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CYCLOPEDIA OF METHODISM -- LETTER-B (0167--0435)

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

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0167 -- BACHELDER, George W., was born in Philadelphia, Pa., June 15, 1836. He pursued his studies for a time in Pennington Seminary, and afterwards acted as classical teacher. In 1857 he was admitted into the New Jersey Conference of the M. E. Church, and was appointed to Princeton. Such was his influence upon society, and such was his power in the pulpit, that Princeton College conferred upon him the degree of A. M. His health was always delicate, and

after a struggle with pulmonary disease he died, March 30, 1865. He was remarkable for his purity of character, as well as for his clearness of intellect, and few young men gave greater promise of usefulness to the church. Such was his pulpit ability that, had he lived, he must have been extensively useful, and must have taken high rank in the church.

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0168 -- BACON, Jarvis C., was a young member of the Allegheny Wesleyan Conference. In 1848 he was appointed one of several missionaries to the South in Grayson Co., Va. His field of labor was where many were converted by his labors, and a church of 18 members the first year increased to 111. But the uncompromising hostility to slavery, which refused slave-holders admission to the church, developed malignant antagonism and mob violence. Three hundred armed men at one time met to drive him from the state. But other armed men said nay, very positively, and the first party were content to resolve his expulsion, and offer a reward for his arrest, if found in Virginia after Aug. 5, 1848. After three years of arduous labor, under great privations, he returned North, to die peacefully at home.

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0169 -- BAIRD, Isaac N., D.D., was born in Frederick County, Va., in 1818 ; converted in his fifteenth year, in London circuit, Baltimore Conference ; educated in a private grammar school, Prof. John Edgar, principal; entered the Ohio Conference in 1838, and became a member of the Pittsburgh Conference in 1840 by change of boundary. He managed the publishing interests of the Pittsburgh Christian Advocate from 1852 to 1856, and in May, 1856, was elected editor of that paper by the General Conference for the quadrennium ending 1860. Subsequently, in connection with ministerial work, he was editor of the Salem (Ohio) Journal. In 1858 he received the degree of Doctor of Divinity from Allegheny College. He was a trustee of Pittsburgh Female College for several years. Has spent nearly forty years in the Methodist itineracy, and occupied excellent appointments, and is now presiding elder of the Blairsville District, Pittsburgh Conference. He was a member of the General Conferences of 1856 and 1864.

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0170 -- BAIRD, William S., a member of the Baltimore Conference of the M. E. Church South, was born at New Liberty, Lycoming Co., Pa., Nov. 4, 1815, and died in Baltimore, Md., Aug. 13, 1874. He was converted in early life, and graduated from Allegheny College, Pa., in 1841. He was received on trial in the Baltimore Conference of the M. E. Church, March, 1842. He filled a number of appointments with great acceptability. From September, 1860, to July, 1866, he had charge of the Wesleyan Female Institute, at Staunton, Va. From 1867 to 1871 he was presiding elder of Winchester district. In March, 1872, he took charge of the Baltimore Episcopal Methodist, in connection with which he died. "In these various positions of responsibility and trust he discharged his duty with that conscientious fidelity which characterized him in every relation of life. In his last hours he talked freely of his hope and assurance in Christ, and of the blissful home which he was soon to enter."

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0171 -- BAKER, Charles J., was born in Baltimore, May 28, 1821. He entered Dickinson College in 1835, and graduated in 1841, under the presidency of John P. Durbin, D.D. During his stay in Carlisle, in 1836, he was converted, and united with the M. E. Church. Mr. Baker has been prominently and successfully identified with various mercantile, commercial, and manufacturing interests in the city of Baltimore. In 1867 he was chosen president of the Franklin Bank, and in 1870 was elected president of the Canton Company, both of which positions he yet fills. In 1860 he was elected a member of the second branch of the City Council, and at its organization was chosen its president which position he continued to fill during the memorable days of 1861, -- and the period which followed, -- acting as mayor of the city, ex officio, from September, 1861, to January, 1862.

Mr. Baker has long been officially and usefully identified with the Sunday-school and church interests of the city, especially in church building. He has for a number of years been a trustee of Dickinson College. He is a devoted friend to the cause of missions, and liberally aided with his means the Rev. Dr. Jacoby in his great work in Germany. Because of the "border" troubles in 1860, Mr. Baker withdrew his official relations from the church, and aided in the foundation and growth of several Independent Methodist churches. He and his family are members of the Bethany Independent Methodist church.

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0172 -- BAKER, Gardiner, a delegate from the Northern New York Conference to the General Conference of the Methodist Episcopal Church in 1876, also a member of the General Conferences in 1840, 1844, 1852, 1856, 1860, and 1864, was born Sept. 11, 1802, and joined the Genesee Conference in 1824. Under appointment of the General Conference of 1860, he served as a fraternal delegate to the General Conference of the Methodist Episcopal Church of Canada in 1862. He was active in planting Methodism in Northern New York, was presiding elder thirty-one years, and was a wise counselor and able preacher. He died in 1878.

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0173 -- BAKER, Henry J., a native of Maryland, and for many years a merchant and manufacturer in Baltimore. He subsequently removed to New York, and engaged in manufacturing chemicals. He united with the M. E. Church in his youth, and was an active and liberal supporter of its interests. He was generous to the poor, contributed toward building many churches, and was for many years an active member of the Missionary Board. After months of patient suffering, he died in 1878.

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0174 -- BAKER, John Wesley, was born in Pennsylvania about 1800; early converted, and received a fair education ; entered the Pittsburgh Conference in 1844, and has been effective thirty-four years, eight of which were in the office of presiding elder. He has filled some of the chief appointments in the Conference at Pittsburgh., Allegheny, and Steubenville. He was a

delegate to the General Conference of 1872, and was elected by that body one of the publishing committee of the Pittsburgh Christian Advocate.

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0175 -- BAKER, Osmon Cleander, a bishop of the Methodist Episcopal Church, was born in Marlow, N. H., July 30, 1812, and died in Concord, N. H., Dec. 20, 1871, aged fifty-nine years. He entered Wilbraham Academy at the age of fifteen, where soon after he was converted, and was received into the church by Dr. Fisk, then principal of the school. He was licensed to exhort in his seventeenth year, and in 1830 entered the Wesleyan University, and passed successfully through three years, when failing health compelled him to leave the institution. While at the university he was licensed as a local preacher, and he labored diligently in that office. In 1834 he became a teacher in the seminary at Newbury, Vt., and in 1839 was elected principal. In 1844, having resigned the principalship, he was appointed pastor of the church in Manchester, N. H. In 1846 he was appointed presiding elder of the Dover district; but during the next year he accepted a professorship in the Biblical Institute in Concord, N. H., in which city he resided till his death. He was elected to the episcopal office in 1852; and he discharged its varied duties with diligence and success until 1866. He was attacked with partial paralysis while on his way to attend the Colorado Conference. He reached his destination, however, with great difficulty, and in his private room examined and ordained the preachers. He returned home, having suffered much pain and extreme exhaustion. His health became sufficiently restored to enable him to preside at a few Annual Conferences, and to attend the annual and semiannual meetings of the Board of Bishops for two years longer, when his strength declined, and his voice was greatly affected. No longer able to take a public part in the church services, he nevertheless continued to attend and enjoy them until a short time before his death. Returning from service one Sabbath, he fell helpless at the threshold of his own home, but he regained his strength for a time. The fatal stroke of paralysis came Dec. 8, 1871. He lingered but a few days afterwards. In his general character he was distinguished for regularity and symmetry. His temperament was even and quiet; he was possessed of sound judgment and retentive memory, and combined calmness with firm religious convictions. As a teacher, he was assiduous; as a preacher, he was persuasive in manner, chaste in style, and often times his ministrations were attended with divine power. As a bishop, he was impartial and judicious, and his administration was marked by a clear understanding of the constitution and laws of the church. His published work on the Discipline indicates his thorough knowledge of the administration of the church.

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0176 -- BAKER, Reuben, of the Methodist Protestant Church, was born in Trumbull Co., O., in 1829. His parents were among the first to organize the Wesleyan Methodist connection, at Unionville, Whiteside Co., Ill. In April, 1858, he was converted, and joined the Wesleyan Methodist connection. He received orders in 1860. In the winter of 1863 he raised a company of volunteers, in Jo Daviess County, for the 17th Illinois Cavalry. He was a Wesleyan delegate to the Cincinnati Convention of 1866, and labored in favor of bringing the Methodist Protestant and Wesleyan Churches together. In 1868-69 he served the North Illinois Conference as president. In the spring of 1870 he removed to Radical City, Kan. At his first appointment, April 10, 1870, his

congregation was composed of whites and Indians. He is decidedly a "pioneer preacher," toiling also with his hands.

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0177 -- BAKER UNIVERSITY is located at Baldwin City, Kan. The institution was founded as a seminary shortly after the settlement of the difficulties connected with the admission of Kansas as a state. The town was laid out and lots were sold, from the proceeds of which it was supposed buildings could be erected. Owing to depression in business, and various causes, difficulties ensued, which retarded the progress of the institution, and involved it in debt. Recently its friends have made strenuous efforts to cancel the indebtedness, and to secure the foundation of an endowment. Their efforts have been to a good degree successful, and the institution has now fairer prospects than at any previous period. Rev. J. Dennison, D.D., is president, and is assisted by able professors. The institution is under the patronage of the Kansas and South Kansas Conferences.

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0178 -- BALDWIN, John, was for many years a lay member of the M. E. Church in North Ohio. By a gift of land, and by erecting a building, he was the originator of Baldwin Seminary (now Baldwin University), at Berea, O. He removed to Louisiana where he has founded a school on the Teche. He has lived exceedingly plain, and has given very largely in proportion to his means.

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0179 -- BALDWIN, S. L., a missionary of the Methodist Episcopal Church in China, was born at Somerville, N. J., in 1835, was graduated from the Biblical Institute, at Concord, N. H., in 1858, and joined the Newark Conference, and was appointed a missionary to China in the same year. Here, being a practical printer, he has had charge of the mission press at Foo-Chow, and has made it very efficient. He has done much service in preparing books for publication in Chinese, mostly in the Foo-Chow colloquial, in the translation of parts of the Bible, in assisting in the translation of the Discipline of the Methodist Episcopal Church, and in other work of a similar character. He is conductor of a periodical published in the interests of the mission, the Fokien Church Gazette. Mrs. Baldwin has cooperated with him in the work of translations, giving attention especially to the Berean series of Sunday-school lessons.

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0180 -- BALDWIN, Summerfield, Esq., was born in Anne Arundel Co., Md., Sept. 16, 1832; was converted at eleven years of age, and removing to Baltimore, engaged in mercantile pursuits. As a merchant, he is a member of the house of Woodward, Baldwin & Norris; as a manufacturer, he is one of the proprietors of the Warren Mills, in Baltimore County. Uniting with the Eutaw Street church, he has been for many years class-leader, steward, and Sunday-school superintendent. At present (1877) he is a steward of Madison Avenue church. He is treasurer and vice-president of Emory Grove Camp-Meeting Association, secretary of the Preachers' Aid

Society, and a director and one of the projectors of the Methodist Book Depository. He was elected, in 1872, as a lay delegate to represent the Baltimore Conference to the General Conference.

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0181 -- BALDWIN UNIVERSITY is located at Berea, O. In 1846, Mr. John Baldwin gave a building which he had erected together with valuable lands, to the North Ohio Conference of the M. E. Church, for educational purposes. It was commenced as a seminary for both sexes, and was quite prosperous. In 1856 the name of the institution was changed from Baldwin Institute to Baldwin University, and full university powers were conferred upon it. The course of study was enlarged, and several departments were added; among these was the department for teaching German, designed to assist chiefly German young men who were preparing for the ministry. In 1863 this department became independent. (See GERMAN WALLACE COLLEGE) The institution has three large buildings; the north and south halls are three-story brick buildings, about 40 feet by 70. Hulet Hall is of stone, 56 by 90, having recitation rooms in the lower story, and a fine audience room in the upper. Baldwin Institute was opened April 9, 1846. At its first term 100 students were in attendance. In 1855 the number for the year had increased to 238, and in 1864 the university had in all departments upon its catalogue 383. A few years since, efforts were made to merge its property in the Ohio Wesleyan University, but the proposed arrangements failed, and the institution is continued, although somewhat limited.

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0182 -- BALL, David W., a layman of much influence in that portion of Wisconsin where he resides. He was honored as lay delegate from the West Wisconsin Conference to the General Conference of 1876.

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0183 -- BALL, Ephraim, Col., a man of extraordinary inventive genius, especially relating to agricultural implements. Mowing and reaping machines were a specialty, and his name will long be remembered in connection with these modern inventions. He closed a life of great energy in 1873, in Stark Co., O. He was a local preacher of a high grade, and a writer of some force. He acquired his military title for services during the Civil War. Methodism in Canton is largely indebted to his efforts and manly piety.

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0184 -- BALL, Hannah, was born at High Wycombe, England, in 1744. Through the preaching of the early Methodist ministers she was converted, and became a member of the Methodist society at that place. Being anxious to do good, in 1769, in the twenty-sixth year of her age, she organized a Methodist Sunday-school in that city. It is stated by Tyerman, that "Hannah Ball, a young Methodist lady, had a Methodist Sunday-school at High Wycombe fourteen years before Robert Raikes begun his at Gloucester." She became one of Wesley's favorite correspondents, and in the next year after opening her school, she wrote to him, saying, "The

children meet twice a week, every Sunday and Monday. They are a wild little company, but seem willing to be instructed. I labor among them earnestly desiring to promote the interests of the church of Christ." It seems that Wesley consulted her frequently upon the temporal interests of that city. In a letter to Miss Ball, March 13, 1777, he says, "It seems the time has come when you are to have two new commodious preaching-houses at High Wycombe. I will give you a plan of the building myself and employ whom you please to build."

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0185 -- BALLIGRANE is a rural district, which lies almost directly west of Limerick, and some 10 or 12 miles distant. It is a beautiful section of country, and is the abode of the Palatines who emigrated from Germany on account of religious persecution, and who, under Queen Anne, were permitted to settle in Ireland. It was to this settlement that Mr. Wesley preached between 1740 and 1750. Philip Embury, the first Methodist of whom there is knowledge in the United states, was born in this vicinity, and having become a local preacher in Mr. Wesley's societies, emigrated to New York. From the same locality came Barbara Heck, that earnest and decided Methodist lady, who urged Embury to commence religious services in his own small room, in the city of New York in 1766, and whose name has been justly preserved as one of marked honor in Methodism.

Families of the same name continue to reside in that [Balligrane] section of the country [Ireland], and the stable is still shown, in the upper part of which Mr. Wesley held his first services. That from so humble a commencement such a work should have spread seems passing strange; and when Mr. Wesley left the cities and went out of his way to preach to a few foreign immigrants and their descendants who were destitute of gospel privileges, and cared for by no man, he little thought of what momentous results should follow that visit. That rural district was the connecting link between Germany, Ireland, and the United states; between Luther, Wesley, and the Methodist Episcopal Churches.

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0186 -- BALTIMORE, MD. -- The first Methodist sermon preached in Baltimore was in 1770, by John King. He had for his pulpit a blacksmith's block, at the junction of Front and French Streets; and under these services, the deputy surveyor of the county was awakened. He preached his next sermon at the corner of Baltimore and Calvert, but being on the training day for the militia, he was surrounded by a drunken rabble, and was considerably annoyed. Subsequently, he was invited to preach in St. Paul's church, but the invitation was not repeated. The same year Mr. Pilmoor preached on the sidewalk near St. Paul's.

Little was accomplished, however, until in November, 1772, Mr. Asbury visited Baltimore, and commenced preaching both at the Point and in the city; and early in 1773 he succeeded in organizing two classes. Mrs. Martha F. Allison was one of the earliest class-leaders for the women. In November, 1773, a lot was purchased on Strawberry Alley where the Dallas Street church now stands. In 1774 two lots of ground were purchased, and a church was erected in Lovely Lane, in which the first Conference in Baltimore met, in 1776.

In 1784, in this chapel, the Methodist Episcopal Church was organized. The church was specially fitted up for this important Assembly. The seats which were only common benches, had backs put to them. A gallery was erected, and for the first time a stove was put in it to warm it. In 1785 the Lovely Lane chapel was sold, and a site secured on Light Street, on which a larger church was erected. Baltimore being very centrally located in reference to the spread of Methodism, was soon recognized as its chief place. For many years the closing Annual Conference of the year sat in the city, and all the General Conferences before 1812.

Bishop Asbury had a room in connection with the Light Street church, where he frequently rested, and in which he kept his books. The Methodist people of the city were intelligent enterprising, and deeply devoted; and many of them were in very comfortable circumstances. The growth of the church was constant, and sometimes rapid, until the radical controversy, which prevailed from 1820 to 1828. Baltimore was one of its chief centers. There the "Mutual Rights" was published, and union societies were early organized. At one time it was supposed the majority of the churches were affected with radical opinions.

In 1827 a convention was held preparatory to organizing independent societies, in case the ensuing General Conference did not change the Discipline; and, in 1828, the associated Methodist Churches were organized, which were ultimately merged in the Methodist Protestant Church. When the secession took place, a number of the strong and influential members took part in the new organization, but the number was much less than had been anticipated; and, after a few years of agitation, the churches settled down in peace.

A portion of the colored people had previously seceded, in 1816, following the lead of the church in Philadelphia, which organized the African Methodist Episcopal Church. From 1830 until the excitement in reference to the subject of slavery became intense, the growth of the church was uninterrupted. A large proportion of the citizens of Baltimore sympathized with the South, although slavery was never so strong in that city as in other parts of the slaveholding states.

At the separation of the South, in 1845, Baltimore Methodism remained intact, although there were not a few who sympathized with their Southern brethren. At the breaking out of the Civil War there was much excitement in the churches, and several organizations of a Southern character were formed, and also one or two independent congregations were organized. At the close of the war the churches which were Southern in their sympathies united with the M. E. Church South, while the independent churches have remained distinct and separate. The controversy and agitation retarded the progress of the work, and for several years there was but little increase in the membership, and but little done in the erection of churches. Since that period peace has been restored to the churches, and the progress of the Methodist Episcopal Church has been quite satisfactory.

The M. E. Church South has also a number of congregations established, and there are five or six independent Methodist churches. A female college was organized in Baltimore by Rev. N. C. Brooks in 1849, which has been of service in educating many young women of the church under religious influences. (See BALTIMORE FEMALE COLLEGE) A few years since the ladies of the city formed an association, and erected a beautiful and commodious building as a home for the aged (which see).

A large and beautiful property has been purchased on Baltimore Street, which is occupied as a Methodist Book Depository, under the control of an association, and commodious rooms for preachers' meetings and church purposes are also furnished. The old Light Street, so long the headquarters of Methodism, was removed by improvements of the city; and the congregation purchased the Charles Street church, when that organization removed to their new church in Mount Vernon Place. This new edifice is the most beautiful Methodist church in Baltimore, and is not excelled by any in Methodism, unless it be by one in Toronto. It was built under the pastorate of Rev. Dr. Eddy, and is an honor to the church and to the city. The statistics in 1876 are as follows:

[ABOUT THE CHART BELOW:-- As constructed in by TKO Text Editor program, all of the items are properly spaced into their columns in perfect alignment. However, as displayed in your Word Processor program, things may be out of alignment. The parenthesized letters following the names of the churches in the chart below refer to a key at the bottom of the chart, and tell of changes in either the name of the church or to the year in which the structure was rebuilt. -- DVM]

* * *

METHODIST EPISCOPAL CHURCHES

Date		Members	S.S.	Scholars
1801	Exeter Street (a).....	311		256
1802	East Baltimore (b).....	644		727
1808	Eutaw Street.....	452		265
1819	Caroline Street.....	518		257
1833	Whatcoat chapel (c).....	236		343
1831	Wesley Chapel (d).....	260		308
1834	Fayette Street.....	652		684
1834	Monument Street.....	644		727
1834	South Baltimore (e).....	520		320
1840	Columbia Street (f).....	428		377
1842	Fell's Point Chapel.....	...		...
1844	First Church (g).....	260		250
1844	High Street.....	221		248
1844	Franklin Street (h).....	522		298
1845	Embury Chapel.....	300		177
1848	Penna. Av. German.....	103		130
1848	Strawbridge.....	364		256
1848	Broadway.....	361		475
1851	Harford Avenue.....	351		250
1851	Hanover Street.....	120		118
1853	Causeway Mission.....	...		...
1853	Union Square.....	585		571
1855	Broadway German.....	201		225
1858	Madison Avenue.....	504		282
1860	Greenmount Avenue.....	96		114

1862	Jefferson Street.....	251	273
1862	Huntington Avenue.....	114	179
1866	Jackson Square.....	221	328
1806	Madison Square.....	484	410
1888	Cross Street.....	121	290
1868	Grace (i).....	328	400
1868	Sailors' City Bethel.....	174	96
1872	Mount Vernon Place.....	522	400
1873	Light Street, German.....	56	75
1874	Harford Avenue German Mission...	24	65
1875	Gilmore Street.....	...	...
1875	Parlett Chapel.....	...	...
1774	Dallas Street (j).....	535	150
1802	Sharp Street (k).....	1015	600
1839	Orchard Street (l).....	1331	380
1824	Asbury (m).....	1476	654
1834	John Wesley (n).....	805	500
	Baltimore Mission.....	298	272
1877	Centennial.....	...	...

METHODIST EPISCOPAL CHURCHES SOUTH

	Central.....	163	158
1869	St. Paul's.....	462	379
	Immanuel.....	202	150
	Frederick Avenue.....	62	100
1875	Calvary.....	154	214
1864	Trinity.....	357	335
	E. Baltimore Mission.....	105	72
	North Baltimore.....	169	100

INDEPENDENT METHODISTS

	Bethany.....	150	...
1864	Chatsworth.....	250	...
1874	Mount Lebanon.....	200	...
	St. John's (with below)		
1876	St. John's Chapel	300	...
1875	Free Methodist.....		...

AFRICAN M E. CHURCHES

1854	Ebenezer.....	...	...
1860	Allen Station (o).....	200	...
1798	Bethel (p).....	1793	...
	Saratoga.....	...	...

Canton..... ..
 1869 St. John's..... 406 ...
 1659 Waters Chapel (q)..... 240 ...

ZION CHURCH

1874 Zion..... 106 ...

* * *

a Formerly Green Street, rebuilt 1854
 b Formerly Willas Street
 c Rebuilt 1870
 d Rebuilt 1870
 e Formerly Williams Street
 f Rebuilt 1843
 g Formerly Charles Street
 h Rebuilt 1854
 i Rebuilt 1872-76
 j Formerly Strawberry Alley
 k Rebuilt 1860
 l Rebuilt 1857
 m Rebuilt 1867
 n Rebuilt 1843
 o Rebuilt 1876
 p Rebuilt 1816
 q Rebuilt 1873

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In addition to these, there are several Methodist Protestant churches but detailed statistics have not been received. Pop. in 1880, 332,190.

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0187 -- BALTIMORE CONFERENCE, AFRICAN M. E. CHURCH, "includes all the state of Maryland and the District of Columbia." It reported for 1876, 7304 members, 96 local preachers, 4781 Sunday School scholars, and 68 churches valued at \$252,590.

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0188 -- BALTIMORE CONFERENCE M. E. CHURCH. -- The history of Methodism in the United States intimately associated with that of the Baltimore Conference. Within its bounds some of the earliest societies were formed. By some it has been contended that Strawbridge preceded Embury, and that the society on Sam's Creek was organized before the society in New York. There is, however, no proof of this; the probabilities are strongly on the other side. Mr.

Strawbridge located on his farm, and preaching on Sunday, was the means of awakening several who become active and zealous Christians, and some of them entered the ministry. In 1769, Robert Williams, who preceded Boardman and Pilmoor to New York, after their arrival passed into Maryland, and there co-operated with Strawbridge, and extended the work beyond the bounds formerly occupied. The following year they were joined by John King, an earnest and zealous young man, whose whole soul was in the work of revival. Shortly after Mr. Asbury arrived he visited Maryland, and gave form, compactness, and energy to the movement. Unfortunately, in a few years Mr. Strawbridge, who was impatient of restraint, rejected the authority of Mr. Rankin, who was Mr. Wesley's assistant, and, in 1776, became the pastor of a separate congregation.

The Annual Conferences of 1773, 1774, and 1775, were held in Philadelphia; but from that period onward, until the organization of the M. E. Church, Conferences were held in Baltimore, and it was recognized as the central point of Methodism, the work having spread southward more rapidly than north of that point. The General Christmas Conference of 1784, which organized the church, met in Baltimore, and every General Conference from that period until 1812. Bishop Asbury made it his headquarters. Cokesbury College was established within its bounds, and, after its burning a new effort was made at Baltimore. The presence of leading preachers, and the influence of the literary institutions, gave an impulse to carry Methodism in Baltimore and its vicinity, which it received nowhere else, and which has not ceased to this day.

From 1784 to 1792 the Baltimore Conference was regarded as of chief authority in the church. After that time, the boundaries of the Conferences being fixed by the General Conference, the six Annual Conferences were equal in ecclesiastical position and authority; but, by its numbers, its culture, and its central position, Baltimore still retained a high prestige. Its boundaries embraced the Virginia Valley, the District of Columbia, Western Maryland, and all of Pennsylvania west of the Susquehanna, with Western Virginia, and the settled portions of Eastern Ohio. In the progress of time Ohio, Western Virginia, and Western Pennsylvania were separated into other Conferences; but for many years that part of Pennsylvania lying between the Susquehanna and the Allegheny Mountains remained in the Baltimore Conference. Its present boundaries embrace only Western Maryland, the District of Columbia, and the Winchester district in Virginia.

It was greatly affected by the contest on the subject of slavery in the church, as in part of its territory the Church South established congregations after 1845; but it was more deeply affected by the events which preceded and accompanied the breaking out of the Civil War. The churches in Virginia north of the Rappahannock, and in some parts of Maryland, declared themselves independent of the General Conference early in 1861, and during the progress of the war many societies were broken up, and several churches were destroyed. After the close of the war the ministers and churches which had declared themselves independent of the General Conference united with the M. E. Church South, and established congregations, not only in Virginia but also in many parts of Maryland, organizing several churches in the city of Baltimore and one in the city of Washington. The old Baltimore Conference, however, retained a large proportion of its strength with its former vigor and vitality; and, notwithstanding all the difficulties, it has continued to improve.

A book depository has been established in Baltimore, under the sanction of the Conference, which serves as a center for the spread of religious intelligence. Baltimore Conference has always taken a deep interest in Dickinson College. Its present statistics are 193 traveling preachers, 191 local preachers, 33,607 members, 34,588 Sunday School scholars 34 churches ... and 74 parsonages...

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0189 -- BALTIMORE CONFERENCE M. E. CHURCH SOUTH. A large portion of the members of the Baltimore Conference of the M. E. Church, in 1861, declared themselves independent of the authority of the General Conference. This action was taken in consequence of the General Conference of 1860 having taken strong anti-slavery ground. The journals of the Conference were held by those members who claimed to be the majority. The Civil War commencing shortly after, and much of the territory being traversed by the armies but little advance was made. At the close of the war these members adhered to the M. E. Church South, and were organized as the Baltimore Conference, of that church, at Alexandria, Va., February 7, 1866, Bishop Early presiding. It then reported 11,189 white members and 627 colored. The larger proportion of this membership was in Virginia. The statistical report for 1877 is as follows: 25,165 white members and 89 colored, 103 local preachers, 407 Sunday Schools, and 21,417 scholars.

Their General Conference of 1874 fixed the boundaries of the Conference, so as to "embrace all that part of the state of Maryland which lies north and west of the Great Choptank River, and also the part of Caroline County, in said state, lying south and west of said river; Newcastle and Kent Counties in the state of Delaware, and so much of the states of Virginia and West Virginia as is included in the following boundary lines: beginning at the mouth of the Potomac River; thence up said river to the county line between Stafford and King George Counties; thence with said line to the Rappahannock River, and with said river, including Fredericksburg station, to the Blue Ridge Mountains; thence by that chain of mountains to Pilot Mountain, in Floyd County, Va., and thence with the top of said mountain to the crossing of the Jacksonville and Christiansburg Turnpike; and thence on a direct line to New River, at Pepper's Ferry, and by that river westward to the line of Greenbrier County, West Va., so as to include all the pastoral charges in that locality embraced in the Lewisburg district; thence with the line between Pocahontas and Randolph Counties to the Allegheny Mountains; thence by said mountains northward, so as to include all the territory which may be now, or hereafter, under our jurisdiction, and not embraced in other Conferences."

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0190 -- BALTIMORE FEMALE COLLEGE was established in the city of Baltimore by N. C. Brooks, LL.D., and was chartered by the legislature of Maryland in 1849. It is under the patronage of the Baltimore Annual Conference, but the property is chiefly owned by Dr. Brooks. It has educated a large number of young ladies, and has trained and sent forth more than 150 teachers. It is beautifully situated in a grove, on a lofty eminence that commands a view of the country around the city, and the river and bay, for many miles. There are shady walks for exercise ...The

buildings embrace the modern improvements for heating and ventilation, with every convenience for boarding and day pupils...

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0191 -- BAND-MEETINGS. -- In early Methodism, Mr. Wesley encouraged the system of bands. These consisted of not more than five or six persons of similar circumstances in life, and to some extent of similar taste, who met together to converse freely touching their Christian experience and their habits of life. Their conversation was more minute and particular than would be proper in a more promiscuous assembly. The examination of personal character was very strict, and the intention was to promote a more holy and useful life. Each band met weekly for its own religious services but they also occasionally met in general band-meeting; for one of his directions was to hold a love-feast quarterly for the bands only.

Band-meetings, however, were not enjoined as rule of discipline, and they were not at any time generally observed. In 1812, the Wesleyan Conference, endeavoring to revive and extend their mission, directed the superintendents of the various churches to "form, out of their classes, as many bands as possible from those believers who do not at present meet in bands, and who are willing so to do, putting into each band those who are most acquainted with each other."

The questions proposed originally to each one before being admitted into the band were as follows:

"1. Have you the forgiveness of your sins?

"2. Have you peace with God through our Lord Jesus Christ?

"3. Have you the witness of God's Spirit with your spirit that you are a child of God?

"4. Is the love of God shed abroad in your heart?

"5. Has no sin inward or outward dominion over you?

"6. Do you desire to be told of your faults?

"7. Do you desire to be told of all your faults, and that plain and home? [What the word "home" meant as here used was apparently something like "clearly, without disguise, and without holding anything back." -- DVM]

"8. Do you desire that every one of us shall tell you from time to time whatever is in his heart concerning you?

"9. Consider, do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you?

"10. Do you desire that in doing this we should come as close as possible, that we shall cut to the quick and search your heart to the bottom?

"11. Is it your desire and design to be on this and on all other occasions entirely open, so as to speak everything that is in your heart without exception, without disguise, and without reserve?"

In 1744, Mr. Wesley gave to them specific directions as follows: "You are supposed to have the faith that overcometh the world; to you, therefore, it is not grievous:

I. Carefully to abstain from doing evil in public. (1) Not to buy nor sell anything at all on the Lord's day. (2) To taste no spirituous liquors nor dram of any kind unless prescribed by a physician. (3) To be at a word both in buying and I selling. (4) To pawn nothing, no, not to save life.* [*When this rule was made, giving or taking in pawn was illegal as well so highly injurious, as it ever has been in the morals of the people.] (5) Not to mention the fault of any behind his back, and to stop short those that do. (6) To wear no needless ornaments, such as rings, ear-rings, necklaces, lace ruffles. (7) To take no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician.

II. Zealously to maintain good works in public. (1) To give alms of such things as you possess, and that to the utmost of your power. (2) To reprove all that sin in your sight, and that in love and meekness and wisdom. (3) To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

III. Constantly to attend on all the ordinances of God in public. (1) To be at church and at the Lord's table every week and at every public meeting of the bands. (2) To attend the ministry of the word every morning unless distance, business, or sickness prevent. (3) To use private prayer every day, and family prayer if you are at the head of a family. (4) To read the Scriptures and meditate thereon at every vacant hour. (5) To observe as days of fasting or abstinence all Fridays in the year."

In America these meetings were never organized to any great extent; they were held in a few of the cities and of the larger towns, but at present they are almost unknown. The article on the subject of bands has been recently omitted from the Discipline.

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0192 -- BANGOR, ME. (pop. 16,857), is the capital of Penobscot County, situated on the Penobscot River, sixty miles from the ocean. Near it is located the Bangor Theological Seminary, under the control of the Congregational Church. Jesse Lee visited this region in 1793. He ascended the Penobscot River to Oldtown, and speaks of these villages as Indian settlements. He does not say, however, that he preached in this city. In 1795, Penobscot circuit was organized. The first Methodist sermon was preached in Bangor, by Joshua Hall, April 18 1795.

As early as 1814, a Methodist class was organized in this city, but the church did not make much progress until 1826, when Bangor circuit was organized. In 1827, Moses Hill was appointed

to that circuit, and immediately commenced to build a church. A great revival followed, during which Methodism took a position which it had not occupied before. Among other converts were Joseph Janne and Mark Trafton, who afterwards became ministers.

The First church, situated on Summer Street, was dedicated in November, 1828. The Maine Conference held its session in Bangor, for the first time, in 1835, Bishop Emory presiding. In 1836, a brick church on Pine Street was commenced, and it was dedicated on the 12th of December, 1837, and the Summer Street church was abandoned. In 1842, the Millerite excitement did great damage to the church. In 1846, the question of forming a second church was agitated, and the Conference sent a second preacher, who reoccupied the old Summer Street church, it having been repaired for that purpose. The two pastors, however, in the city alternating between the two congregations, it was still considered as one pastoral charge. In 1847, the Summer Street congregation became a separate charge. The Union Street church was built in 1855, and again the old Summer Street church was abandoned, and was soon after sold.

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0193 -- BANGS, Heman, an eminent minister in the M. E. Church, was born in Fairfield, Conn., April, 1790, and died Nov. 2, 1869, in New Haven, Conn. He united with the New York Conference in 1815, and remained in the work of the ministry fifty-four consecutive years; being thirty-three years in the pastorate, three years agent of the Wesleyan University, and eighteen years presiding elder. The most of his life was spent in and about New York City and New Haven. He was among the first who advocated and assisted in the organization of the Missionary Society. He was also an earnest friend of education in the church. The temperance reform and every benevolent and moral movement engaged his thoughts and efforts. "In every position He filled he was equal to the responsibilities imposed upon him. As a preacher he was peculiar to himself he imitated no one: nobody could anticipate his sermons; they were original, always connected, short, and eminently practical. At times He would seem to bring the whole heavens down, overwhelming his audience with all emotion and power altogether superhuman. As a pastor He excelled." Bishop Janes remarked at his funeral, "No man ever came nearer to 'warning every man and teaching every man in all wisdom' than Brother Bangs." His death was one of great peace and triumph. Among his last utterances were, "I am saved! I am saved!" And again "I am so unworthy. I see nothing but imperfection in myself; but oh, the blood, the atoning blood it meets my case!"

