \* \* \* \*

0075 -- AMERICUS, GA. (pop. 3259), is the capital of Sumter County. The M. E. Church South has a strong church with 450 members, -- other statistics not given. The African M. E. Church has 195 members, 160 Sunday School scholars, and a church...

\* \* \* \* \*

0076 -- AMES, Bernice D., a teacher in the M. E. Church. was born at Shoreham, Vt., December 26, 1817, and died at Mechanicsville, N. Y., January 5, 1876. He was graduated from Middlebury College when twenty-six years old. During the next three years he was professor of the Latin and Greek languages in the seminaries at Fort Plain and Fort Edward, N. Y. He joined the Troy Conference of the M. E. Church in 1857. During 1863 and 1864 he was principal of the Providence Conference Seminary at East Greenwich, R. I. In 1865 he was secretary of the United States Christian Commission at Philadelphia. He became principal of the Mechanicsville Academy, N. Y., in 1868, and continued in that position till his death.

\* \* \* \* \*

0077 -- AMES, Edward Raymond, D.D., LL.D., one of the bishops of the Methodist Episcopal Church, was born in Amesville, Athens Co., Ohio, May 20, 1806. He was educated in the Ohio University, and during his student life he united with the church, in August, 1827. After leaving the university, he engaged for some time in teaching, and entered the traveling ministry in the Illinois Conference in 1830. At the formation of the Indiana Conference in 1832, he became one of its members, and spent his active pastoral life in the State of Indiana, with the exception of

two years spent in St. Louis. After filling important stations and acting as presiding elder, he was in 1840 elected missionary secretary, his work being chiefly in the West. He traveled extensively, visiting the Indian missions year he was elected bishop. He traveled extensively through all the States and Territories, first visiting the Pacific coast in 1852-53. He was a firm and ardent supporter of the Union during the civil war. Though offered positions of influence, he declined them, that he might be free for ecclesiastical duties. He was a man of broad views, an eloquent preacher, an able and skillful presiding officer, and a strong advocate of all church interests. His health was impaired for several years, but he continued in his work until a few weeks before his death, which occurred April, 25, 1879

\* \* \* \* \*

0078 -- AMOS, Joseph J., a layman in the Methodist Protestant Church, was born in Bourbon Co., Ky., Sept. 30, 1803. he was much given to reading from boyhood. Unfortunately, when about twenty years of age, he fell in with infidel writings, became an unbeliever in the Christian religion, and took great delight in throwing obstacles in the way of believers. While in this condition, the Lord, by his Spirit, found way to his heart, and he professed saving faith in Christ. Soon after, he united with the M. E. Church; but some local trouble arising, he was induced, soon, to withdraw. Fifty-six persons followed him the next week. They left because of a difference of views on church polity. They formed a church by themselves, until the "Reformers" at Baltimore declared a separation from the M. E. Church, when they came into the new movement. Mr. Amos was a member of the first convention at Cincinnati, and ever since has been prominent in all the interests connected with the church. He was always a strong anti-slavery advocate. His benefactions to the church and college have been a sure indication of his denominational loyalty.

\* \* \* \* \*

0079 -- AMSTERDAM, N. Y. (pop. 11,711), a town in Montgomery County, and situated on the Mohawk River. In 1845 the Methodists, Baptists, Presbyterians, and Universalists had each one church. The first Methodist church was erected on Main Street, in 1830. This being disposed of, another on Market Street was built in 1845, and enlarged in 1860...

\* \* \* \* \*

0080 -- AMUSEMENTS. -- The general rules prohibit "the taking of such diversions, as cannot be used in the name of the Lord Jesus;" also, "the singing those songs or reading those books, which do not tend to the knowledge or glory of God;" and also, "softness and needless self-indulgence." Mr. Wesley, however, was neither austere nor morose. His views were broad and catholic, and he beautifully exemplified What he termed "the cheerfulness of faith." Yet he discountenanced all undue levity, and all frivolity and dissipation. The Methodist Churches have clearly enjoined sobriety and holiness of life, but they have left much to the judgment and conscience of the individual Christian. By reference to the general rules, and to such enactments as have been made by the General Conference, questions as to amusements, as well as to other departments of conduct, must be ecclesiastically determined. In 1872 the General Conference explicitly declared that "dancing, playing games of chance, attending theaters, horse-races, circuses, dancing-parties, or patronizing dancing schools, or taking such other amusements as are

obviously of misleading and questionable moral tendency," are imprudent conduct, and that all persons guilty of them should be subject to disciplinary action.

\* \* \* \* \*

0081 -- ANAMOSA, IOWA (pop. 2083), the capital of Jones County. It is first mentioned in the records of the church for 1847, when Wapesequinicon, the name of the river on which the city is situated, was supplied by R. Swearengen. It was at this time connected with Colony mission. In 1848 Wapesequinicon mission reported 65 members, and Samuel Farlow was appointed missionary. In 1849 it reported 76 members, and the name was changed to Anamosa mission. The first Methodist class was organized by Harvey Taylor in 1851, and consisted of 9 members. The services were first held in the court-house, afterwards they were held in the United Brethren church, rented for that purpose; after this they returned to the courthouse. In 1862 the old Congregational church was purchased and fitted up for worship. The new church was commenced in 1864, and dedicated in 1865. It was made a station in 1869. It is in the Upper Iowa Conference, and has 325 members, 260 Sunday School scholars...

\* \* \* \* \*

0082 -- ANDERSON, IND. (pop. 4126), is the capital of Madison County, and is well situated for prosperity. The first Methodist church was erected about 1845, but never completed. In 1851 a one-story frame church was built on the corner of Meridian and William Streets. The present edifice was erected in 1871. There are 345 members, 300 Sunday School scholars...

\* \* \* \* \*

0083 -- ANDERSON, John, was born at Gibraltar, and entered the British Wesleyan ministry 1812. The language of his life was, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He was a powerful and efficient preacher. His last words were, "I am upon the Rock! The blood of Christ, applied by faith, through the power of the Eternal Spirit, cleanseth from all sin." He died 1840, aged 49.

\* \* \* \* \*

0084 -- ANDERSON, Samuel, was born in Norway, May 3, 1824. He emigrated to America in 1849 and settled in Chicago. Having been converted under the ministrations of a missionary, and feeling himself called to preach, his earnest desires were to enter the missionary work. He entered the Wisconsin Conference M. E. Church in 1853, and labored effectively until March 16, 1860. As a preacher he was logical, eloquent, and pathetic. He was a superior classical scholar, and spoke four or five languages readily. He possessed a vast amount of theological lore, and a marked zeal for the salvation of his countrymen, for whom he worked zealously and efficiently. "He left his monument in the erection of churches and parsonages, and in hundreds converted to God through his instrumentality." He died suddenly and triumphantly.

\* \* \* \* \*

0085 -- ANDERSON, William Henry, D.D., a teacher and editor in the Methodist Episcopal Church South, was born in Wilmington, N. C. he was graduated from the Wesleyan University in 1837, and in the same year joined the Kentucky Conference of the M. E. Church. In 1843 he was appointed a professor in the Transylvania University, now the University of Kentucky, at Lexington. From 1850 to 1854 he was editor of the Quarterly Review of the M. E. Church South; from 1854 to 1861, president of St. Charles' College, Missouri; from 1861 to 1863, president of Central College, Fayette, Miss. In the latter year he engaged in the pastoral work of the Louisville Conference of the M. E. Church South. Mr. Anderson was a member of the General Conference of the M. E. Church South in 1850, 1854, 1858, 1862, 1866. During the Civil War he was a chaplain in the Southern army.

\* \* \* \* \*

0086 -- ANDREW, James Osgood, a bishop of the Methodist Episcopal Church South, was born in Wilkes Co., Ga., in 1794. He was a son of Rev. John Andrew, an itinerant Methodist preacher. He became a member of the church when thirteen years of age, was licensed to preach when eighteen, and was received into the South Carolina Conference immediately after, in 1812. From that period until 1832, he was constantly engaged in pastoral labor or in the duties of a presiding elder. He was an active, earnest, forcible, and emotional preacher, and won for himself a high position in the confidence and affections of the church. In 1832 he was elected and ordained bishop, and he traveled extensively throughout the entire church until the General Conference of 1844. Shortly before the session of that Conference, he married an estimable lady in Georgia, who was the owner of slaves. As no bishop in the Methodist Church had ever before been connected with slavery, this fact produced great excitement. The committee on episcopacy waited upon the bishop, who informed them that he had married a wife who inherited slaves from her former husband; that he had secured them to her by a deed of trust; and that she could not emancipate them if she desired to do so.

The embarrassment of the case was deeply felt by all parties but after a protracted discussion the General Conference, by a vote of 110 to 68, adopted the following: "Resolved, that it is the sense of this General Conference that he desist from the exercise of his office so long as this impediment remains."

By this action the ministers in the Southern Conferences felt deeply aggrieved, and it led, as is well known, to the formation of the M. E. Church South. In May, 1845, a convention called by the Southern Conferences met in Louisville, and was presided over by Bishops Soule and Andrew; and he, having adhered to the Southern church, continued to travel throughout its bounds, and to act as bishop until 1866, when the General Conference relieved him from active duty. He attended the Alabama Conference in 1870, and his last sermon was preached in Felicity Street church, New Orleans, the Sunday night before his death. He died March 2, 1871, the month and day on which Wesley died eighty years before. His last words were to his children, grandchildren, and the ministers present, "God bless you all, victory, victory!" As a preacher he was exceedingly effective, having a voice of great compass and power. He was devoted and ardent in his friendships was kind to the poor, and was a general favorite among his acquaintances. He was the author of several valuable works.

\* \* \* \* \*

0087 -- ANDREWS, Edward Gayer, one of the bishops of the M. E. Church, was born August 7, 1825, in New Hartford, Oneida Co., N. Y. he pursued his academic studies chiefly in Cazenovia Seminary, and subsequently entered the Wesleyan University, where he graduated August 7, 1847. He became a communicant in the tenth year of his age, but during his stay in the seminary he received a more distinct and clear religious experience. He was licensed to preach early in 1844, and after his graduation was employed for eleven months as assistant preacher on the Morrisville circuit. In 1848, he joined the Oneida Conference, and was ordained deacon by Bishop Janes; was received into full connection and ordained elder, by Bishop Scott, in 1850, at Utica. Subsequently he was stationed at Stockbridge. His voice becoming affected by his ministerial services, he accepted a situation as teacher in Cazenovia Seminary, in 1854. In 1855, he became president of Mansfield (Ohio) Female College. In 1856, he was elected principal of Cazenovia Seminary, succeeding Dr. Bannister, who removed to the Theological Seminary at Evanston. In 1864, he re-entered the pastoral work, was transferred to New York East Conference, and stationed at Stamford, Sand Street; Brooklyn, St. James and Seventh Avenue. He was a member of the General Conference of 1864 and of 1872, and in the latter year he was elected to the episcopacy. Under the arrangement of episcopal residences, he removed to Des Moines, Iowa, and has since been constantly engaged in his official duties. In 1876, he visited Europe and India, organizing the Conferences of Sweden, Norway, and South India, and visiting Germany, Switzerland, and Italy.

\* \* \* \* \*

0088 -- ANDREWS, Robert L., a minister in the M. E. Church South, a native of Williamson Co., Tenn., was converted in early life and admitted on trial in the Tennessee Conference in 1829. He filled a number of important stations, and whether as preacher or presiding elder he was much loved by the people, and his life was useful. He died in peace, in Mississippi, after thirty-five years of faithful toil.

\* \* \* \* \*

0089 -- ANNAPOLIS (pop. 6642), the capital of Maryland, is also distinguished for being the site of the United States Naval Academy. It was early visited by the Methodist preachers. In 1777, Mr. Asbury preached both in the city and vicinity. At that time infidelity was quite prevalent, and very few were professors of religion. The services were held in the play-house. There was also much opposition, and on one occasion, not far from Annapolis, Mr. Asbury's carriage was shot through. Its first notice as a separate appointment was in 1788, with John Haggerty as preacher in charge. The return of the following year shows 269 members, of whom 141 were colored. From that time, either as a circuit or a station, the name appears upon the minutes. In 1862 the second charge was established, and a second edifice was erected; and a church for the colored members has also been erected...

\* \* \* \* \*

0090 -- ANN ARBOR, MICH. (pop. 8061), is chiefly noted for being the site of the Michigan University in 1837. It has connected with it three colleges for literary, medical, and law purposes.

\* \* \* \* \*

0091 -- ANNESLEY, Samuel, D.D., maternal grandfather of John Wesley, was born in 1620, and was educated at Oxford University. As a student, he was noted for diligence and devotion, and he entered upon the ministry with fine prospects of success. He acted as parish priest for a time and a chaplain at sea, but refusing to obey "the act of uniformity," he endured severe persecution. He became one of the leading non-conformist ministers, and was one of the most active partisans in times of great danger and excitement. He died in 1696 after preaching more than half a century. His last words were, "I shall be satisfied with thy likeness; satisfied, satisfied." Those who knew him spoke of him in the highest terms. His character was drawn by De Foe; and Richard Baxter described him as "totally devoted to God." He was a nephew of the Earl of Anglesea; and on her death-bed the Countess of Anglesea desired to be buried in his grave. Calamy calls him "an Israelite indeed."

\* \* \* \* \*

0092 -- ANNUAL ASSEMBLY is the name given to the Supreme Court of the United Methodist Free Church, England. It meets on the last Wednesday of July, each year, at a place chosen by the Assembly of the preceding year, and usually lasts for about ten days. Its constitution is strictly representative. Circuits, according to their number of members, may send either one, two, or three representatives...

\* \* \* \* \*

0093 -- ANNUAL CONFERENCE is the name given to an ecclesiastical body with or without lay delegates, which assembles every year in a given territory for church deliberation and action. Such bodies exist in all branches of Methodism, but differ in several matters as to their composition, jurisdiction, and functions.

1. Wesleyan Methodists (England). -- The highest ecclesiastical court, as well as the only legislative body in the Wesleyan Methodist connection, is the Annual Conference, constituted in accordance with Mr. Wesley's "Deed of Declaration," bearing date February 28, 1784, and is there termed "The Yearly Conference of the people called Methodists." This assembly consists of one hundred members, all of whom must be "preachers and expounders of God's holy word, under the care and direction of the Conference." These, during the life-time of Mr. Wesley, were appointed by his sole authority; but since his death till 1814 the Conference, in filling up any vacancies which occurred from time to time, limited its choice to the senior ministers of the connection. From this period, for more than fifty years, three of every four such vacancies were filled up by election (by ballot) from the ministers next in seniority; and the fourth by nomination and vote of those who had traveled fourteen years, the legal hundred, by a separate vote, confirming such nomination. By a recent enactment, however, each alternate vacancy which occurs is filled up by election on the ground of seniority, and the other by nomination and vote on the part

of those ministers who have traveled ten years and upwards, subject as in the former case to the confirmation of the legal hundred. No minister who has not traveled fourteen years at least is eligible for such election. The president and secretary of the Conference are chosen on the same principle from year to year.

The duration of Conference, as established by the "Deed Poll," must not be less than five days, nor more than three weeks. The continuous presence of forty members of the legal hundred is necessary to the validity of the proceedings.

At the first Conference after Mr. Wesley's death, it was unanimously resolved that all the preachers in full connection with them should enjoy every privilege that the members of the Conference themselves enjoy, agreeably to the expressed wish of their "venerable deceased father in the gospel."

The first Methodist Conference was held at the Old Foundry, Moorfields, London, on the 25th of June, 1744. After that period a Conference was annually convened by Mr. Wesley; he inviting what preachers he saw fit, from year to year, to confer with him. Such an assembly, however, had no legal specification; and at Mr. Wesley's death would have become "an empty name." Hence the necessity of establishing by such an instrument as the "Deed of Declaration" the legal definition of the term, "The Conference of the people called Methodists;" making it thereby the "chief ecclesiastical authority" in the Wesleyan Methodist connection.

Important changes seem to be impending in the constitution and working of the Annual Conference; it will suffice here to notice that at the last (the 133d) Conference held in 1876 it was resolved, "that as soon as practicable the Conference will admit laymen to take part in its proceedings." When the financial and other matters, as classed in the report of a mixed committee appointed last year, and accepted by the Conference shall be considered and decided.