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0194 -- BANGS, Nathan D.D., was born May 2, 1778, near Bridgeport, Conn., and died May 3, 1862. He was converted in 1800, and in 1802 was admitted into the New York Conference, which then embraced Canada. The next six years he spent in Canada, going from village to village as a missionary. In 1808, he was returned to the state of New York, and appointed to Delaware circuit. He was chosen as delegate to the General Conference of 1808, and was a delegate to every session after with the exception of 1848, until 1856. After filling important positions both as pastor and presiding elder, he was, in 1820, elected book agent. Under his wise and skillful management previous embarrassments were removed, and the business was greatly extended. He was re-elected to the same position in 1824.

The Christian Advocate having been established in 1826, he furnished most of the editorial matter from that time till 1828. He was also editor of the Methodist Magazine. In 1828 he was appointed by the General Conference editor of the Advocate, as well as of the Magazine. In 1832, the Magazine having been changed to a quarterly, he was elected its editor, as well as editor of the books. He was the chief founder of the Missionary Society, writing its constitution and its first address. For sixteen years he served as secretary, vice-president, and treasurer, gratuitously. The missionary work having enlarged, in 1836 the General Conference appointed him missionary secretary.

In 1841 he accepted the presidency of the Wesleyan University, but resigned the chair in the following year, and returned to the pastoral work, in which he remained actively engaged until 1852. In 1812, the General Conference appointed him chairman of a committee to collect historical material. This work led him to the publication of his "History of the Methodist Episcopal Church," in four volumes.

He published also several works defending the doctrines and usages of the church. He was always deeply devout, and in his advanced years he seemed to obtain a higher Christian experience. The Wesleyan doctrine of sanctification was to him peculiarly precious, and he delighted to attend services having special reference to this subject.

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0195 -- BANGS, Stephen Beekman, son of the Rev. Heman Bangs, was born in New York, 1823, and died March 20, 1846. He was converted in his thirteenth year. He graduated in the New York University with honor in 1843. He was licensed to preach in 1844, and was admitted on trial in the New York Conference. his style of preaching excited anticipations of great usefulness. The closing scene of his life was marked by the presence and power of God. Seeing the light of the evening sun, which fell upon the wall before him, he said, "The sun is setting, mine is rising. In a moment he said, "I go from this bed to a crown." Then folding his arms across his breast, his last words were, "Now I am going to glory."

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0196 -- BANGS, William McKendree, son of Dr. N. Bangs, was born in the city of New York, Dec. 15, 1810, and died in the same city, Sept. 5, 1852. His elementary classical training was obtained in Columbia College, but he graduated in the Ohio University, in 1829, with the highest honors. He accepted a professorship in Augusta College, Ky., but, impressed with the duty of entering the Christian ministry, he resigned, and, in 1831, entered the New York Conference, and continued until feeble health compelled him to desist. He was awakened under the preaching of Dr. Durbin, in 1827, and was converted while at the Ohio University. He was licensed to exhort in his seventeenth year, and to preach in his eighteenth year, and was but twenty-one years old when he entered the regular itineracy. He filled several important appointments in the New York Conference. As a controversial writer he excelled. His biographer says, "He was eminently fitted to be a theologian, and with good health and longer life he would have probably become a standard authority in divinity among his brethren." Bishop Hedding pronounced him "the ablest theological thinker in the denomination."

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0197 -- BANKRUPTCY OR INSOLVENCY. -- One of Mr. Wesley's General Rules forbade his members "to borrow without a probability of paying, or to take goods without a probability of paying for them." One of the questions very early asked in his Conference was, "What shall we do to prevent scandal when any of our members becomes a bankrupt?" it was made the duty of the assistant or preacher in charge to talk with such a person freely, and if it was discovered that he had not kept fair accounts, or had been concerned in the practice of raising money by coming notes, commonly called then the Bill of Trade, he was to be expelled immediately. So much of this provision as was applicable to America was adopted by the M. E. General Conference of 1784.

In 1787, if any members were found to have failed in business or contracted debts which they were not able to pay, it was made the duty of the elder or deacon to select two or three judicious members of the church to inspect the accounts of the supposed delinquent, and if it were discovered that he had behaved dishonestly, or borrowed money without a probability of paying he should be suspended until his credit was restored. At the General Conference of 1796, one of the provisions of the present Discipline of the church was adopted, which made it the duty of the preachers having the oversight of circuits or stations to execute all the rules of the church, fully and strenuously, against all frauds, and particularly against dishonest insolvencies; suffering none to remain in the church on any account who were found guilty of any fraud. The General Conference of 1800 particularized the method of procedure in all such cases, by directing that two or three judicious members of the church should inspect the accounts, contracts, and circumstances of the case of the supposed delinquent. And it was added in 1860, if they judge that he had behaved dishonestly or borrowed money without a probability of paying, he was to be brought to trial, and if found guilty, expelled. The defendant, however, has in this case the right of appeal to the ensuing Quarterly Conference, which may more thoroughly investigate the case, the verdict of which body is final.

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0198 -- BANNISTER, Edward, D.D., late president of the University of the Pacific, was born in Phelps, N. Y., Dec. 14, 1814, and died in Marysville, Cal., Sept. 27, 1871. He was graduated from the Wesleyan University in 1838, and engaged in teaching at Vienna, N. Y. In the same year he joined the Genesee Conference of the M. E. Church, but afterwards studied medicine. In 1841 he was appointed teacher of natural science in the Gouverneur Wesleyan Seminary, N. Y., but afterwards engaged in pastoral work in the Black River Conference. In 1844 he was elected teacher of Natural Science in the Oneida Conference Seminary. In 1850, having been appointed by the Missionary Board to establish an institution of learning in California, he opened a classical school in San Jose, in that state, became principal of the same, and in 1852 opened the preparatory department of the University of the Pacific, at Santa Clara. In 1854 he became a stationed pastor in San Francisco. In 1855 he opened Oak Grove Institute, at Alameda, Cal. In 1856 he returned to pastoral work, and continued in it till 1860, when he was elected president of the University of the Pacific. He returned to the itinerant work in 1870. He was once a delegate to the General Conference.

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0199 -- BANNISTER, Henry, D.D., professor in the Garrett Biblical Institute, was born in Conway, Mass., Oct. 5, 1812, was graduated from the Wesleyan University in 1836, and afterwards took a course in the Auburn Theological Seminary. In 1838 he was chosen teacher of Greek, Hebrew, and Latin in the Oneida Conference Seminary in 1840, principal of Fairfield Academy, New York; in 1843, principal of the Oneida Conference Seminary; and in 1856, Professor of Exegetical Theology in the Garrett Biblical Institute, Evanston, Ill. Dr. Bannister was a delegate to the General Conferences of the M. E. Church of 1864, 1868, and 1872.

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0200 -- BAPTISM, CHRISTIAN, is an ordinance established in the church by divine appointment, and consists in the application of water to the candidate in the name of the Holy Trinity. It is founded upon the command of Christ, given to the apostles, to baptize all nations, and also upon the practice of the apostles and that of the early Christian church. With but slight exceptions, the church in all its branches, from the earliest ages, has observed this ordinance. The Friends, or Quakers, however, are an exception; they assert that water baptism was not designed to be continued in the church of Christ any longer than Jewish prejudice made such an outward ceremony seemingly necessary. They argue from the first baptism spoken of in Ephesians iv. 5, that there must be only a baptism of the Spirit. It was administered, however, to Gentile converts and not confined to the Jews, as appears from Matt. xxviii 19, 20, compared with Acts x. 47. That the baptism of the Spirit did not supersede water baptism was the judgment of Peter, and of those that were with him; so that the baptism spoken of seems to have embraced that of water the communication of the Holy Spirit being outward baptism only in the figurative sense. The Apostle Paul speaks of all Christians as baptized, and argues for the obligation of baptism in such a manner as to indicate its perpetuation in the church.

The mode of baptism has given rise to much controversy. It has been administered by sprinkling, pouring, and immersion and the various bodies of Baptists contend for immersion as the only valid form. Mr. Wesley ... believed it to be right to leave the choice of the mode to the individual, and directed that it should be administered either by immersion, sprinkling, or pouring. The various branches of the Methodist family adhere to the same view, and deny that immersion is essential to the validity of baptism, and accept either mode as valid believing that the essential element is simply the application of water in the name of the blessed Trinity as an emblem or symbol, as well as an attestation of the faith of the party, or of the parents.

The general practice of the Methodist Churches is to administer by sprinkling or pouring, as being in full harmony with the effusion of the Holy Spirit, and to being more convenient in its administration. At the same time, whenever the person to be baptized desires immersion, the church directs that his wishes shall be complied with. As to the subjects of baptism, the Methodist Churches from the beginning have adhered to the general views of the majority of the Christian churches. The ordinance is administered to all adult persons, who repent of their sins and renounce the world, and profess faith in Christ as their Saviour.

It also recognizes the divine and ecclesiastical authority for infant baptism, and teaches that parents should consecrate their children in this way to the service of Christ, as an expression of their faith, and a covenant on their part to train the children in Christian knowledge and duties. (See INFANT BAPTISM) These churches also teach that the administration of the ordinance of baptism is a function of the ministerial office, and it is only in extreme cases that it is proper for lay persons to baptize. The validity of lay baptism under extreme circumstances, and performed with a true intent, in the name of the Trinity, is recognized by the church, and it is not repeated.

In the baptismal ceremony the Methodist Churches do not recognize sponsors or god-fathers, as is the custom in the Roman Catholic Church, and in the Church of England. Parents or guardians are considered the proper persons to present their children for baptism, and to take upon them the vows for their Christian education. While parents live, no persons can supersede them in these duties.

As to the efficacy of water baptism, the Methodist Churches do not regard it, in itself alone, as a saving ordinance, -- that is, they do not consider that sins are washed away by the application of water, nor is there any absolute or invariable relation between the performance of the ceremony and the spiritual cleansing, or regeneration of the soul; in other words, Methodists do not believe in baptismal regeneration. It is regarded as a command of the Scriptures, and, like other commands of the Saviour, is to be faithfully and fully obeyed. There are in it the elements of a sacrament which indicate on the part of God the pledge of divine love and grace, and on the part of the adult person the obligation of allegiance and obedience until death.

In the case of children, the parents or guardians assume a solemn obligation to train their children in the fear of the Lord; and when the child has arrived at the years of responsibility, he is called upon before the church to ratify and confirm the baptismal covenant, and to consecrate himself to the full service of God.

Baptism in ancient times was regarded by the Jews, when administered by them to converts from heathenism, as indicating the laying aside of the old form of faith and practice and entering into the covenant relations peculiar to Judaism. So Christian baptism indicates the renouncing of all evil practices the commencement of a new and holy life, and is the ceremony of admission into the privileges and fellowship of the Christian church.

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0201 -- BAPTIZED CHILDREN, their Relation to the M. E. Church. -- One of the earliest inquiries of the American Methodist Conference was, "What shall we do for the rising generation?" As an answer to this question, they proposed plans for the moral and religious instruction of the young. Preachers were required, wherever ten children could be gathered together, to meet them at least an hour every week, or once in two weeks, to converse with them upon their religious duties. They were also especially enjoined to pay particular attention to the young children in every household in their pastoral visitations.

In 1787 the preachers were required to take a list of the names of the children, and if any of them through their instruction should become truly awakened, they were to admit them into the

church. In 1824 this duty was made still more explicit: to obtain the names of the children belonging to the congregation; to form them into classes for the purpose of giving them religious instruction.

In 1836 the nature of this instruction was specified with greater care: that it should embrace the nature of experimental religion, as also the nature, design, privileges, and obligations of their baptism; the preacher was directed, when absent, to appoint a leader for each class of the children thus to be instructed. After religious instruction had been imparted for a length of time, and signs of true awakening appeared, such children were to be received on trial, and the preacher was to leave a correct account of each class thus formed, with the name of its leader.

Rev. Dr. Hibbard prepared and presented to the General Conference of 1856, a section in the Discipline bearing the title of this article, the design of which was to more clearly define the relation especially of baptized children to the church. In the ceremony of baptism the religious instruction of the child is specified, but nothing is said in that form concerning the relation of the baptized child to the church. The section as it now stands in the Discipline of the church is as follows:

"We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God; and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care the dates of their birth, baptism, their parentage, and places of residence. The preacher in charge shall organize the baptized children of the church at the age of ten years or younger into classes, and appoint suitable leaders (male and female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and the truths of religion necessary to make them 'wise unto salvation;' urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience; provided, that children unbaptized are not to be excluded from these classes.

"Whenever baptized children shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in our church, on the recommendation of a leader with whom they have met at least six months in class, by publicly asserting before the church to the baptismal covenant, and also to the usual questions on doctrines and disciplines.

"Whenever a baptized child shall, by ordinance or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the leaders' and stewards' meeting the facts in the case, and such provisions shall be made for the Christian training of the child as the circumstances of the case admit and require."

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0202 -- BARCH, Robert, was born in Tyrone Co., Ireland, about 1777, and died at Canandaigua, N. Y., July, 1855. He entered the itinerant ministry in the Baltimore Conference in 1804. From 1811 to 1815 he was presiding elder of Carlisle district, and in 1816 was transferred to the Philadelphia Conference, and stationed in Philadelphia. He was for some time the traveling companion of Bishop Asbury. He filled important appointments in Baltimore and Philadelphia; was a man of commanding powers and devoted piety; and was one of the most efficient pioneers in American Methodism.

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0203 -- BARDSLEY, Samuel, was received as a preacher on trial in the British Wesleyan Church in 1768. During half a century he maintained an unblemished character both as a Christian and a minister. From divine love which filled his heart, flowed his unfeigned love of the brethren, and of all mankind. The unction of the Holy One accompanied all his ministrations: he was truly a man of God. He was suddenly called home August 19, 1818.

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0204 -- BARKER, John, D.D., was born in England, March, 1813, but when he was three years of age his parents emigrated to America. He was early fond of study, and graduated at Geneva College in his twentieth year. Shortly afterwards he was converted and licensed to preach. His talents as an educator were early recognized, and he was appointed Professor of Mathematics in the Genesee Wesleyan Seminary. In 1839 he succeeded Bishop Simpson as vice-president, and Professor of Natural Philosophy and Chemistry, in Allegheny College. In 1846 he accepted the professorship of Ancient Languages in Transylvania University, Ky., and at the resignation of Dr. Clark, in 1848, was elected president of Allegheny College. During the same year he was admitted into the Pittsburgh Annual Conference of the M. E. Church, and he continued to fill the office of president until February 26, 1860, when he was suddenly stricken down with paralysis, and in a few hours passed away. Though he had never sustained the relation of pastor to any charge, he was a preacher of superior ability, lucid, strong, and often times eloquent. He was a man of extensive and varied reading, of clear perception, of original thought, and withal exceedingly pleasant and genial. His conversational powers were highly developed, and his sallies of wit made him the life and center of the social circle. As a preceptor, his great stores of varied learning and his clear and happy illustrations imparted unusual interest to the recitation-room, and greatly endeared him to the students who were under his care. His sudden death produced a profound sorrow not only in the circles of the college and the church, but of the whole community.

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0205 -- BARKER, Stephen, resides in the vicinity of New York, where He has long been engaged in mercantile business, with connections in the West. He has been, from early life, an active member of the M. E. Church, and has liberally sustained its interests. He is a member of the General Missionary Board in New York.

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0206 -- BARNES, Samuel, a delegate from the Central Pennsylvania Conference to the General Conference of the Methodist Episcopal Church in 1872, joined the Baltimore Conference in 1853, and has served in itinerant pastoral work in connection with the Baltimore, East Baltimore, Central Pennsylvania, and Philadelphia Conferences.

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0207 -- BARR, George R., D.D., of the Methodist Protestant Church, was born in Stokes Co., N. C., July 25, 1810 ; converted in 1823; licensed to preach, April, 1842; ordained deacon and elder, 1842 and was received into the Virginia Conference in Nov. 1842. He organized churches in Washington, Lee, Russell, and Scott Counties from 1842 to 1845. These were the beginnings of entire circuits. He was a representative to the General Conference of May, 1858, and also to the General Convention of 1867. A member of the General Conferences of 1870 and 1874, and a representative elect to the General Convention of May, 1874 for the completion of the union of the Methodist and Methodist Protestant Churches. He is a fraternal messenger elect to the M. E. Church South, May, 1878. He was president of the Holston Conference in 1867; re-elected, 1872 and 1873; president of the Virginia Conference, 1874 and 1876. He received the degree of Doctor of Divinity from Western Maryland College, June, 1872.

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0208 -- BARRATT, Philip, was one of the prominent laymen of early Methodism in Delaware. He was judge of one of the courts, and is spoken of in history as "Judge Barratt." He was the intimate friend and defender of Bishop Asbury during the Revolutionary War. He took an active part in all the enterprises of the growing society, and contributed liberally to the erection of the church in his neighborhood, which from him was called "Barratt's Chapel." He was a man of eminence and influence in his neighborhood, and was beloved by a large circle of friends. He died in 1784, before the arrival of Dr. Coke.

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0209 -- BARRATT'S CHAPEL was one of the first churches built in Delaware. It is about a mile from Frederica, and the deed of the ground is dated May, 1780. The house was built of brick, 42 by 48 feet, two stories high, with a vestry. It was long considered the best country chapel in Methodism, though it was not finished until two generations passed away. In November, 1780, the floor being laid and rough seats arranged, the first quarterly meeting was held in it, and it was supposed that nearly a thousand people were present. Mr. Asbury, with Hartley and others who had suffered or been in exile during part of the war, was present and officiated.

The church is specially memorable as the place where Coke and Asbury first met, and where plans were laid for the organization of the Methodist Episcopal Church. Ezekiel Cooper says of this meeting, "While Coke was preaching, Asbury came into the congregation. A solemn pause and deep silence took place at the close of the sermon as an interval for introduction and salutation. Asbury and Coke, with hearts full of brotherly love, approached, embraced, and saluted

each other. The other preachers at the same time were melted into sympathy and tears. The congregation caught the glowing emotion, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears. Every heart appeared overflowing with love and fellowship, and an ecstasy of joy and gladness ensued. I can never forget the affecting scene."

It being a quarterly meeting, the sacrament of the Lord's Supper was administered by Dr. Coke to several hundreds of people. It was the first time that the Lord's Supper was administered in America by a regularly ordained Methodist preacher. In 1815, bishop Asbury for the last time, in great feebleness, preached in that chapel. Judge Andrew Barratt, the son of Philip, was present, and invited the bishop to dine, remarking, "Oh! I know that my father and mother thought more of him than of any man upon earth, and well does it become their son to respect him."

The seat on which Dr. Coke and Mr. Asbury had their first consultations is still preserved in the pulpit of the church. Mr. Asbury arranged the rules of this chapel when it was opened, appointed stewards, and made arrangements for the preachers to meet and instruct the children. It is said that when it was being built, a neighboring gentleman desired to know what use was to be made of it. Being informed that it was a place of worship for the Methodists, his reply was, "It is unnecessary to build such a house, for by the time that the war is over, a corn-crib will hold them all." The building of the chapel excited much opposition in the neighborhood, but in a few years that passed away.

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0210 -- BARRETT, Alfred, was early converted, became a member of society when fifteen years of age, and used to engage very much in private prayer. The holy Spirit wrought powerfully within him, and so penetrating were his views of the evil of sin and of the holiness and justice of God's law, that they led to an intense and long-protracted agony of soul. Experienced Christians were not slow to perceive that he was being prepared for eminent usefulness. He entered the British Wesleyan ministry in 1832, and for twenty-six years occupied a leading position as an able preacher and faithful pastor. He filled the office of governor of Richmond College to the lasting advantage of many ministers. He enriched Methodist literature with some valuable contributions. Failing health compelled him to retire from public life, and in the comparative seclusion of home he went down to "the river," which, being neither broad nor deep to him, He passed triumphantly over, "to be forever with the Lord."

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0211 -- BARROWS, Lorenzo D., D.D., was born in Windham Co., Vt., July 1, 1817. He was converted in his fourteenth year. He was educated in the district schools, and in the Sanboruton and Newbury Seminaries, and in his seventeenth year commenced teaching. In 1835 he was licensed to preach, and in 1836 united with the New Hampshire Conference. He filled leading appointments in New England, and on account of impaired health was transferred farther south and filled stations in Newark and Cincinnati. He was for three years president of Pittsburgh Female College, and for six years president of New Hampshire Conference Seminary and Female College. He served also as presiding elder for several years. He was a member of the General Conferences of 1848, 1860, 1868, and 1876.

In impaired health he visited the South, and in connection with the Freedman's Aid Society had oversight of some sixty teachers, and aided in establishing the "Clark Theological School," at Atlanta. He was an early and active friend of the temperance cause, and in connection with other duties has edited temperance newspapers, -- was Prohibition candidate for governor, and holds advanced views. He was also one of the earliest anti-slavery advocates, but remained firm to the church when many seceded. He was associated with Dr. Dempster, Bishop Baker, and others in establishing the first theological seminary, and wrote in its behalf in Zion's Herald. He was actively identified with the erection of a number of beautiful churches. At his death, Feb. 18, 1878, he was President, and Ladd Professor in the New Hampshire Conference Seminary and Female College.

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0212 -- BARRY, James, a British Wesleyan minister, was for many years a faithful laborer in the Lord's vineyard. He labored much and suffered much, and all with unwearied patience. In his death he suffered nothing stealing quietly away. His end was peace, quietness, and assurance forever. He died at Gainesborough, in Lincolnshire, England, 1783.

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0213 -- BARTH, John H., a German minister of the M. E. Church, entered the Kentucky Conference in 1843, and was transferred to the Ohio Conference, and stationed in Columbus. He has traveled extensively in Ohio, Indiana, and Kentucky, filling a number of the most prominent charges. He represented the Southeast Indiana Conference in the General Conferences of 1860 and 1864. He has been constantly devoted to the work among the German people, and is at present stationed in Kentucky. For a number of years he served as presiding elder.

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0214 -- BARTINE, David W., is a member of the Newark Conference of the M. E. Church. In 1832 he joined the Philadelphia Conference, in which his father had been a member. He filled a number of the largest stations in the Conference, and served as presiding elder. He has twice served as delegate to the General Conference. In 1867 he was transferred to the New Jersey Conference and stationed in Trenton, and in 1870 he was transferred to the Newark Conference, where he has been stationed in Jersey City and Morristown.

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0215 -- BARTON, John B., a minister of the M. E. Church, was born in Philadelphia, Aug. 27, 1806, and died in Liberia, March 19, 1839. He was converted in 1831, admitted into the Georgia Annual Conference in 1834, and appointed by Bishop Andrew missionary to Africa, where he arrived in August, 1835; he visited the United States in 1837, but returned to Liberia in 1838. His health failing soon after his return, he paid a visit to Cape Palmas, hoping it might prove beneficial. But he was seized with a violent ague, and rapidly sunk under the disease. He was a man much beloved and a faithful missionary.

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0216 -- BARTON, Samuel Saxon, became an itinerant minister of the late Wesleyan Methodist Association, England, in 1846; was elected president of the United Methodist Free Churches in 1861. On the death of Rev. Robert Eckett, in 1862 Mr. Barton succeeded him as foreign missionary secretary. In 1864 he was set apart from circuit work, and appointed general missionary secretary. He held this office for seven years, and returned to circuit work in 1871, and is now laboring at Littleborough, in Lancashire.

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0217 -- BARWICK, Joseph S., was born in Indiana, and pursued his studies in the Indiana Asbury University. After graduation he entered the Indiana Conference. He engaged in teaching for a time, and transferred to Missouri. He has filled a number of the leading appointments in that Conference.

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0218 -- BASCOM, Henry B., D.D., one of the bishops of the Methodist Episcopal Church South, was born in Hancock, N. Y., May 27, 1796, and died at Louisville, Ky., Sept. 8, 1850. He united with the Methodist Episcopal Church in Western Pennsylvania in 1811, and was licensed to preach and received on trial in the Ohio Conference in 1813. He soon became famous as a pulpit orator. He was elected chaplain to Congress in 1823; in 1827 was elected President of Madison College, Pa., which position he filled until 1829, when he became the agent of the American Colonization Society. He was elected in 1832 as Professor of Moral Science, in Augusta College, Ky., and in 1842 He became the president of Transylvania University. He was a delegate to every General Conference from 1828 to 1844; and in 1845 he adhered to the Church South. He was editor of the Southern Quarterly Review from 1846 to 1850, when He was elected bishop, at the General Conference of the M. E. Church South at St. Louis. At one period He was perhaps the most popular pulpit orator in the United States. His sermons, though long, did not weary the people. They were evidently prepared with great care. As is often the case, in reading his sermons we miss the brilliancy and vivacity of the living speaker. He wrote the famous "protest of the minority" in the General Conference of 1844, and the "report on organization" at the formation of the Methodist Episcopal Church South, in 1845. Among other works, he published an elaborate volume in defense of the Southern Church, entitled "Methodism and Slavery." He was a man of remarkably fine personal appearance, and had a voice of great compass and power.

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0219 -- BASEL, OR BASLE -- (pop. 40,000), is the largest manufacturing and commercial city of Switzerland; it is situated on both banks of the Rhine. The inhabitants are mostly of the Reformed Church; about one-fourth are Catholics. The mission was commenced in the spring of 1860. Rev. L. Nippert was the pioneer, who not only was successful in founding a good society, but also left it very nice chapel its a monument of his diligence. There is now a membership of 450, with nearly 800 Sunday School scholars...

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0220 -- BASSETT, Ancel H., has been connected with the Ohio Annual Conference of the M. E. Church since the year 1830, and is now its senior member. He was born in Massachusetts, July 1, 1809. His early education was limited. In 1821, at twelve years of age he became a subject of salvation, and united with the M. E. Church. August 30, 1830, after a searching examination in Quarterly Conference, by his pastor, Rev. Asa Shinn, he received license to preach. Subsequently, for many years, he was placed in charge of various circuits and stations, and was one year a college agent. He was seven successive years secretary of his Annual Conference, when he was called from this position to the presidency of the Conference. He was five times elected to serve in this relation, and he retired from it in 1845, to take charge of the religious paper of the denomination, then called the Western Recorder, and which had been commenced several years before, by Rev. C. Springer, in Zanesville, O. For ten years Mr. Bassett conducted this journal as an individual enterprise, under the sanction and patronage of his Conference. In 1854-55 the publication was transferred to the church, and became its official organ for the entire North and West. A. H. Bassett was by a General Convention, held at Zanesville, unanimously elected to serve as editor and book agent under the new arrangement. He remained in close connection with the publishing interests serving both as agent and editor, until 1860, and afterwards published most of the time, until 1872, when he voluntarily retired. He was elected a representative to all the General Conferences of his denomination for the last thirty-five years, save that in one instance he was called as alternate to fill a vacancy. He was also chosen as delegate to all the General Conventions, seven in number. He was one of the founders of the Book Concern, located at Springfield, O., and delivered the address at the laying of the corner-stone, in 1860. He has in possession entire files of the church periodicals, for over fifty years, beginning with the controversy in 1822.

The last General Conference voted it request for Mr. Bassett to write a history of the denomination. The work is now accomplished, and is quite a valuable contribution to the literature of the church. He was a member of the Baltimore Union Convention, called in May, 1877, to consolidate the Methodist and Methodist Protestant Churches.

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0221 -- BASSETT, Richard, of Dover, Del., was one among the early and prominent Methodists in that state. He first met Bishop Asbury in 1778, at Judge White's, and such was his prejudice that he was unwilling to converse with him; but after forming his acquaintance, invited him to his house. He was a man of large means and extensive business. After the conversion of his wife, he was so troubled that he purposed to sell his property and remove to a distant section of the country, but shortly afterwards, when absent from home, he was converted, and became a devoted member of the church. Wesley chapel, in Dover, was erected, chiefly by his means, in 1784. He was an excellent singer, an earnest exhorter, and loved to attend camp-meetings, two of which he had in a beautiful grove on his land. His house was ever open for Methodist preachers, and he formed among them an extensive acquaintance. In 1787, Mr. Bassett was a member of the convention which formed the Constitution of the United States. Shortly after he served as a member of Congress, and also as governor of the state of Delaware. In the latter part of his life he was

judge of the United States District Court. He died of paralysis in 1815, leaving an only child, a daughter, who was married to Hon. James Bayard, who had studied law under Mr. Bassett. Governor Bassett owned six thousand acres of land in Bohemia Manor, which he had inherited. On it he built a log chapel, where many of the itinerants preached. Bishop Whatcoat died at his house in 1806. In his memoir it is said, "He lived a bright example of holiness, and left the world praising God."

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0222 -- BATAVIA, N. Y. (pop. 7517), the capital of Genesee County, an important railroad center, is a beautiful and flourishing village. To this place the inhabitants of Buffalo fled during the devastations of the War of 1812. In its earliest Methodist history it was included in the Buffalo and Black River circuit. The first society was organized and incorporated in 1819. A stone chapel was erected on Main Street, in the west part of the village, in 1823. A more convenient house, called St. John's church, was built of wood on Jackson Street in 1841, at a cost of between three and four thousand dollars. The present large and beautiful church was erected of brick on Main Street, in 1869. There are 310 members and 150 Sunday School scholars.

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0223 -- BATEMAN, Ebenezer B. -- This well-known layman from the Pacific coast represented the California Conference as lay delegate to the General Conference of 1876.

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0224 -- BATES, Daniel W., was born of Quaker parentage in the town of Medford, N. J., June 10, 1815. In his boyhood he became impressed with his religious responsibility, and under the ministry of Rev. Mr. Stewart he united with the M. E. Church, March 12, 1829. As his parents had but limited means, and no good schools were in their vicinity, his early education was very limited. In April, 1832, He was apprentice to a mechanic in Mount Holly, where he took an active part in church work. In 1835 he was licensed as an exhorter, and in 1836 appointed as a class-leader. In 1840 he joined the Methodist Protestant Church and in 1842 was elected a delegate to the Annual Conference, with a recommendation to the itinerancy. In March of that year He received his first appointment. In 1865 he was elected as an alternate, and in 1874 a delegate, to the General Conference. In 1877 he was elected a representative to the General Convention which formed the union of the Methodist and the Methodist Protestant Churches. He was also elected as president of the Maryland Annual Conference, which office he now fills.

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0225 -- BATES, James Y., a delegate from the New York Conference to the General Conference of the M. E. Church, in 1876, was born in Delaware County, N.Y., about 1831, joined the New York Conference in 1855, and has since been in the active ministry. In 1873 he was appointed presiding elder of the Newburgh district. He is a member of the general missionary committee of the Methodist Episcopal Church, representing the second mission district in that body.

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0226 -- BATES, Lawrence Webster, D.D., of the Methodist Protestant Church, was born in Burlington Co., N. J., Nov. 10, 1840. Converted June, 1830 licensed to preach Jan. 18, 1840; joined the itinerancy of the Maryland Annual Conference of the Methodist Protestant Church in April, 1840; ordained deacon in 1842, and elder in 1844. He has filled all the prominent appointments in the gift of the conference, and was its president in 1860-61. He is the author of a popular tract, "Old Moses," published by the Tract Society, and many editions have been circulated. He was editor of the Methodist Protestant in 1862 and 1863, and also in 1872 and 1873. Received the degree of Doctor of Divinity from Pennsylvania College, Gettysburg, Pa., in 1868. He was elected an alternate delegate to the General Conference of 1854, and a representative to the General Conferences of 1862, 1864, and 1866 also to the General Convention of 1867, and the General Conferences of 1870 and 1874. Of the last named he was the president, and also elected by that body one of the commissioners on church union, and was chairman of the commission of the Methodist Protestant and Methodist Churches. He was President of the General Convention which consummated the union of the Methodist and the Methodist Protestant Churches.

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0227 -- BATES, Lewis, a Methodist Episcopal minister, was born in Cohasset, Mass., March 20, 1780, and died March 24, 1865. He was a descendant of the martyr John Rogers. He united with the church in 1801, and with two others formed the first Methodist society in Springfield, Vt. In 1804 He was admitted on trial in the New York Conference, and in 1806 into full connection in the New England Conference, and was ordained deacon by Bishop Asbury. He spent sixty-one years as a minister, forty-six of which were effective. He was remarkable for his cheerfulness of spirit, frequently changing the line so as to sing, "Now I can read my title clear." His ministry was everywhere effective, and many were converted through his agency, some of whom became ministers of the gospel.

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0228 -- BATH, ME. (pop. 7875), is situated on the Kennebec River, twelve miles from the ocean, and is one of the oldest towns in the state. The French attempted to settle it in 1603 and in 1607, but, owing to the hostility of the natives, it was abandoned. In 1756 a permanent settlement was effected by the Americans, and the town was incorporated in 1780. This region was doubtless visited by Jesse Lee, in 1793, when he formed the first circuit, called Readfield, on the west side of the Kennebec River. In 1796 the fourth circuit in the state, called Bath, was organized near the mouth of the Kennebec. Lee says, "The preacher was to spend most of his time in the town of Bath, but was to travel as far as the town of Union. The first time that the Methodists preached in Bath was on the 15th day of September, 1793, and the first time in the town of Union was Sept. 22, 1793. We were not as successful in our labors in Bath as we were in many other places. The disputings about the settled minister ran high, and the contention was too severe on both sides. In Union there was a good work begun, and souls were awakened and brought to God, and religion has been prospering more or less in that place ever since. The first time the Methodists preached in Thomastown was June 11, 1795. Since that time we have raised a society there, and some souls

have been brought to the knowledge of God. The prospect of religion in that part of the country was very small when we first went among them, and the people who enjoyed religion were pretty generally opposed to us, and were afraid that our plan would hurt the cause of religion; yet we had not labored among them long before the Lord gave us seals to our ministry, working by us in the conversion of many souls."

In 1797, Bath reported 31 members, and Richard Searls was appointed to Bath circuit. There are now two churches, both large and flourishing...

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0229 -- BATON ROUGE, LA. (pop. 7217), was formerly the capital of the state, and is situated on the east bank of the Mississippi River, 129 miles above the city of New Orleans. It is one of the earliest settlements made by the French colonists. Methodism was introduced into this city in the year 1805, by Rev. B. D. Bowman, who speaks of it as a Spanish garrison.

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0230 -- BATTELLE, Gordon, D.D., was born in Newport, Ohio, Nov. 14, 1814. He pursued the early part of the course of his study in Marietta College, but graduated at Allegheny College in 1840, where he was recognized as one of its most talented students. He was a clear and effective speaker, and a ready and able debater. In 1842 He was admitted into the Pittsburgh Conference M. E. Church, and from 1843 to 1851 was principal of an academy in Clarksburg, Va. From 1851 to 1860 he was pastor of some of the largest churches, and was also an active and efficient presiding elder. He attended as a delegate the General Conferences of 1856 and 1860. At the commencement of the Civil War he took a very decided and active part in favor of the Union, and was selected as a visitor, in 1861, to the military camps. His talents and influence led the citizens of Western Virginia. without any desire on his part, to elect him as a delegate to the convention which framed the constitution of West Virginia. In that body he was exceedingly active, and to his efforts, as much, if not more, than any other was due the abolition of slavery in that state. He was appointed chaplain to the 1st West Virginia regiment, and died of typhoid fever in Washington City, Jan. 7, 1864. He was a man of clear and strong intellect, quick perceptions, of superior education, of deep piety, and possessed more than ordinary power as it pulpit speaker.