(For further information on this point, see LAY REPRESENTATIVES)

The following plan, subject to such modifications as may hereafter be rendered necessary, shows the plan of rotation and the places where the Annual Conferences are held, viz., Newcastle-on-Tyne, Camborne, Sheffield, Nottingham, Bristol, Bradford, Birmingham, London, Liverpool, Leeds, Manchester, Hull, Burslem, London. The ordinary business of the Conference may be briefly summarized: after the opening of the Conference with devotional exercises, and the various vacancies in the legal hundred are filled up, the president and secretary are elected by ballot. The time and place of the next Conference are fixed. Various committees are appointed. The names of those to be admitted into full connection, with those of probationers, are read over. The death-roll of the past year is presented with accompanying solemn devotional exercises.

Questions respecting character are asked, and every name is subjected to scrutiny. Then the questions of, "Who are now to become supernumeraries?" and, "Who are returning to the work?" are answered. Changes in circuits, division of circuits, and requests for additional ministers come under review. The stations of the ministers as prepared by the stationing committee are read, revised, altered, and ultimately, on what is termed "the third reading," confirmed.

Chairmen of districts are chosen by ballot. The numbers of members in society reported. Committees appointed with reference to different departments. Inquiries made and recorded respecting the Kingswood and Woodhouse Grove Schools the schools for ministers' daughters, the Book-Room, General Chapel Fund, Chapel Loan Fund, Chapel Building Fund, Children's Fund, Contingent Fund, Auxiliary Fund, and Theological Institution, etc., with appointments for the coming year. Local committees are appointed notices of motion discussed orders and resolutions on miscellaneous matters are determined and passed. The pastoral address read and confirmed, and the minutes all entered on the Conference journal.

When the business is concluded, the doors are opened to an expectant crowd of friends, and the minutes passed during the Conference then closing are read, and put to the vote for confirmation by the legal hundred. Their assent is given by all standing up and witnessing the signing of the journal by the president and secretary. A short address is given by the president, and, after singing and prayer, the apostolic benediction is pronounced, and the Conference is over.

2. Methodist Episcopal Church. -- The boundaries of the Annual Conferences are determined by the General Conference to suit the necessities and Convenience of the ministers and churches in different sections of the country. These boundaries have been changed to a greater or less extent at each General Conference, and consequently the number of them has varied from time to time. The first Annual Conference was held in Philadelphia, in July, 1773. In 1776 the place of meeting was changed to Baltimore, where it continued during the Revolutionary War, though it was always found more convenient to hold an additional Conference in the South. At the organization of the church in 1784 there were but three Annual Conferences; these were subsequently increased according to the judgment of the bishops, until, in 1792, there were twenty. It was found, however, that while it seemed to be convenient for the preachers to meet in small districts, there was difficulty in making interchanges, and there was not sufficient opportunity for careful consultation.

The General Conference of 1796, desiring to fix the boundaries are permanently, determined the number at six, authorizing the bishops, if necessary, to organize a seventh. As the church has extended its boundaries, both in the United States and in distant lands, the number has been almost constantly increased, until at the last General Conference there were 95. As difficulties had frequently arisen in the change of Conference boundaries, it was also determined that hereafter no change should be made until due notice had been given to the Conferences whose boundaries might be affected. At the same time the Conferences were authorized to create a commission of five members from each Conference, who might readjust their common boundaries, subject to the approval of the bishop or bishops presiding at their subsequent sessions.

The Conferences are composed of all the itinerant ministers in full connection within the assigned limits, including the supernumerary and superannuated preachers. The young men, who have been admitted on trial, are expected to attend the sessions, to be examined in the course of study, but they have no part in the deliberations. The time of holding the Conference is arranged by the bishops, but the places are determined by the several Conferences. If, for any cause, a change of place becomes necessary, authority is given to the preacher in charge and the presiding elder of the district to make such changes after having consulted as far as practicable with the other presiding elders. In their sessions the bishop is the presiding officer, who is required by the Discipline to permit each Conference, if it wishes to do so, to sit at least a week. If the bishop be

not present, he may appoint a member to preside in his absence; if no such appointment is made, the Conference elects its president "by ballot from among the elders without debate."

The duties of the Conference are almost wholly ministerial: they may receive on trial such preachers as have been recommended by quarterly or district Conferences; and they admit into full connection after two years' probation those who have been approved in their studies and in their ministerial qualifications and conduct. They are also authorized to elect proper persons to deacons' and elders' orders; to determine the relations of preachers as supernumeraries or superannuated, or in given circumstances to locate them.

The Conference also has power to elect to deacons' orders local preachers who have been four years in the ministry, and who have been properly recommended by a quarterly or district Conference; also, to elect to elders' orders such local deacons as have exercised that office four years, and have been properly recommended as above. It is also made their duty to examine carefully into the state of domestic missions, and to allow no mission to remain which in its judgment is able to support itself. At each Annual Conference the preachers in charge of the several stations or circuits report carefully the number of members and probationers, the amount and value of church property, the contributions for the various benevolent organizations, and such collections as have been ordered by the General or Annual Conference.

They also report the number of local preachers, of baptisms, and of deaths; returns are also made to the "Sunday School Union" of the number of Sunday Schools, and of their officers teachers, and pupils. The Conference also elects its secretary, who, with proper assistants, keeps an accurate journal of the proceedings, which is sent quadrennially to the General Conference, that the acts of the Conference, and the decisions of the bishops, if any, may be examined and approved; and that its proceedings, in reference to the trial of members, may be subject to examination or review.

The Conference session usually begins on Wednesday, though, in small Conferences, the commencement is deferred until Thursday. The meetings are usually seasons of great interest, as the ministers greet each other, and expect to spend the week in social conversation, as well as in the discharge of their official duties; and their interest is enhanced by the fact, that the appointments to their new fields of labor are made at the close of the Conference session.

Many laymen from the various charges, though they have no official duties, are frequently present. They are pleased to meet their former ministers, to attend the religious Services, and the anniversaries of the several societies, and are also, oftentimes, interested in the prospective appointments of their pastors.

The Conference usually sits from eight or nine o'clock in the morning until twelve or one, at noon. In the afternoons various committees meet for consultation, and in the evenings religious services are held, or the anniversaries of the various benevolent organizations. In addition to the examination of ministerial character, which takes place by the calling of every name, and the answer as to whether there is any charge against the minister, and the reports alluded to, the Conference considers the condition of the various benevolent operations within its bounds,

referring to various committees such subjects as, the Bible cause, missions, church extension, freedmen's aid, Sunday Schools, tracts, and education.

The establishment and patronage of the literary institutions of the church have been chiefly under the control of the Annual Conferences, and the members of these bodies have generally given very liberal financial aid, according to their means, and have solicited finds in their various charges for their proper maintenance.

The appointment of the preachers is not properly Conference business, but during the afternoons of the sessions the bishop, in consultation with the presiding elders, having received such representations as may be furnished by the ministers and people, arranges the appointments of the ministers for their ensuing fields of labor; and at the close of Conference, after singing and prayer and a suitable address, these appointments are announced.

The preachers who are on trial are examined in a course of study, which has been arranged by the bishops under the direction of the General Conference. This examination is conducted by a committee appointed by the Conference for each year. At the end of the second year, having passed the examination creditably, and their ministerial character and service being approved, they are eligible to admission into full connection and election to deacons' orders. The examination is continued by a similar committee for the third and fourth years, at the end of which time the candidates are eligible to elders' orders.

The inquiries to be made in the Annual Conferences are specified in the Discipline of 1876 as follows:

- "1. Have any entered this Conference by transfer or re-admission?
- "2. Who are admitted on trial?
- "3 Who remain on trial?
- "4. Who are admitted into full connection?
- "5. Who are the Deacons of the First Class?
- "6. Who are the Deacons of the Second Class?
- "7. Who have been elected and ordained Elders?
- "8. Who are the Supernumerary Preachers?
- "9. Who are the Superannuated Preachers?
- "10. Was the character of each Preacher examined?
- "11. Have any located?

"12. Have any withdrawn?

"13. Have any been transferred, and to what Conference?

"14. Have any been expelled?

"15. Have any died?

"16. What is the Statistical Report?

"(1) Membership -- Number of Probationers. Number of full Members. Number of Local Preachers. Number of Deaths.

"(2) Baptisms -- Children. Adults. "(3) Church Property-Number of Churches. Probable Value. Number of Parsonages. Probable Value. Amount raised for the Building and Improving Churches and Parsonages. Present Indebtedness.

"(4) Benevolent Collections -- For Conference Claimants: for Missions -- from Churches from Sabbath Schools: for Woman's Foreign Missionary Society: for Board of Church Extension: for Sunday School Union of the Methodist Episcopal Church: for Tract Society: for Freedmen's Aid Society: for Education: for American Bible Society.

"(5) Sabbath Schools -- Number of Schools. Number of Officers and Teachers. Total Number of Scholars of all ages.

"Number of Scholars fifteen years of age and over.

"Number of Scholars under fifteen, except Infant Class.

"Number of Scholars in Infant Class.

"Average Attendance of Teachers and Scholars in whole school.

"Number of Library Books.

"Total Expenses of School this year.

"Number of Sunday School Advocates taken.

"Number of Sunday School Journals taken.

"Number of Officers and Teachers who are Church members or Probationers.

"Number of Scholars who are Church members or Probationers.

"Number of Conversions this year.

"(6) Ministerial Support -- Claims. Receipts.

"17. What are the Claims upon the Conference Fund?

"18. What has been received on the foregoing claims, and how has it been applied?

"19. Where are the Preachers stationed?

"20. Where and when shall the next Conference beheld?

"21. have any Local Preachers been ordained?

"22. Are any of our Literary or Theological Institutions under the control and patronage of this Conference, and what is their condition?

"23. Who are the Conference Board of Church Extension?"

Since the last session of the General Conference, according to permission given, new Conferences have been organized. The whole number is now ninety-six.

(For their names and statistics, see METHODIST EPISCOPAL CHURCH)

\* \* \* \* \*

0094 -- ANNUITANT SOCIETY is an association in the British Wesleyan Church. In the lifetime of Wesley he was often deeply troubled with the fact that physical weakness and premature old age had made sad inroads on several of his devoted preachers. Accordingly, in the minutes of Conference for 1765, a resolution was adopted for the relief of those who were worn out, and for those unable to travel circuits with the ordinary means of subsistence. This led to the formation of what was first called "The Preacher's Fund." At first the traveling preachers only subscribed to the relief of their worn-out brethren what they desired; hence it was ruled in 1765 thus:

"Let every traveling preacher at the Conference contribute half a guinea yearly to this fund."

In 1796, after most careful deliberation, the rules were amended, and Dr. Adam Clarke was appointed secretary of what was then called "The Preacher's Annuitant Society." At this time the stipends of the preachers were £12 per annum; in a few circuits they were £16, and in London only £20, to which were added a wife's allowance of £12, with servant's board and wages £6, and £4 for each child; out of which one guinea had to be paid to "The Preacher's Fund," with a the of half a crown for non-payment.

The above fund being inadequate to meet the demands upon it, the rules were altered, and a committee formed to obtain contributions from those able and willing to give. Still, this effort secured only an insufficient sum. In 1804 this was combined with the former, and was called "The Methodist Preacher's Merciful Fund." That year the subscriptions were raised from £1922 to £2635. In 1813 the subject came again under careful review. The subscriptions of the people were separated from those of the preachers, and it then took the title of "The Methodist Preacher's Auxiliary Fund."

We have now to do with what is properly entitled "The Itinerant Methodist Preacher's Annuitant Society." It is really a mutual life insurance company, sustained by the preachers alone. The rules of this society have not undergone any material change since its first establishment; but the rates of subscription and the annuities granted were revised in 1837, 1860, and 1864. In 1763 the subscription was ten shillings and sixpence; in 1765, one guinea; in 1799, three guineas; and in 1846, six pounds, at which it now remains, although intermediately it was raised to seven guineas, and subsequently reduced to the present amount.

Ministers in the foreign work are charged £11.4, but the extra amount is paid by the Wesleyan Missionary Society. Probationers in Great Britain pay five guineas per annum. A marriage premium is also paid in order to secure a reversionary interest to the widow. The amount varies according to the relative ages of the parties concerned.

The following is a summary of the graduated scale of allowances, with proportionate amounts for intermediate years. These amounts were fixed in 1864, being an increase of 10 per cent over those of 1860:

For 5 years, £6.1; 10 years, £8.5; 20 years, £14.17; 30 years, £22; 40 years, £32.9; 50 years, £45.2; and 60 years, £60.5.

The annuities to widows are one-eighth less than the above. A few years since the affairs of the society and fund were in such a state that, owing to the disproportion between the subscriptions and rates of annuity, it led very judiciously to an authorized and thorough investigation of its affairs by eminent actuaries; under their advice important modifications were made which have been attended with most satisfactory results.

The invested funds of the society have been more than doubled, and are now considered apart from the capitalized value of the Book Room grant (which has for many years contributed £3000 per annum from its profits), as included in the revenue returns of last year, £179,233.

This improved state of its funds has been largely promoted, not only by the self-denying sacrifices of its members, but also by the bequests and benefactions of liberal and generous friends of Methodism and its ministers. The number of annuitants last Conference were as follows: Supernumeraries 300, widows 379 = 679. Number of members not annuitants 1389.

\* \* \* \* \*

0095 -- ANSLEY, Samuel, a member of the Georgia Conference, was born in Warren Co., N. J. He entered the ministry when young, and traveled extensively through Virginia and Georgia, from the seashore to the mountains. He died in 1837.

\* \* \* \* \*

0096 -- ANTHONY, Elihu, was born in the State of New York, but removed with his parents when a child to Indiana. He was converted and united with the M. E. Church in 1841. He was afterwards licensed to preach, and traveled two or three years on trial. In 1847 he joined an emigrant train, consisting of about 150, and started for Oregon. Having reached the Humboldt Sink, Mr. Anthony, with his family and a few others, took the trail for California; reached San Jose in September, 1847; halted a short time, held religious services, and organized a class. He moved on to Santa Cruz in October of that year, and determined to make his home there. He at once engaged in the work of the Lord, held services, and organized a class. He visited other settlements, and did the work of an evangelist. After prayerful examination he ceased preaching as soon as regular pastors were appointed to the churches. He surrendered his parchments as a local deacon, and took his place in the ranks of the laymen, where he has remained but not a whit less useful or influential, as a laborer in the Lord's vineyard. He has ever been the true friend and wise counselor of the itinerant ministry. He educated a younger brother for the ministry. Mr. Anthony still resides in Santa Cruz, Cal.

\* \* \* \* \*

0097 -- ANTIGUA (pop. 39,000) is one of the British West India Islands. It was discovered by Columbus in 1493, and remained for many years under the Spanish government. Methodism was introduced into it through the influence of Mr. Nathaniel Gilbert. He was the inheritor of one of its large estates, which had been in the possession of his ancestors for several generations. He was an able and influential citizen, and had been Speaker of the House of Assembly. Having visited England with several of his Negro servants, two of them were awakened under the ministry of Mr. Wesley, and were baptized by him; and Mr. Gilbert himself was so deeply affected that on returning to the West Indies he became an evangelist. He preached to his own slaves, and formed among them a small society. Mr. Gilbert died in 1774.

In 1778, John Baxter, a Methodist ship-builder at Chatham, felt himself impelled to embark for Antigua, "that he might have an opportunity of speaking for God." After his arrival in the island, he wrote to Mr. Wesley, "The former people have been kept together by two black women, who have continued praying in meeting with those who attended every night. I preached to about thirty on Saturday night; on Sunday morning to about the same number, and in the afternoon to about four or five hundred."

He continued his labors among them, and in 1787, Dr. Coke, who had sailed for Nova Scotia was driven by stress of weather to the West Indies. Landing at Antigua on Christmas morning, he met Mr. Baxter on his way to perform divine service, and who gladly welcomed him to the island. He found among the inhabitants nearly two thousand attendants at worship, embracing not only the Negroes, but a large portion also of the white population. Mr. Baxter having been elected an elder by the Christmas Conference, which was held in Baltimore in 1784, was then

ordained by Dr. Coke, who remained some time visiting the work, not only in that island, but in others contiguous.

The Antigua district of the Wesleyan Methodists now embraces not only Antigua, but also includes Dominica, Montserrat, Nevis, Saint Christopher, Saint Eustatius, Saint Bartholomew, Saint Matthew's, Anguilla, and Tortola, having 9429 members. On the island of Antigua alone there are 1603 communicants. The M. E. Church is not represented there, although it took part in planting Methodism in that island.

\* \* \* \* \*

0098 -- ANTINOMIANS (from anti against, and nomos the law) are those who hold that the moral law is not binding upon Christians. Mr. Wesley earnestly protested against Antinomianism, as one of the greatest obstacles in the way of a pure Christianity. He defined it to be "the doctrine which makes void the law through faith." Its disciples hold a false view of the atonement, considering that Christ performed for men the obedience which they ought to perform: and therefore that God, in justice, can demand nothing further from man. They also hold that a believer is not obliged to use the ordinances, and that preachers should not exhort men unto good works: "not unbelievers, because it is hurtful; not believers, because it is needless."

Against this error as existing in ancient times the Epistle of St. James is strongly directed. Its full development was made by John Agricola, one of the earliest associates of Luther. In the seventeenth and eighteenth centuries Antinomianism was openly taught by many and was embraced by some high Calvinists. It is a doctrine that "withers and destroys the consciousness of human responsibility. It confounds moral with natural impotency, forgetting that the former is a crime, the latter only a misfortune and thus treats the man dead in trespasses and sins as if he were already in his grave; it prophesies smooth things to the sinner going on in his transgressions, and soothes to slumber, and to the repose of death, the souls of such as are at ease in Zion. It assumes that because man can neither believe, repent, nor pray acceptably unless aided by the grace of God, it is useless to call upon him to do so. It maintains that the gospel is only intended for elect sinners; and therefore it ought to be preached to none but such. In defiance, therefore, of the command of God, it refuses to preach the glad tidings of mercy to every sinner."

Against this form of High Calvinism which was then taught, Mr. Fletcher wrote his celebrated "Checks to Antinomianism," and Mr. Wesley also both preached and wrote vigorously against it. Alluding to the injury done by Antinomianism, in contrasting the law and the gospel, Mr. Wesley says,

"There is no contrariety at all between the law and the gospel; indeed, neither of them supersedes the other, but they agree perfectly well together, yea, the very same words considered in different respects are parts, both of the law and of the gospel. If they are considered as commandments they are parts of the law; if as promises, of the gospel. This, 'Thou shalt love the Lord thy God with all thy heart,' when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the gospel ... The gospel being no other than the commands of the law proposed by way of promise, there is, therefore, the closest connection that can be conceived between the law and the gospel; on the one hand, the law continually makes way

for and points us to the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, and holy. We feel that we are not sufficient for these things; yea, that 'with man this is impossible.' But we see a promise of God to give us that love. We lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and 'the righteousness of the law is fulfilled in us' through faith which is in Christ Jesus.

"The moral law contained in the Ten Commandments, and enforced by the prophets, Christ did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiffnecked people; whereas this was from the beginning of the world, being written, not on tables of stone, but on the hearts of all men." ...

\* \* \* \* \*

0099 -- APOLOGIST, THE CHRISTIAN. -- A newspaper in the German language, published weekly by the Western book agents in Cincinnati. -- It was commenced in 1838, and was edited by Dr. William Nast, who has been re-elected by each successive General Conference from that period to this. It is the organ of the German departments of the M. E. Church in the United States, and has accomplished great good both in explaining the doctrines and economy of Methodism and in defending them against the assaults of enemies. It is liberally patronized by the members of the German Methodist churches, and it has obtained a high standing, both for its literary ability and for its unswerving devotion to evangelical piety.

\* \* \* \* \*

0100 -- APOSTLES' CREED, the, is an expression of the Christian faith in which all branches of the evangelical churches agree. Richard Baxter says, "The antiquity of this compendium of Christian doctrine, and the veneration in which it has been held in the church of Christ, are circumstances which deservedly entitle it to be publicly pronounced from time to time in our Assemblies, as containing the great outline of the faith we profess, and to be committed to the memory of our children for the perpetuation of that faith from age to age."

At what period this summary was made cannot now be definitely ascertained. Many writers in the Church of Rome teach that it was composed by the apostles themselves, during their Stay at Jerusalem, and under the guidance of the Holy Spirit. One of their writers, named Augustine, pretends that a part of the Creed was contributed by each apostle." And he gives the order as follows:

"Peter said, 'I believe in God the Father Almighty;' John, 'maker of heaven and earth;' James, 'and in Jesus Christ his only Son our Lord;' Andrew, 'who was conceived by the Holy Ghost, born of the Virgin Mary.' Philip, 'suffered under Pontius Pilate, was crucified, dead, and buried;' Thomas, 'he descended into hell, the third day he rose again from the dead;' Bartholomew, 'he ascended into heaven, and sitteth on the right hand of God the Father Almighty;' Matthew, 'from thence he shall come to judge the quick and the dead.' James, the son of Alphaeus, added, 'I believe

in the Holy Ghost; the holy Catholic Church;' Simon Zelotes, 'the communion of saints; the forgiveness of sins;' Jude, the brother of James, 'the resurrection of the body;' Matthias, 'the life everlasting '"

While all this is rejected as wholly fanciful, and while there is no evidence that the Creed was composed by the apostles, yet its authorship must be very ancient; for, with the exception of the phrase, "he descended into hell," it is found in the works of Ambrose, who lived in the third century. In the early ages it was not used in public worship, but candidates for baptism were required to subscribe it. The Westminster divines, placing it with the Ten Commandments and the Lord's Prayer, in connection with their Catechism, say,

"It is here annexed, not as though it was composed by the apostles, or ought to be esteemed as canonical Scripture as the 'Ten Commandments and Lord's Prayer,' but because it is a brief summary of the Christian faith, agreeable to the word, and anciently received into the church of Christ."

It is contained also in the Catechism of the M. E. Church, and of other branches of the Methodist family, as well as in those of the Presbyterian churches, and is used in the baptismal service of the Roman, Greek, and leading Protestant denominations. The phrase, "he descended into hell," is omitted in the form used in the Methodist Episcopal Church. It is worthy of remark, that while more extended confessions of faith, or forms of creed, are used as terms of membership in many churches, no other creed is used in their forms of baptism.

\* \* \* \* \*

0101 -- APPEALS. -- The right of appeal from a decision in a primary trial is guaranteed by the Constitution of the Methodist Episcopal Churches to every member and minister. The fifth restrictive rule, which limits the power of a General Conference, says,

"They shall not do away the privileges of our ministers or preachers of trial by committee and of an appeal; neither shall they do away the privileges of our members of trial before the Society, or by a committee, and of an appeal."

In the trial of a member, the appeal is from the decision of the committee to the next Quarterly Conference of the circuit or station. This Conference has power to confirm or reverse the decision, or to grant a new trial. If, during the investigation, questions of law are decided by the preacher who presides over the committee, exceptions may be taken to the ruling, and may be submitted to the presiding elder at the Quarterly Conference.

The decision of the presiding elder may also be excepted to, and the questions carried to the bishop presiding at the next Annual Conference within the bounds of which the case occurred. The decision of the bishops on questions of law are reviewed by a committee of the General Conference, appointed for that purpose; and the judgment of the General Conference is in all cases final.

In the trial of local preachers in the Quarterly Conferences, the appeal is to the ensuing Annual Conference, which may hear the cause by committee, or in full session, as they may judge best. In the trial of ministers by the Annual Conference, or by its judicial committee, an appeal maybe taken to a Judicial Conference, composed of members of three adjacent Annual Conferences whose decision is final; but questions of law decided by the bishop may be carried to the General Conference as before.

In the case of the trial of a bishop by a Judicial Conference, his appeal is directly to the next General Conference.

\* \* \* \* \*

0102 -- APPEL, Louis, a well-known and active layman in the M. E. Church, residing in Chicago, was chosen a lay delegate from the Chicago German Conference to the General Conference of 1876. This Conference being represented by only one minister and one layman, their duties were very onerous, and Mr. Appel therein rendered effective service.

\* \* \* \* \*

0103 -- APPLETON, WIS. (pop. 8005), was formerly called Grand Chute, because of the rapids of the Fox River which furnish immense water-power. It is the seat of the Lawrence University, which has added largely to the growth of the place. The M. E. Church has 260 members, 340 Sunday School scholars, and a church and parsonage...

\* \* \* \* \*

0104 -- APPORTIONMENT is the assignment to Conferences, districts, or pastoral charges, of their equitable division of the amount which should be raised for various church objects. The missionary committee, at its annual meetings, having to determine the amount needed for the current expenses of the year, apportions to each Conference the part which in its judgment should be raised within its bounds. That amount is subdivided by the Conference, first among the districts, and again among the several charges; thus, each church learns what is supposed to be its proper proportion which should be raised to sustain the various missions.

The same process is applied to other collections. The amount needed for the support of the bishops is estimated by the Book Committee, and is by them apportioned among the Conferences, and subdivided to the several charges. The amount required for the support of the presiding elders is determined in the meeting of the district stewards, and is by them apportioned to the various churches. Where there are large circuits, and sometimes in stations, the amounts required are apportioned by the stewards to the several classes.

These apportionments are not understood to constitute any claim, but they are regarded simply as indicating what should be expected from the several churches as their equitable proportion.

\* \* \* \* \*

0105 -- APPROPRIATIONS are grants made by church boards to Conferences or charges, and which are placed in some form to their credit. The missionary Committee appropriates annually a definite amount to certain Conferences, or in the case of foreign missions to each general missionary field. These appropriations are distributed by the Conferences, or by the Missionary Board, to the necessitous parts of their work according to their supposed requirements. They are drawn for on the order of the Conference, by the presiding bishops, or, under the direction of the board, by the missionary secretaries, and they are applied by the presiding elders or superintendents to the respective fields.

The appropriations made by the Church Extension Society are distributed according to the joint action of the Conference and the parent boards. In the Sunday School and Tract Societies, and in the Freedmen's Aid Society, the appropriations are made directly to the individual field.

\* \* \* \* \*

0106 -- ARBITRATION is the hearing and determining of a case between parties in controversy by a person or persons chosen by the parties. In the Discipline of the M. E. Church, under the section entitled "Disagreement in business and non-payment of debts," it is said, "On any disagreement between two or more members of our church, concerning business transactions which cannot be settled by the parties, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference, consisting of two arbiters chosen by the plaintiff and two chosen by the defendant, which four arbiters so chosen shall nominate a fifth; the five arbiters being members of our church.

If either party refuse to abide their judgment he shall be brought to trial, and if he fail to show sufficient cause for such refusal he shall be expelled. If any member of our church shall refuse, in case of debt or other disputes, to refer the matter to arbitration when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify a process at law, he shall be expelled."

This rule was made to prevent hasty and unnecessary litigation, and is in harmony with the general rule, which forbids "brother going to law with brother." It intimates, however, that there may cases arise, in which the party will be justified in resorting at once to a legal remedy.

\* \* \* \* \*

0107 -- ARCH STREET CHURCH, PHILADELPHIA, was organized in 1862, by a few members from Trinity and Union churches, who worshipped for some time in a hall. The cornerstone of the chapel was laid in May, 1864, and the main edifice was finished and dedicated in 1870...

\* \* \* \* \*

0108 -- ARCHER, Oliver H. P., a manager of the Missionary Society of the Methodist Episcopal Church, was born in the city of New York, January 14, 1825, and received his education in the schools of that city. He has been engaged during his business life in connection with the transportation of freight, and has been associated with the management of this department in leading railroads. He has been a generous giver to the church, contributed a memorial window to the Rev. George G. Cookman in the Metropolitan Methodist Episcopal church, Washington, D. C., and bore a leading share in the erection of the church at Allendale, N. J., a prosperous suburb of New York City.

\* \* \* \* \*

0109 -- ARGENTINE REPUBLIC is a division of South America which lies south of Brazil and Bolivia, and extends from the Atlantic Ocean to the high mountain region which separates it from Chili. Its population is estimated at about 2,000,000. The inhabitants consist of Europeans and their descendants, and of the native Indians with a number of mixed races. In their religion, they adhere chiefly to the Roman Catholic Church. In 1825, religious toleration was granted by the government to all denominations.

In 1836, a mission was commenced by the M. E. Church in Buenos Aires; the services, however, were designed chiefly for the English speaking people, and were conducted in the English language. A church has been founded, with a good edifice, which supports its pastor and pays its current expenses. From this center, appointments have gradually extended into the interior, where services are held both in the Spanish and the English languages.

In 1872, a mission was opened in the province of Santa Fé, in Rosario, a city of 12,000 or more, and where a number of English people reside. The mission, from its commencement has been under the care of Rev. T. B. Wood, and has good prospects of success. This is the only province in South America where the services of the M. E. Church have been established...

\* \* \* \* \*

0110 -- ARIZONA (pop. 40,441). This Territory embraces about 30,000 square miles purchased from the republic of Mexico in what is known as the "Gadsden Treaty." As early as 1687, the country was explored by a Jesuit missionary from Sonora, who established missions at various points in the valleys. On his return, having reported the country as being very rich in the precious metals, a large immigration took place. In 1757, an old map shows more than forty towns and villages occupied, and it is said that more than one hundred silver and gold mines were in operation. Subsequently the native Indians, having been subjected to slavery, and having been cruelly treated, rose against their oppressors, and, with the aid of the wild Apaches, ultimately expelled nearly all the Spanish inhabitants.

There are traces still remaining, however, of a former civilization and of extensive mining Operations. The Pima and Maracopa Indians followed agriculture and possessed some of the arts of civilization, and are kindly admitting teachers and schools among them. But in the mountains and secluded valleys wild and fierce tribes roam from place to place, and put to death unguarded

explorers. The chief settlements are near Tucson, which was the capital, and near Prescott, which has been built chiefly by Americans.

The first Methodist services in Arizona were performed by Rev. Mr. Gilmore, an army chaplain, at the military station in the vicinity of Prescott. In 1872, Rev. Mr. Reeder, of the North Ohio Conference, was sent out as a missionary, and he established a church in Prescott, and traveled extensively through the Territory, holding services in various localities; his health became impaired, and he was succeeded by Rev. Mr. Wright; in 1879 he was superseded by Rev. G. H. Adams, who is laboring efficiently in promoting church interests. The M. E. Church South has also extended its work into Arizona in connection with the Los Angeles Conference, and has gathered a few congregations. There can be no reasonable doubt that when the wild Indians are subdued and the mines can be sufficiently worked, and especially when the Southern Pacific Railroad shall be extended through the Territory, there will be a large immigration and good prospects of extensive usefulness.

\* \* \* \* \*

0111 -- ARKANSAS, STATE OF (pop. 802,564), takes its name from a once extensive tribe of Indians who spoke the Osage language. A trading post was established by the French as early as 1685, but the Territory was not settled until a comparatively recent period. In 1820, it contained a population of a little more than 14,000, but since that time it has rapidly increased. The lower lands, though interspersed with swamps, are exceedingly fertile, while the western part of the State is rich with mineral products, and there are some indications of the precious metals.

Methodism appears to have been introduced into this State about 1817, when the Missouri Conference was first organized and William Stevenson was sent to Hot Springs. At the Conference of 1818 he reported two circuits organized, Hot Springs and Spring River, and John Harris reported to the next Conference 324 members. A Black River district was organized mostly in that State, of which William Stevenson was presiding elder, and the following new laborers were sent into that region: John Shrader, Thomas Tenant, Washington Orr, and James Lowry.

A Conference was organized within the State in 1836, and reported 2733 white members, 599 colored, and 1225 Indians. The most of the Methodists in the State adhered to the Church South at the division in 1845. A few, however, adhered to the M. E. Church. In 1852 the M. E. Church re-organized a Conference in that State.

\* \* \* \* \*

0112 -- ARKANSAS CONFERENCE, M. E. CHURCH, was organized in 1836, and its boundaries were arranged to "include the Arkansas Territory, that part of Missouri Territory lying south of the Cherokee line; also so much of the State of Louisiana as is included in the Louisiana district." At its first session there were reported 2733 white, 599 colored, and 1225 Indian members. The Territory was divided into six districts, viz., Little Rock, Batesville, Arkansas, Alexandria, Monroe, and South Indian Mission and thirty-six preachers were stationed within its bounds.

In 1840 Louisiana was detached, and there was added "so much of Texas as is embraced in the Red River district." At the division of the church in 1845, the Conference adhered to the M. E. Church South. After the close of the Civil War the M. E. Church proceeded to re-organize Conferences in the South, and Arkansas was included in the St. Louis Conference.

In 1868, this Conference had permission to divide, so as to form a separate Arkansas Conference, when, in its judgment and that of the presiding bishop, the interests of the church required it. No action was taken until 1872, when the General Conference re-organized the Arkansas Conference, so as to "include the State of Arkansas and the Indian country west of the State."