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0231 -- BATTERSLY, Charles, a minister in the M. E. Church was born in Manchester, England, in 1836. He was converted while teaching near Saugerties, N. Y., and soon after entered the state Normal School at Albany, where he graduated in February, 1858. He resumed his profession as teacher at Gravesend, L. I., and was soon called to take charge of a vacant church in that vicinity. In 1864 he entered upon mission work in the city of New York, and joined the New York Conference in April, 1865. He received his first appointment to the Five Points mission, and his three subsequent were as chaplain to the city prison. His public labors were devoted to the City Mission and Tract Society work. He resided near the prison, and his life was one of incessant toil among the inmates, and in the abodes of poverty in the surrounding neighborhood. His system,

overtaxed with labor, became affected by the pestilential atmosphere, and he fell a victim to typhoid fever and a martyr to the cause of suffering humanity.

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0232 -- BATTLE CREEK, MICH. (pop. 7063), is situated on the Michigan Central Railroad and Kalamazoo River. It has a strong and growing Methodist Episcopal church, reporting 364 members, 403 Sunday School scholars, a church ... and a parsonage ...

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0233 -- BATTLE GROUND COLLEGIATE INSTITUTE, IND. This institution was founded in 1857. It is located on the site of the famous Tippecanoe battleground. The beauty of the ground, its pleasant and convenient surroundings, and its historic memories, give it no ordinary importance. There are also chalybeate springs [chalybeate adj. (of mineral water etc.) impregnated with iron salts. -- Oxford Dict.], which are considered valuable. The buildings and grounds were secured by subscriptions ... The support of the institution is derived from tuition. There are five departments, with it president and five instructors. The last annual catalogue numbers 335 students. A full course is given in the science and a partial course in the languages. Diplomas are given to those who finish the course, and degrees are conferred ... George M. Rice, A.M., is president of the institution.

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0234 -- BAUGHMAN, John H., a pioneer minister in the M. E. Church was born in Harford Co., Md., in 1803, and in early life removed with his parents to Ohio. He was converted when nineteen years of age, and admitted on trial in the Ohio Conference in 1823. He labored twelve years in Ohio, and thirty-two in Michigan. He was truly a pioneer in both states. He received forty-three appointments from the bishop, and a number of them, both as stations and districts, among the best in the Conferences. He was a member of the General Conference of 1844. He died suddenly in Detroit, Mich., March 1 1868. "As an advocate of abstinence from intoxicating drinks as agent of the Bible Society, and as a preacher of the gospel he was known all over the state, and no man in it perhaps has contributed more to its genuine and solid prosperity."

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0235 -- BAXTER, Matthew, a minister of the United Methodist Free Churches England, has been recognized as an itinerant minister since 1836. He was president of the Annual Assembly of the late Wesleyan Methodist Association, in 1856. He labored nine years at Kingston, in Jamaica; was editor and book steward for five years, and superintendent of the mission in New Zealand for five years. In 1873 he became supernumerary, and since then has continued to reside in New Zealand. Mr. Baxter is the author of two books "Memorials of Free Methodism" and "The Land of the Blessed."

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0236 -- BAY CITY, MICH. (pop. 20,693), the county seat of Bay County, is situated on the Saginaw River. There are 3 churches: Washington Street, Fremont Avenue, Woodside Avenue...

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0237 -- BAYLEY, Thomas Adams, entered the itinerancy in 1836; was president of the late Wesleyan Methodist Association, England, in 1852. In 1862 he went to Australia, as representative of the missionary committee and to take a general oversight of the missions. Mr. Bayley still resides there.

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0238 -- BAYLISS, J. H., D.D., a minister of the M. E. Church, of Southeast Indiana Conference, was born in Staffordshire, England, Dec. 20, 1835; came to the United States with his parents in 1837, locating in New York. He was converted in Wyoming Co., N.Y., in 1852. He was educated in Genesee College, in Lima ; but failing health compelled him to leave before graduation. He was received on trial in the Genesee Conference in 1857, transferred to Rock River Conference in 1866, and in 1871 to the Southeastern Indiana Conference. He has been stationed in Chicago and Indianapolis, and was a delegate to the General Conference of 1876. He was appointed a member of the hymn-Book committee, and has devoted much time to its labors.

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0239 -- BAYVIEW is the name given to a tract of some 369 or 400 acres of land arranged for camp-meetings and for a summer resort. It is within one mile of Petrosky, Mich., and is at the present terminus of Grand Rapids and Indiana Railroad. It commands a beautiful view of the bay, and is considered as a sanitarium for those afflicted with hay-fever and similar diseases. The grounds are beautifully arranged, and large public assemblies have been held.

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0240 -- BEADLE, Gen. W. H. H., a native of Parke Co., Ind., was born in 1838. At the time he was elected lay delegate to represent the Des Moines Conference, in 1872, he was engaged as a surveyor general. He early became active in church interests, and especially as a Sunday-school worker, a graduate of Michigan University, and also of the law department of that institution. During the Civil War he gave five years of Service, rising from the ranks to the grade of brigadier-general by brevet -- securing three brevets for gallant and meritorious services. His literary qualifications, as a writer are worthily associated with his abilities as a speaker.

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0241 -- BEALE, Charles, a lay delegate from the East Maine Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Augusta, Me., in 1807. His parents were among the earliest Methodists in the state. He has served several terms in the House of Representatives, also in the Senate of the state legislature. He is engaged in the lumber and

mercantile business near Bangor. Mr. Beale enjoys the distinction of having been the first lay delegate ever elected to the General Conference.

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0242 -- BEAR, John, of the Baltimore Conference, was born in Virginia, Oct. 9, 1784, and died in Baltimore, March 11, 1878. He was an able preacher, a firm friend of the economy of the Church, was instrumental in many revivals, and was a member of several General Conferences.

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0243 -- BEARD, Thomas, an earnest and useful British Wesleyan preacher, was arrested during the persecution of the Methodists in Newcastle, and was "torn from his trade and wife and children, and sent away as a soldier; that is, banished from all that was near and dear to him, and constrained to dwell among lions for no other crime either committed or pretended, than that of calling sinners to repentance." His health gave way under the burdens laid upon him, when he was placed in the hospital, where he praised God continually, and in a few days was called to his eternal home. He has been styled "the first martyr of Methodism." A letter is extant, dated Sept. 17, 1744, and addressed to Rev. George Whitefield, in which he says, "I find I stand in need of the prayers of all the children of God. I was pressed for preaching, and was sent away as a soldier. I earnestly pray for them that were the occasion of it. . . . I have lately been on a command in Scotland, and met many that inquired concerning you. I preached at Cunningham. Some of your friends came to hear me at Cowpersmith. Many thought it strange to see a man in a red coat preaching." On the occasion of his death, Mr. Charles Wesley wrote two beautiful hymns, one of which commences with:

"Soldier of the Cross, adieu,
Thy conflicts here are passed;
The Lord hath brought thee safely through,
And given the crown at last."

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0244 -- BEAUCHAMP [pronounced, Beecham], William, a Methodist Episcopal minister, was born in Kent Co., Del., April 26, 1772; united with the church in 1788, and, after teaching a year in Virginia, began to preach in 1791. After traveling a year under the presiding elder, he was admitted on trial in 1793, and was subsequently stationed in New York and Boston. In 1801, on account of impaired health, he located, and in 1807 settled on the Little Kauttwha River, Virginia. In 1815 he removed to Chillicothe, Ohio, and acted as editor of the Western Christian Monitor, a monthly paper, which preceded in point of time either the Advocates or the Methodist Magazine. The General Conference of 1816 having resolved to establish a monthly magazine, he retired from the editorship of the Monitor in 1817, and removed to Mount Carmel, in Illinois. There he founded a settlement, in which he was pastor, teacher, lawyer, and engineer. In 1822, his health having improved, he re-entered the pastoral work, and in 1823 was appointed presiding elder of the Indiana district which then embraced nearly the entire state. In 1824 he was a member of the General Conference in Baltimore, and lacked but two votes of being elected to the episcopacy. He

died at Paoli, Orange Co., Ind., Oct. 7, 1824. He was an able preacher, and at times displayed superior eloquence. He possessed great and extensive abilities, and was also a diligent student. By faithful application he had mastered the Latin, Greek, and Hebrew languages. He was also a clear and forcible writer. He published a work of decided merit on "The Truth of the Christian Religion." He also prepared letters on itineracy, which were published after his death, and which were accompanied by an obituary sketch by Bishop Soule; also a volume on the eternal Sonship, an essay on salvation, and an essay on the divine law, an English grammar, etc. He was widely known throughout the West, and justly ranked among its ablest ministers.

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0245 -- BEAUMONT, Joseph, M.D., an eminent minister in the British Wesleyan Church, was the son of Rev. John Beaumont, and was born at Castle Downington, March 19, 1794. While receiving his education in Wesley's famous school at Kingswood, he was converted, and after some years spent in the study of medicine he entered the ministry. He could have been received into the Church of England, as the way was open, but he preferred to remain with the Wesleyan Methodists, and was received in 1813, on trial by the Conference. He was soon observed to be a minister of more than ordinary talent, but an impediment in his speech greatly hindered his success ; but by his strong determination and severe exercise he overcame the difficulty and became a fluent and effective preacher. His pulpit discourses were characterized by brilliancy, earnestness, and impetuosity. For many years he was one of the most popular pulpit and platform speakers in Great Britain. He died suddenly in the pulpit at Hull, Jan. 21, 1855.

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0246 -- BEAVER COLLEGE AND MUSICAL INSTITUTE. -- This institution is beautifully located on the bank of the Ohio River, in the town of Beaver, Pa., twenty-eight miles below Pittsburgh. It was projected in 1853. Among its originators were Hon. Daniel Agnew, chief justice of Pennsylvania, who has been for many years the president of the board of trustees, and Bishop Simpson, who at that time resided in Pittsburgh, and who took a deep interest in its plans. For a time it passed through severe financial difficulty, but it was relieved by the generous subscriptions of the members and friends of the Pittsburgh Conference ... Many of the scholars attending are day pupils. The boarders have ranged from fifty to one hundred, and so healthy is the location, that for more than a score of years no case of fever has been known, nor any other serious illness, and no death has ever occurred in the institution...

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0247 -- BEAVER DAM, WIS. (pop. 3416), is situated in Dodge County, on the St. Paul and Milwaukee Railroad. The first Methodist society was organized in 1846. Worship was conducted for some time in a private building. A frame church was built 26 by 40 feet, and was enlarged in 1859. The present edifice was erected in 1871. The German Methodist Episcopal Church was organized in 1864, and held its services in the old church until the new building was erected. The Free Methodist Church was organized in 1871.

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0248 -- BEAVER FALLS, PA. (pop. 5104), is a rapidly growing town on the Beaver River, at the crossing of the Pittsburgh, Fort Wayne and Chicago Railroad. Since the Economites have established manufactures in the place it has rapidly increased, and has probably nearly doubled its population since the census was taken. A few Methodist members had resided in the village for several years, and were attached to New Brighton. In 1868 they were organized into a society, and a church was erected. The Methodist Protestants also have an organization and a church edifice.

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0249 -- BEDFORD, John, was born in 1810. Converted in his youth, he entered the British Wesleyan ministry when twenty-one years of age. He labored with zeal and fidelity in various circuits until 1860 when he was appointed clerical secretary to the Chapel Building Fund ; here his sagacity and prudence have proved of inestimable value to the connection. In 1862 failing health compelled him to resign this office, but he is still secretary of the Board of Trustees for Chapel Purposes, and by his counsels gives all the aid his strength allows. In 1867 his brethren marked their estimation of Mr. Bedford's value by choosing him as president of the Conference.

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0250 -- BEECHAM, John, D.D., sacrificed his prospects in early life to his convictions of duty. He entered the British Wesleyan ministry in 1815, and for sixteen years labored in several circuits with growing usefulness and esteem. In 1831 he was appointed one of the general secretaries of the Missionary Society. For twenty-four years he labored incessantly and devotedly in that office to promote the work of God, displaying great wisdom and integrity, combining kindness with firmness, and promptitude with caution. He filled the presidential office with skill and judgment during a year of great difficulty and trial. In the latter years of his life he was much occupied in constituting affiliated Conferences, with a view to the extension of the work of God in different parts of the world. His last days were eminently peaceful. All was quietness and assurance.

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0251 -- BELFAST, IRELAND (pop. 175,000), a flourishing city, with extensive trade, especially in linen goods. It has 11 Wesleyan Methodist churches, with 2700 members and 4810 Sunday School scholars. A beautiful church has recently been presented by Mr. Carlisle. It is also the site of Belfast College, an institution of great value. The new connection has one charge, with about 200 members.

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0252 -- BELFAST, ME. (pop. 5308), situated on Belfast Bay, on the west side of the Penobscot River, thirty miles from the ocean. Castine, nine miles distant, on the opposite side of the bay, was the most easterly point reached by Jesse Lee in his first visit in 1793 to this Province. It was originally included in the Penobscot circuit, which was the third circuit organized in the

state. The first sermon was preached in 1795, in a private dwelling house, by Joshua Hall. In 1823, through the efforts of Rev. G. F. Cox, a small chapel was built. In 1858 the present brick church was erected through Rev. J. W. Wilson, and was dedicated in 1859. It reports 200 members, and 300 Sunday School scholars...

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0253 -- BELFAST METHODIST COLLEGE was founded to meet the educational wants of the Methodist body in Ireland. In 1845 a connectional school was founded in Dublin as an experiment, which proved quite successful, and led to the desire for a Methodist college. Queen's College, Belfast, where Methodism has an influential position in the community, presented special advantages for the founding of an institution in its vicinity. A beautiful site was selected, and the foundation-stone was laid by Alderman William McArthur, M. P., of London, Aug. 24, 1865, and the institution was opened Aug. 19, 1868. With about £2000 from a general fund, raised partly in Ireland and partly in America, the college was commenced ... A large majority of the young men now entering the Wesleyan ministry have enjoyed its advantages....

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0254 -- BELL, George, was a native of Barningham, England. He was at one time corporal in the Life Guards. He was converted in 1758, and united with the Methodist Society. He professed to be sanctified in March, 1761. A few days afterwards he wrote an account of his new experience to Mr. Wesley. His views upon this subject were extravagant. He soon began to hold meetings in his own town, declaring that God had changed the order of his proceeding in the conversion of the world, and that all true preaching and sacraments were to be found nowhere else but in his assemblies and the assemblies of his friends. He declared that none could teach those who were renewed in life unless they were in that state themselves. His admirers believed themselves to be more holy than our first parents, and, moreover, incapable of falling. They professed to have the gift of healing, and indeed made attempts to give sight to the blind and to raise the dead. These extravagances arrested the attention of Wesley at once. He determined to know for himself what was the nature of Bell's teaching. He quietly one evening approached the place where a meeting was in progress, and stood where he could both hear and see without being discovered. He afterwards says that he told Bell what he thought right and wrong in his proceedings. He did not approve of his screaming every now and then in so strange a manner that one could scarce tell what he said; secondly, his thinking that he had a miraculous discernment of spirits; and, thirdly, his sharp condemnation of his opposers. After this Wesley sent to Mr. Bell and others a fuller statement of what he disapproved in their teaching. Among other things he declared his opposition to such doctrines as that any man may be as perfect as an angel; that he can be absolutely perfect; that he can be above being tempted; or that the moment he is pure in heart he cannot fall from it. He also disapproved of their depreciating justification. He disliked also their appearance of pride and their disposition of undervaluing others. He disapproved also of their enthusiasm, attaching so much importance to feelings and impressions, expecting the end without the means, and undervaluing reason, knowledge, and wisdom. In general, he did not believe that they magnified the law enough. He especially deplored their littleness of love to other brethren, and their want of union with them; their want of meekness; their impatience of contradiction, and their proneness to think hardly of all who did not agree with them. He also disapproved of their

methods of holding their meetings; by slighting the rules of the society; by appointing meetings which hindered the people from attending public preaching; by their spending more time in their meetings than many of them could spare from the duties and callings of life; the speaking or praying of several of them at once; their praying to the Son of God only or more than to the Father; their using such bold, pompous, magnificent, and irreverent expressions in their prayer; their great desire to tell God what they were, not what they wanted.

But evidently Wesley had delayed his condemnation of their course too long, as already the spirit of division was abroad in the society, especially in London. Disregarding all these cautions of Mr. Wesley, Mr. Bell waxed worse and worse, until Wesley was compelled to exclude him from his society. In his letter, telling him that his services were no longer needed, he says, "The reproach of Christ I am willing to bear, but not the reproach of enthusiasm, if I can help it." Mr. Fletcher, at this time, also greatly deplored the religious state of the society at London, because of these extravagances of Mr. Bell. About this time he wrote to Charles Wesley a letter, in which he says, "Spiritual pride, presumption, arrogance, stubbornness, proud spirit, uncharitableness, private mistakes, in short, every sin of enthusiasm, is now at work among them." Mr. Bell, with a number of his followers, came to Wesley, and threw down their tickets at his feet, telling him to his face that he was a hypocrite, and that, for that reason, they had resolved to have no further fellowship with him. About thirty left the society. Mr. Bell, however, reached the height of his extravagance when he prophesied that the end of the world and the judgment would be Feb. 28, 1763. On the day previous to this predicted event, Bell and his followers ascended a mound near the site of St. Luke's Hospital, in order to take a last look at the city of London before its destruction. But the authorities of London, considering him perhaps insane, sent two constables, with a warrant, and arrested him and carried him before a magistrate in Long Acre, and then before another in Southwark. The magistrate committed him to prison, there to await the fulfillment of his own prediction.

On the evening of the world's last day, as predicted by Bell, Mr. Wesley preached at Spitalfields on "Prepare to meet thy God." The burden of his discourse was to show the great absurdities of Bell's predictions, and at its close he exhorted the people to retire to rest, assuring them that neither the end of the world nor any serious calamity was coming upon that city.

The injury done to Methodism by the extravagances of Bell, Maxfield, and others was a long time felt in the London society, and very frequently referred to with sorrow by Wesley himself. It so weighed upon the mind of Wesley, that He published a pamphlet, entitled "Cautions and Directions Given to the Greatest Professors in the Methodist Society," the aim of which tract was to teach his people humility, dependence, sobriety, and order. Long after this, John Pawson, referring to the state of the London society, said, "We have a very blessed work here, but the old people are so afraid of George Bell's work returning, that they can hardly be persuaded it is the work of God, because of the little disorder that attends it." In 1766, Wesley, visiting the London society, deplores its condition. It was then over \$3000 in debt. The number of members had been reduced from 2800 to 2200. "Such," says Wesley, "is the fruit of George Bell's enthusiasm and Thomas Maxfield's gratitude."

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0255 -- BELL, Graham, was born in Mississippi in 1845. In 1852 he removed to Louisiana, and in 1865 was of that class who received the great boon of liberty by the Emancipation Proclamation. He was converted in 1868, and became active in official duties at Wesley chapel, New Orleans. He entered the Union Normal School soon after becoming a freedman, and received a fair education. He has been connected with the General and state governments. He was elected lay delegate from the Louisiana Conference to the General Conference of 1876.

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0256 -- BELLAIRE, O. (pop. 8025), below Wheeling, was formerly connected with West Wheeling circuit. The first class was organized by the Rev. C. D. Battelle. The first church edifice was erected in 1840; the present building was erected in 1860. It has 386 members, 380 Sunday School scholars, and a church. There is also a colored M. E. society reporting 80 members and 85 Sunday School scholars. The African Methodist Church reports 42 members, 20 Sunday School scholars, and a church building...

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0257 -- BELLEFONTAINE, O. (pop. 4016), is the county seat of Logan County, and has a flourishing Methodist church. It reports 357 members, 190 Sunday School scholars, a church, and a parsonage... The African M. E. Church reports 53 members, 30 Sunday School scholars, and a church edifice...

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0258 -- BELLEVILLE, ILL. (pop. 10,682), is the capital of St. Clair County, fifteen miles southeast of St. Louis. The population of the town and its vicinity is largely German. The services of the Methodist Episcopal Church were introduced at an early period, and the church has enjoyed fair prosperity.

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0259 -- BELLEVILLE, ONTARIO, CANADA, lately incorporated as a city, is beautifully situated on the bay of Quinte. It is a prosperous commercial center, and Methodistically ranks among the chief cities of the Dominion. The Methodist Church of Canada has two circuits, known as Belleville First and Belleville Second. The first Circuit has three churches under its care. The largest and most important is on Bridge Street, and took the place of an humble edifice on Pinnacle Street, which for thirty years previously had been occupied... The second church is on Hollaway Street, and was dedicated January, 1877... The ground was the gift of the Aris brothers. The second circuit has a church on Bleeker Street, originally built more than twenty years ago. In 1865 it was burned down, but was again rebuilt, and in 1875 it was enlarged by the addition of a school room...

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0260 -- BELIOT, WIS. (pop. 4790), in Rock County, was incorporated in 1845. It is the site of a prosperous college. The Methodist Episcopal Church has 90 members, 65 Sunday School scholars, and a church edifice...

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0261 -- BELVEDERE, ILL. (pop. 2962), is the capital of Boone County, and is an important railroad town. It has two Methodist Episcopal Churches and one Free Methodist.

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0262 -- BENEVOLENT COLLECTIONS. -- It has been the custom of the Methodist Churches, both in England and America, to make it the duty of the preacher in charge to take up various benevolent collections in the different congregations and to report them to the ensuing Annual Conferences. Various methods have been suggested by the General and Annual Conferences for raising the collections: but the details of the methods are generally left to the option of the preacher in consultation with his official board. The first rule adopted, enjoined upon the preachers that collections should be made quarterly if needed. After the organization of the various benevolent agencies of the church, the General Conference required the preachers to take up yearly collections for the support of these enterprises. Chief among them at the first, authorized by the General Conference, was the cause of missions. Others have been added until collections, now authorized and required by the General Conference, are for missions, superannuated preachers, church extension, Sunday Schools, tracts, Freedman's Aid Society, and education.

There are other benevolent agencies which the church encourages and fosters, but collections for which the preachers are not required to report to the Conference, such as the American Bible Society, Women's Foreign Missionary Society, etc...

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0263 -- BENHAM, John B., a missionary and minister in the M. E. Church, was born at Rome N. Y., Sept. 20, 1806, and died in Newfield, N. Y., May 1, 1868. He was converted at the age of seventeen, and having spent a year at Cazenovia Seminary, he was appointed in 1828 as a missionary to the Indians of Upper Canada. Here he lived and labored for about five years. In 1834 he returned, and was received on trial in the Oneida Conference. Having filled several charges, a mission to Africa being opened, he offered his services to the Missionary Board, was accepted and appointed superintendent of the Liberia mission. Notwithstanding the vigor of his constitution the unhealthiness of the climate compelled him to return after a labor of two years. His interest, however, in the missionary cause continued until his death, and in his will he made a handsome bequest to the Missionary Society. After his return from Africa he served several charges, the last of which was Newfield, where he died. His last words were, "Oh, how sweet it is to sleep!" He left two works ready for the press, one entitled "Mission Life in Western Africa," the other "India Missions."

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0264 -- BENNETT, Charles Wesley, D.D., a professor in Syracuse University, was born at East Bethany, N. Y. July 18, 1828 was graduated from the Wesleyan University in 1852, and in the same year became principal of the Stanstead Seminary, Quebec. He was elected teacher of Natural Science in the Genesee Wesleyan Seminary in 1854, and principal of the seminary in 1856. He was afterwards associate principal of Fort Plain Seminary, N. Y., in 1859; superintendent of public schools Schenectady, N. Y., in 1860 and principal of Louisville Academy, N. Y., in 1861. He took a pastoral charge in the East Genesee Conference of the Methodist Episcopal Church in 1862, and in 1869 was again appointed principal of the Genesee Wesleyan Seminary. From 1866 to 1869 he studied church history in the University of Berlin, and traveled in Italy, Egypt, Palestine, Greece, and other countries. In 1871 he was elected Professor of History and Logic in Syracuse University. He was a member of the General Conference in 1872. He has contributed various articles for the reviews and other publications.

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0265 -- BENNETT, Ziba, a lay delegate from the Wyoming Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Connecticut in 1800. He removed to Wilkesbarre, Pa., when fifteen years old, and became a merchant in that place; joined the Methodist Episcopal Church at the age of twenty, and was actively devoted to its interests during his whole life. He was one of the first Trustees of the Wyoming Seminary, and was the founder of the Bennett Library. He served as associate judge of Luzerne County, and was also a member of the state Legislature. He died Nov. 4, 1878.

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0266 -- BENSON, Henry C., D.D., was born near Xenia, O., and was converted in his sixteenth year. In 1839 he entered the Indiana Asbury University, and graduated in 1842. He was admitted into the Indiana Conference M. E. Church, and appointed to Mooresville circuit. In the spring of 1843 he was transferred by Bishop Soule to the Arkansas Conference (with Rev. W. H. Goode), and appointed principal of Fort Coffee Academy, an institution established for the benefit of the Choctaw Indians. In 1845 he was transferred by Bishop Morris to North Indiana Conference, and served as pastor five years. In 1850 he was elected Professor of the Greek Language and Literature in the Indiana Asbury University. In 1852 he was transferred by Bishop Janes to California, and served as pastor at Stockton, Placerville and Marysville, and on the Stockton and Marysville districts as presiding elder. He was a member of the General Conference in 1864, at which time he was elected editor of the Pacific Christian Advocate, and transferred by Bishop Clark to Oregon Conference. In 1866, in the absence of Bishop Baker he presided over the session of the Oregon Conference. He was a member of the General Conference in Chicago in 1868; and was elected editor of the California Christian Advocate, and was re-elected by acclamation in 1872. He was a member of the General Conference in 1876, and was elected as editor the third time, by acclamation. In 1867 he was elected president of the Willamette University, but did not accept the position.

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0267 -- BENSON, John, an eminent member of the United Methodist Free Churches, England, was born at Eggleston, in the county of Durham, Oct. 12, 1817. He was trained in the fear of God, and received a liberal education. When about sixteen years of age, he went to a situation in a bank, at Newcastle-on-Tyne, the town where he continued to reside till his death, and of which he became one of the most prominent and respected citizens. He was brought to the assurance of salvation after a sermon by Rev. R. Aitkin, Sept. 28, 1834. Mr. Benson soon entered on a course of Christian activity. He became a teacher in the Orphan House Sunday-school, and when only twenty-two years of age was elected superintendent of the school, and held that position eleven years. In 1843 He became a class-leader, and some years after a local preacher. In 1849, Mr. Benson identified himself with the Wesleyan Reformers, and was very active and prominent in the movement. He rejoiced in the amalgamation of the Reformers with the Wesleyan Methodist Association. He attended the Assembly of 1857, where the two bodies came together. It was on his motion that the new denomination received the title of the United Methodist Free Church. He died of fever, Feb. 19, 1866. Mr. Benson was universally beloved.

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0268 -- BENSON, Joseph, one of the most eminent Methodist ministers in England, was born at Melmerby, Jan. 25, 1748. His father designed him for a minister of the Church of England, and for this purpose he was taught Greek and Latin. At sixteen he came in contact with the Methodists and was converted. In 1766, Mr. Wesley appointed him classical master at his Kingswood school. He devoted himself closely to philosophy and theology. In 1769 he was appointed the chief instructor in Lady Huntingdon's Theological College, at Trevecca, Wales, but in 1771 he left it because of its becoming a thoroughly Calvinistic school. In August, 1771, he was admitted into the Methodist Conference, and soon became one of its ablest preachers. He filled the largest stations, and multitudes attended his ministry. Dr. Clarke calls him "a sound scholar, a powerful and able preacher, and a profound theologian." He was elected president of the Conferences of 1798 and 1810. In 1803 he was elected editor of the Methodist Magazine. His "Commentary on the Scriptures" is regarded by the Wesleyans as one of their standard works. He also wrote other valuable works. He died in great peace Feb. 16, 1821, at London.

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0269 -- BENSON, Michael, a fraternal delegate from the Methodist Episcopal Church of Canada to the General Conference of the Methodist Episcopal Church in 1876, was born in Canada. He entered the ministry about 1845, and was for more than ten years secretary of his Conference, and a member of the board of managers of Albert University and Alexandra College.

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0270 -- BENSON, Stephen Allen, ex-president of Liberia was born of free parents in Cambridge, Md., in March, 1816. He sailed with his parents for Liberia in 1822. He was captured, with six other children, by the native tribes in their attack on the infant colony, and was held by them for four months. He assisted his father and attended school until he was fourteen years of age. He then served as clerk and storekeeper in Monrovia for four years. After being successfully engaged in a temporary war with the natives, in which he served as a volunteer, he became

secretary for Governor Buchanan. In March, 1838, he embraced religion, and united with the M. E. Church. In 1841 He was licensed as a local preacher. In 1842 he was chosen a member of the Colonial Council ; and in 1848 he was appointed judge of the Admiralty Court, in which he served until 1853 when he was elected vice-president. In 1855 he was elevated to the presidency of the republic, being the highest office in the gift of the people.

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0271 -- BENTON, Horace. Born in Chardon, O., Feb. 27, 1827, and at the age of eighteen was converted. Entered Western Reserve College, Hudson, O., in class of 1850, but health failed before graduation. Subsequently pursued his studies, and was honored by that institution with the degree of A.B., and also A.M. He has held the office of class-leader, steward, and trustee. He has resided at Cleveland O., his present residence, for twenty-six years still for fifteen years has been superintendent of the Franklin Street M. E. church. He has been twenty-three years a trustee of Baldwin University, and part of that time its treasurer. For a quarter-century he has been an officer of the Bible Society and trustee of the Y. M. Christian Association. He has held for years civil positions. For many years has been in mercantile life. Was a delegate from the North Ohio Conference to the General Conference of 1872, and was a reserve delegate to that body in 1876.

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0272 -- BEREAN SYSTEM, The, of Sunday School instruction was suggested as to its name, by the example of those Bereans spoken of by Paul, who "searched the Scriptures daily." So this plan provides for daily readings of the various portions of the word of God bearing upon the lesson for the following Sunday. It was developed by Rev. John H. Vincent, corresponding secretary of the Sunday School Union and Tract Society of the M. E. Church. It has not only been adopted by the M. E. Church, but also, in a slightly modified form, by the principal religious bodies. No system of Sunday School instruction has been so popular or efficient. These Lesson Leaves are now published in almost every language where there is a Sunday School established. In the M. E. Church alone, there are placed in the hands of teachers and pupils weekly not less than one million six hundred thousand copies of the Berean Lesson.

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0273 -- BERKLEY, W. W. Prominent in the church interests in the Old Dominion, he was chosen lay delegate from the Virginia Conference to the General Conference of 1872. He has long been an enterprising citizen in Alexandria. Va.

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0274 -- BERLIN, PRUSSIA [GERMANY] (pop. 968,634), has a Protestant population, only 50,000 being Catholics, and 30,000 Jews. Rev. L. Nippert was the first Methodist missionary sent to Berlin, in 1858. He was succeeded in the spring of 1860 by William Schwarz. The chapel, with parsonage, was dedicated October, 1866, in which English services are also held for the benefit of the American residents, sojourners in the city. The American minister, Hon. Joseph A.

Wright, took great interest in this enterprise, but died before the chapel was finished -- 97 Members, and a Sunday School of 300 children.

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0275 -- BERNE, SWITZERLAND (pop. 36,000), has been since 1848 the seat of government of the Confederation. Methodist services were commenced in 1865. Rev. W. Swartz conducted services, which called out quite a discussion in the newspapers between himself and Dr. Guder, Professor of Theology at the high School of Berne. E. Diem was the first missionary appointed, in 1866. Great difficulties have been encountered, as property is high, and the law will not permit the erection of any buildings except of sandstone. The statistics for 1876 are: 101 members and 180 Sunday School scholars.

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0276 -- BERRIDGE, John, an eminent and eccentric minister of the Calvinistic Methodist Church. The following sketch of his life is taken from the inscription on his tombstone, which he wrote himself, except the last sentence: "Here lies the earthly remains of John Berridge, late vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and his work, and after running his errands many years, was called up to wait on him above. Reader, art thou born again? No salvation without the new birth. I was born in sin, Feb. 1716 ; remained ignorant of my fallen state until 1730; lived proudly on faith and works for salvation, till 1754, admitted to Everton vicarage, 1755; fled to Jesus alone for refuge. 1756; fell asleep in Christ Jan. 22, 1793." He was graduated from the Cambridge University in 1749, and accepted the curacy of Stapleford, which he served for the next six years. He is said to have been equal to the most celebrated in science and literature in the university. He maintained his literary habits, often studying fifteen hours a day before he entered upon his evangelistic labors. For more than twenty years he traveled extensively, preaching ten or twelve sermons a week and in some places addressing congregations numbering from ten to fifteen thousand. On Sabbath he usually preached four sermons. He was a man of great liberality, converting even his family plate into clothing for his itinerant preachers. For nearly thirty years, he spent about three months annually in London, preaching in Whitefield's tabernacle and other places. Wesley first had an interview with him Nov. 9, 1758. After this they were frequently together in their labors, but Wesley disapproved of many of the eccentricities attending his services.

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0277 -- BERRY, Genl. J. Summerfield, is a leading citizen of Baltimore, and has been from his youth a member of the M. E. Church. He has been prominent in public matters, having been adjutant-general of the state, and having served in the legislature, where he was chosen as president of the body.

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0278 -- BERRY, L. W., D.D., one of the distinguished educators in the West, was born at Alburg, Vt., 1815. In 1838 he was admitted into the Indiana Annual Conference of the M. E.

Church. He filled, with great popularity and usefulness, a number of the most prominent appointments. In 1848 he was elected president of the Indiana Asbury University, where he continued about six years, when he was elected president of the Iowa Wesleyan University, at Mount Pleasant, where he remained about three years. In 1857 he resigned his presidency in Iowa to take charge of an incipient educational institution at Jefferson City, Mo. He was a profound divine, a good scholar, an orator of uncommon power, and eminently a holy man. In every department of the church he showed his devotion to all its interests, and was diligent and faithful in every trust. Among the last words which he ever wrote was a message to his brethren of the Missouri Conference, saying, "Tell my brethren of the Missouri Conference to push the battle to the gate, and God will be with them." He died in peace in Cincinnati, July 23, 1858.

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0279 -- BERRY, Nathaniel S., was elected governor of New Hampshire in 1861, and was re-elected in 1862. He is a prominent member of the Methodist Episcopal Church, and was a lay delegate from the New Hampshire Conference to the General Conference in 1872.