Its first session was held at Little Rock, January 29, 1873, Bishop Bowman presiding. It reported 34 preachers, 4781 members, 57 Sunday Schools, and 2003 scholars. The boundaries of the Conference still remain the same. It now (1876) embraces three districts, to wit: Little Rock, Batesville, and Fayetteville; and has 39 preachers, 4816 members, 38 churches... 4 parsonages... 55 Sunday Schools, and 1846 scholars.

\* \* \* \* \*

0113 -- ARKANSAS CONFERENCE, M. E. CHURCH SOUTH. This Conference adhered to the Southern church at the division in 1845. Its report in 1846 was 52 preachers, 154 local preachers, 7366 white members, 1702 colored. The latest report from this Conference (1875) is as follows: members, white, 10,791; colored, 7; local preachers, 162; Sunday Schools, 84; scholars, 4671. It has stationed 60 preachers, including 5 presiding elders. The General Conference of 1874 gave it the following boundaries:

"Beginning at the point where the North Fork of White River crosses the Missouri State line; thence down North Fork to its mouth; thence down White River to the point of White River Mountains; thence with said mountains to Miller's Ferry, on Little Red River; thence south with the range of mountains to the head of Palarm Creek; thence down said creek to Arkansas River; thence up said river to the mouth of Petit Jean; thence along the line between Yell and Perry; thence so as to include Perry County; thence in a direct line to the southwest corner of Yell County; thence due west to the western line of the State; and thence with the State line to the beginning."

There are also two other Conferences of the M. E. Church South, containing parts of the State of Arkansas, to wit: Little Rock and White River.

\* \* \* \* \*

0114 -- ARKANSAS CONFERENCE, AFRICAN M. E. CHURCH, was organized in 1868, by Bishop Shorter. It then embraced the State of Arkansas and the Indian Territory, and had 3698 members, 14 traveling preachers, 441 Sunday School scholars and 16 churches... At the General Conference of 1876 it was divided into the Arkansas and South Arkansas Conferences, the Arkansas occupying only the northern part of the State...

\* \* \* \* \*

0115 -- ARMINIANISM is the term applied to a system of theology taught by James Arminius, Professor of Divinity in the University of Leydon, and which is in its leading features opposed to the peculiar doctrines taught by Augustine and Calvin. The controversy in reference to the divine decrees, as related to the fate of individuals, was commenced at an early period in the history of the Christian church. Before the time of Augustine, which was in the fourth century, the fathers generally taught that salvation was conditioned upon faith and obedience, and that the decrees were in accordance with what was foreseen by the divine mind.

St. Augustine, in the controversy with Pelagius, taught that the salvation of the elect depends upon the bare will of God, and that his decree to save them is unconditional. In the sixteenth century, the controversy in reference to predestination and election assumed no small degree of bitterness, Calvin warmly embracing the doctrines of Augustine. His followers taught, "that God had elected a certain portion of the human race to eternal life, passing by the rest, or rather dooming them to everlasting destruction that God's election proceeded upon no prescience of the moral principles and character of those whom he had thus predestined, but originated solely in the mission of his free and sovereign mercy: that Christ died for the elect only, and therefore that the merits of his death can avail for the salvation of none but them; and that they are constrained by the irresistible power of divine grace to accept of him as their Saviour.

"To this doctrine that of Arminius, and of his legitimate followers, stands opposed. They do not deny an election, but they deny that it is absolute and unconditional. They argue that an election of this kind is inconsistent with the character of God that it destroys the liberty of the human will; that it contradicts the language of Scripture; and that it tends to encourage a careless and licentious practice in those by whom it is believed. They maintain that God has elected those only who according, not to his decree, but to his foreknowledge, and in the exercise of their natural powers of self-determination, acting under the influence of his grace, possess that faith and holiness to which salvation is annexed in the gospel scheme.

"Those who are not elect are allowed to perish, not because they were not elect, but purely and solely in consequence of their infidelity and disobedience; on account, indeed, if which infidelity and disobedience being foreseen by God their election did not take place. They hold that Christ died for all men in the moral and unrestricted sense of the phrase; that his atonement is able, both from its own merit and from the intention of Him who appointed it, to expiate the guilt of every individual; that every individual is invited to partake of the benefits which it has procured; that the grace of God is offered to make the will comply with this invitation, but that this grace may be resisted and rendered ineffectual by the sinner's perversity.

"Whether true believers necessarily persevered, or whether they might fall from their faith and forfeit their state of grace, was a question which Arminius left in a great measure unsolved, but which was soon determined by his followers in this additional proposition: 'that saints may fall from the state of grace in which they are placed by the operation of the Holy Spirit.' This, indeed, seems to follow as a corollary, from what Arminius maintained respecting the natural freedom and corruption of the will, and the resistibility of divine grace."

In the controversies which occurred in Holland in the latter part of the sixteenth century, Arminius took an active part; and being a professor in the Leydon University, and a man of superior intellectual powers and literary attainments, he became, early in the seventeenth century, not only distinguished in the controversy, but the recognized leader of that school of thought which has since borne his name.

The celebrated Barneveldt was one of his pupils, and, embracing his general principles, was among the first European statesmen who strongly advocated religious toleration; and the disciples of Arminius in Holland were the real fathers of true religious toleration. After the death of Arminius the controversy increased in bitterness, and in 1610 his followers presented a petition to the government, which was called a "remonstrance." This remonstrance set forth the points in which he differed from the Calvinistic theory. The state authorities in vain attempted to reconcile the opposing parties, and finally a national Synod was called at Dort, in 1618, which continued its sittings through the following year. This Synod, so well known in history, condemned the five articles which the Arminians had set forth in their remonstrance.

Strange to say, they soon deemed it necessary to direct the preparation of a new Dutch translation of the whole Bible in order to more clearly fix the sense of disputed passages. This was completed in 1637, and was followed by a new version made by the Arminians, and published in 1680.

The declaration of their opinions led not only to protracted and bitter religious controversy, but to great personal suffering on their part. Throughout the state their ministers were forbidden to preach, and the laymen who supported them were deprived of civil office. Barneveldt, their great leader, was put to death in reality for his religious opinions, though nominally for a political cause. Grotius and Hoogerbeeta, under a pretext more plausible than solid, were unjustly doomed to perpetual imprisonment, from which, however, the former afterwards escaped, and fled into France. Their crime was "defiance and a spirit of religious toleration."

Many followers of Arminius left Holland and retired to different parts of the adjacent countries; but after the death of Maurice, in 1625, a number returned, and in 1630 they were permitted to build churches and schools. Having established congregations in several places, they founded a school in Amsterdam; and the renowned Episcopius became its first professor of theology. The confession prepared by Episcopius, at the request of the Remonstrants, was received with great favor by the Lutherans throughout Europe; and a number of leading scholars and eminent divines became advocates of the same system of doctrines. This controversy not only divided the Protestants in Europe, but it was a matter of contention between the Jesuits and the Jansenists in the Roman Catholic Church. The Lutherans generally sympathized with the Arminian party; and Ebrard says, "The true tenets of Arminianism were not killed at Dort but grew up silently but surely within the bosom of the orthodox Reformed Church."

In England a system of doctrines, similar to Arminianism, had been taught by leading divines before the days of Arminius; and the Articles of the Church of England were differently interpreted by the theologians of the various schools. Some of the English Arminians, however, were unsound on the doctrine of the Atonement; and while on one hand opposing Calvinism, on the

other they passed into Pelagianism and Arianism. The doctrine of Arminius, as taught by himself, was revived in England, and clearly and distinctly taught by John Wesley and John Fletcher. This system was embodied not only in the general minutes of the Wesleyan Methodists, but was subsequently clearly maintained by Richard Watson in his "Theological Institutes."

The Wesleyan Methodists, the M. E. churches, and all the branches of the Methodist family, except the few that are recognized as Calvinistic Methodists, hold the doctrines of Arminianism as taught by Wesley and Fletcher; but at the same time they reject, as thoroughly as do the Calvinists, all Pelagian, Socinian, or Arian sentiments. Dr. McClintock, in his able Cyclopædia, makes the following clear statement: "The views of Arminius on the points of predestination and grace are presented in the following articles, drawn up almost entirely in words which may be found in his writings:

"1. God, by an eternal and immutable decree, ordained in Jesus Christ before the foundation of the world, to save in Christ because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in the name of his Son, and who, by the same grace, persevere unto the end in that faith and the obedience of faith; but, on the contrary, to leave in sin, and subject to wrath, those who are not converted and are unbelieving, and to condemn them as aliens from Christ according to the gospel. (John iii. 36)

"2. To which end Jesus Christ, the Saviour of the world, died for all and each one, so that he has gained for all, through the death of Christ, reconciliation and redemption of sins; on this condition, however, that no one enjoys that redemption of sins except the faithful man, and this too, according to the gospel. (John iii. 16, and I. John ii)

"3. But man has not from himself, or by the power of his free will, saving faith, inasmuch as in the state of defection and sin he cannot think or do of himself any good, which is indeed really good, such as saving faith is; but it is necessary for him to be renewed again, and renewed by God in Christ through his Holy Spirit, in his mind, affection, or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in John xv. 5.

"4. It is this grace of God which begins, promotes, and perfects everything good: and this to such a degree that even the regenerate man, without this preceding or adventitious grace, exciting, consequent, and co-operating, can neither think, wish, or do anything good, nor even resist any evil temptation. So that all the good works, which we can think of, are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many, that they resisted the Holy Spirit, in Acts vii. 51, and many other places.

"5. Those who are grafted into Christ by a true faith, and therefore partake of his unifying Spirit, have abundance of means by which they might fight against Satan, sin, the world, and their own flesh, and obtain the victory, also, however, by the aid of the grace of the Holy Spirit; Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting in their duty, he strengthens them to such a degree, that they cannot be seduced or snatched from the hands of Christ by any fraud of

Satan or violence, according to that saying, John x. 28, 'no man shall pluck them out of my hand;' but whether these very persons cannot, by their own negligence, desert the commencement of this being in Christ. and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace, this must be more fully examined, and weighed by the Holy Scriptures, before men can teach it with full tranquillity of mind and confidence.

"This last proposition was modified by the followers of Arminius so as to assert the possibility of falling from grace. In his scheme of theology, Arminius accepted the church's developed ideas respecting God and respecting man, and then expounded with keen dialectical rigor the only doctrine which could harmonize the two. His mission was to point out how God could be what the church taught that he was, and man what the church declared him to be, at one and the same time. The re-adjustment of the disturbing abnormal relations of man to God, by justification, is the central thought of Protestant theology: the announcement and exposition of their relations in that re-adjustment was the work of Arminius. Magnify either of the related terms to the final Suppression of the other, and error is the result. Magnify the divine agency to the complete suppression of the human in that re-adjustment, and fatalism is inevitable. Magnify the human to the complete suppression of the divine, and extreme Pelagianism is the result. To Arminius is the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of the relation of man to God."

Watson thus states the benefits which followed from the teachings of Arminius They preserved many of the Lutheran churches from the tide of Supralapsarianism, and its constant concomitant, Antinomianism. They moderated even Calvinism in many places, and gave better countenance and courage to the Sublapsarian scheme; which, though logical, perhaps, not much to be preferred to that of Calvin, is at least not so revolting, and does not impose the same necessity upon men of cultivating that hardihood which glories in extremes, and laughs at moderation. They gave rise, incidentally, to a still milder modification of the doctrine of the decrees, known in England by the name of Baxterism, in which homage is, at least in words, paid to the justice, truth, and benevolence of God. They also kept on record, in the beautiful, learned, eloquent, and above all these, the scriptural system of theology furnished by the writings of Arminius, how truly man may be totally and hereditarily corrupt, without converting him into a machine or a devil; how fully secured in the scheme of redemption of man by Jesus Christ is the divine glory, without making the Almighty partial, willful, and unjust; how much the Spirit's operation in man is enhanced and glorified by the doctrine of the freedom of the human will, in connection with that of its assistance by divine grace; with how much luster the doctrine of justification by faith in Christ shines, when offered to the assisted choice of all mankind, instead of being confined to the forced acceptance of a few; how the doctrine of election, when it is made conditional on faith foreseen, harmonizes with the wisdom, holiness, and goodness of God, among a race of beings for all of whom faith was made possible; and how reprobation harmonizes with justice. when it has a reason, not in arbitrary will, the sovereignty of a pasha, but in the principles of a righteous God."

Many Calvinistic writers, both in England and in America, confound Arminianism with Pelagianism, and thus do great injustice to those who embrace that system of doctrines and many attacks made upon Methodism, in a doctrinal point of view, are based upon this error. No branch of the church teaches more clearly than does Methodism the depravity of human nature, and the

necessity of regeneration by the operation of the Holy Spirit; and no class of Christians more earnestly contends for the divinity of our Lord Jesus Christ, and the doctrine of the Holy Trinity, than do the followers of John Wesley; but while strictly orthodox in these positions, they utterly reject the Calvinistic doctrines of election and predestination. They do not believe that any man is elected to eternal life or condemned to eternal death, simply by the pleasure of God, or by an unconditional decree. In this respect Methodists are thorough Arminians. With this broad and liberal Christian doctrine, they have embraced the same spirit of toleration which Arminius loved to manifest; they are always ready to join with Christians of all denominations in works of benevolence and in plans for fraternal union, believing that the true essence of religion manifests itself in purity of heart, rather than in clear and exact intellectual perception of the relation of the various truths of the gospel.

\* \* \* \* \*

0116 -- ARMINIUS, James, a distinguished divine in Holland. He was not a Methodist, having lived more than a hundred years before the organization of that system; but he was recognized as a great teacher of the system of theology embraced in Methodism, having given his name to the school of Arminianism, and hence a brief notice may not be improper. He was born in 1560, at Oudewater, a small town in Holland, and was sent to school at Utrecht, and subsequently at Marburg. At the age of fifteen he entered as a student at the University of Leyden, and after six years was supported by the Conference of Amsterdam, on his agreement that he would not serve any other church without the permission of the burgomaster of that city. In the following year he entered the Theological School of Geneva, where, in his occasional lectures, he manifested great independence of thought. He then visited Basle, but returned to Geneva and spent three years more in theological studies; after which he visited various schools in Italy, and proceeded to Rome. His enemies circulated the report that he "had kissed the Pope's slipper, and held intercourse with the Jesuits," a charge from which the testimony of friends traveling with him entirely acquitted him. He frequently remarked that he derived a benefit from his journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined." Recalled to Amsterdam by the burgomaster of the city, he was ordained as a minister in 1588. A work having been published shortly afterwards attacking the Calvinistic view of predestination, Arminius was requested to answer it; but on careful examination he became convinced that the doctrine taught by Calvin and Beza could not be supported by the Holy Scriptures. He took occasion soon after to express his views in his lectures on the ninth chapter of Romans. In 1603 he accepted a professorship in the Leyden University, where he received the degree of D.D., being the first to receive from the university that high honor. His lectures attracted great attention, but his doctrines were severely assailed by members of the theological faculty. He was denounced as a Pelagian and worse than a Pelagian, and in 1607 an assembly was convened at the Hague to decide in what manner a synod was to be held to determine the controversy. In 1608, Arminius, and Gomar, his chief opponent, appeared before the Supreme Court of the Hague, which, having heard their statements, decided that the points on which they differed were of little importance and unessential to religion. He had been for some time in feeble health, and died October 19, 1609. He was a man of acute and powerful mental faculties, and was distinguished above his contemporaries for his style and eloquence, and while amiable and gentle in manner he especially excelled in theological power. Neander styles him "the model of a conscientious and investigating theologian." Though accused of Pelagianism and Arianism, his writings show that he had no tendency in those directions. He was broad and liberal

in his views of church union, and earnestly longed for the time when Christians of all denominations should form one great unity in brotherly love.

\* \* \* \* \*

0117 -- ARMSTRONG, James, a Methodist Episcopal minister, was born in Ireland, 1787, and died in Laporte Co., Ind., Sept. 12, 1834. He was converted in Philadelphia at 17; licensed as a local preacher, in Baltimore, at 24 ; emigrated to Indiana in 1821, and entered the itinerant ministry in the same year. He labored with great success until his death. He was an earnest and useful minister, and many were added to the church through his labors.

\* \* \* \* \*

0118 -- ARMSTRONG, J. W., D.D., a distinguished educator and member of the Northern New York Conference, was born in Woolwich, Sept. 21, 1812, and emigrated with his parents to Quebec in his twelfth year. He entered Cazenovia Seminary as a student in 1837, and was admitted into the Black River Conference in 1841. In 1850 he became teacher of experimental science in Cazenovia Seminary, where he remained four years; after which he engaged in pastoral work, and he was appointed presiding elder in 1864. He was a member of the General Conferences of 1860, 1864, and 1868. From 1865 to 1869 he was head-master in Oswego Training School. In the latter year he was appointed principal of the State Normal and Training School, at Fredonia, N. Y., where he remained until his death, Aug. 12, 1878. He was an able preacher and a superior educator. He also wrote a number of scientific papers for various associations.

\* \* \* \* \*

0119 -- ARMSTRONG, William, is an official member of the Broad Street church, Philadelphia. He has taken a deep interest in church enterprises, especially in the erection of churches. He is a member of the Board of Church Extension he is also actively engaged in business in the city.

\* \* \* \* \*

0120 -- ARMY AND NAVY WORK (British). -- This is a branch of Home Missionary operations, and is under the direction of the same committee. Its attention seems to have been more especially directed to the interests of Wesleyan soldiers about the year 1858, when, by the sanction of the commander-in-chief of her majesty's forces, a chaplaincy was established at the camp at Aldershot for the benefit of the troops stationed there.

For some time this was the only station occupied. The first committee was appointed the following year; but entire freedom from all restrictions to visit the camps and depots was not enjoyed till 1867. Through the indefatigable efforts of the Rev. Charles Prest, free communications were entered upon with the War Office and the Admiralty; the status of Wesleyan ministers was fully recognized, and every facility obtained for pastoral visitation among the sailors of the Royal navy, the Royal marine artillery, and the marines; with all the regiments of the line, whether stationed at home or abroad. When it is considered that a large proportion of the young men

annually joining as recruits have been trained in Sunday Schools, or in Christian homes connected either with our own or some other branch of the Methodist Church, it becomes not a matter of connectional polity merely, but of paramount importance to the young men, that they should feel that the church of their fathers has not ceased to care for them. Many who have resisted all religious influence at home have been reached by the Methodist chaplain, and have joined the church, while many backsliders have been gathered in again, even in distant lands; as a rule, no class of men are more earnest and consistent members than Methodist soldiers and sailors.

Fourteen stations have ministers set apart for this special work. The committee consists of the London members of the Home Missionary Committee. At each district meeting in May, inquiry is made as to the numbers marched to divine service during the year, also the number meeting in class, with the average number of the militia attending divine service during the training weeks.

The last returns of "declared Wesleyans" in the army and navy throughout Great Britain, amounted to 4180, of whom 314 were members of society. The number in the militia was 2730, of whom 72 were church members.

\* \* \* \* \*

0121 -- ARNOLD PARK CAMP-GROUND is situated on the right bank of the Allegheny River, about fifteen miles above Pittsburgh, Pa. It is readily reached by the Allegheny Valley Railroad, and the company have built a depot at the grounds, which are so near by that conveyances are not needed to reach them. The grounds are ample and well adapted to camp-meeting purposes, being abundantly supplied with shade and living water. Although this is the second year of this association, it is already incorporated, and extensive improvements have been made. It is designed to make the location permanent. It is chiefly under the control of the Methodist Episcopal Church, yet nearly all religious bodies are associated with it.

\* \* \* \* \*

0122 -- ARNOLD, Wesley P., a minister in the Methodist Episcopal Church South, united with the South Carolina Conference in 1827. In 1829 he was ordained deacon by Bishop McKendree, and at the first session of the Georgia Conference, in Jan., 1831, was ordained elder by Bishop Hedding. His last appointment was to Milledgeville station, Dec. 1869, where he died suddenly on Christmas in the same year. He had given 43 years of earnest and successful labor to the ministry. A man who shunned no toil that duty seemed to require; of unusual vigor, even in later life. When 60 years of age he was accustomed to walk to his appointments. He was pronounced by those who knew him as the noblest type of Christian manhood.

\* \* \* \* \*

0123 -- ARTHUR, William, was born in Ireland, in the year 1819, and entered the British Wesleyan ministry in 1838. After a brief sojourn in the East Indies he returned home, and shortly after the pages of the Wesleyan Magazine were enriched with "A Narrative of a Mission to the Mysore," which at once fixed his fame as a writer. Various other works have issued from his pens. Few men have made better marks on the annals of their times than he. He is well known in the

United States as having visited the General Conference as a deputation. He is well known as a fluent Italian scholar and preacher, having done good service to the European work by his visits to different stations on the Continent. For some years he has been mysteriously laid aside from active work by a loss of voice; still, as Honorary Secretary of the Wesleyan Missionary Society, he renders active and efficient aid to the cause. In the chair of the Conference in 1866, he showed rare administrative ability. A calm and dispassionate speaker, a rich unction often attending his utterances, and a disposition like the beloved disciple, he occupies a high position among his brethren, while his pen richly dispenses wide-spread influence wherever his works are read. He still lives, and will ever live in the love and esteem of his brethren, and of a constituency wide as the world. His thrilling work, "The Tongue of Fire," has been widely circulated.

\* \* \* \* \*

0124 -- ARTICLES OF RELIGION. -- The Creed of the Methodist Episcopal Church, or its Confession of Faith, is mainly embodied in twenty-five sections, which are termed "Articles of Religion." They were abridged and slightly altered from the Thirty-nine Articles of the Church of England, and were printed in "The Sunday Service," and adopted at the organization of the church. They did not, however, appear in the Discipline, as published, until 1790. On comparing them with the Articles of the Church of England, it will be perceived that the 3d, 8th, 13th, 15th, 17th, 18th, 20th, 21st, 23d, 26th, 29th, 33d, 35th, 36th, and 37th of the English Church were wholly omitted, and that the 6th, 9th, and 19th were abridged. With the exception of a few verbal alterations, the other articles are contained in the Discipline of the church, to which reference has been made. The 23d article, which refers to the rulers of this country, inserted in lieu of that on the civil magistrates in England, was drawn up by Mr. Wesley, and was adopted in 1784, but was amended in 1804. The chief doctrinal differences between the Articles of the Church of England and those of the M. E. Church consist in the omission, by the latter, of the section on predestination, and a part of the article on original sin. Other articles were omitted, as in Mr. Wesley's judgment they were unnecessary, such as those on "the authority of the church," on "the authority of general councils," on "the authority of ministers," on "the the of the Lord's Supper by unbelievers," on "excommunicated persons," on "the homilies," and on "the consecration of bishops and ministers."

These articles have been uniformly adopted by nearly all the branches of Methodism in America and in many of the churches the restrictive rules forbid their alteration. They are a clear, definite, but brief declaration of Christian faith and order, and are as follows:

"I. Of Faith in the Holy Trinity. -- There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in the unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

"II. Of the Word, or Son of God, who was made very Man. -- The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

"III. Of the Resurrection of Christ. -- Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

"IV. Of the Holy Ghost. -- The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

"V. The Sufficiency of the Holy Scriptures for Salvation. -- The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture who understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are --

"Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, the Book of Esther, the Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

"All the books of the New Testament, as they are commonly received, we do receive and account canonical.

"VI. Of the Old Testament. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

"VII. Of Original or Birth Sin. -- Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

"VIII. Of Free Will. -- The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

"IX. Of the Justification of Man. -- We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.

Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

"X. Of Good Works. -- Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them is lively faith may be as evidently known as a tree is discerned by its fruit.

"XI. Of Works of Supererogation. -- Voluntary works -- besides over, and above God's commandments -- which are called works of supererogation cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

"XII. Of Sin after Justification. -- Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

"XIII. Of the Church. -- The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

"XIV. Of Purgatory. -- The Romish doctrine concerning purgatory, pardon, worshipping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

"XV. Of Speaking in the Congregation in such a Tongue as the people understand. -- It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

"XVI. Of the Sacraments. -- Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward them, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him. "There are two sacraments ordained of Christ our Lord in the Gospel that is to say, Baptism and the Supper of the Lord.

"Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

"The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, I. Cor. xi. 29.

"XVII. Of Baptism. -- Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

"XVIII. Of the Lord's Supper. -- The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another. but rather is a sacrament of our redemption by Christ's death insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

"XIX. Of both Kinds. -- The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

"XX. Of the one Oblation of Christ, finished upon the Cross. -- The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is as blasphemous fable and dangerous deceit.

"XXI. Of the Marriage of Ministers. -- The ministers of Christ are not commanded by God's law either to vow the estate of single life or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

"XXII. Of the Rites and Ceremonies of Churches. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are

not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

"Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

"XXIII. Of the Rulers of the United States Of America. -- 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 to any foreign jurisdiction.\*

[\*As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects."]

"XXIV. Of Christian Men's goods. -- The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor, according to his ability.

"XXV. Of it Christian Men's Oath. -- As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

\* \* \* \* \*

0125 -- ASBURY, Francis, the second bishop of the Methodist Episcopal Church, and the first ordained in the United States, was born in Handsworth, Staffordshire, England, on the 20th of August, 1745. He was trained by pious parents, who were members of the Methodist society. At an early age he was placed in a good school, and when between six and seven commenced reading the Bible regularly, with the historical part of which, he says, "he was greatly delighted." In his fourteenth year, he was apprenticed to learn the business of making " buckle chapes." During this period he had the opportunity of listening to such preachers as Ryland, Stillingfleet, Talbot, Hawes, and Venn, who were among the distinguished ministers of the English pulpit. When about fourteen, he was converted, and he pursued, in his leisure hours, a course of theological reading, among which were Whitefield's sermons. When about sixteen, he commenced holding prayer-meetings, both in his own village and its those adjacent; and at eighteen, he was licensed as a local preacher. The fervency and eloquence of his early efforts surprised both preachers and people, and multitudes listened, "wondering and weeping."

Besides attending to his ordinary business during the week, he preached, not only on the Sabbath, but frequently three or four times during the week; until, at the age of twenty-one, he was received into the Wesleyan Conference, and regularly appointed to a circuit. He was remarkable for his strict devotion to the work of the ministry and for his faithful discharge of all his duties. He made himself thoroughly acquainted with the doctrines and discipline of Methodism, and cherished for them the warmest attachment. In 1771, his mind became deeply impressed with the conviction that he should go as missionary to America, where two ministers had been sent by Mr. Wesley two years before. At the Conference Mr. Wesley called for volunteers and Asbury presented himself, and was accepted. He sailed from Bristol, with Richard Wright, a minister of one year's standing, on the 4th of September, and arrived in Philadelphia on the 27th of October. The voyage had been long and disagreeable, but during the passage he had divided his time between reading theological works and conversing affectionately but earnestly with the sailors and his fellow-passengers. The first religious service he attended in America was in St. George's church, Philadelphia, where Mr. Pilmoor officiated. He immediately commenced his labors, chiefly in New York, Philadelphia, and the adjacent sections of country. Only five years before, the first Methodist sermon had been preached in New York and three years before, the first Methodist church edifice had been built. The whole number of communicants at that period was reported at three hundred and seventy-one; about one hundred being in New York and Philadelphia each, and the remaining one hundred and seventy-one being scattered in New Jersey, Delaware, and Maryland. In 1772 he was temporarily appointed by Mr. Wesley as "General Assistant in America," to supervise both preachers and churches, and watch over all their interests. In 1773, however, Mr. Rankin, who was an older minister, was sent from England, to whom Mr. Wesley had given the general supervision, and the first Conference was held by him in Philadelphia in 1773.

After the Revolutionary War broke out, Mr. Rankin and nearly all the ministers who had come from England left their work and returned to Great Britain. Mr. Asbury sympathized deeply with the American people, and had become so attached to the interests of the Western Continent that he was unwilling to leave. He believed it wrong to abandon the thousands of persons who had placed themselves under the care of the Methodist preachers, and he had confidence in the righteousness of the struggle through which the colonies were passing. He, however, had conscientious scruples as to taking the oath which was prescribed at that early period, and believed it to be his duty to stand aloof from the whole political excitement. As some of the English ministers prior to their leaving had been imprudent, all the preachers were exposed to much suffering and persecution; several of them were imprisoned and otherwise punished. But they bore their sufferings with meekness, and were the means, even in prison and through the prison grates, of preaching to many, who were converted through their labors.

In June, 1776, Mr. Asbury was arrested, not having taken a required oath, and fined 5 pounds for preaching. Nevertheless, he continued traveling and filling appointments day by day, until, in the spring of 1778, he was compelled to retire. He found a hospitable shelter in the house of Thomas White, of Delaware, a distinguished citizen and a judge of one of its courts. There he remained in seclusion for about two years, though, with the exception of about ten months, he occasionally preached to small congregations. During this time, a private letter which he had written to one of his English associates who was leaving the country, and in which he defended the cause of America, fell into the hands of the military authorities, and they became satisfied that so

far from his being an enemy, he was a true and earnest friend. From that period he suffered no further annoyance, and the Methodist preachers generally were permitted to travel throughout the country. Mr. Asbury was requested by the preachers, in the absence of any assistant appointed by Mr. Wesley, to take the general supervision of the church, and from 1780 he virtually exercised the office of superintendent.

At the close of the Revolution, time Methodist societies earnestly desired the administration of the sacraments. They had hitherto been regarded as affiliating with the Church of England. Their ministers were considered simply as laymen, and the members had received baptism and the Lord's Supper in the parish churches. But, during the war, the ministers of the Church of England generally fled from the country the parish churches were unoccupied, and there were none to administer the sacred ordinances. Some of the preachers desired to elect and ordain some of their own number for this purpose, but Mr. Asbury earnestly opposed any change of ecclesiastical order until Mr. Wesley had been consulted. The case was laid before him, and, after full consideration and earnest prayer, Mr. Wesley resolved to take the necessary steps for the organization of the societies of America into a separate church. Accordingly, with the assistance of several clergymen in England, he set apart Dr. Coke for the office of superintendent, ordaining him according to the form for ordaining bishops in the Church of England. He also ordained two elders, and sent them to America with Dr. Coke, to whom he gave directions to ordain Mr. Asbury as a joint superintendent.

A Conference was convened in Baltimore on Christmas, 1784; a church was organized, by the unanimous consent of the preachers present, called the "Methodist Episcopal Church," and Dr. Coke and Mr. Asbury were elected superintendents or bishops. Mr. Asbury was ordained by Dr. Coke, with the assistance of Revs. Whatcoat and Vasey, who had been ordained elders by Mr. Wesley, and also by Rev. Mr. Otterbine, of the German Reformed Church.

At that time there were eighty-three Methodist ministers and about fourteen thousand church members. The superintendence of the church devolved almost entirely upon Bishop Asbury, as Dr. Coke, in the following spring returned to England, and thereafter only visited, for a few months at a time, the churches in the United States.

From that time forward the life of Bishop Asbury was one of constant activity and of increasing care. He traveled from Georgia to Maine almost every year, and, crossing the mountains, he kept up with the increasing tide of population which was sweeping both westward and southward.

His severe labors impaired his health, and on several occasions he wished to retire from his position, but the earnest entreaties of his friends and of the church induced him to continue his work. In 1814 he suffered from an attack of inflammatory fever, and for some time his friends despaired of his recovery. When he was able to travel, some friends in Philadelphia presented him with a light carriage, in which he crossed the Allegheny Mountains. From that time he was frequently so weak that he was unable to stand in the pulpit. Often was he carried from the coach into the church, and set upon a table in the pulpit, from which he preached with great earnestness and solemnity for nearly an hour, being unable either to walk or stand. In March, 1816, he journeyed from the South towards Baltimore, hoping to reach the General Conference which began

the 1st of May. At Richmond, Va., he preached his last sermon, on Sunday, March 24, 1816. That week he reached Spottsylvania. On the following Sunday morning his friends proposed to send for a physician, for he was evidently sinking. He objected, saying that it was of no use, as his work was about done. His traveling companion at his request conducted religious services, and at its close, Bishop Asbury, forgetting that he was not in a church, requested that the "mite collection" might be taken. This was a collection he took in behalf of poor frontier preachers, thus showing that his sympathies were with his brethren in his last moments. During the afternoon he calmly fell asleep in Jesus.

Bishop Asbury was a man of deep thought and wise conclusions. He had remarkable power in estimating character. He was a man of uniform piety, and when convinced of duty, no perils could divert him from his purpose. In passing through the Indian country west of the mountains, he often encamped in the wilderness, where no one ventured to sleep, except under the protection of a trustworthy sentinel.

His journals contain the outline of his wonderful work; he manifested a zeal apostolic in its character, and an industry and patience almost unrivaled. Notwithstanding his constant traveling, he read many of the most valuable works. He had a fair knowledge of the Scriptures in the original tongues, and as a theologian was remarkably accurate and sound. As a preacher he was clear, forcible, and generally very earnest. His sermons are represented as having been oftentimes very powerful and eloquent. As an executive officer he especially excelled. He possessed unusual talent for organizing, and seemed to have an almost instinctive recognition of the talents and fitness of the preachers for their several positions. He was a friend of both ministerial and general education.