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0280 -- BETHEL ACADEMY. -- At the Conference held in North Carolina, in 1789, Dr. Coke, alluding to some letters from Kentucky, says, "Our friends in that country earnestly entreat us to have a college built for the education of their youth, offering to give or purchase three or four thousand acres of good land for its support. We debated the point, and sent them word, that if they would provide five thousand acres of fertile land, and settle it on such trustees as we should mention under the direction of the Conference, we will undertake to build a college for that part of our Connection within ten years."

This project was not carried out according to the plan of Dr. Coke. Subsequently, Mr. Lewis, of Jessamine County, donated 100 acres of land as the site of an academy. Collections were made on different circuits, and a building was erected 80 by 40 feet, three stories high; the lower part of the building was finished and a school was commenced. The legislature of the state afterwards gave a donation of 6000 acres of land to Bethel Academy. The land was located in Christian County, south of Green River, and remained for a long time unproductive. In 1802 the academy was incorporated, with all the powers and privileges of a literary institution.

In 1798 Rev. Valentine Cook was the first principal of the academical department, though a primary school had previously been kept, and a number of students entered its halls. Unfortunately, some difficulties occurred, and Mr. Cook resigned. The Conference of 1800 was held in this building, and Bishop Asbury makes the following entry:

"Saturday, 4th, I came to Bethel with Bishops Whatcoat and William McKendree. I was so dejected I could say but little, and weep. Sabbath day it rained, and I kept at home. Here is Bethel, Cokesbury in miniature, 80 by 30 feet, three stories with a high roof, and finished below. Now we want a fund and an income of \$300 per year to carry it on, without which it will be useless; but it is too distant from public places. Its being surrounded by the river in part we now find to be no benefit: thus all our excellencies are turned into defects.

"Perhaps Brother Poythress and myself were as much overpleased with this place as Dr. Coke was with the sight of Cokesbury; but all is right that works right, and all is wrong that works wrong, and we must be blamed by men of slender sense, for consequences impossible to foresee, for other people's misconduct.

"Sabbath day, Monday, and Tuesday we were shut up in Bethel with the traveling and local ministers and the trustees that could be called together; we ordained fourteen or fifteen local and traveling deacons. It was thought expedient to carry the first design into execution, and that we should employ a man of sterling qualifications, to be chosen by and under the direction of a select number of trustees and others, who should obligate themselves to see him paid and take the profits, if any, arising from the establishment. Dr. Jennings was thought of, talked of, and written to."

Dr. Jennings was at that time teacher of all academy at New London, and was a local preacher in the church. His services, however, were not obtained, and Rev. John Metcalf taught in the institution for a time. He was succeeded by Rev. Nathaniel Harris, who occupied the building and kept a school for the neighborhood. The people were poor, and divisions having occurred, the building was suffered to fall into a dilapidated condition. The land on which it was built reverted to Mr. Lewis' heirs, and the proceeds of the property were transferred to Nicholasville, and incorporated into a county academy, in which the church ceased to have any special interest.

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0281 -- BETHEL SHIP. -- When the Scandinavian emigration began to set rapidly on our American shores the attention of the Rev. Mr. Hedstrom, of the New York Conference, himself a Scandinavian, was drawn toward them. He opened a room in his own house to hold a prayer-meeting with his countrymen. Afterwards he worshipped in a public school-room. When that was torn down he became despondent, until a vessel at the foot of Carlisle Street, Pier No. 11, North River, was opened to him. His first service was held in it as a watchnight, on New Year's eve preceding January, 1846.

He continued to hold services in that vessel until it became too old and too small. A congregation had been organized, many had been converted some of whom had returned as missionaries to Denmark and Norway. The trustees succeeded in procuring a larger vessel, which was opened for service in June, 1857. On that ship services were held, not only on the Sabbath but on week evenings, and it became a home for many a sick and weary emigrant. The converts from this ship are scattered over the Northwest, and through Denmark, Norway, and Sweden. With the increasing of improvements and demand for dock room the ship has been abandoned.

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0282 -- BEVERIDGE, Gen. John L., was born in Washington Co., N. Y., in 1824. In 1842 He removed to De Kalb Co., Ill and afterward to Tennessee, where he studied law, and was admitted to practice. In 1855 he removed to Chicago, and established himself at the bar. In 1861 entered the service as major of 8th Illinois Cavalry. In 1863 returned, and organized the Illinois Calvary, of which he was commissioned colonel, and was afterwards promoted to the rank of

brigadier-general. In 1870 he was elected Senator from the Twenty-fifth district; in 1871 to Congress, to fill the unexpired term of Hon. John A. Logan; in 1872 elected lieutenant-governor, and, by the election of General Oglesby to the United States Senate, became governor of Illinois, inaugurated January 23, 1873. He has been for a number of years a member of the M. E. Church.

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0283 -- BEWLEY, Anthony, a member of the Arkansas Conference, and a martyr for his opposition to slavery, was born in Tennessee, May 22, 1804. In 1829 he was admitted into the Tennessee Conference, and in 1843 was transferred to Missouri. When the Southern Conferences, in 1845, separated from the M. E. Church, He refused to adhere to the South, and preached for several years independently, supporting himself and his family chiefly by the labor of his hands. A few other preachers gathered about him, regarding him as a presiding elder. When the M. E. Church, in 1848, re-organized its Conference in Missouri, Mr. Bewley entered the regular work; and when Arkansas and Northern Texas were separated from Missouri, he labored in those states. As the anti-slavery excitement increased, severe persecution assailed the ministers of the M. E. Church. In some localities they were not only ostracized, but they suffered from violence. In 1858, Mr. Bewley was appointed to Texas, but left his work on account of the dangers which everywhere assailed him. In 1860 he returned to that field of labor. His friends tried to dissuade him from going; but his reply was, "Let them hang, or burn me, on my return, if they choose hundreds will rise up out of my ashes." Accordingly he and his family, including two sons-in-law, returned to Texas. The excitement against him became very intense, simply for preaching an earnest gospel, while he belonged to what was regarded as a Northern organization. Surrounded with dangers, he left the country. After his departure, charges without any foundation were alleged against him, and a reward of \$1000 was offered for his capture. He was taken in Missouri, and carried back to Fort Worth, where he was hanged on a tree by a mob, September 13, 1860. He was a plain, earnest, fearless preacher of the gospel.

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0284 -- BIBB, B. S., of the Methodist Protestant Church, was born April 30, 1796., in Elbert Co., Ga., and removed to Alabama in 1822. A few months after locating in that state he united with the M. E. Church. In 1830 he joined the Methodist Protestant Church. He was a delegate to nearly every session of the Alabama Conference since its organization to the present. He was a member of the General Conferences of 1842, 1858, and 1874, and was a delegate to the General Convention of May, 1877, to complete the union of the Methodist and Methodist Protestant Churches. In 1825, He was elected judge of the probate court, and, after two years, re-elected, and served twelve years. In 1864, he was elected judge of the criminal court of the city and county of Montgomery Ala. In 1828, he was elected to the representative branch of the legislature, and subsequently to the Senate, and has alternated frequently between the two.

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0285 -- BIBLE CHRISTIANS, sometimes called Bryanites, compose an organization which is one of the branches of Methodism. It was founded by William O'Bryan, a local preacher in Cornwall, England, in 1815. In their general economy they strongly resemble the British

Wesleyan Methodists. They hold precisely the same doctrines, and adopt chiefly the same usages. They manifest great plainness and simplicity in dress, and are very zealous in their mode of worship. They have class-meetings, love-feasts, circuits, districts, and an Annual Conference, into which they admit lay delegates, in equal numbers with the ministers.

As it consisted chiefly of the laboring classes in England, its losses by emigration were large, but by this means it spread itself in other countries. In 1833 a missionary was sent to Prince Edward Island, and another to Ontario, Canada. Shortly afterward they organized in Cleveland, Ohio and in Yorkville, Wis. They have also established churches in Australia. In 1876, they reported in the whole connection 284 itinerant preachers, 1828 local preachers, 30,197 members, 896 churches, and 51,658 Sunday School scholars.

The growth in the United States has not been large; but in their work embraced in America they have eight districts united in one Conference, known as the Canada Conference. They report 85 ministers, 177 churches, 6943 members, and 9396 Sunday School scholars. They have a book-room at Bowmanville, and they publish a weekly paper, called the Observer, and a Sunday School paper, called the Ensign, issued monthly. The income of their Missionary Society last year was expended chiefly on domestic missions. A few years since, an effort was made to form a union, in Canada, with the Wesleyans and other branches of Methodists, but it was not successful.

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0286 -- BIDDEFORD, ME. (pop. 12,652), a flourishing town on the Saco River. Previous to 1847, Biddleford and Saco (which lies directly across the river) were one charge. At that date they were separated, and a building committee was appointed in Biddeford consisting not only of Methodists, but also of those who were friendly to the enterprise. The edifice was built of brick, and in just forty-seven days from the time the first brick was laid the house was dedicated by Rev. Dr. Pitman, who was then secretary of the Missionary Society. When the church was built it was found difficult to find trustees who would assume the cost. At last a brother, still living, said he would sacrifice all he had to build the house. Four others followed his example, and the church was transferred into their hands. The membership increased, and in 1869 the house was sold, with a view of building a new one, and a beautiful edifice was completed and dedicated Aug. 31, 1871. It now has 511 members and 350 Sunday School scholars.

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0287 -- BIDLACK, Benjamin, a pioneer preacher of the Wyoming Valley, and a member of the Oneida Conference. He was born in New England in 1759, and died at Kingston, Pa., Nov. 27, 1854, in the eighty-seventh year of his age. He removed with his father to the valley of Wyoming in 1777. The entire family took an important part in the early trials and difficulties of that region. One son was made a prisoner on Long Island, and died by starvation. Another was Captain of a Company, in the great Indian battle in the Wyoming Valley, and fell at the head of his company. Benjamin was seven years in the Revolutionary War. He was at Boston when Washington assembled his forces to oppose Gage; at Trenton, at the taking of the Hessians; at Yorktown, at the surrender of Cornwallis; and in the camp at Newburgh, when the army was disbanded. Soon after this he was converted, and he entered the itinerant ministry in 1799. The last

twenty-five years of his life he was superannuated, but was able to preach occasionally, and he took a lively interest in the enterprises of the church.

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0288 -- BIGELOW, Noah, a Methodist Episcopal minister, was born in Conway, Mass., March 4, 1783, and died Aug. 2, 1850. He was converted In 1803, entered the New York Conference in 1810 was transferred to the New England Conference in 1813; re-admitted to the New York Conference in 1823; superannuated, 1827 made effective from 1828 to 1836; after which he was superannuated. As a minister and presiding elder he was abundant in labors, and much fruit attended his efforts The last few months of his life were spent in extreme suffering. He was, however, peaceful, saying, "My only hope is in the atonement; on that I really lean: through that I expect to be saved."

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0289 -- BIGELOW, Russell, one of the most distinguished and useful pioneer ministers of the M. E. Church. He was born in Chesterfield, N. H., in 1793, and died in Columbus, O., July 1, 1835, in the forty-third year of his age. He was converted in Vermont when nine years of age and removed with his parents to Worthington, O., in 1812; and at nineteen received license to exhort. He was admitted on trial in the Ohio Conference, Sept. 8, 1814, and appointed to Hinkstone Circuit Ky. He continued to fill important appointments as preacher and presiding elder until, in 1827, he was seat as a missionary to the Wyandotte Indians, at Upper Sandusky, O., where his labors were attended with great success. In 1828 he was appointed presiding elder of Portland district. In 1831 his health failed; but improving somewhat, in March, 1835, he was appointed chaplain to the Ohio state Prison, at Columbus. The work however, proved to be too laborious for him, and his health rapidly declined until the following July, when he passed away. Bishop Thomson said of him, "As a preacher I have yet to hear his equal. Thousands of souls will rise up in judgment add call him blessed, and his name will ever be like precious ointment to the churches." A prominent chief justice once remarked concerning him "It is one of the greatest regrets of my life that I did not know him better; had I never known him, I should have loved him for the effects of his apostolic labors and holy example. We were a wild people while he was among us, and we never duly appreciated him." Few men have ever wielded such power over a congregation.

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0290 -- BIGNALL, William P., was born In Philadelphia, July 6, 1826, and was trained in the Sunday School of old St. George's church. He graduated with honor at the Philadelphia High School, in 1843, and for some time engaged in teaching. He was converted in his twentieth year, and entered the Erie Conference of the M. E. Church in 1851. After filling various stations, he became presiding elder of Meadville and of Franklin districts. He was a delegate to the General Conference in 1876.

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0291 -- BINGHAM, Hon. William, born in Annville, Lebanon Co., Pa., March 13, 1808, and died in Pittsburgh in 1873. He early became a Methodist, and was very useful, but quiet and staid in his methods of work. After various business changes he became identified with the canal transportation business and the public works of Pennsylvania, which gave him signal fame in commercial circles, until railroads superseded canals. In the spring of 1838 he removed to Pittsburgh, to manage the vast transportation interests of the Bingham's Line Transportation Company. He became active in Methodist circles, and held honored official positions; and largely through his efforts and liberal gifts Smithfield Street church was rebuilt. In 1855 he was elected mayor of Pittsburgh by a large majority, and held office but one term. He died in triumph, and his name is "like ointment poured forth."

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0292 -- BINGHAM, Isaac S., D.D., a member of the General Conference of the Methodist Episcopal Church in 1856, 1860, 1864, 1868, 1872, and 1876, joined the Black River Conference in 1843. In 1860 he was elected editor of the Northern Christian Advocate, and served in that position for four years. He afterwards served for three years as an agent of the American Bible Society. He has been an assistant secretary of the General Conference, and has served the church as a member of important general boards and committees.

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0293 -- BINGHAMTON, N. Y. (pop. 17,315), the capital of Broome County, is situated on the Susquehanna and Chenango Rivers, and the Erie Railroad. It was settled in 1787 by William Bingham of Philadelphia. The first Methodist class was formed in 1818. Prior to that time it had been included in the Broome Circuit, but no opening was found for regular worship. The first meetings were held in the third story of Mr. Manning's house. In 1821, a great revival occurred, which added several useful members. The society was then incorporated, and a lot containing two acres of ground was deeded to the trustees. A chapel was opened upon it, afterwards called Henry Street church. It remained an appointment upon the Broome Circuit until 1828.

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0294 -- BIRMINGHAM, ENG. (pop. 377,436) is noted for its extensive manufactures. It was early visited by Mr. Wesley, and societies were organized under his supervision. There are now stationed in this city 13 Wesleyan ministers, besides 5 supernumeraries, who report 3536 members. The Methodist New Connection stations 4 ministers, and reports about 450 members. The United Methodist Free Churches report 3 ministers and 400 members.

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0295 -- BIRD, John F., M.D., of Philadelphia, was born at West River, Md., March 7, 1816. He united with the M. E. Church in 1828, and has served as class-leader, trustee, and Sunday-school superintendent. He entered Dickinson College as a student in 1836, and graduated in 1840. The same year he entered the University of Pennsylvania as a medical student, and graduated in 1843. He commenced the practice of medicine at West River, Md., and in 1868

removed to Philadelphia, where he has since remained in the practice of his profession. He has been representative for ten years in the board of managers of the American Sunday School Union, and has been for many years a trustee of Dickinson College.

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0296 -- BISHOP, Hon. James, of New Brunswick, N.J., became a member of the M. E. Church in his youth and has been deeply devoted to all its interests. He was for a number of years extensively engaged in mercantile business. He was the principal founder of St. James' church, in New Brunswick, and was an early and ardent friend of lay delegation in the General Conference. He represented the New Jersey Conference, as lay delegate, in 1872; and was one of the Centenary Committee, which, under the direction of the General Conference, arranged for the exercises of 1866. He has held several important civil trusts, and has represented his district in Congress.

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0297 -- BISHOPS are the highest executive officers in the Methodist Episcopal Church. They are "constituted by the election of the General Conference and the laying on of the hands of three bishops, or at least of one bishop and two elders." "If by death, expulsion, or otherwise, there is no bishop in the Church, the General Conference shall elect a bishop, and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the ritual of the Church."

The General Conference is also authorized to elect missionary bishops under certain circumstances. The duties of the bishops are to preside in the General and Annual Conferences, and when present in the district Conferences also. They arrange the districts for presiding elders, and fix the various appointments of the preachers. They are further required to travel through the church at large, and to oversee the spiritual and temporal interests of the church, to consecrate bishops, and ordain elders and deacons, and to decide all questions of law arising in the proceedings of the Annual Conferences; such decisions, however, being subject to an appeal to the ensuing General Conference, but in all cases the application of law is with the Conference.

The bishops are also directed to prescribe a course of study on which those applying for admission on trial in the Annual Conferences shall be examined, and must be approved before admission, and also to prescribe a course of study, and of reading proper to be pursued by candidates for the ministry for the term of four years.

The bishops are strictly amenable for their moral and official conduct. Should a bishop be accused of imprudent conduct, a presiding elder "shall take with him two traveling elders, and shall admonish the bishop so offending, and in case of a second offense, one of the bishops, together with three of the traveling elders, shall call upon him and reprimand and admonish him if he shall persist in his imprudence, he shall be tried in the manner of the order for immoral conduct. When he is accused of immoral conduct, the presiding elder within whose district his immorality is said to have been committed, shall call to his aid four traveling elders, which five ministers shall carefully inquire into the case, and if in their judgment there is reasonable ground for such accusation, they, or the majority of them, shall prepare and sign the proper charge in the case, and

shall give notice thereof to one of the bishops; the bishop so notified shall convene a Judicial Conference, to be composed of the triers of appeals, thirty-five in number, in the five neighboring Conferences, and the said Judicial Conference shall have full power to try the accused bishop and to suspend him from the functions of his office, or expel him from the church, as they may deem his offense requires; one of the bishops of the church shall preside at his trial.

"The accused, however, shall have the right of peremptory challenge, yet he shall not reduce the number of the Judicial Conference below twenty-one. He shall have the right of appeal to the ensuing General Conference, if he signifies his intention to appeal at the time of his conviction, or when informed thereof."

This full and specific mode of trial was provided only in 1872: originally the Discipline gave the General Conference the right "to expel him for improper conduct," without giving any specification as to the mode. It was thought, however by the Conference of 1872, that bishops should have a preliminary trial and right of appeal as in the case of other ministers. It has been a gratifying fact to the church, however, that while from the beginning of its history the bishops have been held to a strict amenability by the General Conference, no charge of immoral conduct has ever been presented against any one of them.

In the rules of the early General Conferences, the bishops being members of the body in common with other ministers, took part in all the deliberations, making motions, presenting resolutions, and participating in the debates but since the formation of the delegated Conference in 1808, they are no longer members of that body, but simply presiding officers; hence they take no active part in the deliberations or discussions of the Conference. In the Discipline of 1784, they were called superintendents. But their power was greater then than today, for they were authorized "to receive appeals from the preachers and people, and decide them."

In the revision of the Discipline, which was adopted in 1787, the title of superintendents was changed to that of bishops, and the power of receiving and deciding appeals was taken away. Before 1796 they called together the preachers in Annual Conferences, within such boundaries as were deemed by them most convenient, and no permanent Conference boundaries were fixed before that period.

In the early history of the church no specific mode was provided for the support of the bishops. Dr. Coke spent but little time in the United States and being a man of large property, he not only supported himself, but contributed freely to the various objects of benevolence. Bishop Asbury was a single man, and was generally on horseback, traveling from place to place and friends furnished him, from time to time, with what was necessary to meet his very simple wants and habits.

When additional bishops were elected, the General Conference directed that their support should be provided by the different Annual Conferences. Subsequently, their salaries were fixed by a committee of the Annual Conference where they resided, and were paid by the Book Concern. In 1872, in the M. E. Church provision was made that a specific collection should be taken for their support, so as to relieve the Book Concern, and to bring the system in harmony with the general methods for ministerial support. This system was further changed at the General

Conference of 1876. From the 1st of Jan., 1881, the book agents are prohibited from either giving or loaning any of their funds to meet either their salaries or traveling expenses.

The bishops of the church are equal in authority, and have joint jurisdiction in every part of the church. There are no dioceses or districts within which they are confined. They usually meet semiannually, and arrange for the times of holding the Annual Conferences, and for distributing the work among themselves. The General Conference of 1872, however, designated certain cities as proper locations for episcopal residences the design being, to secure for each part of the church more certain and constant episcopal supervision. There is no bishop for any specific territory, except as assigned temporarily by his colleagues. In the case of a missionary bishop, his residence is permanent in the Conference where he is elected. This plan has been tried only in Liberia, and since the death of Bishop Roberts no one has been elected.

The General Conference has supreme power over the bishops personally, both as to their moral and official conduct. Prior to 1808, they had also power to change the constitution of the church from its episcopal form; but when the great body of the ministry gave up their right to be present in the General Conference, and agreed to select a few delegates to represent them, they, by restrictive rule, prohibited the General Conference from doing away with the episcopacy, or from making any modification which should destroy the plan of itinerant general superintendency.

The church as a whole has power to change any feature of church polity, but such fundamental changes can be made only by a concurrent vote of two-thirds of the General Conference, and of three-fourths of the members of the Annual Conferences. The constant and careful supervision which the bishops have been able to give to the church, have secured statistical reports more perfect and complete than are found in churches generally.

The number of bishops has varied from time to time, according to the growth and necessities of the church. Excepting the occasional presence of Dr. Coke, Bishop Asbury was alone in his office for nearly sixteen years. The number of bishops in active work in the M. E. Church is now twelve. The following table presents a statistical view of their birth, entrance into the ministry, Conference relation, election as bishops, and residence:

[PLEASE NOTE:-- Because of the difficulties keeping the data in charts aligned properly when using ASCII text, I have rearranged the statistical information about the bishops into a format that will display better in ASCII. -- DVM]

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THE FIRST 35 BISHOPS OF THE METHODIST EPISCOPAL CHURCH

1

THOMAS COKE

Born: September 9, 1747

Entered Ministry: British Wesleyan Conference, 1778

Ordained Bishop: 1784

Died: May 3, 1814

2

FRANCIS ASBURY

Born: August 20, 1745

Entered Ministry: British Wesleyan Conference, 1766

Ordained Bishop: 1784

Died: March 31, 1816

3

RICHARD WHATCOAT

Born: February 23, 1735

Entered Ministry: British Wesleyan Conference, 1769

Ordained Bishop: 1800

Died: July 5, 1806

4

WILLIAM MCKENDREE

Born: July 6, 1757

Entered Ministry: M. E. Church Conference, 1788

Ordained Bishop: 1808

Died: March 05, 1835

5

ENOCK GEORGE

Born: ??/??, 1768

Entered Ministry: M. E. Church Conference, 1790

Ordained Bishop: 1816

Died: August 23, 1828

6

ROBERT R. ROBERTS

Born: August 2, 1778

Entered Ministry: Baltimore Conference, 1802

Ordained Bishop: 1816

Died: March 26, 1843

7

JOSHUA SOULE

Born: August 1, 1781

Entered Ministry: New York Conference, 1799

Ordained Bishop: 1824

Entered the M. E. Church South, 1845

Died: March 6, 1867

8

ELIJAH HEDDING

Born: June 7, 1780
Entered Ministry: New England Conference, 1801
Ordained Bishop: 1824
Died: April 9, 1852

9

JAMES O. ANDREW
Born: May 03, 1794
Entered Ministry: South Carolina Conference, 1812
Ordained Bishop: 1832
Entered the M. E. Church South, 1845
Died: March 2, 1871

10

JOHN EMORY
Born: April 11, 1789
Entered Ministry: Philadelphia Conference, 1810
Ordained Bishop: 1832
Died: December 16, 1855

11

BEVERLY WAUGH
Born: October 25, 1789
Entered Ministry: Baltimore Conference, 1809
Ordained Bishop: 1836
Died: February 9, 1858

12

THOMAS A. MORRIS
Born: April 28, 1794
Entered Ministry: Ohio Conference, 1816
Ordained Bishop: 1836
Died: September 2, 1874

13

LEONIDAS L. HAMLINE
Born: May 10, 1797
Entered Ministry: Ohio Conference, 1832
Ordained Bishop: 1844
Resigned the Office in 1852
Died: February 22, 1865

14

EDMUND S. JANES
Born: April 27, 1807
Entered Ministry: Philadelphia Conference, 1830

Ordained Bishop: 1844
Died: September 18, 1876

15

LEVI SCOTT

Born: October 11, 1802
Entered Ministry: Philadelphia Conference, 1826
Ordained Bishop: 1852
Residence in 1882, Odessa, Delaware

16

MATTHEW SIMPSON

Born: June 21, 1811
Entered Ministry: Pittsburgh Conference, 1833
Ordained Bishop: 1852
Residence in 1882, Philadelphia

17

OSMON C. BAKER

Born: July 30, 1812
Entered Ministry: New Hampshire Conference, 1839
Ordained Bishop: 1852
Died: December 20, 1871

18

EDWARD R. AMES

Born: May 20, 1806
Entered Ministry: Illinois Conference, 1830
Ordained Bishop: 1852
Died: April 25, 1879

19

FRANCIS BURNES

(A Missionary Bishop, Jurisdiction in Liberia only)
Born: December 5, 1809
Entered Ministry: Liberia Conference, 1838
Ordained Bishop: 1858
Died: April 18, 1863

20

DAVIS W. CLARK

Born: February 25, 1812
Entered Ministry: New York Conference, 1843
Ordained Bishop: 1864
Died: May 23, 1871

21

EDWARD THOMSON

Born: October 12, 1810

Entered Ministry: Ohio Conference, 1832

Ordained Bishop: 1864

Died: March 22, 1870

22

CALVIN KINGSLEY

Born: September 8, 1812

Entered Ministry: Erie Conference, 1841

Ordained Bishop: 1864

Died: April 6, 1870

23

JOHN W. ROBERTS

(A Missionary Bishop, Jurisdiction in Liberia only)

Born: ??/??, 1809

Entered Ministry: Liberia Conference, 1838

Ordained Bishop: 1866

*A Missionary Bishop, Jurisdiction in Liberia only

Died: January 30, 1875

24

THOMAS BOWMAN

Born: July 11, 1817

Entered Ministry: Baltimore Conference, 1839

Ordained Bishop: 1872

Residence in 1882, St. Louis

25

WILLIAM L. HARRIS

Born: November 4, 1817

Entered Ministry: Michigan Conference, 1837

Ordained Bishop: 1872

Residence in 1882, New York

26

RANDOLPH S. FOSTER

Born: February 22, 1820

Entered Ministry: Ohio Conference, 1837

Ordained Bishop: 1872

Residence in 1882, Boston

27

ISAAC W. WILEY

Born: March 29, 1825
Entered Ministry: East Genesee Conference, 1850
Ordained Bishop: 1872
Residence in 1882, Cincinnati

28

STEPHEN M. MERRILL

Born: September 16, 1825
Entered Ministry: Ohio Conference, 1846
Ordained Bishop: 1872
Residence in 1882, Chicago

29

EDWARD G. ANDREWS

Born: August 7, 1825
Entered Ministry: Oneida Conference, 1848
Ordained Bishop: 1872
Residence in 1882, Washington, D. C.

30

GILBERT HAVEN

Born: September 19, 1821
Entered Ministry: New England Conference, 1851
Ordained Bishop: 1872
Died: January 3, 1880

31

JESSE T. PECK

Born: March 4, 1811
Entered Ministry: Oneida Conference, 1832
Ordained Bishop: 1872
Residence in 1882, Syracuse, New York

32

HENRY W. WARREN

Born: ??/??, 1831
Entered Ministry: New England Conference, 1855
Ordained Bishop: 1880
Residence in 1882, Atlanta, Georgia

33

CYRUS D. FOSS

Born: January 17, 1834
Entered Ministry: New York Conference, 1857
Ordained Bishop: 1880
Residence in 1882, Minneapolis, Minnesota

34

JOHN F. HURST

Born: August 17, 1834

Entered Ministry: Newark Conference, 1858

Ordained Bishop: 1880

Residence in 1882, Des Moines, Iowa

35

ERASTUS O. HAVEN

Born: November 1, 1820

Entered Ministry: New York Conference, 1848

Ordained Bishop: 1880

Residence in 1882, San Francisco, California

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The duties and responsibilities of the bishops in the M. E. Church South are similar to those just described. The General Conference of that church, however, have invested their bishops with a power over legislation which is not in the M. E. Church. If the General Conference in the M. E. Church South should pass a measure which, in the judgment of the bishops, is unconstitutional, and they, or the majority of them, so communicate in writing, the measure can then be adopted only by a vote of two-thirds of the General Conference with a concurrent vote of three-fourths of the members of the Annual Conferences. They are supported directly by the contributions of the churches. Their names, Conference relations, date of election, residences, etc., are as follows:

* * *

THE FIRST THIRTEEN BISHOPS OF THE M. E. CHURCH, SOUTH

1

JOSHUA SOULE

Born: August 1, 1871

Entered Ministry: New York Conference, 1799

Ordained Bishop: 1824

Died: March 6, 1867

2

JAMES O. ANDREW

Born: May 3, 1794

Entered Ministry: South Carolina Conference, 1812

Ordained Bishop: 1832

Died: March 2, 1871

3

WILLIAM CAPERS

Born: January 26, 1790

Entered Ministry: South Carolina Conference, 1803

Ordained Bishop: 1846

Died: January 29, 1855

4

ROBERT PAINE

Born: November 12, 1799

Entered Ministry: Tennessee Conference, 1818

Ordained Bishop: 1846

Residence in 1882, Aberdeen, Mississippi

5

HENRY B. BASCOM

Born: May 12, 1796

Entered Ministry: Ohio Conference, 1818

Ordained Bishop: 1850

Died: September 8, 1850

6

JOHN EARLY

Born: January 1, 1786

Entered Ministry: Virginia Conference, 1807

Ordained Bishop: 1854

Died: November 5, 1873

7

HUBBARD H. KAVANAUGH

Born: January 14, 1802

Entered Ministry: Kentucky Conference, 1823

Ordained Bishop: 1854

Residence in 1882, Louisville, Kentucky

8

GEORGE F. PIERCE

Born: February 3, 1811

Entered Ministry: Georgia Conference, 1831

Ordained Bishop: 1854

Residence in 1882, Sparta, Georgia

9

DAVID S. DOGGETT

Born: ????, 1810

Entered Ministry: Virginia Conference, 1829

Ordained Bishop: 1866

Residence in 1882, Richmond, Virginia

10

WILLIAM M. WIGHTMAN

Born: January 29, 1808

Entered Ministry: South Carolina Conference, 1828

Ordained Bishop: 1866

Residence in 1882, Charleston, South Carolina

11

ENOCH M. MARVIN

Born: June 12, 1823

Entered Ministry: Missouri Conference, 1841

Ordained Bishop: 1866

Died: November 26, 1877

12

HOLLAND N. MCTYEIRE

Born: June 28, 1824

Entered Ministry: Virginia Conference, 1845

Ordained Bishop: 1866

Residence in 1882, Nashville, Tennessee

13

JOHN C. KEENER

Born: February 1, 1819

Entered Ministry: Alabama Conference, 1843

Ordained Bishop: 1866

Residence in 1882, New Orleans, Louisiana

* * *

The Canada M. E. Church has one bishop, Rev. Albert Carman, who was elected in 1874 and whose residence is in Belleville, Can. It previously had Bishops Reynolds, Alley, Smith, and Richardson, who have deceased.

The African M. E. Church had as bishops Richard Allen, elected in 1816; Morris Brown, 1828; Richard Waters, 1832; and William Paul Quinn, 1844, who have deceased. The present bishops are D. A. Payne, Xenia, O.; A. W. Wayman, Baltimore; J. P. Campbell, Philadelphia; J. P. Shorter, Xenia; F. M. D. Ward, Atlanta; J. M. Brown, Washington, D. C.

The African M. E. Zion Church elects its bishops every four years. The present incumbents are Joseph J. Clinton, John J. Moore, James W. Wood, S. T. Jones, W. H. Hillery, J. P. Thompson, and Thomas H. Lomax.

The Colored Methodist Church of America has four bishops, viz.: W. H. Miles, Louisville, L. H. Halsey, J. B. Beebee, and Isaac Lane.

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0298 -- BISSEL, J. W., President of the Upper Iowa University, was born near Prescott, Canada, in 1843. When yet a child his family removed to Illinois. At the age of seventeen he entered Rock River Seminary, and in 1864 the Northwestern University, where he graduated in 1867. The same year he was elected to the chair of Latin and Greek in the Northern Indiana College, and the following year to the principalship of Brookston Academy. In 1871 he resigned his position, and entered the Garrett Biblical Institute to prepare for the ministry, and in the ensuing fall was received into the Upper Iowa Conference. In 1872 he was elected to the chair of Natural Science in the Upper Iowa University, and the following year vice-president, and in 1874 he became president of the institution, which position he still (1877) holds.

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0299 -- BLACK, Hon. James, was born Sept. 16, 1823 at Lewisburg, Pa., and labored on a farm until twelve years of age. In 1836 his parents removed to Lancaster, and in 1838 he entered the high school, where he studied at the head of his class. Subsequently he attended the academy at Lewisburg, where he acquired a fair knowledge of the ancient languages. Pursuing the study of law, he was admitted to the bar in 1846, where he has practiced successfully. He gave his first five-dollar fee to the cause of God. When nineteen years of age he connected himself with the M. E. Church, and has been ever since devoted to its interests. He has been trustee since 1846, and also a member of the board of stewards of the Philadelphia Conference. He has been a Sabbath-school teacher and superintendent since 1842. He very early connected himself with the temperance organization, and has devoted a large part of his time and means to the advancement of that cause. He has collected a large library, the temperance department of which is said to be the largest in the world. He was a chief originator of the National Temperance Publication House, which owes much of its success to his thought and labor. In 1872 he was nominated by the National Prohibition Convention, as their candidate for the office of President of the United States. He has written largely on the subject of temperance, and has been a representative of the Good Templars of Pennsylvania, not only at the conventions which have met at different points in this country, but also in England.

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0300 -- BLACK, William, "the apostle of Methodism" in the eastern British provinces, was born in Huddersfield, Yorkshire, England, in 1760. What Jesse Lee was to New England, and William Losse was to Upper Canada, William Black was to Nova Scotia, New Brunswick, and Prince Edward Island. His parents emigrated to Nova Scotia in 1775. About the same time, a number of earnest Yorkshire Methodists settled in various parts of that province, but remained for several years destitute of regular services by their own preachers. They supplied the lack of ministerial services by holding meetings for reading the Scriptures, prayer, and exhortation. Through these meetings and the reading of good books, Mr. Black was converted when nineteen years of age. By his efforts a great revival commenced in the surrounding settlements, and several

large classes of from eighty to one hundred were organized. Unhappily, some Antinomian preachers injured his efforts and divided the societies. Frequent letters, however, from Mr. Wesley encouraged him to continue in the work. At one time he expected to attend Kingswood school, but he was disappointed in his arrangements. By diligent private study under the guidance of the Holy Spirit he became a good theologian: and he also acquired considerable knowledge of the Latin and Greek languages. As a preacher he excelled in power and in pathos. Thousands were brought to God through his instrumentality.