In 1783 we find him conferring with John Dickins in reference to the foundation of a seminary, and immediately after the organization of the church he laid the foundation of "Cokesbury College" at Abingdon. For the erection of its building he collected money from house to house; he selected its teachers, and occasionally addressed its students, and was virtually its president. He was especially desirous of establishing seminaries in different districts of the country. The early destruction of the college at Abingdon by fire, and the like destruction of the one which succeeded it in Baltimore, led him to believe that Providence did not favor, at that time, the further prosecution of this branch of church work, and he gave himself chiefly to the duties of evangelism. He took a deep interest in the publication of Methodist literature, and with Mr. Dickins projected the founding of the "Methodist Book Concern," whose interests he carefully fostered as long as he lived. He was a model of personal economy; though neat and careful in his personal appearance, he was exceedingly plain and simple. That he might give himself wholly to the work, he refrained from marriage, but sent part of his salary -- which was only sixty-four dollars a year -- to his widowed mother. He was supported by gifts and donations from benevolent friends, but all he received, except what barely sustained him, he divided among the suffering preachers, especially in the Western Conferences. In some cases he parted with much of his own clothing to help his fellow-laborers. To him the Methodist Episcopal Church is largely indebted for its discipline and organization. Under his supervision it grew from a small band to a strong, compact, and numerous church. When he came to America there were 14 itinerant preachers, with a few local preachers, and 371 members. At his death there were nearly 700 itinerants, 2000 local preachers, and 214,000 members.

\* \* \* \* \*

0126 -- ASBURY MANUAL LABOR SCHOOL is located near the town of Eufaula, in the Creek Nation, Indian Territory. It was established in the year 1847 by an act of the Creek Council, and was put under the charge of the Foreign Board of Missions of the M. E. Church South. Rev. John Harrell, legal representative and superintendent of the Indian Mission Conference in behalf of said board, agreed to take charge of the school buildings, farm, and other property connected therewith, and to furnish a competent superintendent and suitable teachers, amid to receive, clothe, feed, and take care of eighty scholars, male and female, of suitable ages. The trustees, in behalf of the Creek Nation, stipulated that for such service payments should be made at the rate of \$70 per year for each pupil so educated, making an aggregate not exceeding \$5600 in any one year. In addition to the amount received from the Nation, the Board of Missions of the M. E. Church South has contributed annually from \$1200 to \$1500. The school buildings, farm, and property connected therewith are estimated as worth \$15,000.

\* \* \* \* \*

0127 -- ASHCOM, Charles W., a resident of Huntingdon Co., Pa., at the time of his election as second lay delegate from the Central Pennsylvania Conference to the General Conference of 1872. Previous to, and at that time he was United States Internal Revenue Assessor. He has long been a devoted member of the M. E. Church and active in the promotion of its interests.

\* \* \* \* \*

0128 -- ASHLAND, PA. (pop. 6052), a flourishing town in Schuylkill County. It has one M. E. church, with 363 members, 385 Sunday School scholars, and a church and parsonage...

\* \* \* \* \*

0129 -- ASHVILLE COLLEGE, Harrogate, England, is an educational establishment of the United Methodist Free Churches. It is designed for the sons of both ministers and laymen, the sons of ministers being admitted on special terms, in the proportion of one to every two sons of laymen...

\* \* \* \* \*

0130 -- ASHWORTH, John, author of "Strange Tales from Humble Life," was born at Cutgate, a small village near Rochdale, England, July 8, 1813. He found peace in believing October 3, 1836. He had previously commenced to meet in class with the Wesleyan Methodist Association, now merged in the United Methodist Free Churches. He retained through his life his attachment to the church of his early choice, and at the time of his death was a local preacher and class-leader in connection with it. It was not, however, till 1858, that he commenced those efforts to gather the outcasts in, with which his name will ever be identified. He opened a "chapel for the destitute," and continued, till heart and flesh failed, his philanthropic efforts to rescue the

perishing. Mr. Ashworth's education had been limited. A true tale from his pen, entitled "The Dark Hour," appeared in the Free Methodist Magazine in 1861. Its great success led to the publication of a series of true tales, which have been widely circulated. The tales are in quite an original vein. He issued another series of tales entitled "Simple Records." It is a shorter series, but possesses the same characteristics as "Strange Tales from Humble Life." Mr. Ashworth visited Palestine in 1868, and on his return published a little work entitled "Walks in Canaan." He also published a companion volume, entitled "Back from Canaan." He often lectured on Palestine, subsequent to his visit, and computed that he secured more than 2000 pounds for Free Methodist objects by this lecture alone. In 1873, he represented his denomination at the great gathering of the Evangelical Alliance at New York, and greatly delighted in the assembling of saints from all quarters of the globe. In the following year his health failed. He had to abandon his public efforts. His disease proved to be cancer of the stomach. He suffered much, but suffered patiently. On January 26, 1875, he entered it, to rest.

\* \* \* \* \*

0131 -- ASIA is the most populous portion of the globe, and has been frequently styled the cradle of the human race, of nations, and of arts." Its area, excluding Australia and the Polynesian islands, is about 16,500,000 square miles; its inhabitants are estimated at from 700,000,000 to 800,000,000; of these, about 600,000,000 are pagans of various classes. From 60,000,000 to 70,000,000 profess Mohammedanism; from 10,000,000 to 15,000,000, chiefly in Russia, adhere to the Greek Church. In Asia Minor several Christian denominations are found, such as the Armenians, Nestorians, Jacobites, etc. The number of Protestant communicants in affiliation with the European and American churches, as the result of missionary labors, is about half a million.

Methodism was introduced into Asia in 1814, the first point being the island of Ceylon. Five missionaries led by Dr. Coke sailed from England for the East Indies December 31, 1813. Their apostolic leader died on the voyage before reaching his destination. The missionaries landed in Ceylon and commenced their labors; the difficulties were very great, but they persevered until success crowned their efforts. They carefully studied the language, published grammars and dictionaries, founded schools, and gained influence among the people. There are now in Ceylon 51 stations, with over 2400 members.

Subsequently the Wesleyans established missions in Madras, Calcutta, and the adjacent regions, and have since established themselves in China and Japan. In 1856, the M. E. Church sent Dr. William Butler with other missionaries to India, occupying the northwest portion as their special mission field. Scarcely had they arrived and commenced their labors before the Sepoy rebellion occurred. Their lives were in great danger, but they succeeded in escaping to the mountains, where they found refuge; and after that frightful rebellion was crushed they successfully prosecuted their work. Missions were also established by American Methodists in China; they occupying Foo-Chow, Shanghai, and Peking, while the Wesleyans occupied Canton and Hankow. The Methodist Episcopal Church South has also a mission in China, with headquarters in Foo-Chow. More recently missions have been established both in China and Japan, by various branches of Methodists both in England and America.

The number of communicants in the different branches of the Methodist Church in Asia is, Wesleyan Methodists, 3795, M. E. Church, 5400, M. E. Church South, 107, United Free Methodists, 125, New Connection, 276. These numbers, it will be observed, represent only the actual communicants, and not the attendants on worship, or the members of families represented by the communicants. In all the stations much work has been done in translating the Bible and works of a religious character into the various languages and dialects; schools have been established and orphanages both for boys and girls, and the literature of the church is now published in the principal dialects in India and China. Public opinion has become more tolerant, and the doors for missionary labor are opening widely in every direction. In India and China, generally, the "Woman's Foreign Missionary Society" of the M. E. Church has accomplished a great work in sending forth educated young women, some of whom, trained in medical schools, are practicing as physicians in families where men could have no access and, either as physicians or visitors, are telling the story of the Cross to the women who have been kept in almost perfect seclusion.

Native ministers have been raised up who are preaching the gospel successfully to their brethren, and schools have been established wherein they can obtain the training essential to their work. Though in proportion to the population the communicants are few in number, yet the indications are favorable for a large and rapid increase.

\* \* \* \* \*

0132 -- ASSISTANT. -- In the large minutes of Mr. Wesley, which formed the early discipline of the Methodists, the question is asked. Who is the assistant?" The answer is given, "That preacher in each circuit who is appointed from time to time to take charge of the societies and the other preachers therein." Another question was "What is the office of an assistant?" The answer was, "To see that the other preachers in his circuit behave well and consistently; to visit the classes quarterly, regulate the bands, and deliver tickets, and take in and put out of the society or the bands; to keep the watchnights and love-feasts," etc.

In the early history of the Methodist societies in the United States this term remained in use. It was afterwards substituted by the phrase, "preacher in charge," whose duties are of a similar character. The term among the Wesleyan Methodists is now Superintendent. In the United States, the preacher to whom Mr. Wesley assigned the general superintendence of the societies prior to the organization of the church was called the general assistant.

Prior to 1769 the societies were managed by the local preachers, by whom they had been formed. In that year Richard Boardman and Joseph Pilmoor were sent by Mr. Wesley, at the request of these societies, to act as pastors, and Mr. Wesley constituted Richard Boardman his general assistant. In 1771, Francis Asbury came to America, and in the following year Mr. Wesley made him temporarily assistant; but in less than a year he was superseded by Thomas Rankin, who had been sent out by Mr. Wesley, and who was Mr. Asbury's senior. The preachers from England, after the commencement of the Revolutionary War, returned to that country, and in 1779 the ministers requested Mr. Asbury to net as the general assistant. This position he held by the request of the Conference until 1784, when at the organization of the church he was elected general superintendent or bishop. The term then dropped out of use. Jesse Lee says, "The general assistant was the preacher who had the charge of all the circuits and of all the preachers, and appointed all

the preachers, and their several circuits, and changed them. His being called general assistant signified that he was to assist Mr. Wesley in carrying on the work of God in a general way."

\* \* \* \* \*

0133 -- ASSURANCE, CHRISTIAN, is a firm persuasion or conviction of our being in a state of salvation. The early Methodists strongly insisted upon this conviction as essential to a Christian experience, and maintained it was the privilege of every true believer ... In no other point did the early Methodists differ so widely from those around them as in insisting upon this experience. And it was this which gave life and power to their ministrations. They had personally experienced this gracious state, and were living in its constant enjoyment, and they testified frequently and forcibly of the peace and joy which accompanied it. At that period of time, the doctrine of assurance was not generally preached in other pulpits, and many ministers, as well as private Christians, denied the possibility of its attainment; yet it was by no means a new doctrine. Mr. Wesley remarks:

"I apprehend that the whole Christian church in the first centuries enjoyed it, for though we have few points of doctrine explicitly taught in the small remains of the anti-Nicene fathers, yet I think none that carefully read Clemens, Romanus, Ignatius, Polycarp, Origen or any other of them, can doubt whether either the writer himself possessed it, or all whom he mentions as real Christians; and I readily conceive, both from the 'Harmonia Confessionum,' and whatever else I have occasionally read, that all Reformed churches in Europe did once believe 'every true Christian has the divine evidence of his being in favor with God.' I know likewise that Luther, Melancthon, and many others if not all, of the Reformers, frequently and strongly asserted, that every believer is conscious of his own acceptance with God, and that by a supernatural evidence."

Thomas Aquinas taught that God sometimes gave to Christians direct knowledge on this object, but that such cases were but few, and that Christians generally had not a satisfactory assurance. In the Reformation, Luther strongly asserted the privilege of this personal knowledge, and it is taught in the Augsburg Confession as involved in saving faith. The Westminster Confession, in its eighteenth article, says,

"Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favor of God, and state of salvation (which hope of theirs shall perish), yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces upon which these promises are made, the testimony of the spirit of adoption witnessing with our spirit that we are the children of God, which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, in conflict with many difficulties, before he can be a partaker of it; yet being enabled by the spirit to know the things that are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto; and therefore it is the

duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance, so far is it from inclining men to looseness.

"True believers may have the assurance of their salvation in divers ways shaken, diminished, and interrupted, as by negligence in preserving it, by falling into some special sin which woundeth the conscience and grieveth the spirit, by some sudden and vehement temptation, by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and have no light; yet are they never utterly destitute of that fear of God and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the spirit this assurance may in due time be revived, and to which in the mean time they are supported from utter despair."

Sir William Hamilton, in his "Discussions on Philosophy," says, "Personal assurance, the feeling of certainty that God is propitious to me, that my sins are forgiven, fiducia, plerophoria fidei, was long universally held in the Protestant communities to be the criterion or condition of a true or saying faith. Luther declares that he who hath not assurance wipes faith out; and Melancthon makes assurance the discriminating line of Christianity from heathenism. It was maintained by Calvin, nay, even by Arminius, and is part and parcel of all the confessions of all the churches of the Reformation down to the Westminster Assembly."

Some Calvinistic writers who teach the doctrine of assurance, maintain that it is an assurance, not only of personal salvation, but of final salvation also: their theory very naturally follows from the doctrine of predestination. But Wesley and the Methodist writers generally, advocate the doctrine of assurance as confined to a personal salvation, and as connected with the witness of the spirit. This assurance arises, first, from an observation upon our conduct as compared with the word of God. St. John declares, "hereby we know that we do know him, if we keep his commandments." "Whosoever keepeth his word, in him is, verily, the love of God perfected: hereby know we that we are in him." "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

Secondly, it proceeds more directly from an examination of our thoughts, tempers, and impulses. The believer feels in his own consciousness that he loves God, that he loves his brethren, and that he loves the exercises of holy worship. The Apostle says, "We know that we have passed from death unto life, because we love the brethren." And, "Hereby we know that we are of the truth, and shall assure our hearts before him." Because we love one another, not in word, neither in tongue, but in deed and in truth." So, also, we are conscious whether we are moved by impulses of pride, envy, and selfishness: or whether we have abiding faith and love. All these evidences we have from the testimony of our own spirits.

Thirdly, in addition to those marks, God gives by his Spirit a clear, inward conviction, whereby we are assured that we are the sons of God. (See WITNESS OF THE SPIRIT) The assurance which arises from the examination of our conduct and of our inward emotions is the result of careful reflection; and it depends for its steadfastness upon a conscious conviction that our walk and Spirit are in perfect harmony with the word of God. The assurance that comes from

the witness of the Spirit brings with it calmness and peace; not the result of reasoning, but a state of joyous consciousness that we are walking in the light, and that a gracious, divine influence rests sweetly upon us. It is accompanied by emotions of gratitude, and by simple, filial trust, which relies upon God as a gracious, forgiving, and indulgent father. It is strengthened and confirmed by the self-examination and reasoning to which we have referred. It exalts the scriptural characteristics and the believer realizes that the Spirit of God bears witness with his spirit, that he is born of him.

\* \* \* \* \*

0134 -- ASTORIA, N. Y. (pop. 17,220), is situated on the East River, and is now a beautiful suburb of the city. There are churches of several denominations, and a female seminary. The Methodist Episcopal Church has 107 members, 150 Sunday School scholars...

\* \* \* \* \*

0135 -- ATCHISON, KAN. (pop. 15,106), is the capital of n county of the same name, 25 miles above Leavenworth. In its early history, it was the scene of much contention between two rival emigrant companies, one from South Carolina, and the other from New England. Methodist services were introduced in 1857. At first they worshipped in a small store-room, where the Otis House now stands. A class of ten persons was organized during the year. A subscription was also raised of about \$2000 for the building of a church. It was completed during the pastorate of Rev. I. F. Collins, in 1858 and 1859 ... In 1861 the Kansas Conference met in the city, and Atchison became a station. A parsonage was built during the pastorate of R. L. Harford. During the pastorate of H. D. Fisher, from 1868 to 1870, the old church was sold, and a new one on Kansas Avenue was commenced. This was completed by Rev. T. J. Leak...

\* \* \* \* \*

0136 -- ATHENS, GA. (pop. 6099), is a prosperous town, the seat of Franklin College, and has a number of churches. It is first mentioned in the minutes of the church in 1819 as a district in the South Carolina Conference. As a separate appointment it is first mentioned in 1826, when Rev. Lovick Pierce was sent to Athem and Greensburg. The following year he was returned, with Stephen Olin as Supernumerary, and reported 142 members...

\* \* \* \* \*

0137 -- ATHERTON, William, commenced his ministry among the British Wesleyans in 1797, and faithfully fulfilled his duties in the ministry for fifty-three years. His discourses were logical in arrangement, well-studied throughout, and full-fraught with evangelical theology, and were delivered with readiness earnestness, and power. Their results were found in the conversion of sinners and the edification of believers. He died in 1850.

\* \* \* \* \*

0138 -- ATKINS, Hercules, a merchant of Philadelphia, is a member of the Board of Church Extension, appointed in 1876. He is earnestly interested in general church movements, and is a local preacher in the Green Street church.

\* \* \* \* \*

0139 -- ATKINSON, George W., was born in Kanawha Co., W. Va., in 1846 was converted and joined the M. E. Church in his early manhood; educated at an academy in Charleston, W. Va., and at the Ohio Wesleyan University, and spent some time in teaching. He studied law two years, and then became part owner of the West Virginia Journal. In 1871 he was appointed postmaster at Charleston, and reappointed in 1875. For a number of years he has been a local preacher. He was elected lay delegate from West Virginia Conference to the General Conference of 1876.

\* \* \* \* \*

0140 -- ATLANTA, GA. (pop. 34,398), is one of the most important cities in the state, being second only to Savannah. It was laid out in circular form in 1845. After the close of the Civil War it became the capital of the State and increased rapidly. Methodist services were introduced in 1847 by the M. E. Church South, and in 1848 the first church was erected. This is now being rebuilt...

\* \* \* \* \*

0141 -- ATLAY, John, entered the traveling connection under Mr. Wesley in 1763, and continued in it until 1788. he was a man of respectable attainments as a preacher, and possessed capacity for business. Mr. Wesley selected him as book steward to superintend his publishing accounts. After Mr. Wesley had selected the preachers composing the legal hundred for his Conference, being dissatisfied that he was not placed in the number, Mr. Atlay left Mr. Wesley's connection, and took charge of an independent church.

\* \* \* \* \*

0142 -- ATMORE, Charles, of the British Wesleyan Church, was sent into the ministry by the venerable Wesley in 1781. His piety was sincere, his preaching plain, sound, experimental, practical, and often accompanied by much divine unction. He was elected president of the Wesleyan Conference in 1811. His last affliction was long and severe; yet, full of faith and hope and love, he was enabled to rejoice with joy unspeakable and full of glory. He fell asleep in Jesus in his sixty-fifth year. In 1801 he published a memorial volume, containing a sketch of the lives and characters of the preachers who had died in the traveling connection. It is valuable for reference.

\* \* \* \* \*

0143 -- ATONEMENT. -- "The doctrine of the vicarious and sacrificial death of Christ is taught in many passages of the Holy Scriptures, and is the foundation of the gospel as contained in the teachings of Christ and his apostles. It is grounded upon man's liability to be eternally punished

in the future life for sins committed in this. Atonement for sin, which was made by the death of Christ, is represented as being the only means by which men may be delivered from this impending ruin. This end it proposes to accomplish by means which, with respect to the Supreme Governor himself, preserve his character from mistake and maintain the authority of his government; and with respect to man, give him the strongest possible reason for hope, and render more favorable the condition of his earthly probation.

"How sin may be forgiven, without leading to such misconceptions of the divine character as would encourage disobedience, and thereby weaken the influence of the divine government, must be considered as a problem of very difficult solution. A government which admitted no forgiveness would sink the guilty to despair; a government which never pardons offenses is a contradiction; it cannot exist. Not to pardon the guilty is to dissolve authority to punish without mercy, is to destroy; and where all are guilty, to make the destruction universal. That we cannot sin with impunity, is a matter determined. The Ruler of the world is not careless of the conduct of his creatures: for that penal consequences are attached to the offenses is not a subject for argument, but is a matter of fact, evident by daily observation of the events and circumstances of the present life.

"If, then, the interests of the moral universe require that man's restoration to divine favor ought to be so granted that no license shall be given to offenses; that the holiness and justice of God shall be as clearly manifested as his mercy, and that the authority of his government may be maintained we ask upon what scheme except that of the New Testament are these necessary conditions provided for?

"But may not sin be pardoned in the exercise of the divine prerogative? The reply is, That if this prerogative were exercised toward a part of mankind only, the passing by of others could not be reconciled to the character of God; but if the benefit were extended to all, government would be at an end. Nor is the scheme improved by confining the act of grace to repentant criminals. What offender, in the immediate view of danger, feeling the vanity of guilty pleasures now past forever, and believing the approach of delayed but threatened punishment, would not repent? Were this principle to regulate human governments, every criminal would escape, and judicial forms would become a subject for ridicule. Nor is this the principle on which the Divine Being governs man in the present state. Repentance does not restore health injured by intemperance, property wasted by profusion, or character once stained by dishonorable practices. If repentance alone can secure pardon then all must be pardoned, and government dissolved, as in the case of forgiving by mere prerogative; but if a selection be made, then different and discordant principles of government are introduced into the divine administration.

"To avoid the force of these obvious difficulties some have added reformation to repentance, and would restrain forgiveness to those only who to their penitence add a course of future obedience to the divine law. But a change of conduct does not, any more than repentance, repair the mischief of former misconduct. The sobriety of the reformed man does not always restore health; and the industry and economy, of the former negligent and wasteful, do not repair the losses of extravagance. This theory is in direct opposition to the principles and practice of human governments, which in flagrant cases never suspend punishment in anticipation of a change of conduct; but, in the infliction of the penalty, are looking to the crime actually committed, and the necessity of vindicating the majesty of the violated law.

"But we may go further, and show that the reformation anticipated is impracticable. To make this clear, it must be recollected that they who advocate this theory leave out of it not only the vicarious sacrifice of Christ, but also that agency of the Holy Spirit, which awakens the thoughtless to considering, and prompts and assists their efforts to attain a higher character. Man is therefore left, unassisted and uninfluenced, to his own endeavors, and in the unalleviated circumstances of his morally depraved state.

"How, then, is this supposed reformation to commence? If man is totally corrupt the only principles from which reformation can proceed do not exist in his nature; and if so, his propensity to evil is stronger than it is to good, it would be absurd to suppose that the weaker prosperity would resist the stronger; that the rivulet should force its way against the tides of the ocean. The reformation, therefore, which is to atone for his vices is impracticable.

"How, then, can mercy be extended to our guilty race, consistently with the character and government of God, and with the highest interests of his moral creatures? The only answer is found in the Holy Scriptures. They alone show, and indeed they alone profess to show, how God may be just, and yet the justifier of the ungodly. Other schemes show how he may be merciful; but the difficulty lies not there. This meets it, by declaring 'the righteousness of God' at the same time that it proclaims his mercy. The voluntary sufferings of an incarnate divine person 'for us' in our room and stead, magnified the justice of God, displayed his hatred to sin, proclaimed the 'exceeding sinfulness' of transgression by the deep and painful agonies of the substitute, warned the persevering offender of the terribleness and certainty of his punishment, and opened the gates of salvation to every true penitent.

"The same divine plan secures the influence of the Holy Spirit to awaken the wanderer to repentance, and to lead him back to God; to renew his fallen nature in righteousness at the moment he is justified through faith, and to qualify him to 'walk not after the flesh but after the Spirit.' All the ends of government are here answered. No license is given to sin, the moral law is unrepealed, the day of judgment is still appointed, future and eternal punishment still display their awful sanctions, a new and singular manifestation of the divine purity is afforded, pardon is offered to all who seek it, and the whole world may be saved." -- Watson, Institutes.

The doctrine of vicarious sacrifice is typified by many of the sacrifices of the Jewish system. To atone for Sin, and to make expiation possible, the lamb was sacrificed; and to this fact John the Baptist referred, when he said on the first public ministration of Christ, "Behold the Lamb of God which taketh away the sin of the world." In the prophetic imagery of Isaiah, the same type was employed when he exclaimed, "He was led as a sheep to the slaughter; and like a lamb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth." And afterwards added, "he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid on him the iniquity of us all." These passages Philip, the Evangelist, applied to Christ, and the truth of the application was sealed by the influence of the holy Spirit in reaching the mind of the serious inquirer. So the apostle declares that "we are redeemed with the precious blood of Christ as of a lamb without blemish." And in the Book of Revelation Christ is represented "as a lamb newly slain."

This doctrine was distinctly recognized by the principal fathers of the church, and at the time of the Reformation all the great divines agreed that the salvation of the sinner was owing to the mediatorial work of Christ. The Socinians, however, deny the vicarious atonement. They say, "The Lord God needs no reconciliation with man; that Christ suffered not to satisfy the divine justice, but as a martyr to his truth, and as an example to his followers." The Dutch Arminian divines presented very prominently the idea of sacrifice, and of Christ's vicarious atonement. Methodist theology asserts this doctrine strongly, and presents prominently the love of God as the source of redemption, and holds that the free manifestation of the divine love is under no law of necessity.

"Extent of the Atonement. -- One of the important questions in the modern church, with regard to the atonement, is that of its extent, viz.: whether the benefits of Christ's death were intended by God to extend to the whole human race or only to a part. The former view is called universal or general atonement; the latter, particular or limited. What is called the strict school of Calvinists holds the latter doctrine, as stated in the Westminster Confession:

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Therefore they who are elect, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.'

"The so-called moderate Calvinists, the Church of England chiefly, the Wesleyans, and the Methodist Episcopal Churches adopt the doctrine of general or universal atonement. The advocates of a limited atonement maintain that the atonement cannot properly be considered apart from its actual application, or from the intention of the author, in regard to its application; that in strictness of speech, the death of Christ is not an atonement to any until it be applied; that the sufferings of the Lamb of God are therefore truly vicarious, or, in other words, that Christ in suffering became a real substitute for his people, was charged with their sins, and bore the punishment of them, and thus has made a full and complete satisfaction to divine justice in behalf of all who should ever believe on him; that this atonement will eventually be applied to all for whom in the divine intention it was made, or to all to whom God in his Sovereignty has been pleased to declare its application.

"But they believe, that although the atonement is to be properly considered as exactly commensurate with its intended application, yet that the Lord Jesus Christ did offer a sacrifice sufficient in its intrinsic value to expiate the sins of the whole world, and that if it had been the pleasure of God to apply it to every individual, the whole human race would have been saved by its immeasurable worth. They hold, therefore, that on the ground of the infinite value of the atonement, the offer of salvation can be, consistently and sincerely, made to all who hear the gospel, assuring them that if they will believe they shall be saved; whereas, if they willfully reject the overtures of mercy, they will increase their guilt and aggravate their damnation. At the same time as they believe, the Scriptures plainly teach that the will and disposition to comply with this

condition depend upon the Sovereign gift of God, and that the actual compliance is secured to those only for whom, in the divine counsels, the atonement was specifically intended.

"The doctrine on the other hand, that Christ died for all men so as to make salvation attainable, is maintained, first and chiefly, on scriptural ground, to wit: that according to the whole tenor of Scripture 'the atonement of Christ was made "for all men."' The advocates of this view adduce, --

"1. Passages which expressly declare the doctrine: (a) Those which say that Christ died 'for all men, and speak of his death as an atonement for the sins of the whole world. (b) Those which attribute an equal extent to the death of Christ as to the effects of the fall.

"2. Passages which necessarily imply the doctrine, to wit: (a) Those which declare that Christ died, not only for those that are saved, but for those who do or may perish. (b) Those which make it the duty of men to believe the gospel, and place them under guilt and the penalty of death for rejecting it. (c) Those in which men's failure to obtain salvation is placed to the account of their own opposing wills, and made wholly their own fault. The Arminian doctrine is summed up in the declaration, that Christ obtained (impetravit) for all men by his death reconciliation and the forgiveness of sins; but upon the condition that none actually possess and enjoy this forgiveness of sins except believers.'" -- McClintock & Strong.

From their earliest history and in all their branches, Methodists have clearly and fully taught the doctrine of vicarious atonement, and, with the exception of the small Calvinistic societies, of its ultimate extent in behalf of the human family. Mr. Wesley, Mr. Fletcher, and the early Methodist writers were frequently assailed for holding and proclaiming the doctrine of a general atonement and their opinions were denounced as injurious and heretical. At the present day, however, their views are held by a great proportion of Christians in many of the principal denominations.

\* \* \* \* \*

0144 -- ATTRIBUTES OF GOD are the qualities or perfections of the divine nature; in other words, different parts of his character. Rejecting all scholastic and mystic distinctions in these attributes, they may be divided into two classes: the natural and moral. Natural attributes are those which do not immediately include the idea of moral action, but simply refer to the divine nature; such are unity, trinity, omnipresence, omniscience, omnipotence, immutability, invisibility, and incomprehensibility. His trinity is asserted in opposition to dualism, or the belief in two eternal and antagonistic deities, one good and the other evil, and also in opposition to polytheism, or a plurality of gods. We recognize in his omniscience not only the knowledge of all that has been, and that now is, but also of that which will be. This knowledge, however, of the future, or foreknowledge, does not interfere with man's free agency or responsibility. The spirituality of God is held in opposition to materialism and pantheism, both of which systems are destructive of his real personality and spirituality.

The moral attributes are those which are related to his perfections, and involve the exercise of the will, such as wisdom, goodness, holiness, justice, mercy, truth, and love. Wisdom,

which is partly a natural as well as a moral attribute, inheres essentially in his perfection as creator, upholder, and governor of all things; goodness or benevolence is his disposition to promote the highest happiness of his creatures and especially of man; holiness and justice relate to each other, so that justice is but the expression of his holiness in action mercy is shown in compassion to the fallen and wretched, and in forgiveness to the erring and sinful; truth is in perfect veracity, so that man may not doubt that one word which he has uttered shall fail of fulfillment; while love is the out-beaming of all his glorious attributes exercised for the forgiveness, regeneration, sanctification, and ultimate salvation of all his people. The trinity of the divine nature is taught as in no wise interfering with or contravening the idea of unity. Rejecting the mysticism, taught by many German theologians in reference to scientific discriminations in the attributes of God, the church prefers to accept the plain statement and declaration contained in the holy Scriptures.

\* \* \* \* \*

0145 -- ATWOOD, Anthony, minister of the Philadelphia Conference of the M. E. Church, was born June 27, 1801, in Burlington Co., N. J. He was converted in 1818, and having served as a supply in Salem circuit, he was received into the Conference in 1825. He has been active in his ministerial work, filling many prominent appointments. He has written the "Abiding Comforter," and has contributed largely to the church periodicals.

\* \* \* \* \*

0146 -- AUBURN, ME. (pop. 9556), in Androscoggin County, is a town of considerable enterprise and natural advantages for prosperity. It is in part a branch from Lewiston. The Methodists here first worshipped in a hall, having withdrawn from the Lewiston Park Street charge. They, however, erected a church edifice about 1865. There are now 144 members, 175 Sunday School scholars, with a church and parsonage...

\* \* \* \* \*

0147 -- AUBURN, N. Y. (pop. 21,924), the capital of Cayuga County, is one of the most prosperous cities in the State. The leading denominations have for many years been organized, and the Presbyterians have had superior advantages by reason of the "Auburn Theological Seminary," founded in 1821. Methodism was not introduced till the year 1816, when the Rev. James Kelsey organized a small society. The church was incorporated in 1817 or 1818. In 1820 the society had increased to 80 members. A local authority says, "Methodism had a severe struggle for existence in this growing town, which was the Presbyterian headquarters from an early period. Auburn appears first in the minutes as a station in 1820, and with difficulty they erected a frame church on Chapel Street in 1821."

In 1826, Rev. Manly Tooker says, "The Society had suffered much in consequence of the apostasy of some of its prominent members from the embarrassed and unfinished state of the edifice." Through his efforts the chapel was completed and dedicated in 1827.

In 1832 a lot was purchased on the corner of North and Water Streets, and a larger edifice was dedicated in 1833. It was, however, embarrassed with debt. After having been greatly improved it was destroyed by fire in 1867. After worshipping in "Corning Hall" a lot was purchased on Exchange Street, and the building was dedicated in 1870. It now has 426 members, 350 Sunday School scholars... In 1856 the Wall Street M. E. church was organized, and was dedicated in 1859. It has 273 members, 180 Sunday School scholars...

\* \* \* \* \*

0148 -- AUGUSTA, ME. (pop. 8666), the capital of the State, is situated on the Kennebec River, and was first settled in 1754. When Methodism was introduced, this section was in the Upper Canada district of the New York Conference, and was embraced in the Oswegatchie circuit. In 1808, the name was changed to Augusta. It reported 347 members. In 1810, in the change of boundaries, it was included in the Genesee Conference. It subsequently became a station, and is now the of the leading appointments in the Maine Conference. It has 350 members, 150 Sunday School scholars...