He visited the celebrated Christmas Conference held in Baltimore in 1784. In this journey he visited and preached in the city of Boston with considerable success. His return to his own country was the commencement of a deeper interest and of greater success, as several ministers accompanied him. In 1789, Dr. Coke appointed him superintendent of Nova Scotia and the other northeast provinces, which position he held while he remained an effective minister. He visited the United States in 1791, attended the Philadelphia and New York Conferences, and received ordination from the Rev. Dr. Coke. He also obtained six additional preachers for the provinces. He attended the General Conference at Baltimore in 1792, and accompanied Dr. Coke on a visit to the West Indies. In 1816 he was appointed with Mr. Bennett to attend the American General Conference, to adjust some difficulties arising out of the occupation of the same territory by missionaries from both England and America. He exercised a commanding influence over the Methodism of the provinces, and was in correspondence with the ablest men of the church. He died in Halifax, Nova Scotia, September 6, 1834, aged seventy-four years.

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0301 -- BLACKMAN, Learner, one of the most eminent pioneers of American Methodism, was born in New Jersey about 1781. He entered the Philadelphia Conference in 1800, when about nineteen years of age. In 1802 he emigrated to the West, and became a member of the Western Conference. In 1805 he was sent as a missionary to Natchez. In order to reach his field of labor, he had to travel through a wilderness of nearly eight hundred miles, inhabited mostly by savages and beasts of prey. He was fourteen days and nights making this journey. Says his biographer "At night he would tie his horse to a tree, and, taking his saddle-bags for a pillow and his blanket for a covering, and commending himself to God's gracious care, would lie down in the woods to seek the repose which nature demanded. When he reached the place of his destination, he found that Methodism had scarcely gained a footing, though there were a few who had been converted through the labors of the Rev. Tobias Gibson, and who were struggling to stem the current of prevailing wickedness." He had no associates in his missionary work. So marvelous was his success that, in 1806, a presiding elder's district was organized, and he was appointed to superintend it. He continued in that district during the year 1807. Now laborers arrived, and the field extended. When he first entered upon his work there were but 74 white and 62 colored members; but after laboring, for three years, there were five circuits and a large increase in the membership. He was appointed successively to Holston, Cumberland, and Nashville districts, and finally was re-appointed to Cumberland district. He was elected to the General Conferences in 1808 and 1816. His sad and sudden death spread a gloom over the church. Returning from a visit to his friends in Ohio, when crossing the river on a flatboat at Cincinnati, his horse becoming frightened plunged into the river, carrying Blackman with him, and he was instantly drowned. His

biographer says, "By this fatal casualty the church was deprived of one of its most gifted and every way promising young ministers."

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0302 -- BLACKMER, R. H., of Cleveland, Ohio, now deceased, was a prominent member of the M. E. Church until 1838; then he and others organized a Wesleyan Church in that city, which still continues. He was a devoted friend of the slave, a generous man, and an active Sabbath-school worker. He left a precious memory among the people, who knew him only to love and honor him as a genuine Christian.

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0303 -- BLACKSTOCK, Moses, a Methodist Episcopal minister, was born in Ireland, March 1, 1793, and died near Paxton, Ill., Aug. 31, 1873. He was converted when eighteen years of age, while attending college in the City of Dublin. One year after his conversion he was licensed to preach, and he returned to the college to prepare himself for the itinerancy. In 1818 he left Ireland for Canada, where he preached regularly for forty-two years, filling important positions in connection with the Wesleyan Conference. In 1856 he removed to Lafayette, Ind., and identified himself with the Northwest Indiana Conference; but because of impaired health he was not able to do regular work. He gave sixty years of faithful and successful service to the ministry. His death was calm and gentle.

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0304 -- BLAIN, John D., was a native of New Jersey, and entered the ministry, in New Jersey Conference M. E. Church, in 1842. He was transferred to California in 1852. He was a good preacher, a devoted pastor, an energetic business man, and wonderfully successful in his labors, no matter what his field might be. He traveled on districts several years, and served as a pastor in Sacramento, Marysville, and San Francisco. He was a member of the General Conference in 1856. His health having failed, he removed to New York in 1865, where he rested, rendering some service as a pastor. He returned to New Jersey, and labored according to his ability till June, 1876, when he passed from labor to reward. He did an excellent work in California.

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0305 -- BLAIR, Franklin Otis, late professor in Lawrence University and McKendree College, was born in Blandford, Mass., Nov. 30, 1822; was graduated from the Wesleyan University in 1848, and in the same year became a teacher in the Providence Conference Seminary, East Greenwich, R. I. He was elected, in 1856, Adjunct Professor of Intellectual and Moral Science in Lawrence University, and in 1858 Professor of Natural Science in McKendree College. He served, in 1870, as financial agent of McKendree College, and in 1873 a district agent of the American Bible Society. He joined the Wisconsin Conference of the M. E. Church in 1857.

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0306 -- BLAIR, James Gilman, M.D., D.D., LL.D., of the West Virginia state Normal School, was born at Marcellus, N. Y., Sept. 18, 1816 was graduated from the Wesleyan University in 1841, and in the same year became principal of the Ohio Conference Seminary. He joined the Ohio Conference of the M. E. Church in 1842, and engaged in pastoral work. In 1845 he was elected principal of Greenfield Seminary, Ohio; in 1852, vice-president and Professor of Natural Science in Ohio University. In 1864 he became editor of the Parkersburg Gazette, W. Va. In 1871 he was appointed principal of the state Normal School at Fairmount, W. Va., where he served with great success until his death which occurred Dec. 23, 1878. He was a man of superior scholarship, of pure and elevated taste, and of more than ordinary skill as an educator. His sermons were clear, systematic and instructive.

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0307 -- BLAKE, J. D., a merchant and active layman of the M. E. Church. He represented the Minnesota Conference, as lay delegate to the General Conference of 1876.

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0308 -- BLAKE, Samuel V., a minister in the Methodist Episcopal Church, was born in Easton, Md., Jan. 15, 1814, and died in Baltimore, May 9, 1871. He was converted in his youth and licensed to preach in 1834, and in 1835 was received on trial in the Baltimore Conference. He filled a number of important appointments, both as a circuit and station preacher, and as a presiding elder. He was a member of the General Conference in 1856 and in 1868. While preaching in Jefferson Street church, Baltimore, April 9, 1871, he was prostrated by disease, which proved fatal. He had the elements of sincerity, energy, and industry. His last word was, "Victory."

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0309 -- BLAKELY, John, a merchant of Philadelphia, was born in England. He united with the M. E. Church early in life and has been an active official member as trustee and Sunday-school superintendent. He was one of the projectors of Christ church, West Philadelphia, and contributed very largely to its erection.

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0310 -- BLAKEMORE, William, a native of England, a leading member of Bromfield Street church, Boston, was among the first, in 1842, to unite with the Wesleyans. He was very efficient in Sabbath-school and all church work. He returned to the Methodist Episcopal Church, and resumed his place in the confidence and esteem of his old brethren, and an active labor for the cause of Christ.

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0311 -- BLAKESLEE, Francis Durbin, A.M., principal of Greenwich Academy, was born Feb. 1, 1846, at Vestal, Broome Co., N. Y. He was converted Jan. 16, 1857, and immediately joined the M. E. Church. He was licensed to exhort in 1863. From December, 1863, to June, 1865, he was clerk either in the army or in the Quartermaster-General's office. Prior to this time, he had been a student in the Wyoming Seminary, and after the war closed he returned to that institution, where he remained one year. He entered Genesee College in 1866, where he prepared for graduation. But as the college was about to be merged into Syracuse University, he preferred to graduate with its first class. He was licensed to preach in 1866, and joined the East Genesee Conference in 1871. He was appointed as a pastor to Groveland, Livingston Co., and in 1873 was elected principal of Greenwich Academy, the position which he now holds.

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0312 -- BLAND, Adam, was born and reared in Virginia, and united with the Baltimore Conference M E. Church in 1845, and was transferred to California in 1851. His time has been about equally divided between stations and districts. He has done good service as a pioneer. He has been an apostle to the churches in the southern portion of the state. He organized at least one-half of the societies now embraced in the Southern California Conference. He was a member of the General Conference in Chicago, in 1868.

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0313 -- BLASDEL, H. G., Hon., is a prominent Methodist in Nevada. He was twice elected Governor of the state, and has been extensively engaged in business both in Nevada and San Francisco. He was a delegate to the General Conference in 1872.

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0314 -- BLOOMINGTON, ILL. (pop. 17,184), is the capital of McLean County, and is in the center of one of the most beautiful parts of the state. It is the site of the Illinois Wesleyan University. Methodist services were introduced shortly after the settlement of the country, and the church has had a prosperous growth.

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0315 -- BLOOMSBURG, PA. (pop. 3702), is the capital of Columbia County, and is situated in the anthracite coal region. In 1831, Rev. George Lane occasionally preached in Bloomsburg, which was then a small village. A few persons had attended services at a distant appointment and had united with the church, prominent among whom was Dr. Gearhart, who was a popular physician. They applied to be a regular appointment on the Berwick circuit, and so continued for some years. The first class, consisting of nine members, was organized Sept. 30, 1832. They worshipped, for a time, in the village schoolhouse, and then in a wagon shop, fitted up for their accommodation. In 1837 a small frame church was erected, and was paid for before dedication. This gave place, in 1857, to a large and more substantial edifice, dedicated by Bishop Scott. Bloomsburg became a separate charge in 1862. It has 372 members and 230 scholars. The African M. E. Church was organized in 1870, and a neat church was built.

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0316 -- BLUE RIDGE CONFERENCE was organized in 1880, embracing the state of North Carolina, and is designed especially for work among the white people.

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0317 -- BOARDMAN, Richard, the first Methodist missionary in America, was born in 1738. He entered the itinerant ministry in 1763, and is noticed as "a man of great piety, of an amiable disposition, and possessed of a strong understanding."

In one of his early circuits he had a remarkable escape. His journey lay upon the sea-coast, and he had been assured if he proceeded rapidly he could reach a point of safety before the tide would rise. But it began to snow and he could scarcely see his way. In this condition, the tide rose and surrounded him on every side, and he found himself hemmed in by perpendicular rocks. He commended his soul to God, not having any expectation of escaping death. But in his own words he says. "I perceived two men running down a hill on the other side of the water, and by some means they got a boat and came to my relief just as the water had reached my knees as I sat on my saddle. They took me into the boat, the mare swimming by our side until we reached the land. While we were in the boat, one of the men said, 'Surely, sir, God was with you.' I answered I trust he is.' The man replied, I know he is; last night I dreamed that I must go to the top of such a hill. When I awoke, the dream had such an impression on my mind that I could not rest. I therefore went, and called upon this man to accompany me. When we came to this place, we saw nothing more than usual. However, I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.' "

He gave his deliverers all the money he had, which, he says, was about eighteen pence, and stopped all night at the hotel to which they had taken him. In the morning he urged the landlord to keep a pair of silver spurs till he could redeem them, but the landlord immediately answered, "The Lord bless you, sir, I would not take a farthing from you for the world."

In 1769, when Mr. Wesley called for volunteers for America, Mr. Boardman at once responded. He had recently lost his wife, and had resolved to dedicate himself fully to pioneer labor. On his way to Bristol, he preached at the village of Moniash. A young woman who was in the congregation was awakened under his sermon, which was on the prayer of Jabez. Nearly ten years after that time she married William Bunting, and her firstborn child was named Jabez in honor of that sermon. He subsequently became the recognized leader of British Methodism.

Mr. Boardman and Mr. Pilmoor, having received funds from Mr. Wesley, and a collection also having been taken for them at London and Bristol, embarked in the latter part of August, and arrived at Philadelphia Oct. 24, 1769, after a stormy passage of nine weeks. Mr. Boardman, being the elder minister, acted as Mr. Wesley's assistant until after the arrival of Mr. Asbury. In 1772, Mr. Boardman preached chiefly in New York and Philadelphia, but also made excursions southward to Baltimore, and northward as far as Boston. After Mr. Rankin's arrival, as

superintendent, he attended the first Conference, in 1773, but did not receive any appointment, as he and Mr. Pilmoor had resolved to return to England.

They embarked January 2, 1774, and Mr. Boardman, resuming his ministerial duties, labored in Ireland till 1780, when he was appointed for one year to London. In 1782 he was appointed to Cork, in Ireland, and immediately after his arrival he was affected with symptoms of apoplexy. He continued, however, to preach every evening until Friday, when, after praying with unusual fervor for the success of the gospel and for his brethren in the ministry, he lost the use of his speech and was released from his sufferings. A modest monument marks the place of his interment in St. Barry's church-yard.

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0318 -- BOARD MEETINGS are composed of the entire official members of any circuit or station. They are not prescribed or authorized by the Discipline of the M. E. Church; but in some places they are substituted for leaders' meetings. According to the Discipline the leaders' meetings are composed of the leaders and stewards of the charge, together with the minister, but the board meetings embrace the trustees and other official members. Where they are regularly held, the work assigned to the leaders' meetings is usually transacted by them, and they also attend to the general financial interests of the church.

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0319 -- BOEHLER, Peter, was born at Frankfort-on-the Main, Germany, Dec. 31, 1712. He was educated in the University of Jena. When sixteen years of age he united with the Moravians. When twenty-five he was ordained by Count Zinzendorf. He was immediately sent on a mission to the Negro population in Georgia and South Carolina, via London. On arriving at London, he had his first interview with John Wesley, Feb. 7, 1738. He remained in that city until the 4th of the following May, during which time the Wesleys had frequent interviews with him. They went in company from London to Oxford, and Mr. Boehler, afterwards giving an account of this journey, says, 'I traveled with the two brothers, John and Charles Wesley, from London to Oxford; the elder, John, is a good-natured man. He knew he had not properly believed on the Saviour, and was willing to be taught. His brother with whom you (Zinzendorf) often conversed, a year ago, is at present very much distressed in his mind, but does not know how he shall begin to be acquainted with the Saviour. Our mode of believing in the Saviour is so easy to any man that they cannot reconcile themselves to it. If it were a little more artful they would much sooner find their way into it.' Charles Wesley began to teach him English. Questions were asked him, and he usually answered them by direct quotations from the Scriptures. His explanation of saving faith was new, even to many London Moravians.

Among other things which he taught the Wesleys was, that true faith in Christ was attended by dominion over sin; and also. that constant peace would arise from a sense of forgiveness; and again, that saving faith in Christ is given in a moment. To this last doctrine Wesley was at first decidedly opposed; but searching the Scriptures for himself, he became clearly convinced that Mr. Boehler's doctrine was true; yet he was inclined to believe that what occurred in the first ages of the Christian church, with respect to conversion, did not continue until these later times. Mr.

Boehler removed his objections to this by bringing into his presence a number of the Moravian brethren, who testified from actual experience that in a moment they had been translated out of darkness into light. Wesley then said, "Here ended my disputing; I could now only cry out, 'Lord! help thou my unbelief.' " The Wesleys, however, did not experience assurance until after Mr. Boehler had left London, May 4, for South Carolina. Mr. Boehler, finding that his mission in South Carolina was not successful, removed to Pennsylvania about 1740. At the forks of the Delaware he was joined by Count Zinzendorf and a number of elders, who were engaged in the visitation of the North American churches. His labors were successful at Bethlehem, Pa., where the Moravians had established a settlement. His episcopal visitations were extensive in England, Ireland, and Wales. A stone in the Moravian cemetery at Chelsea bears this inscription, "Petrus Boehler, a bishop of the Unitas Fratrum, de parted April 27, 1775, in the sixty-third year of his age."

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0320 -- BOEHM, Henry, was born June 8, 1775, in Lancaster Co., Pa., and died December 29, 1875, aged one hundred years six months and twenty-one days. He united with the Methodist Episcopal Church in 1798. In 1799, Bishop Asbury records of him as follows: "Martin Boehm, his father, is all upon wings and springs since the Lord has blessed his grandchildren. His son Henry is greatly led out in religious exercises." In 1800 he was licensed to preach, and in 1801 was received on trial in the Philadelphia Conference. After the General Conference held in Baltimore in 1808, he became the traveling companion of Bishop Asbury, who was then sixty-three years old. He was the bishop's friend, companion, and associate for five years. After he ceased to travel with the bishop, he was successively presiding elder of Schuylkill, Chesapeake, and Delaware districts. At the close of his service in this office, he returned to the pastorate, in which he labored earnestly and faithfully until his infirmities compelled him to take a supernumerary relation. After the division of the Philadelphia Conference he was connected with the New Jersey portion. At the organization of the Newark Conference he became a member of it, and remained connected with it until he died. On the 8th of June, 1875, by the direction of the Annual Conference, his centennial anniversary was celebrated in Trinity church, Jersey City. There was a large gathering of ministers and laymen from various parts of the country. He preached in John Street church, New York, on the 12th of July; and on the first Sabbath in October he preached at Woodrow, Staten Island, and administered the sacrament. His text was, Behold, I stand at the door and knock." On the 16th day of December he met a company of ministers of the Newark Conference, and at the close of this pleasant interview, Father Boehm arose and formally addressed the company on the goodness of God, after which he led in prayer. He was remarkable for the gentleness of his spirit and his uniform courtesy to all whom He met. His intellectual powers were remarkably preserved to very advanced life. He had a vigorous and well-balanced mind. He preached fluently both in English and German. The first sermon in the German language preached in Cincinnati, O., was by him. Before 1810, he had preached the gospel in German in nearly fourteen states. He was requested by Bishop Asbury to superintend the translation of the Methodist Discipline in the German language. In 1807 the work was completed by Dr. Bomar and himself, and was largely circulated. On Sunday, the 12th of December, He read sixteen chapters of the book of Revelation, and laid it aside, intending to finish it on Monday. On the night of the 17th of December he was taken sick, and most of the time until he died his pain was very severe; yet his frequent expression was, "Precious Jesus!" Just as the sun went down, this centenarian of American Methodism was gathered to his fathers.

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0321 -- BOLTON, James W. W., M.D., was born in Harrison Co., West Virginia, in 1834. Converted early in life, he joined the West Virginia Conference in 1857. When the war commenced, he was elected chaplain of the 2d West Virginia Infantry, and afterwards became chaplain of the 5th West Virginia Cavalry. He was present at the battles of Lloyd Mountain and Bull Run (second battle), and other engagements, and was seriously wounded in the first, May 9, 1864. He was confined to the hospital until March, 1865, and still gives evidence of the wound. Through these years he received special mention for bravery and services rendered as chaplain. He returned to the Conference in April, 1865, though using crutches. In 1867 he studied medicine and practiced, while holding a supernumerary relation, and also spent some time in teaching in West Virginia and Ohio. He reentered the active work, and spent four years as presiding elder. In his early ministry, his debate, in 1858, on Campbellism gave him a great reputation as a polemic, and the debate was useful to the church. Though without a collegiate education, he is a fine Latin, Greek, and Hebrew scholar. He was a delegate to the General Conference of 1876.

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0322 -- BOMBAY (pop. 644,405), the capital of Bombay Presidency, in India, and one of the earliest British possessions. Methodism was introduced a few years since by Rev. William Taylor, especially among the Eurasians, or native-born descendants of Europeans. It now has a self-supporting church, and is the center of a district. The work is spreading among the native population in several languages.

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0323 -- BOND, John Wesley, a minister in the M. E. Church, was born in Baltimore, Dec. 11, 1784, and died Jan. 22, 1819. He entered the Baltimore Conference in 1810, and was appointed to Calvert, Fairfax, and Great Falls circuits, after which he traveled as companion to Bishop Asbury until the death of the latter. In 1816 he was appointed to Severn circuit, and in 1817 to Harford, during which year he contracted a fever, which was the cause of his death. He was a man of clear and sound judgment, and was faithful in his ministerial and Christian duties.

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0324 -- BOND, Thomas Emerson, a distinguished physician, editor, and local minister, was born in Baltimore, February, 1782, and died in New York, March 14, 1856. His parents early removed to Buckingham Co., Va. After studying medicine at the University of Pennsylvania, he returned to Baltimore to practice, and received the degree of M.D. from the University of Maryland. He rose so rapidly in distinction, that he was called to a professorship in the university, which, however, because of impaired health, he did not occupy. From his early life he had been a diligent student of English and classical writers, and had acquired a chaste, strong, nervous style. He brought to the investigation of theological questions a mind of singular acuteness. At an early day he united with the M. E. Church in Harford Co., Md., and while practicing medicine in Baltimore was licensed as a local preacher. While the church was agitated by questions of reform

in its government, from 1820 to 1830, Dr. Bond took a very active part. In 1827 he published a work, entitled "An Appeal to the Methodists," in which he opposed the charges proposed by the reformers. In 1828 He published another work, entitled "Narrative and Defense of the Methodist Episcopal Church." From 1830 to 1831 he edited The Itinerant, a paper published in Baltimore in defense of the church. In all of these publications He showed himself a master, and his writings had great influence in preserving the integrity of the church. In 1840 He was chosen editor of the Christian Advocate and Journal, which position he held until 1848. He was re-elected to the same place in 1852. He achieved during this time the greatest success of his life. In editorial skill he has rarely been surpassed.

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0325 -- BONNELL, John M., a minister and teacher in the M. E. Church South was a native of Bucks Co., Pa. He graduated at Jefferson College, Pa., when about eighteen years of age and emigrated to Georgia. He was converted in 1842, and in 1845 was admitted into the Georgia Conference. Having peculiar fitness as a teacher, he was soon called to that vocation. At the time of his death he had been eleven years the efficient president of the Wesleyan Female College, Macon, Ga. He died suddenly, from heart disease, at the latter place, Sept. 30, 1871. " He possessed a clear and highly-cultivated intellect. He was of versatile talent, and might have become eminent in any department of science, art, or literature. He was pure, gentle, and even-tempered."

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0326 -- BONNER, Hon. Benjamin R., a native of Illinois, born in 1831, early moved to St. Louis, and joined the M. E. Church in his twentieth year. His parents were Methodists, and He was faithful to the church in adverse times in that state, and has long been an active office-bearer in the same. He served several years in the legislature of Missouri and held the position of chairman of the committee on Commerce. He was president of the Board of Trade in St. Louis, and has held government and other civil positions. As a lay delegate to the General Conference of 1872, he rendered valuable service as chairman of the special committee to investigate the Book Concern.

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0327 -- BONNEY, Isaac, was born in Hardwick, Mass., Sept. 26, 1782, and died in Marlboro', Sept. 16, 1855, having been in the ministry of the M. E. Church fifty-three years. He was converted in 1800, and served as a local preacher until 1808, when he joined the New England Conference. He was a successful preacher, and was often the object of violent persecution. He was an able minister, a wise and prudent counselor, and was several times elected to the General Conference.

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0328 -- BOOK AGENTS is the title given to the persons selected to manage the publishing interests of the Methodist Churches in America. Mr. Wesley termed them book stewards, and that name they still retain in England and Canada. They supervise all matters pertaining to the

publication of books and periodicals. They are elected every four years, and have always been ministers with the exception of Mr. Phillips, who was elected in 1872. The M. E. Church has an agent and assistant agent both at New York and Cincinnati. Those who have filled the office, with the date of appointment, are, in the East: Agents: 1789, John Dickins; 1798, Ezekiel Cooper; 1808, John Wilson; 1812, Daniel Hitt; 1816, Joshua Soule; 1820, Nathan Bangs; 1828, John Emory; 1832, Beverly Waugh; 1836, Thomas Mason; 1844, George Lane; 1852, Thomas Carlton; 1872, Reuben Nelson, John M. Phillips; 1879, Sanford Hunt. Assistant Agents: 1804, John Wilson 1808, Daniel Hitt: 1812, Thomas Ware; 1816, Thomas Mason; 1824, John Emory; 1828, Beverly Waugh; 1832, Thomas Mason; 1836, George Lane; 1844, Charles B. Tippet; 1848, Levi Scott; 1852, Zebulon Phillips; 1856, James Porter; 1868, John Lanahan.

In Cincinnati, Agents: 1820, Martin Ruter; 1828, Charles Holliday; 1836, John F. Wright 1844 Leroy Swormstadt; 1860, Adam Poe; 1864, Luke Hitchcock; 1872, Luke Hitchcock, John M. Walden; 1880, John M. Walden, William P. Stowe. Assistant Agents: 1832, John F. Wright; 1836, Leroy Swormstadt; 1844, John T. Mitchell; 1848, John H. Power; 1852, Adam Poe; 1860, Luke Hitchcock; 1864, John M. Walden.

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0329 -- BOOK CONCERN. The publishing department of the Methodist Episcopal Church is known by this name, adopted at its organization. Its first regular establishment was in Philadelphia, when, in 1789, John Dickins' name appears as book steward. Prior to that time, however, books were published by the ministers, and circulated, and their profits applied to religious and charitable purposes. Robert Williams came to America as a local preacher, preceding by some two months Messrs. Boardman and Pilmoor, Mr. Wesley's first missionaries. He was a man of energy and well acquainted with business. In addition to preaching as an evangelist, he published several of Mr. Wesley's sermons, and appears to have realized some profits. It seems that complaint was made to Mr. Wesley, who, in 1772, wrote to Mr. Asbury, requesting that "Robert Williams should not republish his works without his consent." In March, 1773, Mr. Asbury, in his journal, states that he learned that Mr. Williams was publishing religious books for the sake of gain, and adds, "This will not do."

When Mr. Rankin was appointed general assistant, he called the first Conference in Philadelphia, July, 1773, and one of its resolutions was, that "no one must republish Mr. Wesley's books without the consent of Mr. Wesley, if it could be obtained, and the consent of his brethren." Yet a minute was adopted, that Robert Williams might sell the books he had already printed, but should print no more except under the above restrictions." From this it may be inferred that some plan was adopted by which the profits from the printing and sale of Methodist books were applied to the general interest. Long before that time, however, Benjamin Franklin had reprinted Mr. Wesley's sermon on "Free Grace," and also several of Mr. Whitefield's sermons. At the close of the Revolutionary War, John Dickins was requested by Mr. Asbury to take charge of New York, and one writer remarks it was "for the purpose of superintending our book business."

As two preachers were stationed in New York in 1783, and the number of members amounted only to sixty, we infer that John Dickins, who was the junior preacher, must have engaged chiefly, if not wholly, in the book business. The following year he was in charge of New

York, and by his side, on Long Island, was Philip Cox, with a membership of only twenty-four, who, in 1789, is named as book steward in Virginia, when Dickins took charge of Philadelphia. With the exception of the year 1785, John Dickins was stationed in New York from 1783 to 1789, when he was transferred to Philadelphia.

In 1786, Mr. Asbury mentions in his journal that he was looking over the papers of the Book Concern; and in the Discipline of 1787, the following minute occurs: "As it has been frequently recommended by the preachers and people that such books as are wanted be printed in this country, we therefore propose: First, that the advice of the Conference be desired concerning any valuable impression, and their consent be obtained before any steps be taken for the printing thereof. And, second, that the profits of the books, after all necessary expenses are defrayed, shall be applied, according to the direction of Conference, toward the college, the preachers' fund, the deficiencies of our preachers, the district missions, or the debts of our churches."

Jesse Lee, in his history, adds: "From that time we began to print more of our own books in the United States than we had ever done before, and the principal part of the printing business was carried on in New York." From these items we should infer that books had been printed for the church for several years before, and that the printing had been done where the best contracts could be obtained.

When Mr. Dickins commenced publishing books in Philadelphia, there was little if any accumulated capital, for it is said that he lent from his private funds \$600 to commence the business. The first publication was "The Christian's Pattern," by Thomas aKempis, an edition of "The Discipline," and "The Saints' Everlasting Rest." This was the fifth edition of the Discipline which had been published. These books were followed by one volume of The Arminian Magazine and a part of "Fletcher's Checks." One of the duties which devolved upon the Council, which met in 1789, was "to direct and manage all the printing which may be done, from time to time, for the use and benefit of the Methodist Church in America."

In 1790, it selected traveling book stewards, and directed what books should be published. Among these were four volumes of Mr. Wesley's sermons. In the proceedings of that Council we find the following question and answer:

"Q. Shall the bishop have power to draw any money out of the book business, for the partial supply of any church or preacher that may be in pressing need?

"A. By the recommendation of the elder of the district, the bishop may draw as far as three pounds per annum, but no further."

Unfortunately, the minutes of the General Conference of 1792 were not preserved. Mr. Lee says, "At this Conference we again employed John Dickins to superintend our printing interests in Philadelphia, for which he was to be allowed a house and \$666.33 per year, to be paid out of the profits arising from the business." Conference also allowed to Cokesbury College \$4000, to be paid in four years \$800 the first year, and the rest to be equally divided for the remaining three years. As the college was burned in 1795, the whole sum was not paid.

The same Conference directed that the Book Fund should pay the distressed preachers \$666.67 per annum, and to the bishops for the benefit of district schools \$64 per annum. Mr. Lee adds: "It was supposed that the profits arising from our book business would amount to at least \$2500 per year."

The General Conference of 1796 directed the publication of a Methodist magazine. The first and second volumes appeared in 1797 and 1798, but at the death of Mr. Dickins it was discontinued. A further order was added, that "the proceeds of sales of our books, after authorship debts are paid, and a sufficient capital is provided for carrying on the business," should be regularly paid into the Charter Fund.

In September, 1798, Mr. Dickins died of yellow fever, which then prevailed in Philadelphia as a terrible epidemic. Ezekiel Cooper was appointed to fill the vacancy, who remained a book agent until 1808. In his report, when he declined a re-election to the agency, he says, "When I engaged in this Concern in 1799, the whole amount of clear capital stock, including debts and all manner of property, was not worth more than \$4000; and I had not a single dollar of cash in hand, belonging to the Concern, to carry on the work or to procure materials, or to pay a single demand against the Concern, which at that time was nearly \$3000. At the General Conference of 1804 the Concern had so far prospered that I could show a capital of about \$27,000."

In 1804, probably because of serious church difficulties, the book business was removed to New York, Mr. Cooper being retained in charge. At that General Conference, a rule had been adopted limiting the term of ministerial appointments to two years; the editor and general book steward and his assistant were made exceptions. In 1808, Mr. Cooper was succeeded by Joshua Wilson, the capital then being \$45,000. In 1816, the capital was reported at \$80,000; but by some means, the Concern had become considerably embarrassed. The Conference directed the publication of a periodical to be called The Methodist Missionary Magazine, and also declared it "improper for agents of the Book Concern to purchase or to sell grammars, or any other such books."

The agents recommended the Conference to authorize the purchase of real estate, and to open a printing-office, but the subject was postponed to the following General Conference. In 1818 the Methodist Magazine was commenced but the word "missionary" was omitted from its title. It has been continued to the present time, though, after the establishment of the Advocate, it was changed to the Quarterly Review. In early times the book business was conducted on the plan of issuing books on commission. They were sent to the presiding elders and preachers, who made a report of sales, and received a commission for their labor. It was found, however, that this plan worked badly; sometimes sales were neglected and the books were injured; the capital of the Concern was scattered over the country, and collections were not promptly made.

In 1820, Dr. Bangs, who had been elected agent, infused more energy into the business, by publishing Benson's Commentary, and also a revised edition of the Hymn-Book. In 1822 the agents rented the basement of the Wesleyan Seminary, in Crosby Street, and began binding their publications. This was the first attempt at performing mechanical labor under the superintendency of the agents. For nearly forty years the books had been printed and bound by contract, and were

simply sold at the agency. Owing to the great difficulty in transportation in those early times, a depository was needed in the West. A few individuals made generous contributions, and grounds were secured and buildings were erected in Cincinnati the General Conference having authorized the establishment of a depository. (See WESTERN BOOK CONCERN)

In 1824, Dr. Bangs and Emory being the agents, the seminary building was purchased, and in the following September the printing business was commenced. This period marks the rise of the extensive publishing interests as they now exist. On Sept. 9, 1826, was issued the first number of The Christian Advocate, which was the first weekly official publication of the church. A lot was purchased on Mulberry Street, where new and commodious buildings were erected in 1833, and where the manufacturing department is still located.

On Feb. 18, 1836, the buildings with the entire stock were consumed by fire; the estimated loss being \$250,000. A large fire in New York had previously so embarrassed the insurance companies that but little insurance could be collected. Public sympathy was excited, and a collection was made amounting to \$89,984.98, which, added to the insurance collected, the value of the ground, etc., left an amount of \$281,650.77.

At the General Conference which sat in May, liberal offers were made of suitable grounds both in Baltimore and Philadelphia, but these offers were not accepted; new buildings were commenced in New York, and the business became larger and more prosperous than before.

The separation of the Church South, in 1845, gave rise to a suit in the United States Court, and under the decree of the court a pro rata division was ordered. In accordance with this decree, the agents at New York and Cincinnati paid the representatives of the Church South \$270,000 in cash, and also transferred to them the presses and papers belonging to the Concern in the South, and all the debts due and payable in the bounds of the Southern Conferences. Notwithstanding these large payments, under the skillful management of the agents the business progressed without embarrassment, and was annually enlarged.

It was deemed best to secure a more prominent site for the increasing business, and the General Conference having so authorized, a large building on the corner of Broadway and Eleventh Street was purchased jointly by the Book Concern and the Missionary Society. The church offices were removed to this large and beautiful edifice, but the manufacturing department, as stated above, is still retained in Mulberry Street.

Between 1868 and 1872, there were rumors of some irregularity and loss through some of the employees. A very earnest and somewhat painful discussion took place respecting the general management. The agents were divided in judgment, and the members of the book committee were unable to agree as to the facts involved. The matter was referred to the General Conference of 1872, and was carefully examined by a large committee, composed in part of men eminent for business ability as well as for integrity. The conclusion arrived at was, "That frauds had been practiced in the bindery by which the Book Concern has suffered loss, but in no other department of the Concern." That there had "been irregularities in the management of the business." But there were no "reasonable grounds to presume that any agent or assistant agent is or has been implicated or interested in any frauds."

This report was adopted without debate and with great unanimity, and the controversy was thus closed. To guard against future difficulties, the manner of constituting the book committee was changed, and skillful laymen were added as auditing committees. The Conference also elected, for the first time, a layman as assistant agent at New York.

Notwithstanding the general depression in business and the severe financial distress so universally felt, the credit of the Book Concern has remained unimpaired. Its business is increasing, and its issues are annually multiplying. While this capital has been accumulated, large amounts were paid for a number of years in dividends to the Annual Conferences, to assist the superannuated preachers, widows, and orphans; also in meeting the deficiencies of the expenses of delegates in the General Conferences; in establishing new papers in different sections of the country and in paying the salaries and traveling expenses of the bishops, and of the allowance made to the widows of bishops. The dividends, however, were discontinued several years since; and the salaries of the bishops are now paid by collections from the churches.

The value of the Book Concern is not to be estimated simply or alone by its profits, but chiefly by the assistance which it has given to church periodicals and church agencies, and by the publication of standard theological works, which clearly and distinctly set forth the doctrines of the church. It has been an agency of great power, and thousands of youthful minds have been stirred by the earnest volumes it has issued. To facilitate the diffusion of its publications, depositories have been established in Boston, Pittsburgh Buffalo, Chicago, St. Louis, and San Francisco (which see), and large book-stores, in appropriate buildings secured for the purpose, have been opened in Philadelphia and Baltimore under the church sanction, but not as the property of the publishing department.

When it is remembered that this business has been transacted for the period of ninety years through ten thousand traveling preachers, many of whom were inexperienced and some of whom were employed by presiding elders without full knowledge of their habits, it is astonishing that so little loss should have been incurred, and that its prosperity should have been so great. It has never suffered during its entire history from a defaulting agent, and, with a single exception, it has not been shown that any fraud has been practiced by an employee. It has also competed with other organizations, which have endeavored to furnish their books at cost or nearly so such as the American Tract Society, the American Sunday School Union, and kindred associations. From an humble beginning, with the smallest possible means, it has grown to meet the wants of the church, until it has become the largest religious publishing house in the world.

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0330 -- BOOK ESTABLISHMENT, THE (ENGLISH WESLEYAN), may be said to have had its commencement in the Foundry in 1739. It was founded by Mr. Wesley, who at an early period of his career printed, published, and sold his own and his brother's books, with those of the Rev. John Fletcher and others, for the defense of Methodism and the benefit of mankind. These publications were chiefly sold by superintendents of circuits (then called assistants), who were, of course, responsible to Mr. Wesley for sales and returns.

From the profit of these sales he helped the most needy of his preachers and aided the spread of the gospel to the utmost of his power.

After his death, codicil [codicil = and addition, or explanation -- Oxford Dict.] to his will, dated Oct. 5, 1790, was accepted in probate, conveying to seven ministers of the connection all the property of the Book Room, as it was then first called. This was to be held by them, in trust, for all ministers in connection with the Conference according to the Deed of Declaration of 1784. This property (held in trust) was sold by the trustees to George Whitefield and his assigns to and for the sole use and benefit of the Conference and its successors forever. Thus it remained till the Conference of 1804, when two deeds were prepared; one, by which George Whitefield was to convey the property to fifteen members of the Conference, through an intermediate person, in trust; and another, by which the book steward for the time being should be obliged to account with the Conference from year to year for the business carried on, and all profits arising therefrom. These deeds were executed, and the property settled and secured in trust.

The management of the whole of the book affairs, as belonging to the Conference only, is purely ministerial. The property was willed to them, when in financial difficulty, through larger grants made from it than its return supplied; they relieved it and furnished capital for carrying it on, and to them the concern has from the beginning been one of deep interest.

When the new chapel in City Road was opened, the Book Establishment was removed from the Foundry to premises adjoining.

In 1839 the premises purchased in 1808 were enlarged to meet the steadily increasing demands both at home and abroad. The entrance to this enlarged house of business is at No. 2 Castle St., City Road, and is now known as the "WESLEYAN CONFERENCE OFFICE AND BOOK ROOM." There is a branch city establishment at No. 66 Paternoster Row.

The venerable John Mason was the book steward for many years, and managed its affairs in times of financial difficulty with exquisite tact and skill. His successor is the Rev. F. J. Jobson, under whose administration the business has very largely increased.

The book committee usually meets on the first Monday of every month, and consists principally of the officials and superintendents of the London circuits, with six ministers chosen from the adjacent circuits. The Rev. Benjamin Gregory is editor, and at present Rev. T. Woolmer is the secretary of the committee. The official appointments are for a term of six years, renewable as deemed expedient.

As to its regular publications, first must be named The Arminian Magazine, commenced by Mr. Wesley in January, 1777; this, as a monthly publication flourished for a century. It now bears the title of The Wesleyan Methodist Magazine; at the commencement of this year the City Road Magazine was incorporated with it, and it was reduced in price from one shilling to sixpence. The London Quarterly Review, The Christian Miscellany, The Sunday School Magazine, Early Days (enlarged), Our Boys and Girls (illustrated), all have a very large circulation.

"The Wesleyan Hymn-Book and New Supplement," sanctioned and authorized by the Conference for use throughout the connection, was published in 1876, and within a year of its publication has been circulated to an extent of upwards of a million copies. It has been gratefully welcomed both at home and abroad. A "New Tune-Book," containing a tune for every hymn, is in the press, and will be published before the present work is completed.

The issues from the Conference office last year, before the publication of the Hymn-Book, were upwards of twelve millions, not reckoning newspapers, which are published elsewhere. The publications by the Conference office are acknowledged to be among the cheapest and best literary productions of the kingdom. Formerly they were circulated principally through ministers, but now they are sold as well by all publishers and booksellers. There is also a large and flourishing Tract Society connected with the establishment.

The book steward, by authority of the Conference, makes annual grants from the profits of the Book Room to "Home Mission Work in Ireland," to the "Home Mission and Contingent Fund," to the "Worn-out Ministers' and Widows' Fund," and of £3000 to the "Itinerant Methodist Preachers' Annuitant Society." These grants to be modified by the Conference according to circumstances.

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0331 -- BOOK ROOM, CANADA. -- See CANADA BOOK ROOM.

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0332 -- BOOK ROOM, THE, of the United Methodist Free Churches, England, is situated in Salisbury Court, Fleet Street, London. It is managed by a book steward and committee, elected annually by the Assembly. The present book steward is Rev. Thomas Newton. The treasurer, who is elected by the Annual Assembly is Mr. John Cuthbertson. This office he has held for fifteen years.

The Book Room publishes the Hymn-Book appointed for congregational use, the Sunday School Hymn-Book, Book of Services, monthly magazines, model or reference deeds for the settlement of chapels, class-books, and other church requisites. The magazines are three, the United Methodist Free Churches Magazine, Sunday School Hive, and Welcome Words, the last being a juvenile missionary magazine. The Annual Assembly appoints the editors, who are responsible to the Assembly alone, the Book Room committee having control over the commercial transactions of the Book Room only. Until the Assembly of 1877, one minister edited the three magazines, and for many years the editor was free from circuit work. By a new arrangement the editing is distributed, and a minister appointed to a circuit edits each of the three magazines respectively.

The Book Room owns the copyright of many of Rev. James Everett's works, and has brought out new editions of them. It has also published other volumes, though its operations as a general publishing house are not extensive. It keeps other works besides on sale.

Its profits are yearly devoted to connectional objects by vote of the Annual Assembly; and as these profits are considerable, the Book Room has proved of essential service to several of the connectional funds. The committee of the Book Room meets monthly. Its members are all, for convenience of attendance, chosen from the London district.

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0333 -- BOONEVILLE, MO. (pop. 3854), the capital of Cooper County, on the Missouri River. It is in the midst of a rich agricultural region, and in the vicinity of valuable mineral deposits. In 1818, Rev. Justinian Williams, a local preacher, organized the first Methodist society in the county. It was composed of but four, but was shortly after wards enlarged. Mr. Williams subsequently became a member of the Conference. The circuit was organized in 1834, and in 1840 it became a station. The church edifice was commenced in 1833, and dedicated by Bishop Soule in 1838, during the first session of the Annual Conference held in this place. The society, in common with the great majority of the churches in Missouri, adhered to the Church South. A German Methodist society was organized, and it erected a church in 1852. A small society of the Methodist Episcopal Church has been formed, but has no edifice.

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0334 -- BOOTH, Thomas I., a minister of the United Methodist Free Churches, England, entered the itinerancy in 1857; was elected president of the Annual Assembly in 1876.

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0335 -- BOOTHBY, Asa, Jr., a professor in the Wesleyan Academy, Wilbraham, Mass., was born in Limington, Me., Sept. 23, 1834, and was graduated from the Wesleyan University in 1859. In the same year he was appointed teacher of Mathematics and subsequently teacher of Natural Sciences, in Falley Seminary. In 1867 he was elected teacher of Natural Sciences in the Wesleyan Academy, at Wilbraham, Mass. Mr. Boothby has published a pamphlet on the "Nomenclature of Chemistry" (1862).

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0336 -- BORDENTOWN FEMALE COLLEGE was opened in Bordentown, N. J., in the year 1851, as a young ladies' boarding School. It was originated by Rev. J. H. Brakeley, a local preacher in the M. E. Church, who had been Professor of Languages and Natural Sciences in the Wilmington Female College. The property was purchased by himself, and is not owned by the church, but the school has been under the patronage of the New Jersey Conference. It is located on a high point of ground overlooking the Delaware River, and is easy of access both from Philadelphia and New York. The institution was chartered in 1853. A library has been collected, together with philosophical apparatus and a cabinet and museum. For a number of years Mr. and Mrs. Brakeley, assisted by competent teachers, conducted the institution prosperously, and a large number of young ladies have graduated from its halls. After laboring for twenty-three years, Mr. Brakeley retired, and has been succeeded by Rev. W. C. Bowen, an experienced teacher from the

state of New York. He has associated with him a corps of able instructors, and the institution is now pursuing a successful career.

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0337 -- BOSTON (pop. 362,535) is the center of New England Methodism. In no city of the Union was the introduction of Methodism more strongly opposed than in this, with the possible exception of Savannah, Ga. It was visited by Charles Wesley, on his return voyage from Georgia, Sept. 24, 1736, the vessel having to put into that port because of a severe storm. He remained in the city about a month, preaching in Christ church, Salem Street, and in King's chapel, on Common, now Tremont, Street, and other places. This city was first visited by Whitefield, September, 1740, when he preached in Battle Street, Old South, New North, and Summer Street churches, and on the Common. He visited it again in 1745, 1756, 1764, and the last time in 1770.

Richard Boardman formed a small society in Boston in 1772, which, being left without pastoral care, soon expired. William Black, the founder of Methodism in Nova Scotia, preached six months, in 1784, in private houses and halls, and also in the Sandemanian chapel, to good congregations. Freeborn Garrettson, in the summer of 1790, preached several times in private houses, engaged a meeting-house and boarding for a preacher, but formed no society. Jesse Lee, traveling through New England to organize Methodist churches came to Boston on July 9, 1790, after Mr. Garrettson had left, meeting each other on the way, and on the 11th of July preached his famous sermon under the elm-tree in the Common. The public were readily attracted by his fervor and eloquence, and his audience grew from four men at the beginning of his service to three thousand attentive listeners, who were gathered around him when he closed. Having gone east as far as Portsmouth, N. H., he again stopped at Boston on his return and preached there several times, in the Common, in a private house, in a vacant Baptist meetinghouse, and in Charlestown. He went to Boston again on the 13th of November, in the same year, by the appointment of the Conference in New York in October, and spent four weeks endeavoring to find a public place in which to preach. He preached, however, Sunday evening, Nov. 14, in a private house. He was unsuccessful, and went to Lynn, where more encouragement was offered him. In this town he organized the first Methodist society in Massachusetts, Feb. 20, 1791. Asbury visited Boston on the 23d of June of this year, and preached twice. He was coldly received, had small congregations, and went away discouraged.

At length Samuel Burrill opened his house for the Methodist meetings, and a society of twelve members was formed in July or August, 1792. Some of the names were Samuel Burrill, Elijah and Daniel Lewis, Abraham Ingersoll, Uriah Tufts, Jacob Hawkins, and Mrs. Green. Fifteen members were reported to the Conference held that year in the new church at Lynn, and Jeremiah Cosden was appointed pastor of the society. When the congregation had grown too large for Mr. Burrill's rooms, the use of a schoolhouse was obtained. The services were held at five o'clock in the morning. Some persons complained that they were annoyed by the ringing of the bells at so early an hour, and had the schoolhouse closed against the society. A room in a hotel was the next meeting-place, but that was soon shut against the unpopular Methodists. A chamber was at last found in the house of Mr. John Ruddock in Ship Street, now Ann Street, which was dedicated by the Rev. James Martin, August 10 1793.

In 1794, the society, now numbering about forty-two members, resolved to build a chapel. Five hundred and twenty dollars were subscribed, and a lot was bought on what is now Hanover Street, but was then called Methodist Alley. The cornerstone of the new building was laid by Jesse Lee, presiding elder, and John Harper, pastor, August 28, 1795, and the church was dedicated by Joseph Pickering, May 15, 1796. This church was occupied till 1828, when the congregation removed to North Bennett Street. In 1800 the church in Boston reported 66 white and 6 colored members.

The cornerstone of the Bromfield Street church was laid by the Rev. Peter Jayne, on the 15th of April, 1806, and the church was dedicated in November of the same year by the Rev. S. Merwin. In 1810 the Boston circuit reported 330 members, white and colored; in 1820, Boston and Charlestown returned 619 members. A colored society, known as the May Street chapel, was formed in 1818. The Bennett Street church was founded in 1828, and its chapel was dedicated in the same year by the Rev. Stephen Martindale. This church became eventually the strongest Methodist church in the city, and though it no longer exists in its identical organization, it is well represented in several churches which have originated more or less directly in colonies going out from it. In 1829 the Rev. B. T. Taylor received his first appointment to the Mariners' Bethel, an appointment to which, in marked exception to Methodist usage, he was regularly re-assigned for thirty-three years, till his death in 1872. During this period he preached to his congregation of seamen and strangers with remarkable vigor and eloquence, and gained a wide fame. This church continues to appear in the list of appointments, but makes no statistical returns. The first church organization in Dorchester was made in 1817; the first church building was erected in 1818, and was replaced by a second building in 1825. In 1830 there were in Boston, Dorchester and Charlestown (now all included in the city of Boston) 899 members. The Church Street church was organized under the pastoral care of the Rev. Abel Stevens, and its house of worship was dedicated by him July 4, 1834. The Russell Street church was organized by the Rev. Moses L. Scudder in Blossom Street in 1837, and its chapel was dedicated in 1838. An attempt was made to form a church in South Boston in 1810, it being the first effort by any denomination to establish worship in that part of the city. It was unsuccessful, as was also the second attempt, in 1825. A third attempt, in 1836, resulted in the formation of the Centenary church, which was dedicated by the Rev. B. T. Taylor, June 17, 1840. The church in Roxbury was formed about this time, and appears on the minutes in 1840, with 103 members. The total number of members in this year, within the present limits of Boston, was 1907. The church at East Boston was organized in 1839, and was first recognized as a distinct charge in 1842. It is represented by the Meridian Street church. The Bethel chapel of the Boston Port Society was built about this time for the Rev. E. T. Taylor by the liberality of the citizens of Boston. With it were connected its seamen's boarding-house, Sunday Schools and week-day schools, a store for seamen, and other auxiliary means of usefulness. The number of members and probationers within the present limits of Boston was in 1850, 2495, and in 1860, 2875.

In 1871 the Boston Wesleyan Association, a corporation of twenty laymen, owning and publishing the Zion's Herald, erected a large building, of granite on Bluefield Street, which was called the "Wesleyan Association Building." Besides business rooms for the association and the Zion's Herald it contains rooms for the Depository of the Methodist Book Concern, for society and social meetings, and other appurtenances designed to render it suitable for use as a "General

Methodist headquarters" for New England. It has been adapted for the purposes mentioned, and is appreciated as a valuable addition to the Methodist institutions of the city.

Most of the original Methodist churches in Old Boston have given way before the changes in population, and are now represented by mission churches or by new organizations under new names in the present residence quarters of the city.

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0338 -- BOSTON UNIVERSITY was incorporated in 1869. Its founders were Isaac Rich, Lee Claflin, and Jacob Sleeper. Mr. Rich bequeathed for this purpose his large estate ... The School of Theology was projected in Boston, in 1839; opened in Concord, N. H., as the "Methodist General Biblical Institute," in 1847 removed to Boston, and reorganized as the "Boston Theological Seminary," in 1867; since 1871 the theological department of Boston University ... The Theological department, until permanent buildings shall be erected, occupies the rooms and halls of the Boston Wesleyan Association...

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0339 -- BOSWELL, William L., formerly professor in Dickinson College, was born in Philadelphia, Pa., June 22, 1828. He graduated in Dickinson College in June, 1848, and in the following spring joined the Philadelphia Conference of the M. E. Church. In 1853 He accepted the chair of Ancient Languages in Williamsport Seminary, and shortly afterwards the same position in Delaware College. In 1855 he was elected to the same chair in Genesee College. In 1857 he became Professor of Mathematics in Dickinson College, and three years after Professor of Languages. In 1865 he resigned his position, and engaged in insurance business in Philadelphia.

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0340 -- BOSTWICK, Shadrach, was born in Maryland in the year 1767 or 1768. He was educated as a physician, and entered upon its practice. He entered the itinerancy in 1791, and during fourteen years he had appointments in Delaware, Maryland, New Jersey, New York, Connecticut, Massachusetts, and Ohio. He was five years presiding elder. In 1803 he was appointed missionary to Deerfield, Ohio. He had been preceded by a local preacher from Virginia. He formed the Deerfield circuit, then connected with the Pittsburgh district of the Baltimore Conference. He was the first regular preacher, indeed, sent to the Western Reserve. At the next Conference he returned from his vast circuit sixteen members. He continued his labors in that region until 1805, when he located. He formed the first Methodist societies in that part of Ohio, and gave an impulse to the cause of Methodism, which it has never lost. Bishop Hedding spoke of Bostwick as "a glorious man." He was famous for the intellectual and theological power of his sermons. "hundreds will rise up in that day and call him blessed." His discourses were systematic, profound, and luminous, and often very melting; his piety deep and pure; his manners dignified and noble. Methodism in that region owes much to the labors of this eminent pioneer. After locating in 1805, he resumed the practice of medicine.

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0341 -- BOUDEN, Edward, a minister of the United Methodist Free Churches, England, became an itinerant in 1849; was president of the Annual Assembly in 1871. For many years Mr. Bouden has held the office of chapel secretary, and in 1874 was liberated from circuit work that he might attend to the duties of this office and others which were incorporated with it. He resides in Harrogate, Yorkshire.

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0342 -- BOUNDARIES OF ANNUAL CONFERENCES. -- The Annual Conferences from 1773 to 1796 had no definite boundaries. The ministers attended such Conferences as were most convenient to them, or as they were respectively notified by the bishops. At one time a Conference was held in almost every presiding elder's district, the chief Conference being at Baltimore. They were known as District Conferences, rather than Annual. The General Conference of 1796 determined to give the Conferences definite boundaries, dividing the territory into six Conferences. In 1804 a separate section in the Discipline was devoted to the subject of boundaries. These have been changed from time to time, as the General Conference has judged best. As the churches have grown older, and as vested interests have arisen, there is more difficulty in changing the boundaries, and in some cases serious injury has occurred. The General Conference has usually constituted a committee on boundaries, consisting of one member from each Annual Conference. Formerly this committee reported for the consideration of the General Conference, but in 1872 it was determined that the decision of this committee should be final. In order to avoid difficulties, the General Conference of 1876 resolved that no change should hereafter be made until the plans should have been submitted to the Annual Conferences interested. It also provided that adjacent Conferences might settle and alter boundary lines between them, through a committee of five, appointed from each Conference, their action being approved by the bishops presiding at the next Conferences.

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0343 -- BOURNE, Hugh, was born April 3, 1772, in Staffordshire, Eng., and died at Bennesley, Staffordshire, Oct. 11, 1852. He was the founder of the Primitive Methodist Church. He was trained up as a Wesleyan Methodist, and became an active preacher. When about thirty years of age, he, with a number of other preachers of the Wesleyan Church, engaged in holding camp-meetings and various out-door religious services. The Wesleyan Conference disapproved of these measures, and in 1807 passed a resolution condemning their course. This reproof caused Mr. Bourne to leave the Conference and to form a new Methodist organization. Its first class was formed at Standley, Staffordshire, in 1810. In 1844, Mr. Bourne visited the United States. While withdrawing from the Wesleyan body, the Primitive Methodist's and their leaders have prosecuted revival work, and have indulged but little in controversy. {See Primitive Methodists}

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0344 -- BOWDISH, Charles G., was born at Potsdam, N. Y., May 12, 1834, and died at Astoria, July 5, 1873. He was one of five brothers connected with the Methodist Episcopal ministry. He was converted in 1853, and soon entered Cazenovia Seminary. Removing to

Minnesota, he was received into that Conference in 1858. Having served a number of its appointments, he was elected chaplain of the 11th Minnesota regiment of volunteer's, in 1864. In 1870 he was transferred to the New York East Conference, and filling a number of appointments, died in that Conference. He was a man of fine taste and culture. While in the army he rendered valuable service to Bishop Clarke in the organization of the Holston Conference. He was twice elected chaplain to the Minnesota House of Representative's. In 1867 he was appointed by President Johnson to superintend the annual payment of the Chippewa Indians. At the General Conference in Brooklyn, in 1872, he was placed on the staff of official reporters.

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0345 -- BOWEN, Elias, D.D., an eminent minister in the old Oneida Conference, was born in Warwick, Mass., June 16, 1791, and died Oct. 25, 1871. He united with the M. E. Church in 1814, and shortly after entered the ministry. He occupied many of the best station's in the Conference, and was for twenty-four years, at different periods, presiding elder. He was a delegate in seven General Conferences. In 1857 he asked for a superannuated relation, believing that the churches generally desired younger ministers, but was always ready to fill the pulpit when his services were required. In 1870 he united with the Free Methodists. As a preacher he was clear, logical, and forcible, and was a warm friend of education and of educational institutions. His last moments were peaceful and triumphant.

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0346 -- BOWEN, William C., A.M., president of Borden-town Female Seminary, was born at Berkshire, Tioga Co., N. Y., Nov. 25, 1832. His father, Dr. Elias Bowen, was identified with the interests of the Methodist Episcopal Church in Central New York for fifty years. He graduated at the Wesleyan University in 1854, was admitted into the Oneida Conference in 1857, and he continued in the pastoral work until 1866. Much of his life has been spent in the profession of teaching, having been principal of Drewville Institute; Professor of Mathematics and Philosophy in Cooperstown Seminary; of Mathematics in Central New York Conference Seminary; and principal of Skaneateles Academy. In 1875 he became president of Bordentown Female College, which position he now occupies.

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0347 -- BOWERS, John, under the constraining influence of the Holy Spirit, dedicated himself to the Christian ministry, in the British Wesleyan Church, when barely seventeen years of age. His heart was warm with a rich experience of gospel truth, and his zeal was the pure inspiration of duty to his Master and love to souls. For more than thirty years he exercised a powerful ministry in many important circuits. In 1843, Mr. Bowers was appointed house governor at Didsbury College; an office for which he was eminently qualified, and which He retained for twenty years. In 1858 He was elected president. During the last few months of his life he gave every assurance of a firm reliance on the everlasting covenants; disease sometimes obscured the brightness, but could never weaken the strength of his joy in Christ. He sank peacefully away, May, 1866.

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0348 -- BOWLING GREEN, KY. (pop. 5111), the capital of Warren County, is situated on the Big Warren River, at the crossing of the Louisville and Nashville Railroad. The M. E. Church South established a literary institution, but the buildings and grounds were greatly injured during the war, and the college was for a time suspended. It has since been reorganized.

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0349 -- BOWMAN, Thomas, D.D., LL.D., a bishop of the M. E. Church, was born July 15, 1817, near Berwick, Columbia, Co., Pa. He prepared for college at the Wilbraham Academy, Mass., and at Cazenovia, N. Y. While a student at the latter place he was converted and joined the M. E. Church, Jan. 1, 1833. He graduated at Dickinson College, as valedictorian of his class, in 1837. After leaving college he spent one year in studying law, and was licensed to preach July, 1838 ; and traveled for one year as agent for the Pennsylvania Colonization Society. In 1839 He joined the Baltimore Conference, and was stationed in Beaver Meadow circuit. From 1840 to 1843 he was a teacher in the grammar school in Dickinson College; when his health becoming impaired, he was placed in a superannuated relation until 1848. He was then appointed professor of Dickinson Seminary, at Williamsport, Pa., which institution he organized, and over which He presided for ten years. In 1858 he was stationed at Lewisburg, Pa., and during the year was elected president of the Indiana Asbury University. He continued to act as president of the university from 1859 until 1872, when he was elected to the episcopacy. He received the title of Doctor of Divinity from the Ohio Wesleyan University in 1853, and that of Doctor of Laws from Dickinson College in 1872. He was elected chaplain to the United States Senate during the sessions of 1864 and 1865; and in 1864 was appointed by the General Conference as one of the delegates to attend the British Wesleyan Conference. He was a member of the General Conferences of 1868 and 1872. From 1839 to 1856 he was a member of the Baltimore Annual Conference; from 1856 to 1859, of the East Baltimore Conference; from 1859 to 1864, of the Southeast Indiana from 1864 to 1872, of the North Indiana. Since his election to the office of bishop, in 1872, he has been actively engaged in episcopal duties, and has visited nearly all parts of the United States. His residence is in St. Louis, Missouri.

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0350 -- BOYCE, W. B., an eminent British Wesleyan minister, was born in 1804. He went to Africa in 1829, where he made good proof of his ministry, and was very successful as the author of a Kafir grammar. He made many valuable translations. He returned to England in 1843. Two years after he went to Sydney, N. S. Wales, where he labored for twelve years. In 1854 the Australian Conference was constituted, and its first session was held in Sydney, under the presidency of Mr. Boyce, who also held the office of general superintendent of missions in Polynesia. The following year he went to England, as representative of the Australian Conference; here he became missionary secretary in 1858. He went to Eastern British America and Canada in 1861. He returned to the Mission House, where he became senior secretary and deputy treasurer on the death of Dr. Hoole, and remained in labors more abundant till 1876, when he left England for New South Wales, to spend the evening of a long and useful life among his family and numerous friends.

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0351 -- BOYLE, Robert, a Primitive Methodist minister in Canada was born of Roman Catholic parents, in Tipperary, Ireland, and lived in communion with that church until, when about sixteen years of age, he was converted to Protestantism. He became a local preacher in the Wesleyan Church in his native country. Removing to Canada at a time when Wesleyanism was unhappily divided, he was introduced into the itinerant ministry among the Primitive Methodists. He has filled the best station's in the gift of the church. He has been its representative to the parent body in England, and to the General Conference of the Methodist Church of Canada in 1874. He has also been both president and secretary of his own Conference. He is now about fifty years of age.

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0352 -- BOYLE, Thomas N., was born April 26, 1839, at Blairsville, Pa. While receiving an academical education at Bellefonte, Pa he was converted, and became a member of the M. E. Church. He was licensed to preach in 1859, and was received into the Pittsburgh Conference one month afterwards. He has continued constantly in the work of the ministry, except several months service as captain of a company of. infantry during the late war. Eleven years of his itineracy have been spent in city appointments, one year presiding elder of South Pittsburgh district, four years on Pittsburgh district, and in 1880 was a delegate to the General Conference.

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0353 -- BRACKEN, James S., D.D., was born in Indiana Co., Pa.; the son of a worthy local preacher. He early became religious, and joined the Pittsburgh Conference in 1853. He is now, by the change of boundaries, a member of the East Ohio Conference and presiding elder of the Steubenville district, having spent seven years in the office. He has occupied, for many years, prominent stations in the Conference. He was a delegate to the General Conference of 1872, and was chosen one of the members of the publishing committee of the Pittsburgh Christian Advocate.

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0354 -- BRADBURN, Samuel, was converted when about eighteen years of age, and entered upon the work of the ministry in the British Wesleyan Church in 1774. He was endowed with extraordinary gifts, and his ministry was owned of God in the salvation of many souls. He traveled a great deal with John Wesley, and was with Charles Wesley when he died. He never fully recovered from the effects of a fever he had at Manchester, but he died as he had lived, " trusting wholly on the Lord Jesus, who was his all in all." Mr. Bradburn is buried in City Road chapel ground; only a brick wall separates his body from his warm and unchanging friend, the Rev. John Wesley.

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0355 -- BRADBURN, Sophia, was a native of Gloucester, England. In the eighteenth year of her age she was converted, and immediately united with the Methodist society, of which she continued a true and faithful member to the end of her life. It is stated on good authority that she first suggested to Robert Raikes, with whom she was personally acquainted, the plan of Sunday-school instruction. As Mr. Raikes looked upon a large number of unfortunate children who roamed the streets of that city, He asked Miss Cook, as that was her name before her marriage, "What shall we do for these poor, neglected children?" She replied, "Let us teach them to read and take them to church." The suggestion was adopted, and Mr. Raikes and Miss Cook conducted the first company of Sunday scholars to the church, exposed to the derision of the multitude as they passed along the street. She afterwards became the wife of Samuel Bradburn, one of the early Wesleyan preachers. Through the greater part of her life she was severely afflicted, yet in spite of her affliction she was accustomed to rise at four o'clock in the morning, and was a regular attendant upon the five o'clock preaching or prayer-meeting, which was customary in those early days. She was faithful in visiting the sick and efficient as a class-leader, and a devoted and faithful wife. It was her practice to read the entire morning service of the Church of England in her closet, and when she was so deeply afflicted that she could no longer do this, the service was held daily in her sick-room by her daughter. From her early life she enjoyed the fraternal friendship of John Wesley. She says that one of Wesley's many salutations which always filled her with the Spirit of cheerfulness was, "Sophy! live to-day." She died placidly and calmly, aged seventy-five years.

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0356 -- BRADEN, John, D.D., was born in the city of New York, Aug. 18, 1826. He was converted, and united with the M. E. Church at Monticello, Ill., in 1846 graduated at the Ohio Wesleyan University in 1853. He taught in the Female College at Xenia, Ohio, one year, and in 1854 was admitted into the Cincinnati Conference. He was successively appointed to New Carlisle, Jamestown, New Burlington, Raysville, York Street, Cincinnati, and to the Ladies Home Mission of that city. In 1860 and 1861 he was principal of the New Carlisle Academy. In 1867 he became president of the Central Tennessee College, was transferred to the Tennessee Conference, and placed in charge of Clark College, Nashville. In 1868 he was connected with the public schools in Nashville. In 1869 he was re-elected president of Central Tennessee College, which position he still holds. He was also presiding elder of Nashville district from 1872 to 1876, and was a delegate to the General Conference in 1876.

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0357 -- BRADFORD, Joseph, a British Wesleyan Methodist preacher, and traveling companion of John Wesley. For thirty-eight years he was an itinerant preacher, and in 1803 he was president of the British Conference. He was a pious and useful man. He died at Hull in 1808.

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0358 -- BRADLEY, Alexander, Born in Baltimore, Md., in 1812, and possessed of a fair education, he early developed rare mechanical skill, and settled, in early manhood, in Pittsburgh, where he still resides, and has built up a colossal manufacturing establishment. He entered into manufacturing of iron-ware in 1836. In 1865 he founded the Tradesman National Bank, and

became president which office he has held ever since. Through his gift of \$20,000 the "Bradley Professorship" was founded in Allegheny College. In 1874 he was elected president of the board of trustees of that institution. He is also a trustee of Beaver College and Musical Institute, and a director in the Pittsburgh Bank for Savings, and Pittsburgh Insurance Company. He was one of the originators of Christ church, in Pittsburgh, and has been for many years president of its board of trustees and has held other official positions in the M. E. Church. He has long managed the financial interests of the centenary fund for the endowment of Allegheny College, and other Conference funds. He has also contributed largely to the erection of a number of churches. He was an active and honored lay delegate to the General Conference of 1872.

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0359 -- BRAGDON, Charles C., principal of Lasell Female Seminary, at Auburndale, is the son of Rev. C. P. Brigdon, deceased. He was educated in the Northwestern University, where He graduated, and was engaged as professor in Williamsport Seminary before accepting his present position. He added to his culture by traveling in Europe.

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0360 -- BRAGDON, Charles P., a minister of the Methodist Episcopal Church, was born at Acton, Me., September 9, 1808, was converted in Oswego Co., N. Y., when twenty-two years of age, and entered two years later upon a course of study for the ministry at the Oneida Conference Seminary. He joined the Maine Conference in 1834, took a superannuated relation, after ten years, on account of ill health, and retired to Auburn, N.Y. He returned, after the recovery of his health, to ministerial labors in the New England Conference, but, his former symptoms recurring, he was transferred to the Rock River Conference, where he continued to labor till within a few months of his death, which took place Jan. 8, 1861.

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0361 -- BRAGDON, Edmund Erastus Eastman, D.D., a distinguished teacher of the Methodist Episcopal Church, was born at Acton, Me., Dec. 8, 1812, and died at Lima, N. Y., March 20, 1862. He was graduated from the Wesleyan University in 1841 and taught in the same year at the Mexicoville Academy, New York. In 1842 he was appointed principal of Fulton Academy; in 1846, principal of Mexicoville Academy; and in 1848, principal and financial agent of Falley Seminary. In 1853 he was elected Professor of Ancient Languages in the Ohio University; in 1854, Professor of the Latin Language in the Indiana Asbury University; and in 1858, Professor of Ancient Languages in Genesee College. Prof. Bragdon was engaged in pastoral work in the Black River and New York Conferences in 1844, 1845, 1847, and 1853.

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0362 -- BRAKELEY, John H., Ph.D., a native of Warren Co., N. J., born Nov. 14, 1816, was converted on his twenty-first birthday. While a student at Lafayette College, he joined the Methodist Episcopal Church. He graduated in 1839, and received the degree of A.M. In course, and a few years after his Alma Mater conferred on him the degree of Doctor of Philosophy. He

became an educator, and taught a select school in Cecil Co. Md., then became principal of Port Deposit Academy, and afterwards spent five years as Professor of Languages and Natural Sciences in Wesleyan Female College, Wilmington, Del. He then took charge of Pennington Female Institute, and remained four years. In 1851 He founded Bordentown Female College, and was its president for twenty-three years. It greatly prospered under his presidency. He became a local preacher in 1842, and has long been an ordained elder. He was president of the National Local Preachers Association in 1861-62, and held other official positions in the M. E. Church, and is now president of the board of trustees and steward of Trinity church, Bordentown, N. J.

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0363 -- BRAMWELL, William, was born at Elswick, Lancashire, in 1759, and died suddenly while attending the Methodist Conference at Leeds in 1818. His early educational advantages were limited, but his parents trained him to a religious and exemplary life. He united with the Methodists, much against the wish of his parents, and soon after, while listening to a sermon preached by Mr. Wesley, he received the evidence of his adoption. He at once became active in religious labors, conducting prayer-meetings early in the morning for the accommodation of working-people; and, having been appointed a class-leader, the Methodist Society at Preston, England, where he was an apprentice, was soon doubled. He entered the itinerant ministry in 1786, and for thirty years labored as a Methodist preacher, and was a great revivalist. Perhaps no man in his day gathered more into the Methodist communion than did he. In 1791, through his agency, a wide-spread revival in Dewsbury occurred and in 1792, while on Bristol circuit, about five hundred were added to the societies. His success was similar on other circuits, reporting almost always at each Conference hundreds of additions to the church. His energy was tireless, his understanding masculine, his decision of character unswerving, his voice singularly musical, his command over the passions of his hearers absolute. He was ascetic, an early riser for study and prayer; reading some, studying more, and praying most. He acquired a knowledge of the Greek and the French, and translated from the latter a very good work on preaching. He was scrupulous to a fault, and charitable to excess, giving: even the clothes from his person to the poor. The quickness and clearness of his discriminations of character were marvelous, and led both himself and his friends to suppose that He possessed the power of discerning spirits. His memoir and life have been read by thousands to their comfort and edification.