\* \* \* \* \*

0149 -- AUGUSTA COLLEGE was located at Augusta, Ky., and was the first Methodist college organized after Cokesbury had been destroyed. A county academy had been in operation for several years, when, learning that the Ohio and Kentucky Conferences desired to found an institution of learning, the citizens of Augusta tendered it for the purpose of organizing a college. In 1822, Rev. John P. Finley was appointed as principal, in which office he remained until 1825...

\* \* \* \* \*

0150 -- AULD, James C., was a lay delegate from the Kansas Conference to the General Conference of 1876. He has been largely engaged in developing the railroad interests of that sturdy State.

\* \* \* \* \*

0151 -- AULTMAN, Cornelius, a distinguished inventor and manufacturer of agricultural implements, -- a native of Greentown, Starke Co., Ohio, and now fifty years of age; joined the M. E. Church in his seventeenth year, and for over a score of years has held important official positions in it. He founded the Professorship of Mathematics and Civil Engineering in Mount Union College by the gift of \$30,000, and for in any years has been an officer of the board of trustees of that institution. His generous benefactions to the church at Canton have contributed to give Methodism its present commanding influence in that community. He was chosen a lay delegate from the Pittsburgh Conference to the General Conference of 1876. The highest civil positions in the State have been tendered to him.

\* \* \* \* \*

0152 -- AURORA, ILL. (pop. 11,825), a beautiful town in Kane County. It has had a most wonderful growth. The census of 1850 gives no report of this town, and in 1860 it reported 6011. The first M. E. Church was organized in 1837, and the first church was built in 1843. In 1851 it became a station, and in 1852 reported 142 members. In 1860 it had two charges with an aggregate membership of 284...

\* \* \* \* \*

0153 -- AURORA, IND. (pop. 4434), is a town of considerable importance in Dearborn County. The M. E. Church has 340 members, 300 Sunday School scholars, and a church and parsonage...

\* \* \* \* \*

0154 -- AUSTIN, TEXAS (pop. 10,960), was chosen as the capital of the State of Texas in 1844, and is located at the head of navigation on the Colorado River. It was named after Col. Stephen F. Austin, who took the first American colony into Texas in 1821. Rev. Henry Stephenson visited it as a preacher as early as 1824. In 1839 the name first appeared on the minutes of the church, and Rev. John Haynie was appointed pastor, and the same year he was elected chaplain to Congress. In 1840 the Texas Conference was organized. At that time the statistics in the whole State showed only 1853 members and 25 preachers. In 1845 the Methodist societies in Texas adhered to the Church South. At the close of the Civil War, services were again established by the M. E. Church

\* \* \* \* \*

0155 -- AUSTIN CONFERENCE M. E. CHURCH. -- The General Conference of 1876 passed the following resolution:

"That whenever it should be requested by the majority of the white members, and also a majority of the colored members, of any Annual Conference that it be divided, then it is the opinion of this General Conference that such division should be made, and in that case the bishop presiding is hereby authorized to organize the new Conference or Conferences."

Under this provision, a majority of both white and colored members in the West Texas Conference having so voted, the Austin Conference was constituted by Bishop Peck, to embrace the white membership of the West Texas Conference, other than the Germans, in the State of Texas. It has not yet held a separate session. The place of first meeting is Dallas, Texas.

\* \* \* \* \*

0156 -- AUSTIN, James B., was born in North Carolina in 1806, and joined the Ohio Conference in 1828. After traveling for twenty-five years with diligence and usefulness in some of the largest and most important charges his health became impaired and he was obliged to desist from labor. "he suffered greatly in his last illness, but was calm and triumphant. His last words were, 'Precious Christ!' "

\* \* \* \* \*

0157 -- AUSTRALASIA. One of the large divisions of the globe, embracing Australia, Van Diemen's Land, New Zealand, New Guinea, and groups of smaller islands. It extends from the equator to latitude 47 degrees south, and from longitude 113 to 153 degrees east. The land area is estimated at 3,500,000 square miles. The islands were inhabited until recently by aboriginal tribes, but a European population, especially in Australia, is rapidly increasing.

Methodism was introduced first into Australia (see AUSTRALIA), and has since spread not only over the provinces of that isolated, but into the adjacent ones, and into Fiji and the Friendly Islands. The work in these various places was for many years directed by the Wesleyan Missionary Society, and was managed and controlled as other foreign missions. In 1854, Rev. W. Young was sent on a tour of inspection, and under his advice a Conference was organized. The discovery of gold and the large increase of population gave a greater impulse to the work, and many of the churches developed into strong self-supporting churches.

In 1873 the British Wesleyan Conference authorized the churches in Australasia, if they saw fit, to organize an independent branch of Methodism. This measure was hailed with delight by the various Methodist organizations, and according to the plan proposed an Australasian Wesleyan Methodist Church was organized, which see.

\* \* \* \* \*

0158 -- AUSTRALASIAN WESLEYAN METHODIST CHURCH. -- The first Methodist missionary reached Australia in 1815, and as the work enlarged other missionaries were from time to time added. (See AUSTRALIA)

In January, 1855, the churches were organized into a separate Conference, and population having increased, literary institutions were founded, papers and books were published, and improvements were made in every department.

In 1873, the Wesleyan Methodist Conference in England adopted measures looking toward the organization of an independent church for Australasia, and the plan was favorably received and adopted by the various church organizations, and delegates were elected to form a General Conference.

In May, 1875, "about forty assembled in Melbourne as representatives from the Methodist Church, in all the Australasian colonies and Polynesian missions, to constitute the first General Conference."

Under the new arrangement this body, after full deliberation, organized a separate church, adopting without alterations the doctrines, usages, and general regulations of English Wesleyanism. The economy was, however, in some respects changed; the territory was divided into four Annual Conferences: 1. New South Wales and Queensland. 2. Victoria and Tasmania. 3. South Australia; and, 4. New Zealand, which see.

These Conferences meet annually, and exercise the general functions of Annual Conferences in the examination and approval of ministerial character, in all arrangements for preparing the appointments, and for the general oversight of the working of the church. Delegates from these Conferences, elected by them, constitute the General Conference, which meets once in four years, and which elects the various general officers of the church and which has, under certain restrictions, the whole legislative power of the church. The general officers of the church are ex-officio members of the next ensuing Conference. A plan of lay representation was also adopted to enable the membership to exert a more direct influence on the legislature and government. This lay representation extends in a limited degree not only to the General but also to the Annual Conferences.

At the time of its full organization the Australasian church reported, including probationers, 67,912 members, with 312 ministers in full connection and 50 on probation. Though but little time has elapsed since the organization of the church, the reports show general satisfaction and considerable prosperity. At the sessions of the Annual Conference in 1876 lay delegates were present for the first time. The results of the experiment were declared to be "satisfactory and most encouraging."

\* \* \* \* \*

0159 -- AUSTRALIA, a large island in the Southern Ocean lying south of the East Indian Archipelago. It is about 2500 miles long by 1900 miles wide, and has an area of about 3,000,000 square miles. Its present population of European origin is about 1,835,450, and, since the island embraces some of the most flourishing English colonies, is increasing very fast. The aboriginal population is disappearing. In 1854, it was variously estimated at from 6000 to 50,000, and must now be very small. The natives have traits which distinguish them from all other tribes. They are in a low, savage condition, and have only the most indefinite idea of religion, and no knowledge of arts or order. Australia was discovered by Spanish or Dutch navigators about the beginning of the seventeenth century.

After it was visited by Captain Cook, it was occupied by the English, who established a penal colony at Port Jackson, in 1788. A settlement was made at Sidney in the same year, and another settlement on the Swan River in 1829. The transportation of convicted offenders to the penal stations was discontinued by the British government several years ago. The Australian colonies have since enjoyed a wonderful growth and prosperity.

A Wesleyan mission was established in New South Wales, which was then a penal settlement. In 1815, some settlers who had been Methodists, being surrounded by criminals on one side and savage heathen on the other, asked the Wesleyan missionary committee to send them help. They had already formed a class and begun to hold meetings. Mr. Leigh was sent out by the committee as the first missionary. He reached Australia in August, 1815. Soon three chapels were erected, four Sunday Schools were organized, and a circuit was formed, with fifteen preaching stations. Mr. Lawry, who followed Mr. Leigh, made the instruction of the heathen one of the objects of his mission, and began the work among them in 1818.

In 1820, Mr. Walker was appointed to labor exclusively among the aboriginal population. An institution for the children of natives had been established at Paramatta under the governor's auspices and an allotment of land made for cultivation by the pupils. Mr. Walker began his work with a tribe who knew English. Two youths were converted, who soon afterwards died. Otherwise but little impression was made upon this tribe. Mr. Walker sought another field at Wellington Bay, where there were six tribes. No progress was made there, and the work was suspended.

Missions were begun again in 1836 at Port Philip and Swan River, where considerable success attended the effort. Another mission was established at Buntingdale, now Geelong, in 1838, which prospered. Schools were opened, a printing-press was established, and catechisms, school books, and Scriptures were printed for the use of the mission. The reports of the Wesleyan Missionary Society do not distinguish between the work done among the natives and that done among the British settlers. The former work, however, is comparatively small, for the natives do not take readily to civilization, and are fast dying out. The latter work has assumed great importance.

The Australian churches were organized into a Conference, affiliated with the British Conference, the first session of which was held in January, 1855. In the next year there were returned in this Conference 21,141 members, with 2219 on trial.

In 1874, Australia and Tasmania were divided into three Annual Conferences, connected with the Australasian General Conference, which was formed at the same time. They were New South Wales and Queensland, the Victoria and Tasmania, and the South Australia Conferences. The reports of the Wesleyan Missionary Society for 1876 show that there are connected with the missions in Australia 219 missionaries and assistant missionaries, 1213 local preachers, 21,520 full members, 2380 on trial 770 Sunday Schools, with 7392 teachers and 63,044 Sunday School scholars, and 158,747 attendants on public worship. The mission to the Chinese in the colony of Victoria includes two stations, which are served by two Chinese missionaries, and return 25 members.

The Wesleyan missions in Polynesia, including the Friendly Islands, Fiji, and Samoa districts, and the newly-established missions in New Guinea, New Britain, New Ireland, and the Duke of York's Island, are now under the care of the New South Wales and Queensland Conference. The reports of these missions returned, in 1876, 17 missionaries, 63 native ministers and assistant missionaries, 1639 local preachers, 879 catechists and head teachers, 26,389 full members, 5659 on trial, 1322 Sunday Schools, with 3880 teachers and 58,475 scholars in the same, and 113,861 attendants on public worship.

Since this report was made the Fiji Islands have been devastated by measles, which were very fatal among the Wesleyan population; consequently, the numbers in that district have been reduced, and a corresponding reduction may be expected to appear in the footings of the next returns from the missions.

The Primitive Methodist Missionary Society in 1849 had in Australia 7 missionaries and 240 members. In 1876 it reported 84 ministers and 6849 members. The society of the Methodist New Connection had in 1874-75, 3 stations, 2 ministers. 8 lay agents, and 177 members. The

United Methodist Free Churches had in the same year 21 stations, 21 ministers, 49 lay agents, and 951 members, and the Bible Christians have 31 principal stations, 38 ministers, 170 lay agents, and 2442 members.

The Moravians conduct a native mission in Gipps Land, and the Free Church of Scotland and the Hermannsburg Missionary Society have native missions in South Australia. Most of the denominational organizations of Great Britain are represented in the general missionary work of the colonies, which they regard as one of great importance.

\* \* \* \* \*

0160 -- AUTHORS. -- The active life of the Methodist itinerant ministry is not very favorable to authorship. The early preachers' were compelled to travel almost every day; they could be at home but little, and were but scantily furnished with libraries. The character of their work, also, being connected with revival efforts, necessarily deeply enlisted the feelings and turned the whole attention chiefly to one line of thought. Under these circumstances it is surprising that so much has been accomplished in authorship. As the records will show, their great leader, Mr. Wesley, was exceedingly systematic in the arrangement of his hours. He read when on horseback or in a carriage, and wrote at moments of intervals which are usually wasted, yet his writings were exceedingly voluminous.

His followers partook of his spirit, and of the Wesleyan ministers in England, a very large number have issued publications larger or smaller. Rev. Dr. Osborn has prepared a Wesleyan bibliography, which, while almost necessarily imperfect as being the first attempt, shows that prior to 1869 there were "more than 620 preachers who have aspired to the honors of authorship, or have those honors thrust upon them." Of these, he says, "A vast amount of intellectual energy has been created and developed, by Methodist influence, to the incalculable advantage of these realms. Many of these writers were originally laborers, mechanics, or handicraftsmen, who, on becoming religious, began to cultivate their minds in earnest and by self-education qualified themselves to become public instructors, both in the pulpit and through the press; but who, without that stimulus to mental activity which their religion supplied, would probably have remained to their lives' end on the same intellectual level as they were at first. But very few of the whole number had a liberal education; and it is impossible to examine their record without admiring the grace of God, which in so many cases has raised up children to Abraham out of the very stones, and enabled them to contribute so largely, both in English and in other languages, to the instruction and edification of their brethren."

The larger number of educated men who have more recently entered the ministry, and the demands for translation and publication which the various missions have created, have largely added in a few years to the number of authors. In America, the fathers, having a wider field and greater inconveniences in travel, wrote but little. Mr. Asbury prepared his journals, which to the student of Methodist history are invaluable; and small works were written by a few of the traveling preachers. At as late a period as 1830 the publications were comparatively few; since that time they have regularly and constantly increased, and the Methodist writers in the United States now exceed the number of those in England. Literary institutions have given facilities and opportunities to professors, many of whom are not ministers, to prepare literary works for the press. A full and

accurate list cannot now be given. We refer the reader to the Appendix for an approximate list of Methodist writers in our own country as well as in other lands.

\* \* \* \* \*

0161 -- AUTOGRAPHS. -- A desire is generally felt to see the handwriting of men who are admired and loved. To gratify that feeling, on the opposite page will be found the autographs of a number of the distinguished men in early Methodism. [not included in this digital edition] The handwriting of Mr. Wesley was in early age and middle life very precise and clear, but the tremor of age is plainly visible in the autograph which is given.

\* \* \* \* \*

0162 -- AUXILIARY FUND of the British Wesley an Church, as its name imports, is Auxiliary to the Ministers' Own Life Assurance Society. It is what the connection supplements to the sum to which the ministers, on their retirement from active work, are entitled. It was raised from different sources, -- by annual subscriptions from friends and by legacies and donations on annuity.

\* \* \* \* \*

0163 -- AVERY, Charles, a merchant and manufacturer in Pittsburgh, and one of the earliest and most active members of the Methodist Protestant Church, was born in Westchester Co., N. Y., in 1784. He was converted when a youth, and united with the M. E. Church, and labored zealously and successfully for several years as a local preacher. In 1828 he withdrew to take part in the organization of the Methodist Protestant Church, in the interests of which he labored until his death. In 1812 he commenced business in Pittsburgh, Pa., and gave the first five dollars he made to assist some poor people in building a church. This "first fruit offering" God honored by giving him great success in business, and he devoted a large part of his means to benevolent purposes. He early espoused the cause of the suffering African race, and was among the most earnest and efficient anti-slavery men. He built an institution in Allegheny City for the education and elevation of the Negro race, and at his death left a large portion of his wealth to sustain it and to extend missionary and educational work in Africa and Canada. He also aided most liberally in erecting several Methodist Protestant churches, and in his will he left to them liberal bequests. He died as he lived, full of faith in God and love to man, at the age of 71 years. He was a man of fine personal appearance, with a frank and genial manner, and was eminently the poor man's friend.

\* \* \* \* \*

0164 -- AXE, W. W., is engaged in the printing business in Philadelphia, and is an official member of the church in Frankford. He has served on the Board of Church Extension since 1876.

\* \* \* \* \*

0165 -- AXLEY, James, entered the traveling connection in 1804, and, after having spent nineteen years in the active ministry, he located in 1823. As a local preacher he was remarkably diligent and useful. He was an earnest, devoted, and successful minister, with but little culture and with marked eccentricities.

\* \* \* \* \*

0166 -- AYLIFF John, of the British Wesleyan Church, was early converted, and, filled with missionary zeal, went out to South Africa, hoping to find opportunities for evangelical labor; nor was he disappointed. In 1827 he entered the ministry, and gave himself entirely to the South African mission, and his labors were abundantly blessed. In his final affliction his mind was kept in peace, stayed on God. One of his latest sayings was, "O glorious work! if I had ten thousand lives I would devote them all to thy mission work." With great tranquillity he passed away into the presence of the Saviour.

\* \* \* \* \*

END OF LETTER-A ITEMS