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0364 -- BRAUN, J., M.D., a German minister of the M. E. Church, and pastor (1877) of the First church, New Orleans, was born in Prussia in 1836, and was educated in the Roman Catholic Church. He emigrated to America in 1854, and was converted in 1858. He entered the Methodist ministry in 1859, and has since preached in Ohio and Louisiana. He is also an educated physician.

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0365 -- BREEDEN, Henry, a supernumerary minister of the United Methodist Free Churches, England. He commenced his ministry in 1831, in connection with the Arminian Methodists, a body of seceders in the midland counties, who united in 1837 with the Wesleyan Methodist Association. He was actively engaged in the work of the itinerancy until 1872, when

increasing age and infirmities induced him to ask to be made a supernumerary. His request was complied with, and from that year he has resided in Leeds. Mr. Breeden when in the prime of life took a very active part in connectional affairs. For four years successively he was elected corresponding secretary; he was a member of the connectional committee for sixteen years, and in 1848 he filled the presidential chair.

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0366 -- BREMEN (pop. 104,000) was formerly a free city in the north of Europe, embraced in the Germanic Confederation. It is now about 1000 years old. Methodist services were introduced into the city by Dr. L. S. Jacoby, who had been appointed missionary to Germany, and who entered on his work in December, 1849. He fixed the headquarters of the missions in Bremen, and commenced publishing a newspaper and religious tracts, as well as holding religious services. He finally succeeded in erecting a large and commodious building, combining room for a chapel on the second floor with rooms for conducting the book business and for the residence of a missionary. It was dedicated on the 1st of April, 1855. It is sometimes known as the Tract House. At one time a theological institute for young men was conducted in Bremen, but it was subsequently removed to Frankfort. (See MARTIN INSTITUTE) A large number of books have been published in the German language, and a weekly paper, which circulates over 10,000 copies; also a Sunday School paper having about the same circulation. There are now 243 members in Bremen and Bremerhafen.

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0367 -- BRENTON, Samuel, was born in 1810. He was converted in early life, and entered the Illinois Conference of the M. E. Church in 1830. In 1834 he located because of ill health, and studying law was admitted to the bar, and was regarded as a talented attorney and worthy counselor. In 1841, his health having been restored, he returned to the ministry, but in 1848 he became disabled by paralysis. He was highly regarded both by his brethren and the public. He was elected president of Fort Wayne College, where he labored one year with great acceptability. He was a member of the General Conference of 1848, and after his retirement from the ministry was appointed Register of the Land Office at Fort Wayne. He was also elected to Congress for three separate terms. He was taken sick in March, 1857, at Washington, and with difficulty was able to return to his home. His last hours were peaceful.

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0368 -- BRIBERY AT ELECTIONS. -- A bribe is something given or taken as a means to pervert justice, to secure office, or to violate duty. Anciently, it was practiced very extensively in the East, and in modern times it has sometimes assumed a magnitude and importance truly alarming. From Mr. Wesley it received frequent and unsparing denunciation. He regarded it as one of the fearful sins of the age. Endeavoring to correct the evil, he wrote in 1747, on the eve of an important Parliamentary election, a tract entitled "A Word to a Freeholder." He warned his own people that, though sorely tempted, they should not "even eat or drink at the expense of the candidate for whom they voted." in 1764 he wrote a pointed letter to the societies in Bristol, referring to a number of evils to which they were exposed. Among other things he says, "For God's

sake; for the honor of the gospel; for your country's sake, and for the sake of your own souls, beware of bribery. Before you see me again the trial will come at the general election for members of Parliament. On no account take money or money's worth. Keep yourselves pure; give, not sell, your vote; touch not the accursed thing, lest it bring a blast upon you and your household."

This subject was considered of so much importance by Wesley that he placed it among the duties of his preachers to "extirpate bribery; that is, receiving anything directly or indirectly for voting in any election. Show no respect of persons herein, but expel all that touch the accursed thing." This rule was adopted by the American Methodists and in 1792, in view of the frequent corruption through strong drink, they added additional clauses to that strong statement. The section in the Discipline of the M. E. Church reads, "Extirpate bribery, receiving anything directly or indirectly for voting at any election. Show no respect of persons herein, but expel all that touch the accursed thing, and strongly advise our people to discountenance all treats given by candidates or at elections, and not to be partakers in any respect of such iniquitous practices." This warning is needed as much today as in Mr. Wesley's age, and unless the tendency is checked our free institutions will be exposed to great danger.

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0369 -- BRIDGE, Jonathan, a member of the New England Conference of the M. E. Church, was born in 1812, and was received on trial in that Conference in 1834. He filled the leading appointments of his Conference, was a close student, and developed intellectual powers far above mediocrity. "He was an ardent and devoted Christian, a sincere philanthropist, and a faithful minister of Christ." A few days before his death he wrote in pencil-marks a message to his brethren, in which he said, "The atonement is my great and glorious hiding-place." And a few moments before departing he whispered, I never felt better in my life than now."

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0370 -- BRIDGEPORT, CONN. (pop. 29,148), is situated on Long Island Sound, and is one of the oldest towns in the state. It was incorporated as a city in 1836. It is the seat of several large manufactories. In this vicinity Methodism was early introduced. Jesse Lee was appointed to Stamford circuit in 1789. He says, "It was my lot to go to that circuit alone, and to labor by myself. Another preacher was appointed to the circuit with me, but he failed." In 1790 he says, "On the 19th of May we organized the first class in Stratford (New Bridgeport), composed of a few loving persons, who were much despised in town on account of their religion and their attachment to the Methodists." A singular incident is related as having occurred at that time.

"A Mrs. Wells was visiting a neighbor, Mrs. Weeler, and was relating to her a dreams which she had the previous night, concerning a minister whom she saw arrive at the house, dismount, enter, and say, 'I am a minister of the gospel of Jesus Christ, and I have come to preach to the people of this place. If you will call your neighbors together I will preach to them tonight.' While describing him, Jesse Lee rode up to the house, and, looking out of the window, she said, 'Why, there is the man now.'"

In 1790, Stamford circuit was changed to Fairfield, and in 1795, to Redding. In 1813 Stratford circuit was organized. The growth of the church was for a number of years very slow, but more recently it has been quite prosperous.

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0371 -- BRIDGETON, N. J. (pop. 8729), a manufacturing town in Cumberland County. The first Methodist services were conducted by Rev. J. Walker, then in charge of the Salem circuit, which embraced at whole of Southern New Jersey. In 1808 Cumberland circuit was organized, and Bridgeton became one of its appointments. Previous to that time a small frame church had been built. In 1823 Bridgeton became a separate station, under the care of Rev. Dr. Pitman. In 1849 West Bridgeport, now Trinity church, was organized as a separate appointment, and in 1862 the Central church was established. Some twenty years since a secession occurred, which led to the formation of a Methodist Protestant Church.

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0372 -- BRIGGS, Martin C., D. D., is a native of the state of New York, but removed with his parents to Ohio early in life. He was educated at the W. R. T. Institute, under Dr. Asa Lord, and at Concord, N. H., under Dr. Julia Dempster. He united with the Erie Conference M. E. Church in 1845, and was transferred to California in 1850. He was the first editor of the California Christian Advocate, and was chosen the first president of the University of the Pacific. He was a member of the General Conference in 1860. He has filled stations and traveled districts as a presiding elder. Has served three pastoral terms in the First church of San Francisco, and has also filled three terms in the church on Sixth Street, Sacramento. He has been a strong opponent of slavery, Romanism, and rum.

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0373 -- BRISTOL, PA. (pop. 5273), on the west bank of the Delaware, nineteen miles above Philadelphia. Methodism was introduced into Bristol at an early period, but has not had a very rapid growth. It reports 462 members, 332 Sunday School scholars, a church and a parsonage.

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0374 -- BRISTOW, James H., a minister in the M. E. Church, was born in Clark Co., Ky., July 26, 1813, and died in Paducah, March 1, 1870. He studied and commenced the profession of law; but, having been converted at a camp-meeting in 1832, he resolved to become a minister of the gospel. He was licensed as a preacher by the Cumberland Presbyterian Church, and exercised his ministry for several years in Kentucky and Ohio. Becoming more thoroughly Arminian, he united with the M. E. Church, under Rev. J. B. Finley. In 1844 he was admitted on trial in the Kentucky Conference, and at the separation of the church, being in Kentucky, he adhered to the Church South. Having filled prominent appointments, he was sent, in 1852, as a missionary to California, where He remained until the commencement of the war, in 1861. Though by birth and association Southern, he espoused the cause of the Union. Having returned to Kentucky, he found

himself so surrounded with perils, that on a Sabbath morning he left a congregation that was assembling in Harden County and went to the camp of General Rousseau. He was immediately chosen as chaplain, and he retained the position till near the close of the war, sharing its dangers and hardships. Frequently He was trusted with important dispatches. After retirement from military life, he united with the Methodist Episcopal Church, and procuring an upper room on Market street, Louisville, he preached and organized a class, which became the nucleus of the Methodist Episcopal Church in that city. Subsequently, he succeeded in organizing a society in Paducah, which, at his death, numbered 104 members. In the spring of 1870 he was struck with paralysis, and for five months was confined to his bed. Among his last expressions were, "I stand on the rock immortal and eternal, and have a bright assurance of eternal life."

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0375 -- BRITISH METHODIST EPISCOPAL CHURCH. -- This church embraces the members of the Methodist Church in Canada of the African race. It was originally part of the African Methodist Episcopal Church, but was constituted a separate Conference in 1856. Subsequently, it was separated into an independent church, of which Bishop Nazrey became the superintendent. From the time of its organization to 1864 Bishop Nazrey had claimed to be its bishop, and at time same time to be a bishop in the African M. E. Church. But this being disallowed by their General Conference, after that date he confined his supervision to Canada. Bishop Nazrey died in 1875, and Rev. H. H. Disney was elected in his place. His duties are multifarious, for in his address to the last Ontario Conference he said, "For the last half-year I have endeavored faithfully to discharge the various duties of bishop, editor, general book steward, and elder in charge of a large church, and treasurer of the whole connection, at one and time same time." There are two Conferences the Ontario and the Nova Scotia, and there is also a mission in Bermuda, which reports a very prosperous work. They publish a paper called the Missionary Messenger, which circulated last year 22,000 copies; and they have commenced a small literary institution, called the Nazrey institute. The Ontario Conference reports 25 preachers, with 1761 members, 839 Sunday School scholars, 25 churches and 3 parsonages. We have not the statistics of the Nova Scotia Conference.

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0376 -- BROCK, S. G., was born in Cleveland, O., April 10, 1837, and was early a member of the Sunday school and of the church. He entered Allegheny College in 1856, and graduated June, 1859, in the class with R. H. Mansell and J. S. Messmore, of India. He subsequently graduated at the Law School in Cleveland, in 1861. He spent five years in the army, holding the rank of major. He removed to Missouri in 1866, and for several years has been one of the editors and proprietors of the Macon Republican. He is an earnest church worker and superintendent of the Sunday-school. He was lay delegate from the Missouri Conference to the General Conference of 1876.

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0377 -- BROCKUNIER, Samuel, a pioneer minister of the M. E. Church, was born in German Valley, Huntington Co., Pa., June 12, 1795, and died in Bloomingdale, Ohio, July 22, 1867.

He was converted Feb. 17, 1812. His license to preach was signed by Rev. J. B. Finley. In 1817 he was appointed by the presiding elder to Chautauqua circuit the distance around which was between 300 and 400 miles, having thirty or forty times to preach each round. He organized upon that circuit many new societies and built the first church. He was received on trial in the Ohio Conference, at Steubenville, in 1818. Among his classmates was Dr. Charles Elliot. He filled a number of appointments in Ohio, Western Virginia, and Western Pennsylvania. He supplied a number of districts as presiding elder. His last appointment was that of agent for the Preachers' Aid Society, in 1854. In 1855 he was superannuated. He was faithful in all the work assigned to him as a minister. On one occasion He said, 'My district, my circuit, my station, are all reduced to the narrow compass of an armed chair, but through all my afflictions my trust has been in the Rock of ages.'

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0378 -- BROGDEN, Alexander, M.P., was born in 1825; educated at King's College, London. He is a justice of the peace for the county of Lancaster, and M.P. for Wednesbury. He is an influential Methodist, and a wealthy iron-master.

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0379 -- BROOKLYN (pop. 566,689). -- Captain Webb visited this city, then a small rural hamlet, about 1766, and preached, but formed no class. In 1768 he visited Newtown and Jamaica, on Long Island. Some years afterwards Woolman Hickson preached his first sermon in Brooklyn, standing upon a table in the open air in the street in front of where Sands Street church now stands. He offered, at the close of his sermon, to visit the village again if any one would open his house for worship. Mr. Peter Cannon, a cooper, accepted the proposal, and his shop near the ferry was for some time the regular place for holding the Methodist meetings. About 1785 or 1786, Mr. Hickson formed a class of several members, the leader of which was Nicholas Snethen, afterwards famous as a preacher. Long Island first appears in the list of appointments of the Conference of 1784, with 24 members. In 1786 the number of members had increased to 146 white and 8 colored. The church in Brooklyn was incorporated in 1794, and ground was purchased in the same year of J. and C. Sands, on New (now Sands) Street, for building a church. The cornerstone of the building was laid by William Phoebus, a sermon was preached on the foundation by Isaac Buck, and the church was dedicated June 1, 1794. Brooklyn was this year united with New York in appointment. It first appeared as a separate appointment in the next year (1795), with Joseph Totten as the preacher in charge and 23 white and 12 colored members; Long Island had this year 226 white and 31 colored members. In 1800, Brooklyn reported 54 members (including white and colored), and Long Island 390 members. In 1804 the church on Sands Street had grown so much that the building had to be enlarged. In 1806 it returned 136 members, and the society promised to supply the preacher a house and an allowance of \$160 a year. In 1808, Mr. Joshua Sands gave the church the amount of \$100, that was still owing to him for the property, and in the next year presented it with land on High Street for a parsonage. A house of worship was built about 1810 to accommodate 1200 to 1500 persons. This church became popularly known as the "Old White Church," and was used till 1843, when the present Sands Street church was built. A separate building for Sunday School rooms and class-rooms, and a parsonage, were added, making it one of the most completely furnished churches of its time.

The body of John Summerfield reposes under the altar of this church. The Brooklyn society in 1810 reported 255 members, and Long Island 863 members. The name of the Long Island circuit disappears from the minutes this year, the appointments being made to Suffolk and Sag Harbor, and Jamaica. In 1817 the colored members of the society in Brooklyn built a separate house of worship, but were to continue under the care of the regular preachers. The majority of this society seceded some time after, and organized independently as the "African Wesleyan Methodist Episcopal Church." In 1820 there were in Brooklyn 277 members, and on the Long Island circuits 828 members. A second church, the York Street church, was organized in 1823, and its house of worship was dedicated June 6, 1824, Bishop George, John Summerfield, and the Rev. John Hannah, of England, officiating. In 1825 there were returned 417 members in Brooklyn, 135 in the mission for the west end of Long Island, and 885 for the other appointments on Long Island; in 1830, 566 members in Brooklyn, and 1249 in the circuits of Long Island.

Three new churches were added between 1830 and 1840: the Washington Street church, built in 1831, and set off as a separate station in 1835; the Ebenezer church, organized in 1837; and the Centenary church, formed in 1838. The church in Williamsburg, which has since become a part of Brooklyn, first appears on the list of appointments during this period. This society was formed about the beginning of the century, and built a church on North Second Street, in 1808. The foundation of a new church was laid on South Second Street, in 1837. The church was organized there in 1838, and its house of worship, the present South Second Street church, was dedicated in 1840. The churches in Brooklyn, Williamsburg, and Newtown this year reported 1665 members. Between 1840 and 1850 were organized the Eighteenth Street, Carlton Avenue (now Simpson), and Pacific Street churches, in Brooklyn, the Grand Street and South Fifth Street (now St. John's), in Williamsburg, and the First church, in Greenpoint. Between 1850 and 1860 the Dean Street (now Hanson Place), De Kalb Avenue, Nathan Bangs, Janes, Hedding Mission, Warren Street, First Place, William Street, Fleet Street, and Summerfield churches, in Brooklyn, and the South Third and Cook Street churches, in Williamsburg. In 1850 the churches in Brooklyn, Williamsburg, Greenpoint, and Bushwick returned 15 churches, 2527 members, and 405 probationers. In 1860 there were 24 churches, 4177 members, and 608 probationers. The Long Island district reported in this year 10,262 members and 1535 probationers. The Seventh Avenue, Nostrand Avenue, Wesley, Greene Avenue, Leonard Street, and Greenpoint Tabernacle churches were added between 1860 and 1870, and the minutes of that year showed 31 English-speaking churches, with 8618 members and 1209 probationers. A German mission had been organized as early as 1852, and was served in connection with the Williamsburg circuit. It grew into two churches, which were attached to the eastern German Conference, on the organization of that body. These two churches returned in 1870, 188 members and 37 probationers. A Swedish church was organized in 1869, which appears first on the minutes in 1873, with 260 members and 65 probationers.

The first African Methodist Episcopal Church was formed in 1818.

The first African Methodist Episcopal Zion Church was formed about the year 1840.

The first Methodist Protestant Church was formed in Williamsburg in 1832, by the withdrawal of a number of members from the existing Methodist Episcopal Church in that place. A second church was formed about 1859, and two others have been organized more recently. In 1873

the congregation of the Attorney Street Methodist church. New York, one of the oldest Methodist Protestant churches in the country, a large number of them having removed to Brooklyn, disposed of their church property in New York, bought the building of a Universalist society in the eastern district of Brooklyn, and removed their church organization to this city.

The Primitive Methodist Church of Brooklyn was organized in 1839.

A Wesleyan Church was organized in Williamsburg in 1843, but it was dissolved in the next year.

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0380 -- BROOKS, Jabez, D.D., a professor in the state University of Minnesota, was born in Stockport, England, Sept. 18, 1823; was graduated from the Wesleyan University in 1850, and in the same year became principal of the Watertown Seminary, Wisconsin. He was appointed Professor of Mathematics in Lawrence University in 1851, joined the Wisconsin Conference of the Methodist Episcopal Church in 1852, became principal of the preparatory department of Hamline University in 1854, and was chosen president of that institution in 1861. In 1869 he was appointed to his present position of Professor of the Greek Language and Literature in the state University of Minnesota. He has filled several pastoral charges in the Wisconsin and Minnesota Conferences and was a member of the General Conference in 1864. He was in 1863 a member of the state Board of Normal Instruction of Minnesota, and a United States Commissioner on Indian payments, and in 1867 was president of the Minnesota state Teachers' Association, and again a member of the state Normal Board.

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0381 -- BROOKS, Nathan Covington, LL.D., is president of the Baltimore Female College, and is also the author of a course of Greek and Latin classics, published by Claxton, Remsen & Haffelfinger, of Philadelphia. He was born in Cecil Co., Md., in 1809, and graduated at St. John's College. He has long been engaged as an active and exemplary member of the M. E. Church, and has long been engaged as an active and successful educator, having built the Baltimore Female College, and been its president from its foundation, in 1849, to the present time. He has also written a "History of the Mexican War," and a volume of Scripture poems, besides being a contributor to the monthlies and quarterlies.

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0382 -- BROWN, E. S., was born in Brown Co., Ill., March 29, 1834. He was taught by pious parents to love the Saviour in his childhood. For fourteen years, during the early settlement of Illinois, his father's house was used as a preaching place by the Methodist Episcopal branch, as well as a home for the traveling preacher. In his fifteenth year his parents moved to Iowa, and it was there he was converted four years later. When twenty years of age he received license to preach, from the Quarterly Conference of the Methodist Protestant Church, of which he had become a member. For five years he served as local preacher. In his twenty-sixth year he joined

the Iowa Conference, and has spent seventeen years in the active ministry. He has been president of the Iowa Conference three terms.

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0383 -- BROWN, George, D.D., a minister of the Methodist Protestant Church, was born in Washington Co., Pa., Jan. 29, 1792. In early life his parents removed to Jefferson Co. O. They had belonged to the first class of Methodists formed in Maryland and organized by Robert Strawbridge. His early education was limited. At a camp-meeting, near Baltimore, he was converted, August 21, 1813. He immediately commenced a course of religious reading, and in 1815 was appointed to Anne Arundel circuit, Maryland. For several years following his circuits were in Maryland, Eastern Virginia, and Pennsylvania. In 1823 he was appointed presiding elder on Monongahela district. In 1826 he was appointed to Steubenville. By this time the reform movement, embracing lay representation and opposition to the episcopacy, had become prominent, and he took an active part in writing and speaking in behalf of the reformers. He wrote a series of letters addressed to the junior bishop, and signed Junius. These letters were severe and uncompromising, and led to his final separation from the M. E. Church, his last appointment being by Bishop Roberts, to New Lisbon circuit. After full consideration, he decided to change his church relation and to join the associated churches, which formed the Methodist Protestant Church. From that time he became a leader, and was a member of every General Conference and Convention of the Methodist Protestant Church, until the separation occurred on account of slavery, in 1858. He was also a member of every similar council of the Methodist Church in the North and South. In 1853 he was elected president of the board of trustees of Madison College, Pennsylvania, and shortly afterwards to the presidency of the college. The same year he was appointed chairman of a committee to compile a new hymn-book. In 1860 he was elected editor of the Western Methodist Protestant, now Methodist Recorder, the official organ of the denomination, in which position he remained for two years. He was also president of the Pittsburgh Convention, in 1860. That year he removed from the vicinity of Pittsburgh to Springfield, O. He preached almost every Sabbath until the month of his death. His last days were sunny and calm. He died in great peace at his residence in Springfield, O., Oct. 25, 1871. He was the author of "Recollections of Itinerant Life" and of "The Lady Preacher."

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0384 -- BROWN, Hon. Charles R. In early life he consecrated his talents to the service of God. Choosing the profession of law, he achieved fame by the publication of two volumes of "Circuit Court Reports." Subsequently, as judge of the Supreme Court of Michigan, presiding at important trials, the ermine was honored by his wise and judicious course. His devotion to Methodism was recognized by his election as a lay delegate to represent the Michigan Conference in the General Conference of 1872.

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0385 -- BROWN, John N., a delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Otsego Co., N. Y. In 1818, and joined the Genesee Conference in 1841. During the Civil War he served for three years

as chaplain of the 111th Regiment of New York Volunteers, and participated in more than twenty engagements, among which was the battle of Gettysburg, Pa.

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0386 -- BROWN, R., an active layman in the M. E. Church, was chosen to represent the Tennessee Conference as lay delegate to the General Conference of 1876.

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0387 -- BROWN, Stephen D., an eminent minister of the M. E. Church, was born in Swanton, Vt., Sept. 13, 1815, and died in New York, Feb. 19, 1875, aged fifty-nine years. He was a son of Stephen S. Brown, an eminent jurist of that state, and a grandson of Rev. Amasa Brown, forty years pastor of the Baptist church in Hartford, N. Y. By diligent study he was admitted to the bar in September, 1835. His mind having changed as to the public duties of life, he commenced the study of theology, and was admitted into the Troy Conference in 1837; thus abandoning most brilliant prospects of the legal profession. In 1857 he was transferred to the New York Conference, after having filled a number of important stations in Vermont and New York. He was especially successful in the city mission and church extension work. He was appointed on the Tract, Sunday-School, and Conference Education Boards, and was also one of the managers of the Missionary Society. His ministry altogether was one of marked ability and success, standing very high among the counselors in the Conference, and a faithful administrator of the Discipline. His influence in the establishment of Methodism in Vermont is reported to have been very great, because of his high social position, his ripe culture, his fine legal talents, his eloquence and fervent piety. He was a strong advocate of temperance, and was earnestly engaged in the anti-slavery cause. On special occasions as a public speaker and preacher he had great power. He was a delegate to the General Conferences of 1864 and 1872. When his last sickness came he seemed ambitious to live for yet greater usefulness, and when informed that his sickness was fatal, he said, "I had not thought that my life work was so nearly done; but if it is God's will, it is all right. I have been preparing for this hour for many years."

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0388 -- BROWN, William Roberts, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1835; was president of the Annual Assembly in 1865.

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0389 -- BROWNFIELD, Hon. John, a native of Uniontown, Pa., born about 1811, and for nearly half a century an active, useful, and honored member of the M E. Church, having been received into church fellowship by the late Rev. Dr. Charles Elliott, of precious memory. He has been a class-leader all his religious life, and a devoted worker in the Sunday-school. Long a resident of South Bend, Ind., he organized the first Sunday-school in that place, and has held the position of superintendent from that time until the present. He has held the position of trustee of Indiana Asbury University, and is a liberal supporter of it, and also of educational interests

generally. He was lay delegate to the General Conference of 1872, representing the Northwest Indiana Conference.

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0390 -- BROWNLOW, William G., ex-governor of Tennessee and ex-United States Senator from that state, was born in Wythe Co., Va., in 1805 and died at Knoxville, Tenn., April 29, 1877. He learned the trade of a carpenter, but in 1826 joined the Holston Conference of the Methodist Episcopal Church, and labored in the itinerant work for ten years. In 1832 he was a delegate to the General Conference. He became editor of the Knoxville Whig (Tennessee) in 1839, and acquired his greatest fame in connection with that journal. In 1856 he published a work entitled "The Iron Wheel Examined and its False Spokes Extracted," a reply to attacks made upon the M. E. Church. He supported the institution of slavery, and defended it in pamphlets which he published on the subject. In 1858 he held a public discussion in Philadelphia with the Rev. A. Pryne on the question, "Ought American Slavery to be perpetuated?" in which he advocated the perpetuation of slavery on both moral and economical grounds. When the Civil War broke out Mr. Brownlow took the side of the Union, advocated its cause with vigor, and exerted a strong influence in developing and strengthening the Union sentiment in East Tennessee. He was arrested for treason to the Confederate states in 1861, and imprisoned for several months, but was finally escorted outside of the Confederate lines and released. Upon the capture of Nashville by the forces of the United States, he returned to Tennessee. He was elected governor of the state in 1865, and at the close of his term was elected to the Senate of the United states. At the close of his term, in 1875, he became editor of the Knoxville Chronicle.

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0391 -- BRUCE, Philip, a Methodist Episcopal minister, was born in North Carolina, a descendant of the Huguenots, and a soldier of the Revolution. He entered the itinerant missionary in 1781, and traveled extensively, filling the most important stations until 1817, when he became superannuated. He died in Giles Co., Tenn., May 10, 1826. He was very efficient as a preacher, presiding elder, and as a delegate to the General Conference. Near the close of his life he said, "Indeed, my work is well nigh done, and I am waiting in glorious expectation for my change." At the time of his death, he was the oldest traveling preacher in the Methodist Episcopal Church, except Freeborn Garrettson. The Virginia Conference directed that a suitable monument should be erected over his grave.

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0392 -- BRUEHL, Rudolph A. W., born in Ratibor, Germany, Dec. 29, 1828, was educated by Roman Catholic parents in that faith. At fourteen he was placed under the charge of the priests, to be trained for the priesthood, but their fallacies and imperfections led him to enter commercial life and espouse infidelity. He came to the United States July 7, 1851 and was providentially thrown among the Methodists, and joined the German M. E. Church, in Philadelphia, that year. In 1853 ho was sent to Baltimore as a teacher and colporteur of the M. E. Tract Society, and in 1854 he was called by Swormstedt and Poe, Cincinnati, to superintend the German department of the Western Book Concern. In 1856 he succeeded in having the first German Sunday-school paper

established, by authority of the General Conference. In 1863 he became a local preacher, and subsequently was ordained. Through his efforts the Christian Apologist fund, for sending papers, tracts, etc., to the army during the Civil War, was established, and it accomplished good results. In 1863 he was identified with the founding of the German Wallace College and the first German Methodist orphan asylum, at Berea, Ohio. He was lay delegate from the Central German Conference to the General Conference of 1872, and devoted his labors to establish the German Sunday-school department. He was that year elected a member of the general book committee, and in 1876 re-elected, and occupied the position of secretary of the Western section and of the local committee. He is a trustee of the German Wallace College, trustee of the German Methodist Orphan Asylum, trustee of the church, class-leader, steward, Sunday-school superintendent, and an officer in several general church boards. He is the author of several publications, "Soldiers' Friend," "Divine Service of the Roman Catholic Church," etc. He has spent most of his religious life in church work and is now in the insurance business.

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0393 -- BRUNNER, John H., a minister of the M. E. Church South, was admitted into the traveling connection in 1840. He has performed his ministerial work chiefly in the Holston Conference of the M. E. Church South. After filling various charges he became president of Hiwassee College, and has discharged the duties of that office with but slight intermission for more than sixteen years.

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0394 -- BRUNOW, J. J. F., a Methodist Episcopal minister, was born in Elberfeld, Germany, March 13, 1833. He was thoroughly educated in his youth, and he retained through life studious habits. He emigrated to New York in 1852, when nineteen years of age. He removed to California, and was converted at a camp-meeting held by the M. E. Church South. In 1856 he was called by Bishop Pierce to Texas, and he engaged in ministerial work in the Church South. About two years after the outbreak of the Civil War he left Texas and went to New York. For a short time he labored on a German mission in the city of Newark, N.J., in connection with the Methodist Episcopal Church. In 1866 he took charge of the Second German Presbyterian church of that city, and served with great acceptability that congregation for three years. When the East German Conference of the M. E. Church was organized in Philadelphia in 1869 Mr. Brunow became a member of that Conference, and was appointed to the First M. E. church in that city. His earnest and faithful labors were crowned with success. About the close of his third year he was transferred to Texas, by Bishop Janes, in December, 1871, and was appointed to the German mission at Austin. Here, by excessive labors, Mr. Brunow overtaxed his strength, and died Aug. 1, 1872.

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0395 -- BRUNSON, Alfred, D. D., a delegate from the West Wisconsin Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Connecticut in 1793; was licensed to preach when twenty-two years of age, and joined the Ohio Conference in 1820. He was a warm defender of the doctrines and polity of the church, and wrote for the Itinerant during

the radical controversy. He became engaged in mission work on the Upper Mississippi in 1835, and the active period of his life was mainly spent on the frontiers. Dr. Brunson was also a member of the General Conferences in 1832, 1860, and 1868. As a presiding elder, he has had the charge of seven different districts. He has told the story of his life and ministerial work in a book entitled "The Western Pioneer; or, Incidents in the Life and Times of Alfred Brunson."

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0396 -- BRYANITES. -- See BIBLE CHRISTIANS

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0397 -- BUCKINGHAM, N. S., a delegate from the Central Pennsylvania Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Montgomery Co., Va and joined the Baltimore Conference in 1843. He has done pastoral work in the Baltimore, East Baltimore, and Central Pennsylvania Conferences.

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0398 -- BUCKLEY, James M. D. D., a member of the General Conference of the Methodist Episcopal Church in 1872 and 1876, was born in Rahway, N. J., and was educated at Pennington Seminary, N. J., and Wesleyan University. He studied theology at Exeter, N. H., and joined the New Hampshire Conference of the Methodist Episcopal Church in 1858. His pastoral work has been performed in the New Hampshire, Detroit, and New York East Conferences. He has written considerably for the periodical press of the Methodist Episcopal Church, and has published several small works, one entitled "An Appeal to Persons of Sense and Reflection to begin a Christian Life" (N. Tibbals & Sons, New York), also one on the "Theater," another of an argumentative character, entitled "Modern Miracles" (Hurd & Houghton, New York). He was among the most active and diligent members of the committee on revision of the Hymnal in 1876, and at the General Conference of 1880 he was elected editor of the Christian Advocate, New York. Mr. Buckley has a remarkable memory, is a skilled debater and popular lecturer. He was a very active and influential member of the committee which prepared the "Judicial Code" for the Discipline of 1880.

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0399 -- BUCYRUS, O. (pop. 3835), the capital of Crawford County, situated on the Pittsburgh, Fort Wayne and Chicago Railroad. It was for several years connected with various circuits. It is first mentioned by name in the records of the church for 1834, when Rev. J. Kinnear was appointed to that circuit. The circuit reported, in 1835, 315 members. The first church, a small frame structure, has been replaced by a substantial brick edifice.

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0400 -- BUDGETT, James L., an eminent British Wesleyan layman. This name is immortalized in the Rev. W. Arthur's story of "The Successful Merchant." "Worthy sons of a noble

sire," James L., William H., and Samuel Budgett are treading in their father's steps. Their prosperity has been cumulative, and their wealth has been consecrated to the service of God. The subject of this notice is a liberal contributor to all the funds, is one of the treasurers of the British Wesleyan Methodist Missionary Society, and occupies a high position in the councils of the connection. He has visited our Continental missions in France, Germany, and Italy, and we trust he may long live to be a helper of the church.

Mr. Budgett is not a stranger to transatlantic Methodism, having visited the various churches in America.

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0401 -- BUENOS AIRES, SOUTH AMERICA (pop. 177,800). -- In 1835 the condition of South America attracted Christian attention. The Missionary Board of the M. E. Church sent Rev. S. C. Pitts to visit Buenos Aires and other cities. Having reported favorably, Dr. John Dempster was, in 1836, appointed to that city. The first services established were in the English language, as a large number of English and American citizens resided in the city. By their liberal contributions, assisted by the Missionary Society, a neat church was erected, and a self-supporting congregation was established. From this center a religious influence extended to other parts of the republic, and services in the Spanish language were subsequently commenced. Gaining strength, the congregation resolved to erect a new place of worship. There is an audience-room in front, with a Sunday School room, an infant-class room in the rear of it. The whole is a very beautiful and convenient mission property. The English-speaking Sunday School connected with the mission has an average attendance of 150 scholars. The Spanish-speaking Sunday School has an average attendance of about 50 scholars. It is no uncommon thing to hear testimonies or prayers, at the same love-feast, in Spanish, German, French, and English. Rev. H. G. Jackson has been pastor of the English congregation, and Mr. Rial, a converted priest, is his assistant in the Spanish work. Mr. Jackson himself preaches well in Spanish. The congregation on nearly all occasions fills the lecture-room, and the leaven of a free and full salvation is slowly but surely working...

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0402 -- BUFFALO, N.Y. (pop. 155,137), a large and growing city on Lake Erie, which gives its prosperity both to manufactures and commerce. It first appears in the annals of Methodism under the title of the Holland Purchase, and subsequently as New Amsterdam circuit. During the War of 1812 it was burned by the British and Indians. In 1813, Rev. James Gilmore visited the hospital and military post, and preached to the soldiers. In 1817 a class of eight or nine persons was formed at Buffalo, and Rev. Gleeson Filmore was appointed the following year to Buffalo circuit. He had just been received on trial, and on his arrival found the little class consulting what they should do to secure a preacher. At that period there was no church edifice in the place. The Presbyterians occupied the courthouse and the Episcopalians the only schoolhouse. Mr. Filmore obtained leave to occupy the schoolhouse when not used by the Episcopalians. Prejudice, however, was soon aroused, and he was notified by some of the citizens that the town was sufficiently supplied with ministers, and that his services were not needed. He informed them he had been appointed, and should remain whether he was supported or not. He proceeded to lease a lot and to contract for the erection of a church. A plain building, 25 feet by 35, was dedicated in

January, 1819, being the first church erected in the Holland Purchase. The people were so poor and business so prostrate that he solicited funds from abroad. The little church was soon filled with attentive hearers, and a number were awakened. He also preached at Black Rock, in a building fitted up for a school-room in the barracks. At the end of his second year he reported 82 members. Owing to various difficulties the church grew but slowly for many years. The building of Grace church, about twenty years since, gave a new impulse to the work, which was greatly increased by the building of Delaware Avenue church. Services were commenced in the German language in 1847, by Rev. J. N. Sauter, a converted Catholic, out of which have grown North Buffalo and Buffalo circuits, comprising six preaching places, with a membership of 292.

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0403 -- BUGBEE, Lucius H., D. D., president of Allegheny College, was born in Gowanda, N. Y., Nov. 25, 1830. He was converted in 1845, and united with the church in 1850. Having pursued his studies in the public school, he entered the Genesee Wesleyan Seminary in 1850, and remained until 1853. During this time He was licensed to preach. He entered the Senior class of Amherst College, and graduated in 1854, and the same year became Professor of Logic and Rhetoric in Cooperstown Seminary. In 1855 he removed to Iowa, and after spending two years in business, united with the Upper Iowa Conference in 1857. His first appointment was as principal of the Fayette Seminary. The following year the institution was organized as the Upper Iowa University, and he was elected its first president, where he remained until 1860. Having resigned on account of impaired health, he was transferred to the Rock River Conference, and occupied important charges until, in 1865, he was elected president of the Northwestern Female College, at Evanston. In 1868 he accepted the presidency of the Cincinnati Wesleyan College, where he re-organized that institution, which had been suspended for two years. In 1875 he was elected president of Allegheny College, which position he now fills. The degree of D.D. was conferred upon him by the Ohio Wesleyan University in 1869.

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0404 -- BUILDING CHURCHES. -- The manner in which churches should be built, and the method of paying for them, very early engaged the attention of Mr. Wesley. In his larger minutes, he directs that all the preaching-houses, wherever the ground would permit, should be built in the octagon form. He supposed this shape was best for the voice, and furnished for a given expense a greater amount of room. The minutes further directed,

"Let the roof rise only one-third of its breadth. Have doors and windows enough, and let all the windows be sashes opening downward; let there be no Chinese paling and no tub pulpit, but a square projection with a long seat behind. Let there be no pews and no backs to the seats. It should have aisles on the sides, and be parted in the middle by a rail running along, to divide the men from the women."

These directions, peculiar as some of them are, arose partly out of the state of society, and partly from the liability to interruption by evil-disposed persons, to which the congregations were constantly subject. He also directed that the churches should be built "plain and decent, and not more expensive than was absolutely unavoidable." In 1774 the American Conference directed

every preacher in charge to take a general collection at Easter, to be applied to the payment of church debts, and also to relieve necessitous preachers. Similar provisions were adopted in 1784. In 1789 a yearly subscription was required for building churches. In 1820 a rule was adopted which required the churches to be built with free seats. In 1852 this was limited to wherever it might be practicable. Prior to this time, it was contrary to the economy of the church to build houses with pews to sell or rent and the Annual Conferences were enjoined to prevent as far as possible such arrangements. Since 1852 the provision of the Discipline is, "Let all our churches be built plain and decent, and with free seats wherever practicable, but not more expensive than is absolutely unavoidable." It further required that the "Quarterly Conferences appoint a judicious committee of at least three members of our church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced." "In all cases where debts for building houses of worship have been, or may be, incurred contrary to or in disregard of the above recommendation our members and friends are requested to discountenance such a course by declining to give pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts for the collection of funds for the discharge of such debts: except in such peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority."

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0405 -- BULGARIA, a province of European Turkey, formerly an independent kingdom, lies south of Romania, from which it is separated by the Danube, is washed by the Black Sea on the east, touches Serbia on the west, and is divided by the Balkan Mountains from the province of Roumelia on the south. It has an area of about 39,000 square miles, and a population of 2,500,000, of which 40 per cent are Bulgarians, 20 per cent Ottomans (Turks), and the rest are of various nationalities. The territory of Bulgaria formed a part of the ancient Moesia and was incorporate in the Roman empire. The original inhabitants were driven out by Slavic tribes, and these in turn were subdued by the Bulgarians a tribe, who occupied the country in the seventh century. In the end the Bulgarians became absorbed in the more numerous Slavic race. They figured in the later history of the Roman empire as one of the tribes which contributed to its disintegration. From the seventh century to 1018, and again from 1196 to the close of the fourteenth century, Bulgaria formed an independent kingdom. About the latter period it was subdued by the Hungarians, and afterward, in 1389, was conquered by the Turks, to whom it has been subject ever since. Of the population of Bulgaria, about 170,000 are Mohammedans, 6000 are Roman Catholics, and the rest are attached to the Greek Church which has among them ten archbishoprics and three bishoprics. Missionary effort is directed to that part of the population which is attached to the Greek Church. The mission of the Methodist Episcopal Church was begun in 1857. The Bulgarian Christians were disturbed by controversies growing out of the assumptions of the Greek priesthood and bishops, and their attempts to employ the Greek language in the schools and services of the church to the exclusion of the Bulgarian. The American Board were invited to send missionaries into Bulgaria, but were not able at that time to undertake the work, and recommended the field to the society of the Methodist Episcopal Church. The Rev. Wesley Prettyman and the Rev. Albert L. Long, and their wives, the first missionaries reached the country in September, 1857, and established themselves at Tultcha. They were reinforced in 1859 by the Rev. F. W. Flocken and his wife. A school was opened at Tultcha, and continued in operation till 1868 when the headquarters of the mission were removed to Rustchuk. Mr. Long removed to Constantinople in 1863, became

connected with Robert College, and engaged in the preparation of books in the Bulgarian language, but still continued to superintend the mission. In 1870 the mission employed five missionaries and three assistants, and returned 27 members of the church and 3 probationers. In the following year adverse circumstances befell it, and active work was temporarily suspended, although Dr. Long from Constantinople exercised a general superintendence over its interests, and preached regularly to the Bulgarians in that city. The work was resumed in 1873, when Dr. Long resigned the superintendency of the mission, and the Rev. F. W. Flocken was appointed in his place, and a new force of missionaries was sent out. In 1876 three American missionaries were employed, with eight native assistants, and a school for preparing additional laborers was in operation at Rustchuk, with six students.

One female Bible-reader is employed at Tultcha, and one at Lom Palanka. Day schools are established at Rustchuk, Tultcha, and Loftcha, with 3 teachers and 46 scholars.

The missions of the American Board in European Turkey operate largely among the Bulgarians of Roumelia and Constantinople, although they are not strictly within the limits of Bulgaria proper. This society has stations at Constantinople, Eski Zagra, Samokore, and Monastir, with 8 out-stations, 3 churches, and 14 preaching-places, 10 missionaries, 33 assistants of various kinds, 154 members, 14 Sunday Schools, with 367 scholars, and 4 common schools, with 83 scholars. A Bulgarian evangelical society has been organized at Samokore.

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0406 -- BULGARIAN LANGUAGE. -- Bulgaria and the adjacent province of Moldavia are supposed to have been the cradle of the Slavic language. The ancient Bulgarian language was the richest of all the family, and was the scriptural language of the Greek-Slavic Church, and the great medium of ecclesiastical literature in the ancient Slavic lands. Among the works of ancient Bulgarian literature are the translation of the Bible by Cyril and Methodius, and the writings of John of Bulgaria, of the tenth century. Modern Bulgarian literature furnishes little that is worthy of note, and consists chiefly of a few elementary works and religious books, and the national songs. The number of works published in Bulgaria by the missionary societies is not yet very large. A version of the New Testament was printed at Smyrna for the British and Foreign Bible Society in 1840. The Rev. Dr. Riggs missionary of the American Board at Smyrna, published, in 1849, a Bulgarian grammar, and a translation of Gallaudet's Child's Book of the Soul." A number of works are published and circulated by the American Board of Commissioners for Foreign Missions, whose catalogue is added to from year to year. The Rev. Dr. Long, formerly superintendent of the Methodist Episcopal mission, has assisted in the preparation of many of these works, and is the editor of the Zornitza, a monthly paper for children, published by this society. A weekly paper was established in December, 1875, which in a short time attained a circulation of 1600 copies. In 1875 there were printed at the press of the American Board, in the Bulgarian language, 17,000 copies of periodicals and tracts, containing 306,000 pages.

The Methodist Episcopal Church is represented in Bulgarian literature principally by the work of Dr. Long, in a translation of the Bible, which he executed in connection with Dr. Riggs of the American Board and two Bulgarian literary gentlemen, and by his labors in connection with the publications of the American Board. While he was actually engaged in the regular mission work,

Dr. Long made translations and wrote tracts, which were published and circulated through the American Board Press. He also projected and started the Zornitza. Since his transfer to Robert College, Constantinople, he has been engaged in work of this kind, so that a large proportion of the publications of this society are the fruits of his labors. The Rev. H. W. Flocken, the present superintendent of the Methodist Episcopal mission, has prepared a "Church History" in Bulgarian, and translations of Ralston's " Christian Institutes," Binney's "Theological Compend," and "Discipline of the Methodist Episcopal Church," which are circulated among the students and used by them in manuscript, but have not been printed. A "Life of Huss," a pamphlet of forty-eight pages, was published from the Methodist Episcopal Press in 1876, and is its first issue.

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0407 -- BUNDY, Hon. Hezekiah S., is a native of Marietta, O.; was born Aug. 15, 1817, and now resides at Wellston, Jackson County. He received a fair English education, and entered mercantile life for a brief time, but he left that vocation to promote large landed interests at his present residence. He became a member of the church in his early manhood. In 1848 he was elected a member of the Ohio Legislature, and served either in the House or Senate for several years. Upon entering public life he became a member of the bar, though still identified somewhat with large manufacturing interests, and was a Presidential elector in 1860. He was elected to the Thirty-Ninth Congress in 1864, but declined a re-election. He was again elected, to the Forty-Third Congress, in 1872. The same year he represented the Ohio Conference as lay delegate to the General Conference. Much of the time since his retiring from public life has been devoted to iron manufacturing interests and to the development of his extensive mineral lands.

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0408 -- BUNTING, Jabez, D. D., was born at Manchester, May 13, 1779, and died June 16, 1858. His parents very early resolved that he should have the best education they were able to procure. At the excellent school where he was placed he was for a time exposed to a great deal of annoyance because he was a Methodist, but his talents and manliness soon won him the respect of all. His parents made it an essential condition that his nights and Sabbaths should be spent at home, Dr. Percival, who was his instructor in medicine, was an anti-trinitarian, and his parents were anxious to save him from this erroneous teaching. He was converted when about sixteen years of age. At nineteen he was licensed to preach, and in 1799 received from the Conference his first appointment, which was Oldham. He soon gained superior influence over his brethren, by virtue of his superior talents. "He regarded Methodism as a great work of God formed to be of signal benefit to the world, and he gave himself with all his powers to promote its efficiency. He well understood its principles, and saw to what essential results those principles would lead, if vigorously carried out, and his practical mind very early engaged in clearing away obstacles, and in creating new facilities for its successful action." To Jabez Bunting is the Wesleyan Missionary Society indebted for its organization. For some eighteen years he was one of its secretaries. He was four times elected president of the Conference. He was president of the Wesleyan Theological Institution from its foundation in 1834 until his death. In organizing and administrative talents he was superior. Though a devoted Methodist, his Christian philanthropy led him to love all Christians.

Dr. Bunting heard Dr. Chalmers preach in 1847, and called to see him in the afternoon. Dr. Chalmers says of this visit, "Delighted with a call after dinner from Dr. Bunting, with whom I and Mr. Mackenzie were left alone for an hour at least; most exquisite intercourse with one of the best and wisest of men. Mr. M. and I both love him to the uttermost." His last years were spent in great suffering. His feelings were depressed, but his faith prevailed. He was heard to say, "Perfect peace," and his very last words were, "Victory, victory, through the blood of the Lamb!"

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0409 -- BUNTING, William M., was the eldest son of Dr. Bunting, and a British Wesleyan minister. He was a man of rare gifts, natural and acquired. The Christian ministry furnished him with full and delightful employment for all his varied powers. He had pre-eminently the gift of sacred song. Eight of his exquisitely beautiful hymns are in the New Wesleyan Hymn Book just issued; while many of his fugitive pieces are to be found in the old magazines over the 'nom de plume' of Alec.

He was a supernumerary seventeen years, and died November, 1866, in the sixty-first year of his age.

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0410 -- BUOY, Charles Wesley, born in Milton, Northumberland Co., Pa., 1841. Graduated from Dickinson College, 1866. In 1866-'67 was Principal of Fairmount Academy, Fairmount, Md. Admitted into Philadelphia Conference 1868. After serving Grace and Christ Churches in Philadelphia, he was in 1879 transferred to Central Pennsylvania Conference, and was stationed at Grace Church, Harrisburg.

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0411 -- BURCH, Thomas, was born in Tyrone Co., Ireland, Aug. 30, 1778, and died suddenly, Aug. 22, 1849. In 1801 he was awakened and converted under the preaching of Gideon Ouseley. In 1805 he was admitted on trial in the Philadelphia Conference. He was elected to the first delegated General Conference of 1812. Having preached for some time in the Canada part of the New York Conference, after the close of the war with Great Britain, he returned to the United States, and continued in the itinerant ranks until stricken suddenly with heart disease. His last sermon was preached about ten days before his death.

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0412 -- BURIAL OF THE DEAD. -- The Methodist Church has always regarded sepulture [sepulture = burying, putting in the grave -- Oxford Dict.] as the only proper way of disposing of the dead. In the early history of the church, the Conference considered that it was scarcely lawful to preach funeral sermons upon all occasions, irrespective of the character of the person deceased. Hence, in 1777, this question was asked, "Has not the preaching of funeral sermons been carried so far as to prostitute that venerable custom, and in some sort to render it contemptible? Yes. Therefore let all the preachers inform their societies that we will not preach any but for those who,

we have reason to think, have died in the fear and favor of God." Those preachers were not only under the control of Mr. Wesley, but they still regarded themselves in the Church of England. Some of these preachers had been at least partially trained up in that church, and one part of the burial service forbids the office "to be used for any that die unbaptized or excommunicated, or have laid violent hands on themselves." But when Mr. Wesley sent to America the ritual for the government of all the services in the church, he omitted that part of the service. It was therefore left to the judgment and discretion of the preachers of the American Conference. In 1792 a note was prefixed to the burial service which said, "The following or some other solemn service shall be used." The Discipline now, however, makes it the duty of the minister attending the funeral service to follow the form laid down in the Discipline, as it says, "In administering the sacraments and in the burial of the dead let our form of ritual invariably be used." The church also forbids making a charge for any services performed by the minister. The rule reads, "We will on no account whatever make a charge for administering baptism or for burying the dead." As to the use of the form of service, the custom is not uniform, however, and in many instances ministers do not consider it proper to use the burial service over the remains of one who has died unrepentant. The form of service has been but little changed, except in some of the Scripture selections, since it was first adopted by the church in 1792. At the house where the service is held, the minister is required by the Discipline to read as introductory Scripture John xi. 25, 26, Job xiv. 25, 27, 1. Timothy vi. 7, Job i. 21. If the remains are conveyed to a church, then the minister preceding the corpse shall repeat those Scriptures to which we have referred. At the house, or in the church, he may read Psalm xxxix. or xc., I. Corinthians xv. 41, 58. At the grave, when the corpse has been laid in the grave, the minister shall read the ritual as contained in the Discipline.

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0413 -- BURKE, William, a pioneer Methodist preacher, a native of Virginia, was converted in 1790, when twenty years of age. In 1791 he was sent to the Holston Mountains. Few men saw harder service than he, traveling by night in order to escape the dangers threatened by the Indians throughout that region. After laboring in Virginia and Tennessee, he was for a time an active presiding elder. His life was full of adventure and of great suffering, traveling frequently a hundred miles without the sight of a house or human being. He labored twenty-six years in Virginia, Kentucky, Tennessee, and Ohio. In 1811 he organized and took charge of the first Methodist station in Cincinnati, and, it is believed, the first in Ohio. His health failing, he retired from the effective work. He was appointed judge of the county, and afterwards postmaster of the city, and held the latter office for twenty-eight years. Becoming involved in trouble, however, he was suspended by the Conference in 1818. He thereupon organized an independent church in Cincinnati, which flourished for a few years and then failed. After a long-continued investigation, the General Conference of 1836 restored his name to the minutes. He died in Cincinnati in 1855, aged eighty-five. He was a member of the committee of fourteen who, in 1808, drafted the Restrictive Rules of the church.

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0414 -- BURLINGTON, IOWA (pop. 19,450), is the capital of Des Moines County, situated on the Mississippi River. It is one of the first places where Methodism was planted in the

state, and is mentioned in the minutes of 1836. For a number of years it was connected with a circuit.

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0415 -- BURLINGTON, N. J. (pop. 7237), was settled in 1677, five years before Philadelphia. As early as 1769, Captain Webb preached in this place. Among the first converts was Christian Joseph Toy, in 1770. A class was soon formed, and Mr. Toy was appointed leader. It is the first place in New Jersey where Mr. Asbury preached in 1771. A revival occurred in 1772, and the next year Mr. Asbury writes, "The little society appears to be in a prosperous state." A small frame church was erected in 1790, and Mr. Asbury writes, "After there had been Methodist preaching in Burlington for twenty years, they have built a very beautiful meeting-house." The growth of the church has not been rapid for the last twenty years.

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0416 -- BURLINGTON, VT. (pop. 11,364), situated beautifully on the eastern side of Lake Champlain, is the most important city in the state. It was early visited by Freeborn Garrettson, who traversed this region in 1793. It is probable there were Methodist services as early as 1799 or 1800, but the name does not appear upon the minutes for several years afterwards. At one period there were two churches in the city, but these were united and a fine edifice was built. There are now 314 members, 275 Sunday School scholars, a church and a parsonage...

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0417 -- BURNS, Alexander, D.D., was born in Castlewellan, County Down, Ireland, in August, 1834, and removed to Canada when twelve years old. He was reared a Presbyterian, but was converted, and joined the Wesleyan Methodist Church in Toronto in 1851. He entered the Victoria University in 1855, and was mathematical tutor one year, and classical tutor two years, before graduation. He graduated in 1861, winning the Prince of Wales gold medal, as 'Primus in Artibus.' He remained one year as classical teacher in the university, and entered the ministry, and was ordained at Toronto in 1864. He removed to Iowa at the invitation of the venerable Dr. Charles Elliott, and remained with him in the Iowa Wesleyan University three years, as Professor of Mathematics and vice-president of the university. He accepted the presidency of Simpson Centenary College in 1868, and was elected president of the Iowa Wesleyan University in 1869, but declined the offer. The same year he received the degree of Doctor of Divinity from the Indiana state University. He was a delegate to the General Conference of 1876, and located in 1878.

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0418 -- BURNS, Francis, missionary bishop of the Methodist Episcopal Church, was born in the city of Albany, N. Y., and was thoroughly African in his complexion. His parents were poor, and at the age of four he was placed in service with a farmer in Greene County, and at the age of eight was indentured to learn the farming business. He was kindly permitted to attend school with the other children of the neighborhood during the winter season and two years after, his health becoming poor, he was sent to the district school during the entire summer. The family in which he

was placed were respectable and eminently pious. One who knew the lady says she was "a holy and zealous woman, and was a class-leader at the time of her death." At fifteen years of age he was converted, and at seventeen felt that God required him to preach, but he refrained because he was bound to his master until he was twenty-one. His education was insufficient, and there appeared to be no field in which he might labor. When the way opened, however, he felt unwilling to enter it; but, possessing an unquenchable thirst for knowledge, he employed all his efforts to obtain it. While attending a high school he began to hold meetings and to exhort, and he was licensed as a local preacher on the Windham circuit. "By his intelligence, his consistent piety, and by the force of his character, he rose above the disabilities of his color, and commanded the respect of all that knew him."

Probably Dr. Terry of the Mission Rooms was chiefly instrumental in leading him into the missionary work. Having noticed the young man in his congregation, and having listened to his fervent testimony, he advised him to enter upon a course of study that he might be in readiness to go to Liberia or elsewhere, should the door open. In 1833 he secured for him an interview with Bishop Hedding. In 1834, when the Rev. John Seys was about to sail for Liberia, it was arranged that Mr. Burns should accompany him as a missionary teacher, and he accordingly sailed in September of that year. For two years after his arrival in Africa he suffered from the dreaded fever, but in due course he was elected to orders and in ten years, returning to New York, he was ordained deacon and elder by Bishop Janes. He performed hard and difficult work in the missionary field, and also occasionally occupied the post of teacher in the Monrovia Seminary, and edited with marked ability 'Africa's Luminary'. When, in 1849, the work was divided into districts, he was appointed to the Cape Palmas district, and for six years out of the ten that he was presiding elder he served as president of the Conference, reporting clearly and comprehensively the business of the mission to the board in New York. The General Conference of 1856 made provision for the election and consecration of a missionary bishop for the African work. Accordingly, in January, 1858, the Liberia Annual Conference elected Mr. Burns as their first bishop, and he returned to the United States for ordination. This took place at the Genesee Conference, October 14, 1858, the services being conducted by Bishops Janes and Baker. Dr. Robie, who was present, says, "Though of ebony complexion, he had gained wonderfully on the affection and respect of all who had made his acquaintance, and especially of those privileged to an intimate association with him. His manner is exceedingly pleasant, and his spirit is as kind, sweet, and good as ever beamed from human heart or disposition. He seems to be lacking in none of the qualifications of the gentleman and Christian minister. He possesses also an intelligent and cultivated mind, speaks readily and fluently, and even eloquently, and is in all respects a model African. Such is the man whom the Liberian Conference has selected for a bishop, and such the one the highest authorities of one American church have set apart for the sacred and responsible position." He immediately returned to Liberia, and for nearly five years devoted himself to the work which devolved upon him. His health becoming impaired, he was directed to take a sea voyage. He died April 18, 1863, within three days after his arrival in Baltimore.

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0419 -- BURNS, John, D. D., was born in Washington Co., Pa., April 10, 1808. When eighteen years of age he joined the Methodist Episcopal Church at Wheeling, West Va., and was licensed to exhort in June, 1832, by Z. H. Coston. In December of the same year he united with the

Methodist Protestant Church, under the preaching of Z. Ragan. In less than six weeks he was licensed to preach by the M. E. Quarterly Conference of Wheeling station.

In 1833, as a probationary member of the Ohio Conference, he was assigned to a mission near Wheeling, and received fifty cents as salary that year. At this session of the body Pittsburgh Conference was set off and by it he was appointed to Woodfield circuit, where he received seventy-two dollars, with house-rent and fuel for the year. He was ordained elder at Wheeling in 1837. Four times successively was he appointed a member of the General Conference, -- in 1842, 1846, 1850, 1854; the last time being elected to the honorable position of president of the body. In 1866 he was a member of the Cincinnati Convention, and in 1877 of the Union Convention at Baltimore. Several other times has he been appointed delegate to the General Conferences, and is now a member of the Board of Publication, located at Pittsburgh. He received the honorary title of Doctor of Divinity from the Western Maryland College in 1875.

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0420 -- BURR, Jonathan Kelsey, D. D., a delegate from the Newark Conference to the General Conference of the Methodist Episcopal Church in 1872, was born at Middletown, Conn., Sept. 21, 1825. He was graduated from the Wesleyan University in 1845, and taught in the same year in the Adelpian Academy, Mass. He entered the Union Theological Seminary, New York City, in 1846, and joined the New Jersey Conference in 1848. In 1867 he was elected Professor Extraordinary of Hebrew and Exegetical Theology in the Drew Theological Seminary, which position he held for about two years. He then returned to pastoral work.

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0421 -- BURR, W. A. A prominent official of the Methodist Episcopal Church, and represented most worthily the Nebraska Conference as a lay delegate to the General Conference in 1872.

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0422 -- BURRITT, Charles D., was born at Ithaca, N. V., May, 1823. He was carefully trained by pious parents, and in 1841 he entered the Wesleyan University. In 1844 he was called to a tutorship in that institution. He was converted in 1841, and in 1844 was admitted into the Oneida Conference of the M. E. Church. After serving as tutor in the university, he filled prominent stations until his health became impaired. In 1855 he was elected to the presidency of the Wesleyan Female College, at Delaware, O., but was obliged to resign his position almost immediately on account of failing health. He returned only to die, May 7, 1855. He was an able and eloquent preacher, and was faithful and self-sacrificing in his labors.

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0423 -- BUSHELL, Robert, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1851; succeeded Rev. S. S. Barton as general missionary secretary in 1871. He still holds the office. He resides at Sheffield.

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0424 -- BUSINESS TRANSACTIONS. -- The General Rules forbid "brother going to law with brother." The church has taught that a legal adjustment of difficulties between members of the church should only be sought after all reasonable efforts in the church have failed. In the American Conference, as early as 1781, the question was asked, "What proper method should be taken when differences arise in dealing between the brethren?" The Conference directed that the preacher in charge at the quarterly meeting should consult with the steward in appointing proper persons to examine into the circumstances; and if there should be found any suspicion of injustice or inability in the referees so appointed, it should be the duty of the minister to appoint men of more skill and probity, and the parties should abide by their decision or be excluded from the Society. At the General Conference of 1784 the essential features of the provision of 1781 were continued but only cases of importance or of great difficulty should require the interference of the preacher in charge. But when examined, the decision of the referees should be final. In 1787, any member of the church was prohibited from entering into a lawsuit with another member before those measures could have been complied with. In 1796, parties dissatisfied with the judgment of the referees were allowed the privilege of applying to the ensuing Quarterly Conference for a second arbitration; and if the Quarterly Conference should see sufficient reason, they should grant such second arbitration in which case each party should choose two arbiters, and the four should choose a fifth; the judgment of the majority of whom should be final. Any person refusing to abide such judgment should be expelled. And all difficulties in business transactions of whatever kind are to be adjusted. The Discipline now directs that "where the matter cannot be settled by the parties themselves, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to them a reference, consisting of two arbiters chosen by the plaintiff and two by the defendant, which four shall choose a fifth, the five arbiters being members of the church; and 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; and if any member of the church refuse in case of debt or other dispute to refer the matter to such 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, according to the regular forms of trial in the church; 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."

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0425 -- BUSSEY, Gen. Cyrus, a reserve delegate from Louisiana to the General Conference of 1876. He was trained and educated by a pious father, a member of the Indiana Conference. He entered the army from Iowa, and after the close of the war removed South. He has been for several years a cotton factor, and has been president of the Cotton Exchange in New Orleans. He has taken a deep interest in the prosperity of the M. E. Church.

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0426 -- BUTLER, William, D.D., for many years superintendent of missions in India and Mexico, is a native of Ireland. He was awakened in Dublin under a sermon preached by Dr.

Durbin when on a visit to that country. He united with the Wesleyans in Ireland, and on his removal to the United States he became a member of the New England Conference. He is a man of extensive reading and fine culture, and very early took a deep interest in the missionary movements of the church. His preaching and writing aided in kindling a greater missionary spirit wherever he labored. The Missionary Board having resolved to establish a mission in India, Dr. Butler was selected in 1856 as its superintendent and sailed with a company of missionaries. On his arrival, he selected the northwest part of that populous country as his special field. Scarcely had he entered thoroughly upon the work, until the Sepoy Rebellion broke out. Surrounded with great perils, he and his family barely escaped to Nynee Thal, in the Himalaya Mountains. At the close of the rebellion, the mission was re-established, and was successfully prosecuted. In his intercourse with the officers of the government, he was received courteously, and from time to time the mission received encouragement and support. After the mission was organized into a Conference, and the office of superintendent was no longer needed, he returned to America, and resumed his place in the New England Conference. After he had continued in the pastoral work a few years, He was appointed secretary of the American and Foreign Christian Union, in which position he remained until the close of 1872. The Missionary Board having established a mission in Mexico, he was selected as its superintendent, and sailed for that country early in 1873. Through his labors the mission has been successfully established in the city of Mexico, where a beautiful property has been fitted up for a church. Congregations have also been gathered in a number of other places, and orphanages both for boys and girls are sustained, In 1876 he visited the United States, and by private collections raised between ten and twelve thousand dollars, for the translation and publication of Methodist tracts, books, and papers. Since returning to Mexico, a beautiful paper has been issued, and the work of publishing books has commenced. Dr. Butler has published a valuable volume on India, entitled "The Land of the Veda." In 1879, in impaired health, he resigned his mission work in Mexico.

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0427 -- BUTTERWORTH, Edward, a youthful missionary of the United Methodist Free Churches, England, who died soon after his arrival in Eastern Africa. He was a young man of rare promise. He was born in Manchester, Jan, 17, 1841, and brought to God through the ministry of Rev. Jas. Caughey, when about nineteen years of age. He at once devoted himself to Christian work with entire consecration. The Sunday-school and the ragged-school were his chosen fields of labor, and in both he was remarkably successful. He had intelligence, tact, and especially love.

Being asked to go to Eastern Africa, he readily consented. A year was spent after his designation to foreign labors in needful preliminary studies, such as Arabic and medicine. He sailed from Southampton, November, 1863. After a prosperous voyage he reached Africa, arriving at Ribe Feb. 18, 1864. He received a joyous welcome, and gladly entered on his chosen work. In six weeks his distressed missionary comrades stood helpless, almost distracted, by his death-bed. He died of African fever, April 2, 1864. Mr. Butterworth was in all respects a noteworthy a man. He was deeply pious, and his mental powers were above the average. He had received a good education, and was very fond of scientific pursuits, geology being his favorite study. He was a man of great energy and determination, yet was universally beloved for his kind, generous, unselfish disposition. His early death was felt to be "a heavy blow and great discouragement" by those who had hoped for much from his labors.

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0428 -- BUTTERWORTH, Joseph, a prominent British layman in the Wesleyan Church, was born in Coventry in 1770. He married the sister of Dr. Adam Clarke's wife, and shortly after was led to Christ while hearing a sermon preached by his great relative. (On the same evening Mrs. Butterworth was convinced of sin and led to Christ by conversation and prayer with her sister at home.) Mr. Butterworth served God, and to the utmost of his power promoted that pure and undefiled religion of the Holy Scriptures which, while it ascribes glory to God in the highest, promotes peace and good will among men. His liberality was almost unbounded. He was emphatically the poor man's friend. He died, June, 1826, as he had lived trusting in the Lord, and staying himself on the only Saviour of the human race.

He was one of the first members of the Wesleyan Methodist societies who was elected to the British Parliament, and was one of the few whose piety and consistency were not affected by his associations in political life or by the pressure of public duties.

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0429 -- BUTTON, Charles W., of the Methodist Protestant Church, was born at Harper's Ferry, Va., July 7, 1822; was converted and united with the Methodist Protestant Church, January, 1843. He was elected as a delegate to the Maryland Annual Conference, March, 1847, and frequently thereafter represented his local church in the Virginia and Maryland Conferences. He was for four years postmaster at Harper's Ferry, and was a delegate to the General Assembly of Virginia during the session of 1853-54. He was a member of the General Conferences of his church in 1854 1858, and 1866; of the General Convention at Montgomery, Ala., in 1867; and of the General Conferences of 1870 and 1874. He removed to Lynchburg, Va., in 1857, and became editor and proprietor of 'The Lynchburg Daily Virginian, which position he still holds. In March, 1865, he was elected a member of the Confederate Congress, to succeed Hon. W. C. Rives, but the Congress and government soon after dissolved, and he never took his seat. In May, 1876, he was one of the fraternal messengers to the General Conference of the M. E. Church in Baltimore, Md., and addressed that assembly. He was also a representative to the General Convention at Baltimore which consummated the union of the Methodist and Methodist Protestant Churches.

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0430 -- BUTTRESS is, in architecture, a projection which gives additional strength or support to a wall. It is chiefly employed in Gothic architecture to counteract the pressure of the arches which cover the naves and aisles of churches. In the ancient classical style buttresses were not used, but simple pilasters. The early Methodist churches being built plain, did not employ them, but as the Gothic style -- more or less complete -- is adopted, buttresses become requisite to secure proper strength in the building.

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0431 -- BUTTS, T., was one of Mr. Wesley's earliest and most devoted friends in assisting him in conducting his book business. At an early period he was his traveling companion, and in 1744 was employed by Charles Wesley to carry to Wednesbury the sum of L60, which had been collected for the relief of Methodists who were suffering from persecution. In 1753, Mr. Wesley appeared to be so pressed with the temporal business connected with publishing, that the stewards of the society of London, of whom Mr. Butts was one, offered to take upon themselves the whole care of the business. Mr. Wesley hesitated, but, as Mr. Butts was sincere and earnest in his proposal, he gave it into the hands of himself and Mr. Briggs, who was one of his preachers. They issued a circular as stewards of the London society, addressed to the stewards of the several circuits, urging them to take care of, to sell, and to settle for, the books desired in the respective societies, the work to be done without commission, as they added, "we ourselves have no profit from it but the profits that will meet us in eternity." Such was origin of the name Book Steward, still used in England, and a glimpse is given of the unselfish devotion of many early Methodists.

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0432 -- BUTTZ, Henry A., D.D., president of Drew Theological Seminary, was admitted into the Newark Conference in 1858. After filling a number of appointments in several cities, he was appointed tutor and then professor in Drew Seminary. In 1880 he succeeded Bishop Hurst as president. He has edited an edition of the Greek Testament.

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0433 -- BYERS, A. G., is a member of the Ohio Conference, and has filled a number of important appointments. He is now (1876) secretary of the Ohio state Board of Charities.

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0434 -- BYFORD, William Heath, M.D., was born at Eaton, Preble Co., O., March 20, 1817, and became an eminent medical practitioner in Chicago. He has been professor in one of the medical Colleges of that city, and has twice been president of the American Medical Association. He is also the author of a number of valuable medical works. He has for many years been a member of the M. E. Church.

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0435 -- BY-LAWS are regulations made by a corporation for its own government. The General Conferences have adopted a system of by-laws or rules for their own government corresponding, in the general arrangement, to the rules which govern parliamentary bodies. Many Annual Conferences have also adopted a similar system of rules or by-laws.

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